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1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
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Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, Pa., THURSDAY, APR. 5, 1923 (Gospel Witness Established 1905) No. 1

EDITORIAL

"We walk by faith, not by sight."

"Fear God, and keep his commandments."

In the midst of the trials and conflicts of life the Master's assurance, "My grace is sufficient for thee," is the most comforting message that any one can hear.

"Search me, O God," is not only the prayer of the psalmist but should be the fervent, constant prayer of every child of God. He who at all times keeps right with God is more apt to be right with man than if the matter of right relationship with God were neglected. "Be right with God," and trust to the Word of God and the Holy Spirit's leading in the matter of being right with men.

With the opening of spring and the approach of summer we are again reminded that the best antidote against people being drawn away from Sunday school and church by the many attractions of this world is the warmth which faithful preparation for duty and a "fervent charity one for another" will contribute to these meetings. There is nothing that equals the Word and fervent fellowship of saints as a permanent drawing power for souls.

With this issue begins Volume XVI of the Gospel Herald. The past year with its blessings and good things on the one hand and its difficulties and imperfections on the other is a matter of history. Will you join us in praying that the coming year as a publication will find our paper with a maximum of the former and a minimum of the latter? Your support in the past in subscriptions, contributions, and prayers is greatly appreciated. May we ask a continuance of the same in the year which we are just entering? If you know of any persons in the church or community who do not take the church paper, why not do a little soliciting and thus help both them and us? We would like to see our subscription list take on a large number of new names in the coming year.—H.

Attention is called to the article on the Radio in this issue by Bro. Hess. This marvelous invention has great possibilities and may be used to the benefit of mankind in many ways. However as a means of entertainment its use is fraught with great dangers which we can ill afford to overlook. Many of the programs as published in the newspapers contain much that is far from elevating. We recommend a careful reading of the thoughts presented by Bro. Hess.—H.

Why were the disciples so slow in believing Christ's story of His coming death and resurrection? It is accounted for, at least in part, by the fact that they had their eye set so hard on another program (that of the complete, definite, and immediate triumph of Christ and His reign as the long looked-for Messiah) that there was no room in their minds and in their faith for anything to the contrary. So their cherished dream had to be proven impossible before they made any room for the truth as it really was.

The same is true with many people today. So fully are they set upon a certain way of thinking that they can not conceive of anything to the contrary. Like the boy that looks so intently upon a certain object or letter on the printed page that he sees none of the dozens of other letters or objects on the same page, these people can see nothing else in the Bible than the thing or things that absorb their whole attention.

Remedy: See Jesus only, and His whole message, the Gospel of Christ, upon prayerful and consecrated reading, becomes clear.

A Resurrection Life.—"As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus did Paul set forth an important Christian duty, a very practical truth to remember in connection with the thought of Easter. The words, "newness of life," may be taken in two ways.

1. Having been "dead in trespasses and sins," we are now, having been raised from the dead, enjoying a "newness of life," having been "born again." Our experience is typified in the testimony of the father of the prodigal son, "This thy brother was dead, and is alive again; and was lost, and is found."

2. But for us the practical thought is that our daily life should be a continual reminder that we have in reality been raised from death unto life. In former times we "walked according to the course of this world;" now we are walking "as children of light." This newness of life includes not only a forsaking of the ways of sin but a living of a life of righteousness and true holiness, a life that is so far above the ordinary life of the worldling that no one would ever think of raising the question as to whether we do not after all belong to the same class. "Old things are passed away, and, behold, all things are become new."

Every child of God owes it as duty to both God and man to live the resurrection life continually, without ceasing, every day of his life. Let this be our record, and the Master's "Well done" will be our benediction in the end. With this life shining as a light to the world, the golden sheaves in the end will testify that our labors have not been in vain.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

KNOWING

I know the crimson stain of sin,
Defiling all without, within;
But now rejoicingly I know
That He has washed me white as snow.
I praise Him for the cleansing tide,
Because I know that Jesus died.

I know the helpless, hopeless plaint,
"The whole head sick, the whole heart faint;"
But now I trust His touch of grace,
That meets so perfectly my case,
So tenderly, so truly deals;
Because I know that Jesus heals.

I know the pang of forfeit breath,
When life in sin was life in death;
But now I know His life is mine,
And nothing shall that cord untwine;
Rejoicing in the life He gives,
Because I know that Jesus lives.

I know how anxious thought can press,
I know the weight of carefulness;
But now I know the sweet reward
Of casting all upon my Lord,
No longer bearing what He bears,
Because I know that Jesus cares.

I know the sorrow that is known
To the tear-burdened heart alone;
But now I know its full relief
Through Him who was acquaint with grief,
And peace through every trial flows,
Because I know that Jesus knows.

I know the gloom amid the mirth,
The longing for the love of earth;
But now I now the love that fills,
That gladdens, blesses, crowns, and stills,
That nothing mars and nothing moves,—
I know, I know that Jesus loves!

I know the shrinking and the fear,
When all seems wrong, and nothing clear;
But now I gaze upon His throne,
And faith sees all His foes o'erthrown,
And I can wait till He explains,
Because I know that Jesus reigns.

—Frances Ridley Havergal.

SEPARATION, SURRENDER, SERVICE

By C. R. Strite

For the Gospel Herald.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—Jno. 1:12.

Separation

In response to this special relation, separation involves a change of position in the lives of those who are adopted into the family of God. A state of adoption is never without a separation from defilement (II Cor. 6:17, 18) or from all former relations or attachments. The new name in adoption is never given until the new creature is formed. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). A child when adopted, relinquishes its former confidence and affection, and submits itself to the will and pleasure of the adopter. So they who are brought into the family of God will evidence it by giving up every object so far as it interferes with the will and glory of their heavenly Father. "Ephraim shall say, What have I to do any more with idols" (Hosea 14:8)? Regeneration makes us formally His sons by conveying a principle (I Pet. 1:23); adoption makes us relatively His sons by conveying a power (Jno. 1:12), by which act we become partakers of the divine nature.

By adoption are conferred great and extensive privileges. It assures: (a) Great honor. They have God's name put upon them; His people are called by His name. II Chron. 7:24; Eph. 3:15. They are no longer slaves to sin and the world, but are emancipated from its dreadful bondage, being raised to dignity and honor. Gal. 4:7; I Jno. 3:1, 2. (b) Unlimited riches. They inherit all things. Rev. 21:7. All the blessings of grace are treasured up in Jesus Christ for them. Eph. 1:3. "All things are yours" (I Cor. 3:22). (c) A sure retreat. "In the fear of the Lord is strong confidence, and his children shall have a place of refuge" (Prov. 14:26). Being separated unto the Gospel of God and adopted into the heavenly family, their lives are in harmony, and they will walk faithfully and obediently to the end. The inheritance of the saints is "incorruptible, and undefiled, and that fadeth not away" (I Pet. 1:4).

"Come out from among them, and be ye separate." was given as a warning. To those who will hear, it will mean life everlasting and joy in heaven, but to the presumptuous and irreverent, it will mean eternal death. The preaching of the Word needs to be in harmony with the Gospel standard of separation, impressing the importance of "walking worthy of God, who hath called you unto his kingdom and glory. When ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which worketh also in you that believe" (I Thes. 12:13).

Surrender

To yield, to give up in favor of another, to submit. In yielding or submitting to God, we surrender entirely our understanding, will, and affections to Him. When we behold the great handiwork of God, it awakens within us a sense of admiration, not of His power only, but of His great love by which He loved us, by delivering us from the kingdom of Satan, and adopting us into His kingdom of righteousness. "It pleased the Father that in him should all fulness dwell" (Col. 1:19). "I am the way, the truth, and the life" (Jno. 14:6). "Without me ye can do nothing" (Jno. 15:15).

Adoption is an act of free grace through Jesus Christ. Eph. 1:5. It is applied to the believers by the Holy Ghost (Gal. 4:6; Rom. 8:15, 16), and places us under an inviolable obligation of submission. Not that we loved God, but that God first loved us, that we were chosen heirs of an eternal inheritance. Civil adoption sometimes fails, but spiritual adoption is sure, if we are surrendered to God and rejoicing in the wonderful story of the cross—the way that leads home. "To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life" (Rom. 2:7) will be their portion.

In surrendering our will to Christ, we are led to acknowledge His righteousness and wisdom, for He is our "wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). Thru Him we obtain access to the great powerhouse above, for in Him we can do all things (Phil. 4:13), for we are "strengthened with all might, according to His glorious power, unto all patience" (Col. 1:11).

By a separated, surrendered experience we find in Jesus **fulness of peace.** He having made peace through the blood of His cross, reconciling the world unto God. **In Him is found fulness of love.** "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). In Christ also is assured **fulness of joy** and **abundance of life.**

What a wonderful truth, that we can receive power to become the sons of God, heirs of the eternal bliss and joy in heaven. Oh, what a change when Jesus came into my heart—separated from sin, surrendered to God; confirmed in the principles of the Gospel; a witness to hold forth "the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither borrowed in vain" (Phil. 2:16).

Service

Voluntary labor, that which God requires of man—worship and obedience. A steady regard for the Lord Jesus Christ will make men faithful in every station of life: they voluntarily do the will of God from the heart, with good will doing service. By believing in Him, even in His

name, they are spiritually adopted as sons, the divine nature and a temper or disposition being given them becoming the relationship they bear. Jer. 3:19.

True surrendered service is not characterized by noise, the organization of clubs, and various demonstrations, but is found in a meek and quiet spirit, a "life that is hid with Christ in God" (Col. 3:34). "He that saith he abideth in him ought himself also so to walk, even as he walked" (I Jno. 2:6). Those who willingly disobey, and call it obedience do wickedly. Thinking to turn it off with a jest, they deceive themselves and others, to find at last that God is not mocked.

"Why can't our church be like others?" is a question raised by many, who would rather follow the modern standards than the plain old separating, surrendered service of the Gospel. In this age of inflated business energy many are unconsciously drawn into covetousness, extravagance, and are unequally yoked in business, hard bargain driving, and grabbing for the highest price (beyond actual value).

Young people say if it were not for the restrictive principles of the Church, we could have more pleasure, we could take part in the various athletic contests, clubs, theatres, baseball, suppers, the gaiety and vanities of fashion. These pleasures are perishable; they are a means of choking out the Word. A life that is filled with these ambitions, becomes unfruitful; there is no room for the Holy Spirit to abide. Separated, surrendered service is absent, and the blessing of adoption has failed; the spirit of self denial has flown.

The pleasures and joy of the Gospel are eternal, the result of loyalty to the restrictive principles of the Master. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Therefore be ye separated from the world, surrendered to God, and obedient in service to the Master.

Hagerstown, Md.

THE RELATION OF THE WILL TO ETERNAL LIFE

By A. C. Kolb

For the Gospel Herald

Ye will not come to me that ye might have life—Jno. 5:40.

I am come that they (ye) might have life, and that they (ye) might have it more abundantly.—John 10:10.

Natural law asserts itself in the principle that life is something precious,—something worth having and preserving. The spiritual law coincides with this but carries it farther than the natural. This is self evident from the statement made by Jesus Christ, for He was not addressing corpses, but living people, and yet He says they refused to come to Him **that they might have life.** What then, can this mean? Simply this: As there is a physical life which demands care and thought on the part of rational humans, so there is likewise a spiritual which makes the same demands. Deny the body natural food, and the physical life soon comes to an end. What, then, must be the result if the spiritual life is not provided for? It is to such as had neglected this that Jesus spoke, and His words ring out just as clearly today to thousands upon thousands, "Ye WILL NOT come to me that ye might have life." Obviously this is a matter with which the WILL has a great deal to do.

Some one may ask, On what authority may Jesus Christ utter such words? Has He left any evidence that He has a right in thus addressing Himself to mankind? Most certainly. If He could say to a paralytic who suffered for thirty-eight years, "Rise, take up thy bed and walk" (John 5:8), and the man was able to do so; if He could say to the young man who was born blind, "Go, wash in the pool of Siloam" (John 9:7), in obedience to which the young man was enabled to see; if He could restore life to one who had been dead four days by merely saying to him, "Lazarus come forth" (John 11:43), and he immediately came forth from the place where he had been laid: what further evidence need we of His authority? God Himself said of Him, "This is my beloved son: hear him" (Mark 9:7).

Never has any one offered to mankind what Jesus offers. Never has any one been mistreated like Jesus has been mistreated. Never has any one loved like Jesus loves. And yet people deliberately refuse to receive Him. They want nothing to do with Him. Why? Is it not because they choose, they WILL it so? They WILL not come, which is exactly what he taught. Why is it that the churches are not better filled when the time comes for public worship? Is it not because people simply WILL NOT choose to go where they are most likely to get into contact with Jesus Christ? Few there be who do not expect or hope some day to enjoy eternal rest which God offers to humanity, but how many are willing to consider the conditions on which it may be obtained? Here is something which deserves serious thought: "No man cometh unto the Father but by me" (John 14:6). This is a clear statement which brooks no misinterpretation. There is no substitute. Heaven can never be gained without Him. He came to give life—eternal life—and is offering it today. The heart's desire CAN be satisfied, but whether it will or not depends upon whether we WILL it so, and comply with God's plan. Any exception humans may offer will avail nothing. God will recognize none who deliberately deny Jesus Christ. On the great day of reckoning "every one of us shall give an account of HIMSELF to God" (Rom. 14:12). What accounts will we render? Shall it be said of any of us on that day "Ye WOULD NOT come unto me that ye might have life"? If so, there is only one alternative, for God in His righteous judgment will declare "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). Jesus says to us now, "Whosoever cometh unto me I will in no wise cast out." Think it over.

Herbert, Sask.

OUR BLESSINGS

By P. H. Ziegler

For the Gospel Herald.

"He will bless them that fear the Lord, both small and great" (Psa. 115:13). "God be merciful unto us, and bless us; and cause his face to shine upon us" (Psa. 67:1).

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies" (Gen. 22:17). "And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me" (Gen. 32:26).

Dear Brother and Sister do we cling to Jesus until we know that we have the blessing? Someone will say, How can I know that I have that sweet peace with God?

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord" (Lev. 19:18). "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I John 2:5). "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14). "Ye are my friends, if ye do whatsoever I command you" (John 14:14).

Archbold, O.

2810

Preacher's Page

SERMON OUTLINE

What is Sin?

1. "Sin is transgression of the law"—lawlessness (I Jno. 3:4, cf. R. V.).
2. A grievous malady, contaminating the whole of man's being (Isa. 1:4, 5; Rom. 3:10-18).
3. An obscuring cloud, which hides the face of God's blessing (Isa. 59:2).
4. A binding cord, which holds man in its power (Prov. 5:22).
5. A tyrannical owner, who embitters the lives of his slaves (Neh. 9:37).
6. A disturber of rest, which causes disorder and anxiety (Ps. 38:3).
7. A robber of blessing, which strips and starves the soul (Jer. 5:25).
8. A terrible devastation, which brings untold desolation (Mic. 6:13).
9. A tripper-up, which continually overthrows the sinner to his hurt (Prov. 13:6).
10. A record writer, which leaves its indelible mark upon the committor (Jer. 17:1).
11. A betraying presence, which "will out" no matter what pains are taken to hide it (Ezek. 21:24).
12. A sure detective, which turns upon the sinner and finds him out (Num. 32:23).
13. An accusing witness, which points its condemning finger at the prisoner in the bondage of sin (Isa. 59:12).
14. A sum of addition which accumulates its weight to the condemnation of the sinner (Isa. 30:1).

—F. E. Men.

"JOHNNY MUST NOT BE CURBED"

Some Common-sense Advice for Common Consumption

The following article was written originally as an editorial in a secular paper, the De Kalb County, Mo., Herald. It was reproduced by the Christian Standard of Cincinnati. It contains so much genuine, wholesome truth that we just felt that it must be given somehow to our readers, especially to our preachers. The article is written in a style common to some newspaper writers—different from that which most of us are accustomed to seeing, and we have slightly changed the language in a few places. We found it quite difficult to entirely recast the article without spoiling it, so we present it in the form here given. We would not advise our preachers to adopt this style of language in their preaching and writing—in fact, we should very strongly protest against it—but we do hope that they, together with parents and teachers, both present and prospective, will take out of the article the sound sense regarding child training it contains, and use every legitimate influence against what is very widely recognized as a great American evil—contempt for properly constituted law and authority.—J. A. R.

There seems to be a notion that is quite rampant among lots of people now that there is some kind of a divine yeast working up in the life of the individual man, woman, boy or girl.

And no matter much what the man or woman or boy or girl might want, you must not try to suppress or curb the impulse—for whatever they might want is looked upon as some God-given thing just bubbling up within them and seeking just utterance and righteous expression. So don't tamper with it—that's the idea.

I don't know where this idea got such a swing, but it has the swing all right.

It has broken down respect for authority—for if you must not curb the individual, then there ought not to be any authority. At any rate, not very much.

And so we have just turned them loose, man, woman, boy and girl.

Johnny must not be curbed.

* * *

This idea is expressed in the wide disregard for law that you see on every hand. Men tell us that in the history of this country people never had such a disregard for civil authority and the law. They dodge the tax law. They drive automobiles through town at fifty-five miles an hour. They gamble in gambling-joints. They make moonshine liquor. They rob trains. They rob banks.

They don't want to be curbed.

* * *

You must not curb the boy or girl at all.

Don't you know that whatever your boy wants to do, that's what he ought to do—it's the divine yeast working in his life. And what you ought to do is watch the boy and guide the divine yeast so it will foment just about right and be unrestrained in its course.

That's the idea with a lot of people now.

It does not want a child whipped with a switch.

It does not want a boy spanked with a flat hand.

It does not believe in curbing a bad disposition.

It does not like any kind of restraining.

They say that what you want to do is not to crush down what's struggling for utterance in your boy, but what you really want to do is to help your boy to do what he wants to do.

Johnny must not be curbed.

* * *

If little Bill wants to whittle out a kite when he ought to be getting in coal and wood at night, they say that little Bill is going to make a great inventor—the thing for you to do is to go and get in the wood and coal yourself and let Bill develop along lines of self-expression.

* * *

A silly preacher the other day preached a sermon on the prodigal son, and argued that the boy was just a normal boy developing in a normal way—and it was his father who was in the wrong. The boy was expressing himself. It was the divine yeast in him.

* * *

If Betty, your sweet little girl, gets to be sixteen years old, and wants to go to the dance, and dance with the brunette boy with the cigaret breath, can't you see that there is some eternal fitness in the thing—brunette matching with blond—youth seeking youth normally—life crying out from the inside for grace, symmetry and companionship—youth expressing itself?

And don't you know that you are getting old? You must remember that you were young yourself once. Don't be silly. Let young life find self-expression.

That's what they say.

* * *

If Jimmy wants to tinker with pistols and guns and bows and arrows, when you feel like he ought to be helping you to slop those Hampshire pigs out there in the hog lot, the thing you ought to do is to slop the pigs yourself, and get Jimmy the guns and pistols and other stuff, and let him develop along the line of his "bent" in life—for he is almost sure to make a great soldier some day. The divine yeast is already asserting itself.

The "bent."

That's the stuff—that "bent" stuff.

Watch the boy's "bent" of life.

If Reuben wants to run away from school and fool away his time on the creek bank catching lizards and frogs and exploring the rocks, tell the teacher she is wrong about Reuben—it's the divine yeast working in him, and he is quite likely to make an arctic explorer like Dr. Cook, or be a big biologist—if you just have sense and don't curb him.

Johnny must not be curbed.

* * *

Does Rosa Jane, your eighteen-year-old daughter, burst into a rage when you tell her that she can't bob her hair, and can't wear her skirts an inch and three-eighths above her knees, and shall not paint her cheeks red and color her brown hair a golden yellow, and shall not take a part in a home talent show?

If this is the case, don't be too sure of yourself, mamma, daddy. Maybe you don't know. Didn't you ever hear of artistic temperament? Maybe that's what that is beating its way into expression in that girl's life. You may have a Billie Burke on your hands or a Maude Adams. It is the divine something, the normal bent, trying to assert itself. The girl may flower out into some genius of

some kind—if you just don't curb her.

* * *

And so we have a pellmell sort of a life, a turn-'em-loose mood, a givum-whattheywant doctrine.

It's good-bye restraint

It's hello license.

If you don't believe this doctrine is taught in so-called high places now, then you need to scratch your head and do a little thinking—for you haven't been doing any.

* * *

And yet I undertake to lay it down as a proposition that is absolutely unassailable that the worst thing in the world you can do for anybody is to "give um what they want."

Paul, the transformed Saul of Tarsus, the greatest mere man that ever walked the world, grew to be what he grew to be because he "kept under his body."

Jesus of Nazareth, in the garden, yearned for God to "let this cup pass," but He knew that He must conquer that yearning, and He conquered it.

Adversity makes great men. The biggest men in the country are men who were curbed in youth, who were restrained, who fought against obstacles, denied themselves, studied when they wanted to fish, got up when they wanted to sleep, plowed corn when they wanted to go to town, went out into zero weather when they wanted to sit by the fire, ate corn bread when they wanted French pastry, helped mother wash when they wanted to go to Ringling's circus, put up hay when they wanted to go swimming. They conquered the low down yearnings. They got up on top of the low "bent," and they crucified a sackful of longings, a whole pack of desires—and did their duty sternly and self-sacrificingly, repressfully, masterfully. And as they did it they knew that he that conquereth himself is greater than the man that conquers a city.

This divine yeast stuff is foolishness.

* * *

But wait a minute.

We are not through yet.

This addlepated doctrine that the individual must not be curbed has even crept into religious circles. And we have the foolish plea being put out all over the land that every fellow has a right to think anything he wants to think.

Here comes a popgun preacher, and kicks over the Bible, kicks over Moses, lassoes Elijah and jerks him out of the Old Testament narrative, laughs Jonah out of the record, pitchforks Daniel into the ditch, rejects the New Testament account of the birth of Jesus, rejects the walking on the water, rejects the Cana of Galilee miracle, and chops out the account of the resurrection of Jesus. And then after he has done so he rubs his mutton chop whiskers and says:

"I've got a right to my opinion. It is a divine right. God wants me to be free. I must not be curbed. It is right for me to say whatever I want to say and think—no matter where it takes me. That's what God gave me my thinker for."

That's the idea.

It's more of the divine yeast idea.

It sets the individual's bent—

Above God.

Above Jesus.

Above the Gospels.

Above all restraint, all authority always and everywhere.

Look at Fosdick pleading for license.

And Slaten claiming license.

And Stickney Grant, of double-divorce fame, claiming license.

And H. G. Wells claiming the individual license to reconstruct the Bible so as to make it suit the individual who does the reconstructing.

* * *

The most non-dependable thing in the world is human nature turned loose.

A woodpecker knows exactly how to make its nest. But a man does not know how he ought to build a house—he makes lots of mistakes.

A beaver knows exactly how to build a dam—it never makes any mistakes. But a man does not know how—he makes lots of mistakes.

A man is a mass of blunders. His sensitiveness to truth is blunted by sin. His perceptions are warped by wrong-doing. His reasoning is twisted by perverted living. He has drifted from his moorings, and in his own strength he can't find his way to God and light.

Especially does a man know nothing about God and Christ and eternity, and the realities that have to do with religion, except as God reveals to him.

* * *

Did you ever look up at the noonday sun and wonder why it makes light for you?

It makes light for you because you can't make light for yourself.

That's the reason we've got a sun.

Did you ever look upon the Sun of righteousness and study about why it is that the Sun of righteousness is the light of the world?

That's easy.

It's because you can't be a light unto yourself. That's the reason we've got a Sun of righteousness.

And a man who turns himself loose to be a light unto himself and to grope his way to God by his own light is seventeen kinds of a dunce.

And so far from its being a fact that he ought to be turned loose, he is of all created things the least fit to be turned loose.

He is great only when he is tied up to God's book.

He is great only when he is tied up to God's Son.

And so far from its being true that he is worth while when he depends wholly on himself, it is an absolutely incontestable fact that he is worth while only as he quits depending on himself, and depends on God's authority.

But they say that Johnny must not be curbed.

* * *

He is sure a failure unless he is curbed.

Let us bid farewell to the insufferable twaddle about what an unholy thing it is for an individual to be curbed. The only great people on earth have grown great by repression, suppression, deflection, being curbed, harnessed, controlled, rebuffed, rebuked, chastised—and then led.

Johnny is in a bad shape. Something must be done for Johnny.—C. L. Ficklin in Christian Standard.

PREACHERS SHOULD SPEAK THE TRUTH

A man who stands firmly for the truth will win the support of every man and woman who is open-minded. For years I have been convinced that too many men in our churches gave up just at the time when they have begun to fight. Often surrender is caused by fear, I think, of "hurting people's feelings." As I have read the life of Jesus I have never seen that he harbored any similar fear. There was nothing "soft" about his kind of Christianity. Perfectly tender and ever considerate, he was none the less totally lacking in that sentimentality which fears to speak the truth for the people's good, even on occasions when he was the dinner guest of those people. If His church is to live today, its pulpits must be manned by men who speak the truth though it wound, temporarily, those who have shown them every personal kindness.—Selected.

Not those who had a good time in the world, like Dives, but those who passed thru great tribulation and washed their robes white in the blood of the Lamb are the ones who enter into the glory world.—C. Z. Yoder.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

DON'T WORRY YOUR MOTHER

By Lydia M. Mauck

For the Gospel Herald.

Don't worry, don't worry your mother at all;
Don't worry your mother, she prays for you all;
She grieves, and she sighs, and she pleads for you,
That Jesus may save you; He's faithful and true.

Don't worry your mother who gave you birth,
For she should be dearest of all that's on earth.
Don't worry your mother who prays to One above,
For the girls and the boys whom she doth love.

Don't worry, don't worry your mother, I say,
She prays for your souls by night and by day,
That God may save you by His grace
From a sincursed world that leads to disgrace.

Don't worry your mother who is tired and sad,
You should try, sons and daughters, to make her glad,
She loves you most dearly and does all she can;
She's willing and ready to show you God's plan.

Don't worry your mother; I ask this of you;
She's praying to Jesus to help you be true,
As you go thru this world of sorrow and strife,
And keep you from sin in the battles of life.

Don't worry, don't worry your mother, I pray,
She's praying and pleading for you every day,
That you may be pure, whether girls, boys, or men,
So that when Jesus comes, you may all be saved then.

Harrisonburg, Va.

WHAT BLESSINGS HOME BRINGS

By Martha L. Mast

For the Gospel Herald.

"There is beauty all around
When there's love at home."

Love is a home word. Home is heaven on earth, when father and mother are one in heart, in faith, and purpose, and the children are bound by the first commandment with promise, "Honour thy father and mother."

First among the great blessings of home life are a godly father and mother who bring up the children in "the nurture and admonition of the Lord."

In such a home the children are in subjection to their parents, we hear that cheerful, godly conversation, the songs of Zion are sung, and the souls are refreshed by family devotions. Here "Christ is the head of the home, the Guest at every meal, the silent Listener to every conversation."

Another great blessing in the home is the Bible, when it is prominent above all other books and holds a place of more importance than just a piece of house furnishing; when it needs no dusting, where it is not covered with magazines and newspapers and is always on the top, and where it is read and studied for a rule of life.

Home is a place where we are sheltered, protected, and cared for when we are not able to care for ourselves as children.

It is sad indeed to think of those who have been deprived of a Christian home, who have had no real mother to nourish and cherish them and pray and care for them. Therefore we should be very thankful for the blessings that our homes have brought to us as Christians.

May we ever so live that the generations to come may be benefited by our appreciation of the blessings that home has brought to us, until we are called to that eternal home with the family of God in the New Jerusalem.

Westover, Md.

THE HOME TOWARD STRANGERS

By Velma Burck

For the Gospel Herald.

The home is the first place in which we should exercise our Christianity, and if the home is in the place that when strangers come into it they can see it is a Christian home, it certainly can be a help to the cause. Are we as Christians always willing to have strangers come into our homes and give them food and shelter for over night?

We find the widow, when Elijah asked her for a morsel of bread, was willing to share with him, the last mite she had. We also see the blessings she received from giving her last bit. He was a stranger to this widow but that did not matter for they were both God's children.

In Timothy 5:9, 10 Paul was giving the qualifications of the widow that the church should support. He said she should be the wife of one husband, well reported of, for good works. "If she have brought up children....if she have washed the saints' feet."

We see quite often this motto hung on the wall: "Christ is the Head of this house, the unseen Guest at every meal, the Silent Listener to every conversation." When this motto is a reality it is a place of blessing as near heaven as we can find on earth, and that is just where strangers want to be when they are away from home and friends. It is a great help to get into a home like that.

If those who are not Christians are in some way in touch with such a home, they will find an influence pointing them to their souls' needs.

Besides the love, kindness, hospitality and patience which we find, there is a continual praise and worship, in season and out of season, which keeps the whole atmosphere what it should be—a blessed place.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

Hubbard, Ore.

LEADING THE CHILD INTO TEMPTATION

On every hand our young people are being allured into ways to spend their money for things they cannot afford to buy, and their time in ways that are harmful rather than beneficial. Business men know the almost irresistible power of salesmanship and advertising. But few parents have realized how this same power affects the lives of their children. In magazines, on billboards, in window displays everywhere youth is tempted to use fine tobaccos, to wear gaudy and costly raiment, to dress in daring and extreme garb, to drink this or that or the other kind of beverage—and all at a cost of money which only a few of them can afford, and a cost of moral fiber and stamina and regular habits which none of them can afford. In no previous generation did childhood and youth ever have thrown about them so many allurements and tendencies drawing them away from thrift and industry and studious habits as at present. And happy indeed is that home whose parents have perceived this truth, and have wisely and tactfully fortified its children against this modern danger.—The Herald of Gospel Liberty.

Our association with each other is one of the vital relationships of Christianity. We should not only be godly examples but bubbling over with the love of God for out of the abundance of the heart the mouth speaketh. Warm, living, throbbing Christianity is what brings results.—H. N. Troyer.

Sunday School

For the Gospel Herald.

Lesson for April 15, 1923—Gen. 45:3-15.

JOSEPH, THE PRESERVER OF HIS PEOPLE

Golden Text.—Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20: 12.

Biographical Sketch.—Joseph was the eldest son of Jacob and Rachel, and, next to Benjamin, was the youngest of Jacob's sons. He was the favorite son of Jacob, who manifested a special liking for him which added to the envy on the part of his brothers. From his youth, the striking characteristic of Joseph's life was faithfulness. Whether in the home of his father, a slave or a prisoner in Egypt, or a governor upon the throne, he could be trusted. His faithfulness was not only manifested in his relations to men but also to God. It is a trait of character which we can well afford to pattern after. The jealousy on the part of Joseph's brothers was increased by the relating of several dreams which he had and which indicated that some day his brothers would be subject to him. One day, when Jacob had sent Joseph to see how his brothers were getting along, they sold him to a company of Ishmaelites who were on their way to Egypt. To deceive their father they killed a kid and dipped Joseph's coat of many colors into it. Then they carried this bloody garment to Jacob and made him believe that some wild beast had slain and devoured his favorite boy.

After reaching Egypt Joseph was sold as a slave and found room in Potiphar's house. Here he rapidly rose in favor, but the treachery of Potiphar's wife caused Potiphar to cast Joseph into prison. Here he gained rapidly in the esteem of his fellow prisoners as well as the prison keepers, and soon he was found as the virtual head of the prison. As an interpreter of dreams he finally proved his value to Pharaoh, who made him ruler over all Egypt to preserve the people alive during the seven years of famine which Joseph foretold were coming. He gathered all the corn he could get hold of during the seven years of plenty, and when the seven years of famine finally came he had stored away enough corn to preserve the lives of the people during this trying time. It was during this time that Joseph's brothers came from Palestine for food, and after the second visit he prevailed upon them to bring the entire family to Egypt. Here, in the land of Goshen, Jacob spent the last years of his life, and the children of Israel sojourned for several hundred years. When they finally went back to Palestine they carried Joseph's bones with them, as he had requested them to do.

Renewing Acquaintances (3-15).—When Joseph's brothers came to Egypt he recognized them at first sight but they did not know who he was. He treated them rather harshly, but during it all his tender heart went out in fervent love and pity for them. Finally, on the occasion of their second visit, he made himself known to them. He recounted past experiences, tried to put them at ease by reminding them that God had sent him on before to save life, inquired about his father, and very affectionately showed his feelings toward his brother Benjamin. It was here that he insisted that the whole family remove at once to Egypt, and made provisions for their long journey. Planting kisses tenderly upon the faces of his brothers, they sat down and talked their affairs over together.

Lessons to be Gathered.—1. The foremost lesson to be gathered is the value of faithfulness. It was this that won the favor of his father and later of Potiphar and the prison authorities. Wherever he was known he was trusted, because people could count on what he said and did. And what was true with people was also true with God. The only thing that he knew was to be true to God, and there is no wonder that God took care of him in all his varied experiences in life. God was for him because he was for God. What God did for Joseph He will also do for the faithful of the present time, for God knows a trustworthy soul when He sees him. Spiritual prosperity rests upon all who make a uniform record of faithfulness.

2. Let no one get the idea that persecution is an evidence that God has forgotten or forsaken us. God allowed Joseph to be miserably mistreated, and there were times when Joseph was doubtless tempted to believe that God had forsaken him. But through it all, we see the hand of God caring for His own, and when we get to the end of the story we rejoice that God permitted these sufferings, realizing the great blessings that came through them. "Blessed are they which are persecuted for righteousness' sake; for theirs is..."

3. "Whatsoever a man soweth, that shall he also reap." Those brothers thought, after they had gotten Joseph out of the way, that now they were rid of the "dreamer" and that their father would have to pick another favorite. But the look of distress on their brother's face, though it made little or no impression on them at the time, afterwards became a nightmare to them. In deep humiliation they were compelled to confess their crime and shame and disgrace. It pays to keep right with God.—K.

Our Young People

THE CHRISTIAN'S RELATION TO THE WORLD.—Jno. 17:1-26.

Topic for April 15

MOTTO

"If any man be in Christ he is a new creature."

MEDITATIONS ON THE TOPIC

I. The Christian and the World.—If we have a clear idea in our hearts as to who the Christian is and what the world is it will not be so hard to understand their relation as described in the Scriptures.

First of all the Christian is one who has once been of the world. He or she has been a partaker of the spirit of the world and has tasted of her sins and desires. Every Christian was once under the power of the prince of the world—Satan, who now works in the children of disobedience. But the Christian, if he is true to name, is one that has been chosen out of the world and has received a redemption from it and from its sinful follies and from its terrible doom, and has been translated into another kingdom of life and light and everlasting truth and righteousness. The Christian to be fitted for this new relationship had to be created anew. The old sinful spirit was put off and the Spirit of Christ entered in its place to rule and to reign. The barriers of a sinful life and nature were removed by the redeeming blood and a new life was given because of this redemption, which has placed the Christian into a new family.

The world is still filled with men who are under this old bondage. While these souls in bondage of the sins of the world are in this state there is that in their life which if reached by the message of life may bring them to a place of deliverance where they too may be saved out of their present bondage. That places a responsibility upon the Christian to bring them the message. The Christian is still in the world as a pilgrim and a stranger, representing the Kingdom of Christ. It is easy to see how foolish and dangerous it would be for the Christian to become entangled with the old bondage again. He would get back under the doomed condition and have no power to lead souls out of it himself.

While the Christian has been redeemed and renewed, he is still in body subject to temptation, having all the elements of the human feelings and passions present, though as long as walking in the Spirit they are not having dominion and cannot bring the believer into bondage. But when the believer indulges in any form of sin, he loses the blessed position of purity and becomes a slave until delivered through grace. How these facts ought to make us all watch and pray and live close to God while we walk in the midst of a crooked and perverse generation.

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Editor

Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors

J. A. Ressler John L. Horst

Contributing Editors

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 5, 1923

Field Notes

Baptismal services are to be held in Forks Church near Middlebury, Ind., in the near future.

Communion services were held at Goshen College on Sunday, March 25, with Bishops D. D. Miller and J. W. Christophel in charge.

A special meeting of the Mennonite Board of Education has been called to meet at Goshen, Ind., on Wednesday, April 4.

Bro. Andrew Brenneman of Elida, O., was with the congregation in Medina Co., O., over Sunday, March 25, preaching two very helpful sermons.

The semi-annual ministerial meeting of the west portion of the Indiana-Michigan Conference was held at Yellow Creek Church west of Goshen on Saturday, March 31.

The Lord willing, communion services will be held at the East Zorra A. M. Church, near Tavistock, Ont., on April 1 and 8 by the home bishop, Bro. D. S. Yutzie.—R.

Bro. Jacob R. Bender and family of Tavistock, Ont., are under quarantine at present. May the Lord comfort them and we hope Bro. B. may soon be able to resume his ministerial duties.—R.

Latest reports from India state that Bro. M. C. Lapp's condition shows no improvement and that he continues to suffer much pain. The prayers of the people in the homeland are desired.

The Lord willing, Bro. C. F. Derstine will conduct a series of meetings at the Peoria Mission from April 5 to 15. The earnest prayers of God's people are desired in behalf of the work.—H.

Ordination.—On Sunday, Mar. 18, at the Hopewell Church near Hubbard, Oreg., Bro. Henry Wolfer was ordained to the ministry. There were two brethren in the lot. May the Lord abundantly bless Bro. Wolfer in his new responsibility.

Communions. As the season of the year is again before us when we desire to show our love towards our Lord Jesus Christ by partaking of the sacred emblems of the bread and cup, we herewith give the dates for the places in charge of the undersigned in the Franconia, Pa., district.

Skippack, April 22.
Providence, April 29.
Vincent, May 13.
Bally, May 13.
Baptism at Bally, April 15.

Warren G. Bean.

Communion Services for the district of Bishops Abram Herr and D. N. Lehman are to be held on the following dates:

New Danville, March 25, A. M.
Byerland, April 1, P. M.
Millersville, April 8, A. M.
Rohrerstown, April 15, A. M.
Stony Brook, April 22, A. M.
Masonville, April 29, A. M.
Lancaster, May 6, A. M.
Mountville, May 13, A. M.
Columbia, May 20, P. M.

Baptismal Services:

Byerland, March 24, class of 24.
Millersville, April 7, class of 3.
Masonville, April 28, class of 4.

A class of forty-one was received into church fellowship at the Church at Archbold, Ohio, on March 14. Communion services were announced for Easter Sunday.

Correspondence

Scottdale, Pa.

Dear Herald Readers, Greeting:—The past week we had the privilege to continue our revival services with Bro. C. Z. Yoder of Wooster, Ohio, as evangelist. Bro. Yoder preached sound Scriptural sermons and gave quite a number of talks to the children which were greatly enjoyed by all. Among the visible results of these meetings was one confession of Christ and a number who stood, indicating that they wanted to reconsecrate themselves to the service of the Lord. There are still others who should take similar steps. The meetings closed Sunday night, April 1, and Bro. Yoder left the next morning for his home. We pray that God's blessing may go with him.

Our community was favored with quite a number of visitors recently, among whom were the following: Bro. A. U. Winey of Lancaster, Pa., who was here over Sunday, March 25; Bro. Calvin Layman and daughter, Sister Blanche Layman, of Davidsville, Pa., who made a brief call at the Publishing House; Bro. and Sister Laban Swartzendruber, workers at the Altoona Mission, who spent a few days here on a visit; Bro. A. D. Wenger of Harrisonburg, Va., who stopped here over last Sunday on his way to Goshen, Ind.; Bro. John Kliewer of Philadelphia, who visited his sisters here for a few days; Bro. and Sister Kenneth Berkshire, Bros. Ernest Hess and Lester McCann, Sisters Nancy Cover, Mildred Hess, and Ruth Johnson, all of Masontown, Pa., who visited here over the week end; Bro. Walter Horsch of Pittsburgh and Sister Elizabeth Horsch of Johnstown, Pa., who spent a short time with their home folks.

Among the Publishing House workers we might note the following movements: Bro. Loyd Hernley, who spent a number of weeks in Lancaster county, has returned and resumed his work; Sister Mary Schload spent about ten days at Goshen, Ind., with our Senior Editor and family; Sister Anna Mumaw has gone to her home near Wooster, Ohio, to spend a week or ten days; and Bros. Aaron Loucks and Vernon Smucker left for Goshen, Ind., to attend a meeting of the Educational Board.

Continue to remember the work here in your prayers.

April 2, 1923. Cor.

Suver, Oreg.

(Firdale congregation)

Dear Readers of the Gospel Herald, Greetings of love in Jesus' name:—On the evening of Feb. 2, we were glad to have with us our Sunday School Field Worker, Bro. Omer Miller of Nampa, Idaho. The talk he gave was encouraging and we as Sunday school workers should be inspired to press on and do with our might what our hands find to do.

We are sorry to say that Bro. Menno Weaver, whose health has been failing about a year, is still confined to his home. Having tried medicine, also the hot baths at Cloverdale Springs, with seemingly no help, he wished to comply with Jas. 5:14. We know the Lord has healed one serious condition and are trusting Him for the healing of other conditions. We believe he is fully resigned to the Lord's will.

Pray for us at this place, that we may be built up in the most holy faith, which worketh by love.

Mar. 14, 1923. Alice Glick.

Ashley, Mich.

Dear Herald Readers, Greeting:—Following is a report of money received for the new church building at this place:

C S Schertz Ill	$100 00
B J Schertz Ill	50 00
Christ Bachman Ill	50 00
John McCulloh Ill	50 00
Union and Harmony Cong Ill	84 00
East Bend Cong Ill	33 50
J D Smith Ill	25 00
D H Schertz Ill	25 00
John Schertz Ill	25 00
Aaron Slagel Ill	25 00
Alvin Roggy Ill	25 00
Mrs C Ruvenacht Ill	25 00
Debold Reesor Ill	20 00
J W Schertz Ill	15 00
Crist Wagner Ill	10 00
J J Summer Ill	10 00
John Imhoff	10 00
Peter Householder	5 00
Emily Schertz	5 00
Edw R Schertz	5 00
Pheobe Bachman Ill	5 00
Waldo Cong Ill	5 00
John Bachman Ill	2 00
Matt. 6:3 Pa	10 00
Joseph P Bergy Pa	5 00
A M Garber Pa	5 00
Middlebury Cong Ind	26 38
Cedar Creek Cong Iowa	13 67
Sugar Creek Cong Iowa	42 55
John Beck Mich	22 00
Martha McCulloh Mich	10 00
Mrs Mary Schertz Ill	20 00
Total	$764 10

We want to thank all for the offering. We do not have words to express what this has meant to us.

If any one has sent something for the work, not reported here, call our attention to it. Would you kindly remember us at the throne of grace?

Yours in His service,

Mar. 20, 1923. Geo. H. Summer.

Colorado Springs, Colo.

(Manitou congregation)

Greetings to all Herald readers. Bro. John Thut of La Junta, Colo., was here over Sunday, Feb. 25, and preached three very interesting sermons on the Second Coming of Christ.

Bro. L. C. Miller of Limon, Colo., was here Mar. 11, and preached three sermons. We appreciate very much the way our neighboring ministers are filling appointments here since we have no resident minister. We are expecting Bro. Will Gingerich, of Wellman, Ia., if the Lord wills, to come the latter part of April and stay for a while for which we are very grateful. Bro. J. M. Nunemaker of La Junta is expected to be here over next Sunday, Mar. 25. Bro. Joe Garber and wife, also Mrs. Bert Snyder and son of La Junta, were over Sunday visitors at this place.

Sister Myrtle King of Garden City, Mo., came to work here this summer. We are glad for her presence, as she is a great help in the church.

We feel encouraged when our Mennonite young people come here and are willing to sacrifice a little and come to church services and help along with the work. The big wages are often uppermost in their minds when they come, but may it also be the good they can do by living a real Christian life.

Pray for the work here.

Mar. 22, 1923. Mrs. Ada Shetler.

Archbold, O.

Greeting to all readers of Gospel Herald:—On Sunday, March 18, baptismal services were held at the Central A. M. Church near Archbold, O., when 40 applicants sealed their vow with water baptism. May God help these dear precious souls to be ever true and loyal to their vow which they have made, and be sincere workers in the vineyard of the Lord.

Mar. 23, 1923. S. D. Grieser.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting in Jesus' Name:—After five months' absence it has again been our privilege to worship with our home congregation at Westover.

Bro. Geo. Hostetler preached Sunday morning and Bro. Aaron Mast preached in the evening, Mar. 11.

Mar. 18, Bro. Amos Ogburn preached in the morning and Bro. Geo. Hostetler preached in the evening. The sermons were all inspiring and full of Gospel truths.

Bro. Aaron Mast, wife and four small children, spent Sunday, Mar. 18, in Lancaster Co.

We are glad to say the Wednesday evening Bible Study and Singing Class is still well attended.

Pray for the work and workers at this place.

Yours in the Master's service,

Mar. 24, 1923. Ruth Hostetler.

Protection, Kans.

To all Herald readers, Greeting in our Blessed Master's name:—We were thankful for the privilege of having with us Bro. J. M. Kreider of Palmyra, Mo., from March 12 to 19. The brother richly admonished us to live true to our heavenly Father. We wish to extend an invitation to all who come or go by this way to stop and visit with us. Pray for the work at this place, that more souls may be born into His kingdom and the work may prosper as is pleasing to Him.

Charles Schweitzer.

Mar. 24, 1923.

McCauley, W. Va.

Dear Readers, Greeting:—I thought a few items from here would be of interest to some. We have many things to be thankful for. The winter has been mild so far and the health of the people of this community is good except some have colds. A series of meetings was held at the Heishman Chapel, commencing on Dec. 9 and closing Dec. 17 by the brethren, Joseph Driver, Perry Shenk, and Abrm. Sperow of Virginia. The weather was not so favorable all the time but the interest and attendance were good. We hope the good seed sown may have fallen into well prepared hearts. On Dec. 14, Bro. Shenk left for his home at Broadway, Va., on Dec. 16 Bro. Driver and Abrm. Sperow attended communion services at the Crest Hill Church, Wardensville, also Sisters L. S. and C. A. Barbe. The meetings closed at the Heishman Chapel Dec. 17. The brethren labored in the Spirit and power of the Lord, encouraging the saints in the service of the Lord and inviting sinners to turn to Christ. We trust their efforts have not been fruitless.

Remember us at the throne of grace. Cor.

Birch Tree, Mo.

Greeting to all:—We held a short Bible conference here beginning Mar. 17, with Bro. Isaac Hartzler of Morgan Co., and Bro. E. J. Berkey of Oronogo, Mo., as instructors.

Bro. Hartzler left on Mar. 23. Bro. Berkey preached until Sunday night, Mar. 25.

Bro. Berkey delivered heart-searching messages, and we feel that we have been strengthened. We ask an

(Continued on page 12)

Miscellaneous

BRING THE LITTLE ONES TO JESUS

Sel. by Alvah Wingert

Fellow Christian, God has given
To you a sacred charge,
To gather in the little ones,
The small as well as large.
He asks of you to bring to Him,
The young as well as old;
For in His sight the souls of men,
Are far more worth than gold.
'Twas by the world that from His lips
The world and all therein
Came into being, but how great
The work of purging sin.
The soul of that dear little child,
Is precious in His sight,
And 'tis a privilege you have
To bring them to the light.
Oh! think of what a portion lies
Beyond the reach of hope,
Where every soul that knows not Christ
Will drink the bitter cup.
Store well their minds with sacred things,
The plain, pure Gospel, teach,
Leave it with Him to do the rest
And He their hearts will reach.
And if at times discouragements
Of every kind appear,
Oh, falter not, remember to
The Savior they are dear.
Just look upon that little child
And think of Satan's aim
To lead that precious soul astray
To suffer endless shame.
And can you let those souls be lost,
By carelessness to win
In early life, the little ones
Back from the paths of sin?
Oh, Christian, seize the privilege
So quickly gliding o'er,
Tell to the little children,
Christ lives for evermore.
Yes, tell to them that Jesus
To save their souls did die,
And tell them of the welcome
That awaiteth them on high.
A little while, and Jesus
Will call you far away,
To spend with Him in glory
One endless, cloudless day.
Oh, may there be some jewels,
To deck your crown up there;
The souls of little children
You won for Him while here.
Remember, too, in service,
'Tis only in His hand
You can draw the hearts of children
To that bright and better land.
Then seek with fervent purpose
The young to gather in,
And bring them unto Jesus
Saved from the paths of sin.

Fayetteville, Pa.

RADIO

By John W. Hess

For the Gospel Herald.

Only in the last year are we confronted with questions relating to the radio and its effects on our homes.

Recently at a Bible conference this question came up in the question box, Is it right for members of the church to install radio outfits in their homes?

This question coming personally and publicly is an index that many anxious spiritual parents and children are considering the future outcome of this wonderful way of communication. Many are interested, since so much has been written in the public press, and the natural makeup of man is to find out, or to have new things.

The aeroplane, at present in the minds of most of us, is too dangerous, also quite expensive, and therefore we have no special desire to ride in one, or own one.

The radio does not bring with it any special danger naturally, and is also coming in the reach of many in price, but we firmly believe it is bringing many dangers spiritually.

As in the coming of the printing press, telephone, autos, the radio is used for some useful things while in other things may bring a curse instead of a blessing.

The radio on the ships on the oceans is a great help in calling for help, or getting in touch with those whose lives are in danger.

In this late snow storm when the wires were about all down, the elevator men and the stock buyers would have been without markets, but for the radio.

God in His word says, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). And since the trend of this age is fully in line with II Tim. 3:13, which says, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." This is a fast method for both to make use of.

Much of the religious program will no doubt more and more cater to the now popular teachings and to modern views of those who have forsaken the fundamental teachings of the Bible.

On this last Lord's day a man in our neighborhood claims to have listened to four sermons, making special mention of two, one being preached by a Christian Scientist, and the other by a Spiritualist. What else he heard (without going to church or obeying the command in Heb. 10:25, "Not forsaking the assembling of ourselves together") I do not know; but I know that I would not want to listen to the two named, and much less have my family of children hear them.

This is one more addition to the many things that keep people away from church. We have many vacant churches and many that the attendance should be larger. Even with better roads and much improved vehicles of travel our own churches in many places are dwindling down in attendance.

Many business men have installed the radio as a means of attraction, thru entertainment, which must be put on the program to draw certain classes of people. As to the bedtime stories for the little ones, I never heard any of these, but if they compare with many of them in our school books they will not take the place of the beautiful Bible stories, which are often repeated by the faithful Christian father and mother.

Are we willing to sacrifice the useful uses for the spiritual welfare of our children and the church? Would be glad to hear others express their convictions thru the Herald.

Manson, Iowa.

WORSHIPING GOD IN PRAYER

By Esther Roth

For the Gospel Herald.

> Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Luke 11: 9, 10.

As our petitions go up God's blessings like angels come down. There is no true prayer that has ever been made in vain. Not every prayer is answered regardless of the spirit in which it is given. We must pray in self surrender to the will of God, "Not my will but Thine be done," even as Jesus prayed in Gethsemane's garden. When prayer ascends to God in the Spirit of Christ just as true as He lives and reigns will the prayer be heard and answered. It is in Faith, nothing doubting, that we are to come to the Giver of all good for His benedictions for prayers are heard in heaven very much in proportion to our faith. Little faith will get very great b'essings but great faith still greater ones.

We must cultivate the praying spirit and fulfil the Apostle Paul's injunction, "Pray without ceasing." The spirit of prayer is more precious than treasures of gold and silver. Pray often, for prayer is a shield to the soul, a sacrifice to God and a scourge to Satan.

We should begin and end the day in prayer. Someone has referred to prayer as the key of the morning and the bolt of the evening.

Who can enumerate what prayer has done? Here are a few of the things which it has done.

"Prayer has divided seas, rolled up flowing rivers, made flinty rocks rush into fountains." "It has quenched flames of fire and muzzled lions." "It has marshalled the stars against the wicked, stopped the course of the moon, and arrested the sun in its rapid pace." "It has burst open iron gates, conquered the strongest devils

and commanded legions of angels down from heaven."

"Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering infidels and atheists." "Prayer has brought one man from the bottom of the ocean and carried another in a chariot of fire to heaven."

If we read the Bible we will find many prayers and their answers and this should encourage us in our praying. God loves to hear us "battering the gates of heaven with storms of prayer." He has told us that if we ask anything according to his will he will hear us and also that the fervent prayer of a righteous man availeth much.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Let us pray on, though our prayers are not immediately answered. We may have to wait long and patiently before the blessing comes. But we shall never wait in vain be the time long or short.

"Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to Faith and Love
Brings every blessing from above."

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

Wayland, Ia.

SHOULD A CHRISTIAN RAISE TOBACCO?

Harry G. Brackbill

For the Gospel Herald.

This question was asked by a subscriber of the Sunday School Times and answered in November 18 issue. Knowing the same problem is facing a number of our people, I am passing it on thru the Herald, praying that it may help them to properly decide in the matter.

The question and answer are given as follows:

Should a Christian Raise Tobacco?

Having read in the Sunday School Times in Notes on Open Letters an article on tobacco, I wish to know your opinion on a question which has long disturbed me.

If it is a sin to use tobacco, is it a sin to raise it for sale if one does not use it oneself? Tobacco is really useful if used rightly. If one cannot grow other crops successfully, and one's land is suitable for cultivating tobacco, is it a sin to cultivate a small portion in tobacco for sale only?—A Southern Reader.

Is it a sin to encourage others in doing that which we cannot conscientiously do ourselves? That would seem to be the principle involved in this tobacco question asked by the Southern reader. And the mere statement of the question, in that form, would seem to answer itself. The legitimate uses tobacco may have are surely but a triflingly small proportion of its almost universal use harmfully. Surely no child of God can conscientiously help or encourage others to do that which he believes is wrong for himself. And if, by this principle, one's only means of financial support seems to be cut off, one may safely trust the God who has promised to supply all our needs. God is not limited, in his resources, to a bit of ground which seems only suitable for cultivating tobacco. God can, and God will, give clear guidance to this troubled child of his, and show just what His will is as the way out of this difficulty.

An increasing number believe that this is a serious evil among our people in certain sections and we trust they may soon see the wrong in raising it. "Whatsoever a man soweth, that shall he also reap." Those who are sowing the tobacco seed and raising it will reap more than the tobacco plant. They will sooner or later reap the evil results of it. The growing of the weed will and does produce bad results, because a very large portion of it is used in defiling the body, a very small fraction being used for a good purpose. It is a sad condition to see many of our people reaping this sowing in the form of cigarette smoking by their own children. We need not go far from home or study into the subject very far to see the path of ruin it is leaving in the character and spiritual life of thousands of boys and even girls today.

Dear reader, if you are a child of God and are raising this poison, you are helping in a large way in supporting one of the great systems Satan has invented to take the young people out into sin, degradation, and away from God. None of us would want to wilfully destroy the physical or spiritual life of our young people or our neighbors, whether living near us or in the distant city. Why not make a clean cut separation from this evil?

The problem should be prayerfully considered and dealt with by every Christian who grows it. If the Holy Spirit who leads His children unto all truth is telling you of its evil, why not follow the leadings and take a stand against it by not helping to produce it? Financial gain should have no consideration in the eyes of His children. As the editors of the "Times" tell their southern reader, God is able to supply all our needs, and is not limited to one way of doing it.

Malvern, Pa.

MENNONITE RELIEF WORK "CHRISTENPFLICHT"

From our work in Nuremberg

My first visit is to an old couple. They had owned a house and had saved some money. But the war came and they saw themselves compelled to sell the house. Finally the money lost its value. For a time they succeeded to make ends meet but now there is need, bitter need. Tears fill the eye of the aged lady as she tells about it all. There is no fuel. Potatoes and again potatoes are their daily food.

But I must pass on. I climb four stairways and find ourselves in a little kitchen which is also the dwelling room. Before me stands the old widow—I can not forget her look of despair. Much she has suffered of need and hunger. Her nerves are wrecked and she had come near taking her own life. I am permitted to point her to the One who is the true Helper in all our need. She gives me a handshake of gratefulness.

Again I find myself in a home of poverty. Man and wife are yet able to work. And there are four small children. Daily they have attempted to find work, but in vain. Soon the last food will be used up, and what then? They, as well as their children, show plainly that they have gone through hardships. What distress! I bid them farewell hoping that they will permit their need to lead them to Christ.

A similar scene: The father has sought work for several days. The mother has been very sick and is still unable to do much of anything. Four small children are waiting for the meager noon meal. And how they look, the poor children! Their clothing is in rags and their shoes fail to hide their toes. Their pale faces are a pitiable sight. I was able to promise them potatoes. How this makes their eyes shine! Thankfully the woman presses my hand.

It has become dark as I make my last visit. In the small kitchen a pale woman is sitting near the stove. Need and discouragement are written on her face. She is engaged in mending some pieces of old clothing. In the background I notice a clothes basket in which a baby is sleeping—the youngest of eight children. It is yet blissfully ignorant of all the heartbreak. The eldest boy who might help to earn the needed bread, is consumptive. But worst of all, the husband had left the family for nearly a year until his conscience has called him back. But no complaint comes over the woman's lips. In the darkest days she has learned to trust God who gives her needed strength to bear it all.

If people would manifest real earnest zeal in the Master's service, there would be more souls won for the kingdom.—C. Z. Yoder.

CORRESPONDENCE

(Continued from page 9)

interest in the prayers of God's people, for the congregation at Berea.

In His name,

March 26, 1923. Cor.

Ephrata, Pa.

Dear Herald Readers, Greetings:—On Sunday morning, Mar. 17, our semiannual council was taken at this place, at which time all expressed peace and desired communion. On May 13 a series of meetings will begin here, with Bro. Amos Myer of Mummasburg, Pa., in charge. At present our Sunday school teachers and others meet every two weeks at various homes to study the lessons for two weeks ahead and also hold a prayer and praise service combined. It is a good way to get acquainted and we hope more will attend these meetings.

On Mar. 10, our Sewing Circle journeyed to Columbia Mission where they had charge of the sewing class of children for the afternoon. All enjoyed it very much. Recently Bros. J. F. Bressler of Lancaster, Pa., John Hess, Lititz, Pa., Benj. Wenger, Murrell, Pa., and Ira Landis, Neffsville, Pa., came into our midst and preached the Word.

Last evening, Deacon Samuel Weaver and son, and Pre. Banks Weaver, all of Juniata Co., Pa., and Deacon Floyd Graybill and wife, of Groffdale congregation, were with us; also Bro. Weaver Hurst of Weaverland who addressed the Sunday school. Some of our members are on the sick list but most of them are on the road to recovery.

"Pray for the peace of Jerusalem; They shall prosper that love thee."

Mar. 26, 1923. Lizzie Mengle.

Goltry, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting:—Sunday evening, March 25, we held our quarterly Sunday School Conference. A good program was rendered and many timely thoughts were presented. The following officers were elected for our next Conference: Bro. S. J. Troyer, Mod.; Bro. Ross Cooprider, Chor.; Sister Gertrude Schrock, secretary.

Our young people's meeting was also reorganized for the next quarter. The following officers were elected: Bro. P. J. Zimmerman, Mod.; Bro. Ross Cooprider, chor.; Sister Carrie Cooprider is to have charge of the children's meeting for one month. Pray for the church at Milan Valley.

Yours in His service,

Simon Hershberger.

March 26, 1923.

New Paris, Ind.

(Salem congregation)

Greetings of love to all:—We want to praise the Lord for His goodness. He has again permitted us to see the beginning of another spring. There is seemingly more interest in Sunday school and church work since it is getting warmer. Our number hovered around the 100 mark which is good for this place.

Sickness kept some away during winter months, but we are glad to say that there are now only a few out because of measles and influenza.

We were glad to have with us our Sunday School Field Worker, Bro. Leininger of Elkhart, Ind., on March 25. He gave us a very inspiring talk on the life of Christ.

Bro. J. H. McGowen of Nappanee, Ind., also was with us on the same date. He took for his text Jno. 10:27. We are having teachers' meeting, once a month which proves helpful to all who attend. We wish to say with others, Pray for the Lord's work and workers at this place.

March 26, 1923. Cor.

Millersville, Pa.

Greeting in the Master's name. One of our ministering brethren, Bro. D. N. Gish, has been called to take charge of the work of the Lancaster Mission. Bro. and Sister Gish have located there. Bro. Gish will continue to assist in the services both here and at Rohrerstown.

Last week was an important one as it was conference week, when important subjects were discussed.

March 19. Monday the Bishops met with the Executive Committee of the Mission Board.

Mar. 20, 21. Tuesday and Wednesday the Mission Board Meeting was in session at the New Holland Church. The brethren Benj. Weaver, A. O. Histand, J. A. Ressler, Noah Risser, John and Aaron Mast took part in the program.

Mar. 22. Thursday the Bishops met at the Rohrerstown Church. In the evening Bro. J. A. Ressler preached a sermon from John 3:9.

Mar. 23. Friday the Lancaster Conference met at the Rohrerstown Church.

On Sunday evening a profitable evening was spent in song service at the Millersville Church, a number of visitors being present. Some of the Choristers were Bros. Frank Newcomer, Clayton Erb, John Charles, John Kauffman, and David Wenger.

On Monday evening Bish. D. N. Lehman was called to the General Hospital to baptize John Lantz, one of the patients there. He also had the opportunity of visiting seven acquaintances at the same place.

The baptismal and communion services for Millersville have been announced for April 7 and 8.

Marh 27, 1923. Cor.

Canton, Kans.

Dear Herald Readers, Greetings:—We are having warm weather at present reminding us that spring is approaching. There has been considerable sickness among us during the past few months, but at present most of our people are fairly well.

On March 25 we reorganized our Sunday school with officers as follows: Supts., Bros. Edward Selzer, Aaron Landes; Chors., Sisters Nettie Weaver, Cora Weaver; Sec-treas., Bro. Monroe Selzer.

Also our committee for young people's Bible meeting is as follows: Bros. Chas. Diener, Edward Selzer, and Aaron Landes.

Will you continue to pray for the work at Spring Valley?

Yours in His service,

Hattie Sommerfeld.

March 27, 1923.

Morton, Ill.

(Pleasant Hill Rural Mission Church and Sunday school)

A few lines from this place might not be out of order. The Pleasant Hill Sunday school was opened on Nov. 1921, by the direction of the Illinois District Mission Board.

The attendance the first Sunday was thirty-three, representing ninteen different families. The present enrollment is seventy with an average attendance of about forty.

Services are held in a two-room schoolhouse both morning and evening. There are over ninety homes in the school district and there are no other church activities in the community.

During the first evangelistic meetings held a year ago last winter by Bro. J. A. Hieser assisted by a Gospel team from Goshen College there were twenty confessions. Of these fifteen were received into church fellowship by baptism and five others by letter and confession.

Last Christmas evangelistic meetings were again held by Bro. C. F. Derstine assisted by a Gospel team from Goshen. At that time there were four confessions. All of these were received into the church on March 7 by Bro. Derstine.

Last Sunday we had our third communion service at this place. Bro. J. A. Hieser was with us.

The Lord has been blessing the work at this place and all the members who have united with the church have been faithful but two. Altho some made many mistakes they are willing to continue to follow the teachings of our Lord and the discipline of the church.

The Sunday school is supporting an orphan in India and two of the members are also supporting another.

Our present needs are regular preaching services each Sunday and also a home department worker to do general visitation work. When these needs are supplied we feel the work will grow to a larger extent and that others will be gathered into the fold of Christ.

We ask the support of the church in prayer that this field may gather many into the Kingdom.

Sincerely yours,
John Roth.

BE CALM

By J. A. Ressler

For the Gospel Herald.

At a time of great tension, when it seemed that the thousands in the streets of New York City must turn into an uncontrollable mob bent on bloodshed and destruction, a young man appeared on a balcony and spoke in a clear, ringing voice: "Fellow citizens, clouds and darkness are round about Him; righteousness and judgment are the habitation of his throne. His pavilion is dark waters and thick clouds of the skies. Fellow citizens, God reigns, and the government at Washington still lives." The crowds in the streets stood still for a few moments. Many tears were shed, and then the people went quietly home.

In those tournaments they used to have in the half-savage middle ages, when men fought sham battles on horseback, a very effective weapon was a sort of rattle with which to frighten the antagonist's horse. The rattle was harmless, but it often did have the effect of frightening a horse outside the limits and thus win a victory.

The psalmist (Psalm 46) says that he with his friends will not fear tho the earth should be removed, and tho the mountains be carried into the midst of the sea.

If the waves of trouble threaten, if you cannot understand the confused noise that thunders in your ear, just stop long enough to look out on a clear, sunshiny day. Are the trees right side up? Is there still solid earth to walk on? Don't fear. David said he wouldn't even if the solid earth were gone. And the noise may only be a child's rattle. If you are on God's side, you can well afford to be calm. Above the storm, and the conflict, and the waves roaring is—

GOD.

"Goodness supplies our needs, and mercy blots out our sins."

SPECIAL MEETINGS

For the Gospel Herald.

Hubbard, Oreg.

The Forty-sixth Pacific Coast Mission meeting was held at the Hopewell Church near Hubbard, Oreg., Dec. 30, 1922. An interesting meeting was held.

Organization: Mod., C. C. Steckley, G. D. Shank; Chors.,M. H. Hostetler and O. S. Kilmer.

The Mission sermon was preached by D. F. Shenk. Texts, Prov. 11:30; Dan. 12:3.

Subjects and Speakers:—**What was the Theme of the Early Missionaries According to Matt. 3:2?** G. D. Shenk, A. D. Miller; **What Method Should be used to Create a Greater Interest among the Brotherhood for the Cause of Christ?** (II Peter 3:17)? Frank Roth, F. J. Gingerich; **Be not led Away by Every Wind of Doctrine** (Matt. 7:21-23), N. L. Hershberger, M. E. Brenneman.

Children's Meeting was conducted by S G. Hostetler. Subject, Second Coming of Christ and Dividing the Sheep and Goats.

An interesting report of the Portland (Ore) Mission was given by Allan Good.

These special songs by the different congregations in the Valley were enjoyed: One Lost Lamb; Palms of Victory: My Burden Rolled Away; Ring out the Message.

Round Table Discussion, The Family Reunion, conducted by E. Z. Yoder.

Sermon by N. A. Lind Text, Col. 4:12.

Secys., E. Z. Yoder, Walter Gingerich.

Harrisonburg, Va.

Report of Mission meeting held at the Eastern Mennonite School, Jan. 28, 1923.

General Subject, "The Message Bearers."

Topics and Speakers:—**The Great Need of Message Bearers,** (Sermon), A. D. Wenger; **Qualifications,** 15 minute talks: **A Definite Christian Experience,** John R. Mumaw: **An Opportunist,** D. J. Blosser; **A Special Call,** Lelia Heatwole; **A Man with The Message,** Harry Brunk; **The Home Base,** S. H. Rhodes; **How May I Know That I am Called,** J. L. Stauffer.

Organization:—Mod., Chester K. Lehman; Chor., Daniel Lehman; Secy., Mary Shenk.

Some of the Thoughts Presented:—The message is important; be swift messengers· bear the message in person; deliver a full message: manifest a concern; live the message There is a great need of more Holy Ghost power. We must have the Spirit and the love of God in our hearts. Will we lay down our lives for souls? Watch for opportunities and grasp them. Neglected opportunities lose force, and if we fail to grasp them God may need to rebuke us.

Full consecration, sacrifice of self, friends, time, and energy is necessary. If we see the need—if we have a vision—will a special call be needed? "The Message" is the Gospel of the Lord Jesus Christ It is not a product of man's imagination, nor a system of education. The Gospel is infinitely superior to any other religion. Have one purpose, to preach "Christ and Him Crucified." The Christians at the home base should be loyal, submissive, self-sacrificing, responsible, praying. There should be growth, and a preparation of workers to send. Questions regarding knowing whether we have a call:—Am I willing to do **anything** or go **anywhere?**" Do I have reservations? What is my attitude toward God and lost souls? Can I meet the conditions? The need is a call in itself. The call may come through a mission board, from a congregation or from some spiritually minded person. Wait on the Lord and work while you wait.

Secy.

Baden, Ont.

Report of Bible Conference held at Baden Gospel Mission, Baden, Ont., on Feb. 13, 14, 1923.

Organization: Mod., Osias Cressman; Chor., John O. Jantzi; Secy., Henry Gingerich.

Topics and Speakers: **The New Birth,** N. B. Stauffer; **Social Purity,** Curtis Cressman; **The Present Challenge of the Christian Church,** H. W. Stevanus; **The Christian's Assurance of Eternal Life,** N. B. Stauffer; **The Bible Way of Giving,** Oscar Burkholder; **Sermon** by Bro. N. B. Stauffer each evening; **Christian Fellowship,** N. B. Stauffer; **The Place of the Cross in Christian Faith,** Oscar Burkholder; **Christ in Every Day life,** H. W. Stevanus; **The Holy Spirit,** N. B. Stauffer; **Matt. 9:37-38,** Bro. O. Burkholder. This topic will be given at a later date on account of severe storm.

Some Thoughts Presented: If we are truly born again, we have a likeness of God and Christ in our life. There is no standard of purity in the world that will compare with that which the Bible teaches. Guarding our conversation will help us to keep pure. We have no goodness whatever, all that we have we have through Jesus Christ. Worldliness is creeping into the Church and is undermining the faith of believers. Life Insurance, charming and such things are also undermining our faith in Christ. What we need is the Old Time Religion and men that are ready to preach the whole Gospel of Jesus Christ. The Christian life is a hard life to live if we have not the assurance of eternal life. There is nothing that brings more joy to the believer than to know that he has eternal life. We ought to give as God gave and we will always receive a blessing in return. We should be of one mind, of one accord, in one walk of life. The place where our Christian life should first be noticed is in the home. God in the person of the Holy Spirit dwells in the heart of the believers. We should not grieve the Holy Spirit, for by Him we are justified and sanctified.

Secretary.

Elida, O.

Report of Bible Conference held at Pike Church Elida, O., Jan. 21-27, 1923. Instructors, A. I. Yoder, J. B. Smith.

Subjects: **Faith; God—His Being and Attributes; Christ—His Deity and Humanity; Repentance; The Holy Spirit—His Person and Work; The Church—Her Mission and Authority; The Doctrine of the Trinity, Regeneration; Opportunities of Our Young People; Inspiration of the Bible; The Christian in His Business Relations; Justification; The Christian in His Social Relations; The Educational Problem; The Present Apostasy; Sanctification; The Relation of Church and State; Future Events—The Rapture of the Church; Twin Evils that Threaten the Welfare of the Church; Assurance of Salvation; Future Events—The Great Tribulation; Future Events—The Restoration; The Overcoming Life; Future Events—The Revelation; Loyalty to the Standards; Pleasing God; the Future Kingdom.**

Thoughts Presented:—Man fell through believing the enemy and disbelieving God, and can only get back to God by believing in God's only begotten Son. God is all wise, all powerful, everywhere present, and eternal. Unless men repent God can not forgive. In order to save men, God and Man must meet somewhere, and

the meeting place is Jesus Christ. Regeneration is Salvation from a life of Sin; Justification is Salvation from the guilt of Sin; Sanctification is Salvation from the power of Sin; Glorification is Salvation from the presence of Sin. The Saved person alone can please God. The Unequal Yoke should be avoided in our business, social, and religious relations. The Mission of the Church is that of a saving power in the world, not a reforming power only. When some important truth is dropped by the Church because it is unpopular, it never returns. The great principles are in the Book and God has given the Church authority to apply these principles, but, principles have no value unless carried out. No man possessing the highest culture of the day, and with recourse to best literary works of all ages could produce a book in any way comparing with the Bible. If the Bible is true, it is also true what it says of its own inspiration. Proper observance of the Sabbath day is one of the underlying fundamentals upon which our social activities depend. There is a place for both man and woman in God's social order, and as soon as this order is broken there is sin. The educational system of the world is not adequate because it fails to provide for the spiritual development of the child. If the Mennonite Church stands, it will be through the church making safe and needful provision for the teaching of her young people. If she falls it will be through the evil effect of the present school system. What we need today is religious training that fosters and helps to perpetuate the principles of the Mennonite Church in connection with secular studies. The Present Apostasy means an actual falling away from the truth. Any unscriptural teaching is dangerous. Our walking should correspond with our standing. The Twin Evils that threaten the welfare of the church are Liberalism and Worldliness. If we would lay aside our peculiarities of Doctrine, the church would be swallowed up by Liberalism. Liberalism is in men today. It is not abstract floating through the air. It is in men's heads. Nine-tenths of the Colleges and Seminaries are saturated with Higher Criticism. Silence is the ear mark of Liberalism. We know we are saved because we have met the conditions. If God thought it worth while to speak of the Dress Question, it is worth our while to obey it. Every loyal member of the Mennonite Church should offer his service and assistance in maintaining the principle of simplicity. The Hat in the Mennonite Church stands for rebellion and disrespect for authority. Sin keeps us from the Bible, and the Bible keeps us from sin. We need not sin if we are linked with the power that keeps us. A Christian has no business to take part with the political affairs of his country. To be a consistent politician you must be willing to use the sword. To reform the world by ballot, has no endorsement or teaching by Christ. Men would not get to political offices if they lived the principles and teaching of God's Word. The standard of the Mennonite Church is the whole Bible. We should be loyal to the Institution to which we belong.

Secy.

Married

Dagen—Lefever.—On March 22, 1923, at the home of the officiating bishop, Bro. D. N. Lehman, Bro. Jacob L. Dagen of the Byerland congregation and Sister Florence V. Lefever of the Strasburg congregation were united in the bonds of holy matrimony. May God guide them thru life.

Robinson—Lefever.—On March 15, 1923, at the home of the officiating bishop, Bro. D. N. Lehman, Bro. Merritt M. H. Robinson and Sister Barbara Lefever of the Lancaster congregation were united in the bonds of holy matrimony. May God richly bless them thru life.

Hershberger—Miller.—On Feb. 17, 1923, at the home of the officiating minister, J. F. Mast, Holmesville, O., Bro. Lawrence Hershberger of Walnut Creek, and Olive Miller of Millersburg, O., were united in the bonds of holy matrimony. May the Lord bless them through life.

Headrick—Balmer.—On Feb. 18, 1923, at the home of the bride's parents, Bro. and Sister Ferdinand Balmer of near Harper, Kans., occurred the marriage of Sister Dessie Balmer and Bro. Henry Headrick of La Junta, Colo., Bro. Henry King officiating. May the Lord both guide and bless them thru life.

Cressman—Hunsberger.—Dec. 20, 1922, Bro. Edmund Cressman of New Hamburg, Ont., and Sister May Hunsberger of Waterloo, Ont., were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister Enos Hunsberger, Bro. Manasseh Hallman officiating. May God's choicest blessings be theirs through life.

Feick—Schmidt.—On Dec. 25, 1922, Bro. Herbert S. Feick of Blair, Ont., and Sister Vinetta Schmidt of Kitchener, Ont., were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister Samuel E. Schmidt, Kitchener, Ont., Bro. Manasseh Hallman officiating. May the Holy Spirit be an abiding Comforter to them through life.

Hunsberger—Cressman.—On Jan. 24, 1923, Bro. Eldon Hunsberger of Waterloo, Ont., and Sister Mary Cressman, New Hamburg, Ont., were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister Enos M. Cressman, New Hamburg, Ont. Bro. Manasseh Hallman officiated. May heaven's blessing be theirs.

Obituary

Koppes.—On March 18, 1923, at the home of her son Wm. Koppes near Bowdil, O., Sarah Jane Koppes (nee Cole) died; aged 66 y. 8 m. 27 d. She was born in Juniata Co., Pa., June 21, 1856, and came with her parents to Ohio when but a child. One son, 1 brother, 7 grandchildren, and many other relatives and friends remain to mourn her departure. Funeral services were held Mar. 20 at the residence by I. J. Buchwalter. Interment in Crown Hill cemetery, Orrville, O.

Hostetler.—James Noah, son of Bro. Noah and Sister Emma Hostetler, was born near Jerome, Pa., April 7, 1922; died Mar. 19, 1923; aged 11 m. 12 d. He is survived by father, mother, 1 brother, 2 sisters, 1 grandfather, 1 step-grandmother, and many other relatives and friends. Funeral services were conducted at the Blough Mennonite Church on March 21, by James Saylor, L. A. Blough, and Harry C. Blough. Text, Job 1:21, selected by the parents. Burial in the cemetery near the church.

Hochstetler.—Malinda (Beechy) Hochstetler was born near Farmerstown, O., Nov. 26, 1869; died Jan. 30, 1923; aged 53 y. 2 m. 4 d. She was married to Henry Hochstetler Nov. 24, 1895. To this union 7 children were born. One infant son preceded her to the spirit world. She leaves her husband, 3 sons, 3 daughters, 2 brothers, 2 sisters, and a host of relatives and friends. She united in youth with the Amish Mennonite Church of which she remained a faithful member until death. Funeral services at Martin's Creek conducted by Bros. S. H. Miller and J. F. Mast.

Lesher.—Sister Ida F. Lesher, wife of Israel I. Lesher, peacefully departed this life at her home at Browns Mill, Franklin Co., Pa., Mar. 20, 1923. She died of complications and was aged 57 y. 7 m. 3 d. She was a consistent member of the Mennonite Church for many years, and during her affliction she bore her suffering with patience and in a quiet, unassuming way expressed a readiness to depart. She leaves to mourn her departure, her husband, 8 children, and 5 step-children. The funeral was held March 22, conducted by Brethren J. F. Grove and W. W. Hege. Text, II Cor. 5:1. Services and burial at the Marion Mennonite Church.

Keim.—Marvin Duane Keim, infant son of Bro. Menno and Sister Libbie Keim of Middlebury, Ind., was born May 11, 1922; died Mar. 18, 1923; aged 10 m. 7 d. He leaves father, mother, 2 brothers, 3 sisters, 1 grandmother, 2 grandfathers, and a number of uncles, aunts, and cousins, to mourn his early departure. Two brothers preceded him to the spirit world.

O can it be that Marvin has left us,
He who always had a smile?
Yes he's gone and we'll soon meet him,
'Twill only be a little while.

Funeral services were conducted by Bro. W. Wilbur Miller from Luke 18:16. Burial was made in the M. A. Yoder cemetery.

Troyer.—Raymond, infant son of Bro. J. A. and Sister Ada Troyer, was born near Shipshewana, Ind., Mar. 15, 1923; died Mar. 19, 1923; aged 4 days. He leaves to mourn his departure father, mother, 4 brothers and 5 sisters. One little sister preceded him to the great beyond. Funeral was held Mar. 20 at the home conducted by A. S. Cripe in German, and J. P. Miller in English. A goodly number of relatives and friends assembled to pay the last tribute of love.

Dear Raymond, thou hast left us,
Thy loss we deeply feel,
But 'tis God that hath bereft us,
He will all our sorrows heal.

By the children.

Nafziger.—Mary Nafziger (nee Rychener) was born near Archbold, Ohio, March 9, 1845; died March 4, 1923, at the age of 77 y. 11 m. 25 d. She was united in marriage to Jacob Nafziger Feb. 21, 1867. He preceded her to the life beyond April 4, 1902. To this union were born 9 children, 6 sons and 3 daughters. 1 son and 3 grandchildren preceded her in death. She leaves to mourn her departure 5 sons, 3 daughters, 34 grandchildren, 8 great-grandchildren, 3 brothers, 3 sisters, and a large number of relatives and friends. In her younger years she accepted Christ as her personal Savior and united with the Amish Mennonite Church and remained a faithful member until death. Funeral services were held Mar. 6 at the Central A. M. Church, conducted by E. L. Frey and S. D. Greiser. Text, Rev. 14:13.

Smith.—Emma J. Owens was born in Washington County, Iowa, on June 21, 1868. She was married to Leslie P. Smith, on Feb. 20, 1887. To this union were born 10 children, 3 of whom died in infancy. On the evening of March 20, 1923, at her home near Oronogo, Mo., at the age of 54 y. 8 m. 27 d. she quietly fell asleep in Jesus. She leaves her companion, 7 children, 5 grandchildren, and many other relatives and friends. Sister Smith with her husband, united with the Mennonite Church about thirteen years ago. She was a faithful Christian wife and mother and will be sadly missed. Funeral services were held at White Hall Church, conducted by Andrew Shenk and P. J. Shenk. Text, Job 1:14. She was the first to be buried in the new addition to the Weaver cemetery.

Miller.—Mary (Christner) Miller, wife of Pre. John J. Miller, died at her home near Goshen, Ind., March 22, 1923, of dropsy, at the age of 64 y. 11 m. 16 d. She had been in failing health for 3 years, in which time she was only able to attend church a few times. She bore her sufferings patiently. She leaves her husband, 6 sons (David, Jacob, Levi, and John, of Goshen, Ind., Harvey and Oby of Howard Co., Ind.), 3 daughters (Mrs. Samuel Kauffman of Shipshewana, Ind., Mrs. Andy Yoder and Mrs. Menno Kuhns of Nappanee, Ind.), 51 grandchildren, 3 brothers (Jacob of Iowa, Samuel of Kansas, David of N. Y.), 1 sister (Mrs. Simon Schlabach of Goshen,

Ind.). She was a member of the Old Order Amish Church. Funeral was held at Solomon Schrock's Mar. 25, by Nathaniel Miller and Emanuel Hershberger in German, and Dan Johns in English. Texts, II Cor. 5 and I Cor. 15, beginning at verse 39.

Shank.—Irvin G. Shank, son of Harry M. and Esther M. (nee) Gerlach Shank died March 15, 1923; age 11 m. 25 d. Death was caused by a severe attack of pneumonia. Irvin was of a quiet and cheerful disposition. Though his stay on earth was but 5 days less than a year his departure left the home lonely and our hearts sorrowful. Funeral services were held Mar. 18 at the home near Lancaster, Pa., with further services at the Millersville Mennonite Church, conducted by Bros. J. C. Habecker and D. N. Gish. Text, Ex. 2:9. Interment in adjoining cemetery.

He was cherished by his parents,
Always quiet, cheerful, fair,
And we hope to meet our loved one
When we're gathered over there.

Parents.

Miller.—Sister Eve Miller was born July, 1842, and died in the home of her daughter at Windber, Pa., March 7, 1923; aged 81 y. 7 m. She was the daughter of Jacob and ——— Wingard and is survived by only one brother out of a large family. She was married to Jacob Miller, son of the late Bishop Moses B. Miller. She was a lifelong member of the Mennonite Church. Several years ago she fell and broke her hip from which she never fully recovered. This with the infirmities of old age caused her death. She bore her suffering with patience and earnestly looked for her departure. She is survived by 2 daughters, 30 grandchildren, and 28 great-grandchildren. Her husband preceded her to the spirit world thirteen years ago. Funeral services were conducted in the Weaver Church by S. G. Shetler, assisted by Pre. F. E. Hetrick of the Evangelical Church. Interment in the Weaver cemetery.

Brenneman.—Katherine (Ropp) Brenneman wife of Daniel S. Brenneman, was born at Cassel, Ont., July 13, 1863; died at her late home near Cassel, Mar. 13, 1923; aged 59 y. 7 m. 30 d. She was united in marriage to D. S. Brenneman in 1880 and soon after moved to Colorado. Here she remained for a few years and then returned to Hamburg, Ont. To this union were born 2 sons. She is survived by her husband, 2 sons, 1 adopted daughter, and 9 grandchildren, 1 of whom preceded her in death. She was a faithful member of the Mennonite Church and a kind and loving mother. Services were held at the Amish Mennonite Church at East Zorra, by D. Jutzi, Osiah Cressman and Curtiss Cressman. Interment in cemetery nearby. She selected her own texts and songs.

Now we long to cross that river,
Long to rest upon that shore,
There to see and know and love her,
With the Savior evermore.

By a Grandson.

Stauffer.—Margaret Irene Stauffer, infant daughter of Bro. Ezra and Sister Irene Stauffer, was born Dec. 29, 1922; died March 11, 1923; aged 2 m. 11 d. She leaves to mourn her departure, father, mother, grandfather, grandmother, a great-grandfather, a great-grandmother and a host of uncles, aunts, cousins, and friends. A grandfather and a grandmother preceded her to our heavenly home. Funeral services were conducted by Bishop N. E. Roth, both at the home and at the Salem Church, Tofield, Alta. Texts, Psalm 16:5, 6; Matt. 19:14.

The Lord came down from Heaven
To gather lilies fair.
He came into our garden
And saw a lily there.

Now we are calmly waiting
For the Father's call, Come home.
There we shall see our lily
And praise Him round His Throne.

—Sent in by father and mother.

Herr.—John L. Herr was born in Strasburg township, Pa., Aug. 29, 1840; departed this life at his home in Rohrerstown, Pa., March 16, 1923; aged 82 y. 6 m. 17 d. In December, 1863, he was united in marriage to Fannie L. Brubaker, who preceded him in death a year ago. He was only sick a few weeks but had been in failing health for some time. We were permitted to have him with us a long time, and although we miss him so much we feel that our loss has brought to him his eternal portion with the Lord and the loved ones gone before. He leaves 3 children and 6 grandchildren. He was a kind and loving father and a dear grandfather. Funeral services were held at his late home March 16, and at the Rohrerstown Mennonite Church of which congregation he was a faithful member.

The old home now is vacant,
Another voice is stilled,
But his place o'er yonder,
With his loved ones now is filled.

A granddaughter.

Kinsinger.—Bishop Peter Kinsinger was born on Oct. 13, 1839, in Somerset county, Penna.; died at his home in Johnson County, Iowa, March 17, 1923; aged 83 y. 5 m. 4 d. He became a member of the Amish Mennonite Church in his youth. He was a faithful member to the end. His desire was to fill his place in church as long as health permitted. His first marriage was to Delila Yoder who died a short time afterward. On Feb. 20, 1870, he was married to Elizabeth Yoder. They lived in matrimony 53 years. To this union were born 9 children. He leaves to mourn his departure his sorrowing wife, 7 children, 12 grandchildren, 5 great-grandchildren, 1 brother (Eli Kinsinger of Wellman, Ia.), and 2 sisters (Mrs. Noah Schrock of Iowa City, Ia., and Mrs. Eli Handwork of Elk Lick, Pa.). He served faithfully as a minister of the Gospel. On June 1, 1884, he was ordained bishop. Funeral services were held at his home March 19, 1923, conducted by Isaac Helmuth, who by request read Psalm 90, and by C. M. Yoder. Text, Rev. 20:11-21:8.

Baer.—Clara Magdalena, daughter of Joseph N. and Katie E. Baer was born in Fulton Co., O., June 17, 1904; died March 11, 1923, at the age of 18 y. 8 m. 24 d. She leaves father, mother, 5 sisters (Viola, Louella, Cora, Hulda and Rosella), 2 brothers (Clarence and Lawrence) one great-grandmother, two grandfathers, one grandmother besides a host of relatives and friends to mourn her youthful and unexpected departure. Clara suffered two weeks of severe pain from an attack of la grippe which turned into complications that terminated her short but useful life in the home as well as in the Sunday school and church where she was always a willing worker. Sister Clara confessd Jesus as her personal Savior and united with the A. M. Church when but 12 years old and led a consistent Christian life until death. Funeral was held March 14 at the Central A. M. Church. Services conducted at the house by H. Rychner and at the church by S D. Grieser and E. L. Frey. Texts, Psa. 103:15, 16; 89:47. Interment in Pettisville cemetery.

Beautiful Heaven, blissful abode,
Is Clara's portion in the city of God.
And joyful songs she now can sing
With hosts of angels there on wing.

By her Mother.

Martin.—Elizabeth (Brenneman) Martin was born in St. Joseph Co. Ind., April 17, 1853. She was united in marriage to John O. Martin Nov. 12, 1876. Bro. and Sister Martin lived in Elkhart or on their farm south of Elkhart, all their married life, with the exception of a few years in Goshen. The Lord blessed their labors together abundantly in the temporal things of life but not without also a measure of trials, the greatest of which perhaps was when their youngest son lost his life when helping to remove stock from their burning barn. Sister Martin's health began to fail soon after this trial, suffering a stroke of paralysis from which she never fully recovered. Other strokes followed, resulting in her departure from this life, Feb. 24, 1923, at the age of 69 y. 9 m. 7 d. Bro. and Sister Martin's home was blessed with six children, three sons (Daniel J., Edward F., and Oscar H.), three daughters (Ida Priscilla, Myra M. Verein, and Nora A. Martin). Two children (Ida and Oscar) preceded her to the spirit world. She leaves to mourn her departure husband, 2 sons, 2 daughters, 9 grandchildren, 3 sisters, and 1 brother, besides many other relatives and friends. She united with the Mennonite Church about Oct. 20, 1879, and was a faithful member until death. Funeral services were held at the Olive Church Feb. 27, 1923, by D. A. Yoder and C. A. Shank. Text, Job 14:14, 15. The body was laid to rest in the adjoining cemetery.

Lapp.—Anna Barbara Lapp, daughter of Martin Lapp, was born Sept. 8, 1858; died Mar. 24, 1923; aged 64 y. 6 m. 16 d. She is survived by one full brother, three half brothers, and four half sisters. Her father was called hence when she was but 3 years old. Her mother was afterward married to Jacob Lentz. She spent most of her life with her mother and step-father and kindly cared for them in their declining years, until they were called to the Spirit world. Anna became a Christian in her youth, and became identified with the Mennonite Church, of which she was a loyal and faithful member. She was very devoted to her Lord and Master, and her place in God's sanctuary was seldom vacant if health conditions permitted her being present. During her recent siege of illness it was her constant desire and longing to depart and be with Christ her Lord and Savior, which she was assured would be far better. She was greatly interested in the mission activities of her church, and had been supporting a native worker in India for a number of years and she has endowed the foreign mission work of the Church to the extent that the said support will be continued until the Lord returns to receive His Church unto himself. It can be truthfully said of her, She has laid up for herself treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Funeral services were conducted by S. E. Graybill and J. S. Shoemaker. Text, Rev. 14:13. Interment in the Mennonite cemetery near Dakota, Ill.

Miller.—Bertha Elizabeth, daughter of D. D. and Nettie Miller, was born near Middlebury, Ind., March 24, 1902; died Feb. 27, 1923; aged 20 y. 11 m. 3 d. She united with the Mennonite Church at the age of fourteen and remained a faithful and active member until her death. In March, 1920, while attending school at Goshen College, she took sick with Spanish influenza which later developed into Bright's disease and blood anemia. At times she seemed to gain in health and then she again suffered a relapse. Thinking that a change might do her good she spent several months during the summer of 1921 and also 1922 with her sisters in Illinois. In July, 1922, she went to Akron, Pa., to live with her brother Orie. This change seemed very congenial and helpful to her but in the latter part of December she again began to fail. Her mother was called to Pennsylvania and helped to care for her there until three weeks ago when she was brought to her home near Middlebury, Ind. During all of her illness she was very patient. She often expressed a readiness and willingness to depart when her heavenly Father so willed it. She leaves father and mother, five brothers and five sisters (Orie O. Miller of Akron, Penna., Ernest E. Miller of Dhamtari, India, Truman T. Miller of Gary, Ind., Mrs. B. F. Shertz of Gridley, Ill., Mrs. Arthur Augsberger of Middlebury, Ind., Kathrine P. Miller of Kalona, Iowa, W. Wilber Miller of Middlebury, Ind., and Alice, Samuel, and Mabel who are still at home with their parents) and also many friends and relatives. One of her favorite songs which she often sang was,

"Oh hallelujah, yes, 'tis heaven,
'Tis heaven to know my sins forgiven.
On land or sea, what matters where,
Where Jesus is, 'tis heaven there."

The funeral was held at the Forks Church near Middlebury, Ind., on March 1, 1923. The services were in charge of S. S. Yoder and A. E. Kreider.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegrams reached this office during the past week:

"Feeding March fifteen, children 9911, adults 5621, institutions 188. Conditions improving. Began plowing Molotschna March 20, Chortitza 21.
Miller."

"Yoder, Schroeder arrived Sunday (25th). Going to field Tuesday.
Miller."

* * *

The following letter from Bro. Miller is self-explanatory:

The departure of C. E. Krehbiel from Russia, marks the return of the first regular worker of the American Mennonite Relief, from the Russian field. During almost a year of work Brother Krehbiel has devoted himself untiringly to carrying on the Relief activities where the need was extreme.

During the spring and summer months his centre was Halbstadt and his special field the Molotschna. At the same time he did considerable traveling visiting also many of the other colonies in the Ukraine. In the autumn he was located at Alexandrovsk at the American Mennonite Relief office for the Alexandrovsk District, from which place most of our work in the Ukraine is supervised.

When the large clothing shipment came in the winter he gave special attention to the clothing distribution, putting into effect a plan which was worked out in great detail and made it possible to carry out this very difficult piece of work, in a most systematic and accurate manner.

Brother Krehbiel has made his contribution to the work of the American Mennonite Relief in the form of personal service and personal sacrifice. Thousands in Russia will remember with deep gratitude the help he was instrumental in bringing to their very doors in their time of greatest need.

Very sincerely yours,
American Mennonite Relief,
Alvin J. Miller,
Director in Russia.

Below is given the first instalment of an official report of the American Mennonite Relief Unit in the Ukraine. It will be published serially for the next two months or so, and will give an excellent idea of the problems and work of our Unit in that district. Readers should bear in mind, however, that this is not a complete report of our activities, but only as it affects one district, the Ukraine. The author is Bro. A. W. Slagel, and it comes to us through the general offices at Moscow.

GENERAL REPORT OF AMERICAN MENNONITE RELIEF ACTIVITIES IN THE UKRAINE, 1922

I. FEEDING

1. Causes for the Famine.

One is not surprised to hear of famine in such places as India and China, where there is such an overpopulation, such a low standard of living, and where under even normal conditions there are many thousands of people who do not have enough to eat. But that there should be a famine in Russia, a land of unlimited possibilities, and until recently the granary of Europe; and especially that there should be a famine among the Mennonites in Russia, who had always been so prosperous, and who with their thrift and foresight had always found a way out of difficult situations, requires a special explanation.

The great war, and the revolutions that followed it, had a more disastrous economic effect on Russia than on the other countries of Europe, because this whole sequence of events took away from the people the power, and in most cases, the desire, to produce. With the collapse of Russia's military power, and the changes of regimes, came a long series of counter-revolutionary movements with their attendant robber bands and guerilla warfare, which took heavy toll on life and property, and which delayed order until 1920.

But even all of these events might not have brought the Mennonite colonies to the point of starvation, had it not been for the collapse of their whole plan for providing against such exigencies as famine. For many years the settlements had followed the plan of storing in a centrally located granary in each village a certain percentage of the crop produced. In case of a crop failure anywhere, the people had enough thus stored away to bring them thru one year; and if conditions continued to be bad for another year, other settlements still had their reserve to help out. Never had there been any general famine. In fact, since about 1900 the conditions had been so good generally, and banking and transportation facilities so much improved, that the settlements sold their reserve grain, put the money on interest, and planned to relieve famine with funds thus accumulating. The financial collapse following the war of course wiped out these reserves.

Then came the drouth of 1920. It affected particularly the Nicopol and Gruenfeld settlements, but crops were poor in Chortitza and only fair in the Molotschna. The people were able to adjust themselves, and they were still not so poor. That fall the drouth became general over the southern part of the Ukraine. All fall and winter there was practically no rain. By March, 1921, it had become so dry that the winter grain which had come up was being blown out by the roots. Other crops might have been put out, but it continued so dry that this was impossible. At one place there was a little rain on Easter, then again several weeks later, and then not a drop until August 5. There was no pasture for the stock and very little winter feed. The little grain the people managed to sow lay in the ground until the spring of 1922.

In the spring of 1922 there were rains everywhere, and there were excellent promises of a crop from the land that had been sowed. But these rains gradually decreased. The drouth, together with hot winds in June, again cut the yield, especially in the Molotschna, where many a dessjatine yielded in July or August one-tenth of what the farmer expected in May. The Molotschna with a population of almost 30,000 suffered the most on account of the heat. For that reason that settlement is the neediest now.

The amount of livestock possessed by the colonies decreased greatly also during the war and the unsettled times that followed. The drouth of 1921 played the greatest havoc, however, because the stock went into winter quarters in bad condition, and on account of a shortage of feed, came out worse, if at all. Many a horse, the last one the farmer had, became so weak that he eventually could not leave the stall, dropping and dying where he had stood. Many a cow was so weak in April, 1922, that she gave little milk until June.

This decrease in the amount of food and the possibility of producing it is more graphically set forth in the pictures which will follow in the next issue.

March 30, 1923.

CONFERENCE ANNOUNCEMENT

The Eastern A. M. Conference will be held, the Lord willing, at the Plain View Church near Aurora, Portage Co., Ohio, on May 31 and June 1. Members of Conference will meet at the said church May 30 at 3:00 P. M. All who come from the south, instead of going to Hudson, should get off the train at Akron, take the Interurban and go to Kent, then take the bus at the Public Square at 9:23 A. M. or at 1:23 P. M. for Aurora and stop off at the Mennonite Church. For further information write to Henry Hess, Kent, Ohio. Those who come via Cleveland, take the bus at the Public Square for Aurora at 7:00 A. M. or every two hours after, or if preferred the Erie train may be taken to Aurora. Those coming from Youngstown by train or bus to Aurora will be met with conveyances to take them to the church. All coming to Aurora should correspond with Henry Hostetler, Aurora, Ohio.

A. I. Yoder, Moderator.
C. Z. Yoder, Secretary.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

APRIL 5, 1923

"Look on the fields; for they are white already to harvest."

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

This issue is taken up largely with the Report of the work in South America. Several things impress us as we read the very interesting matter the workers share with us:

1. The darkness on the "neglected continent" is intense. "There is no darkness but ignorance," says a certain advertising motto, and if this is true, the denseness of the eclipse in South America is appalling.

2. In proportion to the darkness of almost heathen ignorance, is the need of Christian work there.

3. The results of the efforts made by our missionaries show that the work is worth while.

The promises of God's Word are being verified on every mission field in which the message of salvation is held forth to dying men.

Several articles from the South American Report intended for this supplement cannot be used this week on account of lack of room. These articles are in type and will be published as soon as possible. Some of them may find their way into the regular mission department of the Gospel Herald. If any are left over by the time the May Supplement is due, an effort will be made to clear the docket of South American Report articles at that time. The publication of this long Report at this time of necessity excludes a number of other very worthy articles intended for this department. These will be printed in later issues as the way opens.

Before another issue of the Mission Supplement reaches our readers, preparations for the annual meeting of the General Mission Board will be well under way. A very small proportion of those who read these lines will be privileged to attend this meeting, but all may have an important part in it nevertheless. The men upon whom rests the responsibility for the work need the calmest, sanest, most practical sense and judgment available, for they have momentous questions to answer, and answer promptly. Your part and mine is, and of right ought to be, to pray for them and for the work they have in hand. A prayerful Church will result in a Mission Board Meeting that will be worth while for time and eternity.

The function of the District Mission Board is important and it should by no means be underestimated, nor should these boards be considered of secondary value. They have their legitimate place in the work of the Church in her missionary capacity. The missionary interests of the district can best be served by an organization right at hand. No general organization—Church wide—can appreciate the local peculiarities and special needs as can a local body of men who know local details. It is a matter that gives us satisfaction to realize that all of our district conferences have now their own district mission boards. It is also satisfactory to note that all of our district mission boards are working harmoniously and functioning properly with our general missionary organization. As long as these conditions thus remain there is little danger that too much work will be done by the local organizations. Should any of our district mission boards assume to themselves the authority to do general Church wide mission work there would be grave danger of confusion and much wasted energy. Too much organization in Church work, like too many idle wheels in a machine or too heavy overhead expense in a business, will endanger, and finally destroy efficiency. Too little organization will result in waste, just as too little machinery in a factory leaves too much hand work to be done. The properly balanced organization, each unit doing its proper part—"to every man his work"—results in the greatest good to the greatest number, and merits and receives the greatest blessing of God, provided other conditions are equal.

Two missionary families are expected home on furlough before long. Bro. and Sister M. C. Lehman of India are expected early this month, and will probably be on American soil before this reaches our readers, and Bro. J. W. Shank and family of our South American mission are either on the way now or plan soon to be. The "Supplement" extends to all our furloughed missionaries a hearty welcome to American soil, and wishes them God-speed while they are at home. We shall look forward to a personal visit from all of them at the offices of the Gospel herald.

MISSIONARIES

Strange scenes, strange men, untold, untried distress,
Pain, hardships, famine, cold and nakedness,
Diseases; death, in every hideous form,
On shore, at sea, by fire, by flood, by storm;
Wild beasts, and wilder men;—unmoved with fear,
Health, comfort, safety, life they count not dear,
May they but hope a Savior's love to show,
And warn one spirit from eternal woe:
Nor will they faint, nor can they strive in vain
Since thus—to live is Christ, to die is gain.

—James Montgomery.

"There is a remedy for sin; it is salvation."

Brethren, do we give as we pray?

FIRST ANNUAL MISSION REPORT, ARGENTINA SOUTH AMERICA

From
January 1, 1922, to January 1, 1923

Pehuajo F. C. O.
January 20, 1923

Dear Brethren and Sisters, Greeting in Jesus' most worthy Name:—

Another year of the activities of the Mennonite missionaries in the Argentine has become history, and a retrospective view enables us to report the following:—

Old Stations

1. **Pehuajo.—**

The progress of the Pehuajo church has been more noticeable this year than any of the three years of its existence. In all departments there has been an increase in attendance and a greater interest manifested in the spiritual development of the members.

There were 25 persons baptized during the year with 20 under instruction, who will be received later on. The membership numbers 52.

The report of the two Bible Readers shows that they visited 1,844 homes, and that 3,133 persons listened to the Gospel read and explained in their own native tongue. In our recent revival services many from these homes accepted Christ.

This was the first year that special emphasis was laid on systematic giving. We adopted the envelope system. It was indeed gratifying to note at the end of the year that the brotherhood at Pehuajo contributed toward the extension of the Lord's work, 1128.60 pesos or about $415.00 U. S. currency. A great blessing has come to all the contributors, and all have decided to increase their contributions this next year.

At this writing the blue print is made, and specifications are drawn up for the new church building at Pehuajo. Building operations will begin in a few days.

The two Sunday schools in Pehuajo together with that of Nueva Plata report an average attendance of 180.

The kindergarten and school work with their daily average attendance, of 60, many of whom are members' children, have done much toward the growth and development of the work at Pehuajo. They are a great "feeder" to the Sunday school.

2. **Trenque Lauquen.—**

Trenque Lauquen, the second station opened is now an organized church, and has a membership of 26, 11 being baptized during the year, with 8 more awaiting baptism.

The three Sunday schools each Sunday keep the present missionary force very busy. The report of these schools show an average attendance of 127, and that the offerings more than pay for the Sunday school supplies.

The congregation too, is beginning to contribute toward the extension of the work of the Master. In spite of the fact that her members are poor she contributed this last year, 459.75 pesos or about $185.00 U. S currency.

The two Bible Readers at Trenque Lauquen report reading in 1010 homes, and, as in the other stations, many thru this heart to heart touch were led to accept Christ as their Savior and Redeemer.

During the year a Kindergarten was started, which reports an average daily attendance of 22.

Negotiations are being made at this time for the purpose of purchasing property in Trenque Lauquen. This will doubtless add new zeal and interest in the work there.

New Stations

1. **Santa Rosa.**—January 19, 1922, marks the date of the first Gospel services in Santa Rosa. It is situated at the extreme west end of the same railroad that passes thru Pehuajo and Trenque Lauquen. The work there is in charge of Bro. Albano Luayza our native minister. On Nov. 22, 10 precious souls were received into church by water baptism. Dec. 10, they participated in their first communion services. This was a meeting long to be remembered.

A very wide awake Sunday school has been organized in Santa Rosa, and according to the report from there it has an average attendance of 42, which is very good remembering that it is in this town where we have had our most bitter opposition by the Catholic priest.

While evangelistic work is entirely new, these beginners desiring that their friends should know of the Gospel, contributed over 200 pesos, or nearly $100.00 U. S. currency.

Bro. Luayza's annual report shows that their two native Bible readers read in 1,545 homes and that many were converted as a result. It also shows that Bro. Luayza alone distributed more than 23,000 tracts, and that at this time there are 10 persons being instructed for baptism. Bro. Luayza thus far has proven a blessing to the work of the Mennonite Church in the Argentine.

2. **Carlos Casares.—**

Carlos Casares is the last station opened. June 29, just one year after their arrival, Bro. W. G. Lauver and family moved to this place, to begin Gospel work. Carlos Casares is situated about 40 miles east of Pehuajo. No hall was found until in September when a nice suitable house and hall were rented. November 4-15 Bro. Luayza of Santa Rosa held a series of meetings which were well attended, and 12 public confessions made. These applicants are being instructed for baptism. As in all the other towns, emphasis is being laid on Sunday school work and native Bible reading work. Since opening the work there, 150 homes have been visited, in many of which individuals have been converted to Christ. One native young woman who after accepting Christ as her personal Savior, consented to go from house to house to read the Bible to her native friends. Bro. Lauver reports that thru this branch of the work, one whole family has been won for Christ.

Statistics.—Believing that a comparative study of the combined development and growth of the different stations would be profitable, we have placed, as is observed, side by side the statistics for 1921 and 1922. It must be remembered however, in making the comparisons between the two years, that the report of one more station for the whole year and three months of another is included in the 1922 statistics.

	1921	1922
1. Church membership		
Number in Church Jan. 1	14	44
Number baptized during yr.	28	46
No. lost by moving away	1	
Number lost by death		1
Number members in Church January 1 (natives)	44	90
No. missionaries on the field	8	8
Number entire membership, (natives & missionaries)	52	98
Number awaiting baptism	20	69
No. Confessions during yr.	35	102
2. Sunday School Work		
Number of	6	7
Aggregate attendance	11,232	18,564
Av. attendance per Sunday	216	357
3. Public Services		
Number held	430	515
Approximate av. attendance	42	45
Number of series of meetings	4	6
4. Bible Readers		
Number of Readers	4	7
Number of visits made during the year	1,765	4,549
Average number of visits per week	44	163
5. School Work		
a. Work among children up to public school age		
Number enrolled	30	68
Average daily attendance	17	38
b. Kindergarten		
Number of	1	2
Number enrolled	54	105
Average Attendance	25	43

6. **Literature**

Number Bibles sold and given away	42	80
Number New Testaments sold and given away	143	382
No. Gospels distributed	521	1,548
Number select portions of the Bible distributed	208	371
No. tracts distributed	35,182	95,410
Total literature sold and given away	36,096	97,791

7. **Money raised on the field**

From the congregations (pesos)	230.85	1,042.95
From the Young people's Meetings (pesos)	232.70	243.20
From the Sunday Schools (pesos)	211.50	510.75
From all other sources, as teaching English, donations, etc.	272.93	1,092.67
Total raised on field	947.98	2,889.57

We realize that usually figures do not present much life in a report, yet we believe that it is the best way for comparative study, as they report actual work done. We let these figures therefore, speak for themselves.

Among other interesting features of the work of the Mennonite Church in the Argentine is the spiritual development of its members. To observe their enthusiasm for the deeper things of God and of His Word; their zeal, and earnestness to make known the Gospel story, and saving knowledge of Jesus Christ to their native friends; their willingness to teach Sunday school classes and help preach the Word of Life when opportunities afford, makes the missionary feel that it is worth while, and take resh courage. One great loss to the Pehuajo congregation was the loss by death of one of its most active and spiritual members. The death of Bro. Rufino Azcola, is keenly felt thruout the brotherhood and marks the first of our brethren to pass to the great beyond.

Space will not permit us to write of the great outstanding needs. They are many, one of which we are led to mention. It is the great need of some specially prepared brother, to prepare and train these native young men to be missionaries and native ministers. We have written of this before, and trust at the Annual Board Meeting, steps will be taken toward sending us this special worker. More money and missionaries are needed to do what should be done this present year.

We are encouraged, and enter the new year with great hopes for a bright and prosperous year for the Lord. The Church in the Argentine solicits the prayers of the brotherhood at home. It also wishes to thank the individual Sunday Schools and Churches for their financial aid, and solicitations on its behalf.

All the missionaries at this writing are enjoying good health for which we praise God, the Giver of all good.

Again requesting the prayers of the Church, we remain,

The Missionaries,
per T. K. Hershey.

FOREWORD

It is with a feeling of joy to the Missionaries that this our first Annual Report of the progress of the Lord's Work in a detailed way finds its way into the columns of the Gospel Herald.

God has in a very marked way blessed our efforts. Much interest has been manifested in behalf of the evangelical teaching, as well as more confidence has been placed in the Missionaries. The opposition, however, caused by the Catholic Church alarms some, and the false teachings of Rome has resulted in increasing the problems of the faithful messenger of the Lord. The erroneous and corrupt teachings of Spiritualism, Adventism, Materialism, Catholicism, and Indifferentism, makes the problem of evangelization in the Argentine a grave one.

During the year two new stations were opened, Santa Rosa and Carlos Casares. The annual Reports from these stations, as well as from the older ones, Pehuajo and Trenque Lauquen, show that there has been a steady growth in all of the different departments.

With the exception of a few, the brotherhood thruout are living exemplary lives, and are actively engaged in Sunday school, Young People's Meeting and Church work. This was the first year that emphasis was placed on **giving.** The envelope system was adopted, and as the report shows, the Mennonite Church in the Argentine this year contributed $1796.90 pesos or about $720.00 U. S. currency. Considering that nearly all of the members are poor, we feel in this they did remarkably well.

There have been added to the Church as the Report indicates, 46 souls by water baptism, making the entire church membership at the close of 1922, 88. There are 69 awaiting baptism, who will be received later on.

Plans for Church extension, in the face of Bro. Shanks' leaving on furlough are being made. More workers are needed. A Church at Pehuajo is being built, and property at Trenque will be purchased within the next few weeks.

During the year incorporation papers were taken out enabling us to purchase property, and getting it tax free. Also a free pass was granted the superintendent of the mission enabling him to travel any where on the Oeste Railway lines entirely free. All the others have also been granted a rebate of 50%.

To our dear brethren at home we send this report, with the hope that all will read all the articles, as well as the statistics. If it be the means of creating a greater interest in the South American Mennonite Mission, to the extent that more money, and workers will be forthcoming, it will have accomplished the purpose for which it was given.

T. K. Hershey.

MISSION ACTIVITIES IN NUEVA PLATA

By Lillie F. Lantz

For the Gospel Herald.

Nueva Plata, a small interior town of about 500 inhabitants, is ten miles from Pehuajo and the nearest railway, has several stores, saloons, and meat shops, a telephone station, one church (Roman Catholic), one school house, several bakeries and blacksmiths, and is quite different from any of the larger towns around here.

The priest that lives in Pehuajo occasionally holds mass, baptizes and teaches the catechism to the children, and teaches them to confess to him at least once a year, because here it is obligatory for every good catholic to confess once a year.

The People and Their Way of Living

The majority of the people are of the poorest type, and we are safe in saying that they are really ignorant and stupid, few of the older ones being able to read or write, and some of the children of from 6 to 9 years of age do not know the right hand from the left.

The working men, peons as they are called here, work on the large estancias, farms of from 1000 up to 100,000 acres, leaving their homes in the beginning of the week, and often do not return for weeks or even months. So one can easily imagine the state of their homes, and as to training, the children receive none, growing up like wild plants.

This class of people usually live in one or two roomed houses, made of mud and straw bricks, with one door and one window and occasionally the window is boarded up. The one room in which they usually cook, eat, and sleep, often has hung up in it bacon and ham to dry. Needless to say that flies and bugs are plentiful.

The floor is of dirt and the children sleep on skins on the floor, as many

as ten persons sleep in one room. The furniture is scarce, consisting of one bed, a small pine table, several chairs, usually rickety or broken, some cooking utensils and a few soup plates, cups and saucers and spoons. A brazier, a round iron pot with legs, is the stove, dry weeds, sticks, brushes, or charcoal, if they can afford it, is the fuel used.

The meals are very simple, consisting of potatoes, meat, and vegetables and all cooked together in one kettle. There is little more to say about them than that it is always a safe guess what they will have for dinner, as the fare is seldom varied except in the case that they have an asado, or roast in the open air.

For bread they have galletas, a bread made of flour and water (Brethren Musselman and Yoder can tell you about it), baked very hard in the shape of round loaves. Everybody drinks mate, a green herb tea, which looks very much like ground alfalfa. The tea is put into the mate, or small gourd, boiling water poured on it and sucked into the mouth thru a bombilla, a small tin tube with a sieve at one end. The mate and bombilla are passed from one to the other for hours, a child or servant being responsible for the arduous duty of filling up the mate with boiling water after serving each individual. Needless to say that the homes are neglected, filth, vermin, and vice abounding everywhere.

Many of the faces of the men, women and children are marked by sin and are the saddest looking pictures of human beings that I have ever seen. In speaking with a few of them I have been told some very sad stories. There is no joy in their lives and the future outlook for them is dark and hopeless. Some time ago a young mother of three young children was deserted by her husband who went off without even telling her that he was not coming back, and she is doing what she can to support the babies who are surely to be pitied as they had sores and scabs all over their faces and bodies, with sore eyes and running ears. Many times when I have been along with the Bible Reader the mother's eyes have filled with tears when the Word of God was explained to her and she always seems to appreciate it so much. How true are the words of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest."

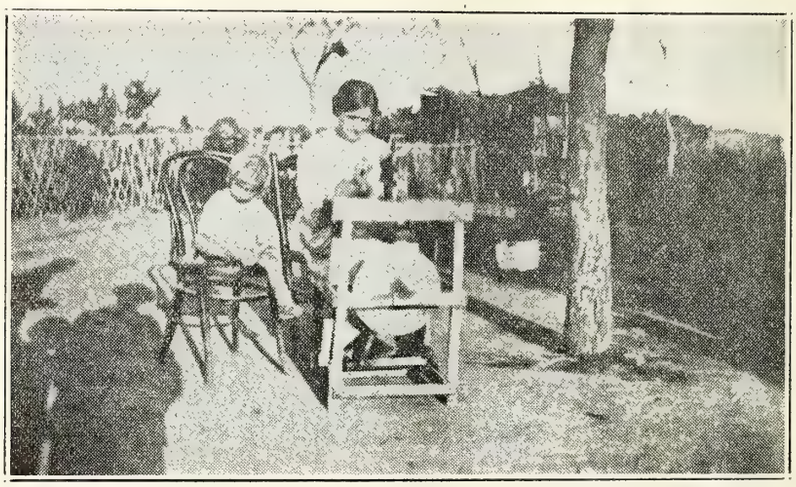
Every Friday afternoon, one of the missionary families, with two of the native helpers, go in the auto to the hall in Nueva Plata arriving at 4:30 o'clock. It is interesting to see the children run toward the hall, which is a large corner room situated at one side of the town, when they see the auto coming. As soon as the hall is opened the children, dark, dirty, some almost in nature's dress, crowd in and wait for the senoritas to sing and tell them the Bible Story. Then they are taught to memorize the Scripture Text for the week, also a Psalm. The smaller ones are taught to count. After an hour they are dismissed and we hold a service for the parents and older people, consisting of songs, prayer, and a sermon by one of the missionaries.

During the time of the meeting, the Bible Reader accompanied by one of the sisters goes to the different homes where they read the Bible and explain the way of salvation, also giving out tracts and Gospels.

Thus from week to week the precious seed is sown, for which we claim the promise found in Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void." Only the living Savior, abiding and reigning in the hearts of these benighted people can lighten their daily burden and give satisfaction, comfort, joy, and peace in this life and keep them thru all eternity.

Will you all kindly remember and pray for NUEVA PLATA?

Pehuajo, F. C. O., Argentina.



Native Woman Spinning

DISTRIBUTING GOSPEL LITERATURE

By D. Parke Lantz

For the Gospel Herald.

One of the few things which the new missionary on the field can do is to distribute the literature necessary in order to make propaganda in favor of the evangelistic work.

Types of Literature distributed include tracts, mostly translated from the English, dealing on the subject of Salvation, the Bible, How to be Saved, What we Believe, etc. Many of these tracts are very good, driving home some fundamental truth in a definite and convincing manner. Others deal on the duty of every Christian toward the unconverted ones. Still others treat of the rank errors found in the teachings of the R. C. Church, Spiritism, Seventh Day Adventism, and Socialism.

Then there are Societies in the Argentine, Mexico and Spain which print weekly, monthly and semi-monthly periodicals containing good Gospel teaching suitable for this work and among these people.

Our own little monthly paper "El Camino Verdadero" (The True Way) has proven to be a blessing to many and a great help in the work of diffusing the Gospel Light.

The Bible Societies of America and England which have branches in Buenos Aires, send us various types of Bibles and Testaments at less than the cost of production, and from the Bible House of Los Angeles, California, we receive the underscored testaments which have helps for study, also Gospels and tracts as means permit—that is, if they have them they will send to us when we need them. Our Mission Board is ready to turn over to any of these societies, any money which may be sent for that purpose by any of our dear brethren who feel led to make such a gift.

Some Results of Distributing Gospel Literature.—We have had calls for literature from country towns and from farms and large estancias, because some one had received tracts, or a "Camino Verdadero," either by mail or personally. Many attended the last series of meetings because they had received our papers in which were announced the themes and the cordial invitation to listen to

the Gospel story and Gospel singing. Of these who attended, quite a number have announced publicly that they mean to follow Jesus and live for Him. The work is better and more widely known because of the regular and systematic distribution of Gospel literature. PRAY AND THEN GIVE AS THE LORD LEADS.

THE GREATEST ENEMIES OF THE WORK IN ARGENTINA

By Albano Luayza

For the Gospel Herald.

It is not a mystery to anyone that there should be difficulties for mission work in all parts of the world, and this our Lord foresaw, but at the same time it is true that wherever the Gospel is preached in simplicity and clearness, precious souls accept Christ and live the Christian life in accordance with the word of God. Since it is the aim of this article to treat of the obstacles that rise up before the missionary, we will take up the subject dividing it into various parts.

1. **It seems to some people that Argentina** has arrived at the point of development and progress that she **does not need more than she has,** yet those who think so are not enemies of Gospel work for they respect and admire and agree that the teachings are noble and pure and thus worthy of respect. But the singular part is that these same persons do not obey the Gospel, for foolishly they think it is not for them but for their inferiors. I know of a case that happened recently. A certain lawyer said, "A Christian is always a person worthy of respect" and he advised one of his employees to become a Christian. There are many like this man who consider themselves in a position so superior that they can not descend and they do not realize that their failure to come to the light is their cowardice and because their own works are condemned.

2. **Another group** of people, also very numerous and similar to the one just mentioned, **consists of those persons who are persuaded that the Gospel is the truth, but they do not dare to confess it for fear of ridicule** or of being despised.

Perhaps some readers will say that the two types of persons mentioned are not enemies, but the truth is that the conversion of one of them is more rare than of those who declare themselves enemies but afterwards upon reasoning thru the question abandon their opposition and become faithful Christians.

3. **Other persons have determined never to abandon the religion of their fathers** and it is to this class that the greatest enemies in this country, the priests, dedicate their efforts. It is the aim of the priests to keep the people from desiring the salvation of their souls but rather to look upon eternal things with a superficial view. I believe this is what gives the greatest returns to the father of lies, and it is among the priests that he finds his chief helpers.

4. The **Socialists** in some towns are, at times, our chief defenders, but their chief aim is to put obstacles in the way of the Catholic Church against which they have declared war to the last. I know personally many socialists who have been converted and I have heard fine testimonies from them. Nevertheless, in Santa Rosa, from the beginning, the socialist papers have made sport of the Gospel mission and in one article they said, "Evangelism (Protestantism) was born in England for the convenience of the English government."

5. The **Spiritualists** in every town where we have begun a work, have said at first that their teachings and ours are the same, but when by use of the Bible we have shown them that Spiritualism is condemned and also is diabolical, they always begin to despise the Bible and rail upon it in the vilest manner and also make sport of the believers.

I should say that from every class of people I have mentioned there are believers in our churches. It is no doubt for this reason that Jesus commanded that the Gospel be preached to every creature. It is a command that we should always remember that we may know what is our sacred duty to a lost world.

Some of our brethren think that another difficulty is a lack of suitable places of worship. This may be true only in part, tho it is certainly true that when the mission acquires property in a town the work is looked upon as more permanent. It may be interesting to the readers to know that in Santa Rosa where the work has been going on for scarcely more than a year we have a fund started for the erection of a church. We hope that the time will not be long when we may have one pleasure of worshiping in a church.

Santa Rosa F. C. O., Argentine.

EDUCATION OF MISSIONARIES' CHILDREN

By Mae H. Hershey

For the Gospel Herald.

The education of Missionaries' children should in no way be neglected, but they should be given every opportunity possible, keeping in mind the fact that they may be the recruits from which to select to carry on the work begun by their parents.

It is a great trial to be separated from them nine months of the year and not be able to give them parental care, help and counsel that they need. How often during the day and more especially at night, the thought comes, "Wonder if they are well and all right!" All these feelings and thoughts have to be suppressed and pushed back, for the duties of the day are so great that time does not permit entertaining and meditating upon them. But that is not all, the expense of board and clothing in a Boarding school is more than the South American Missionary's pocketbook can meet.

There are two North American Boarding Schools in Buenos Aires. One for girls, with Course of Study from Kindergarten to High School, supported by Methodist Women's Foreign Board; the other for boys supported by Methodist General Board and Disciple of Christ Foreign Board. The Course of Study of the Boys' School includes the Primary Grades, High School, and Business College. Only boys are admitted as Boarders, but girls are admitted as Day pupils in High School and Business Departments. Both schools are in charge of North American Missionary teachers. The instruction is very good, the Bible is taught, the children are taken to Sunday school and Church services, the home life is kept in mind, and one may say they are well-cared for, but after all the dormitory influence is not desirable.

Missionaries living in Buenos Aires do not complain because they send their children from home. We enjoyed this privilege one year. When we moved to Pehuajo, we tried teaching them at home. We learned thru this experience that one of two has to be neglected—the children's lessons, or mission work. It is **impossible to attend to both.** I tried doing both for three years, and came to the conclusion that if the children are to advance in their school work, they must be where they can have regular hours for study and sleep. The arrangement of our house and work is such that it is hard to get the required rest and concentration for their studies. There is not much privacy in a mission home, always something to attract and distract the mind. The door bell seldom rests, and for the lack of servants the children must leave their books to go quickly to do some urgent errand, and so it was imperative that they must be sent away to a place where

their studies were given more recognition.

Beatrice has been in the Girls' School for two years. The past year Elsie Shank and Lester were given a taste of boarding school. Expenses in the Boys' School is more than half as much more than at the Girls'. It is impossible for us to send Beatrice and Lester both as Boarders this year as the yearly allowance lacked 250 pesos of covering half the expenses for nine months. Making up the rest exhausted our personal funds that we had on hand, so for the coming year we shall have to make other plans.



Among These We Work

C. F. Yoder, Brethren missionary in Rio Cuarto, has two daughters and a son who were in the same schools and classes as our children. We have been planning how we might reduce expenses and at the same time spend more time with our children during the school year. Our plan is to rent a small house or rooms in Buenos Aires, one mother spend the first half of the year, the other the last half with them. Houses suitable, convenient and within our means are scarce. So far our "castle" is still in the "air." There is nothing definite decided upon.

Having had to learn Spanish, being taught at home under trying circumstances, and the reverse of seasons and vacations, all together has been a hindrance, so that they are behind those of their age at home. But we are praying for guidance, and trusting that all things may work together for good and that our children may not lose the vision of the fields white to harvest.

Keep up courage! There is a time coming when the saints will shine as the stars.—R.

I am the way, the truth, and the life.—John 14:6.

THE CHILDREN AND THE SUNDAY SCHOOL

By Querubina Luayza

For the Gospel Herald.

"Train up a child in the way that he should go; and when he is old he will not depart from it."

How fine it would be if we would always give the real value to these words, and how helpful it would be if we should have our minds and hearts full of the thought so as to feel our true responsibility for the religious education of every child with whom we come in contact!

It is really sad to see so many homes where there are many children whose parents are so careless that they do not bother themselves to teach them even the most insignificant religious idea, and these children grow up knowing nothing but what they see in their every day life. Sometimes we find children in our Sunday schools who are ignorant even of the existence of God, and if we feel sad at this, much sadder must we feel when we discover that their parents think nothing of the salvation of their souls nor of personal responsibility to teach the children something of God. And also the parents think nothing of the needs of their own souls and are ignorant of the love of God for His children, thinking all the time that they are too busy to take time to learn of the Holy Word and much less have time to teach those things to their children.

When we have before us such conditions, it is then we appreciate the work of the Sunday school among the children.

This is truly a very important part of the Gospel work, because by means of it a great number of children receive a knowledge which they would never receive otherwise. In many instances these same children are instruments in the hands of God to bring also to their parents the message. It may be by carrying home some paper or card from the Sunday school or by telling some story at home that they had learned that the parents become interested and attend the services.

Furthermore we have the promise that the Word of God "will not return unto thee void," and as the children are taught the Word we have the confidence that the seed sown in their tender hearts will bear fruit and that we will be able to see them following and loving the Lord, being obedient to Him from their tender years.

At this moment there come to my mind some words that I heard a few days ago from a child of four years of age who belongs to the infant class. After leaving the Sunday school he went to his father and said: "Papa I am Jesus' child and I am going to be very obedient." The words were few and simple but they



S. S. in Casares. First Month

speak much and give us great courage, filling us with joy when we see that our efforts are not in vain and that the Lord is using us for His glory. We feel each time more responsibility for these children that we may keep them in the Sunday school. It is true that the parents of many of these children are not Christians and many of them come simply because they want to, for their parents do not come to any of the meetings and are naturally indifferent as to whether the children go or not. For this cause we should work harder to retain them and aim to get their parents to come to the meetings. It is an advantage to have the support of the parents in the instruction of the children.

Truly we need to pray continually to our heavenly Father that He may give us the necessary wisdom that we may be able to teach with simplicity these things to the children so that with time they may bear fruit to His glory.

Santa Rosa, F. C. O., Argentine.

BUSINESS MEETINGS OF THE YEAR

By D. Parke Lantz

For the Gospel Herald.

Items taken from the minutes by the secretary, that we imagine will interest our dear brethren at home, as they show the difficulties, problems, and pleasures in the work.

Pehuajo, Feb. 9th, 1922

Discussed the matter of furloughs for the Shank and Hershey families.

Decided that periodical visits be made to TRES LOMAS, (a town to the south where the inhabitants do not have any Gospel privileges), by the missionaries from Pehuajo and Trenque Lauquen. Also that Bro. Lauver visit the place with the idea of opening a new work there after finishing the Spanish grammar study.

Decide that May 25th, be set apart as "Thanksgiving Day" for the Church in the Argentine, and that we encourage our members to bring a special offering on this day, the proceeds to be used in sustaining new work.

The Brethren Lauver and Lantz appointed to work out suggestions for united prayer.

Realizing the power that there is in fasting and prayer at special times, it is suggested that we recognize and avail ourselves of this power in the Lord's work. It is further urged that the missionaries preach and teach the anointing of oil for the brethren in case of sickness.

Suggested that we plan to continue the school and kindergarten this year in Pehuajo, and that a kindergarten be opened in Trenque Lauquen.

Pehuajo, May 15th, 1922

The Brethren Hershey and Lauver having visited the town of Carlos Casares, reported the great need for the gospel there,

It was decided to open the work there instead of in Tres Lomas as formerly planned. The Lauvers to go there after finishing with the Spanish grammar.

Bro. Hershey read report concerning Corporation Papers which was accepted.

Decide that we have quarterly workers meetings, in February, May, August, and November.

And that we hold an annual conference in connection with the Feb. Council Meeting.

Decided that in the future yearly reports, of the work of the mission, date from January 1st up to and including December 31st.

Bro. J. W. Shank and Sister Mae Hershey were appointed as a standing committee to secure songs for a new Spanish Song Book.

Decided that the Brethren Hershey and Lantz investigate cost of printing a special number of the "Camino Verdadero" consisting of pictures and special paper.

Pehuajo, August 5th, 1922

Suggested that we print 500 more "Camino Verdaderos" for Pehuajo.

Decided that the Young People's Meetings from the various stations, work together in formulating a list of uniform topics for the year 1923. That the Brethren Lantz and Luayza arrange the topics, fifteen to be sent by each station.

Suggested that Bro. T. K. Hershey write to Bro. S. C. Yoder asking the Board to consider giving a furlough to the Shank family from Feb. or March 1923—for one year—and to the Hershey family from 1924 to stay for the regular time.

Carlos Casares, November, 6th, 1922

On account of the drop in the exchange rate since the last budget was presented, it was suggested that we ask the Board to increase the present monthly Budget of $225, for the General Mission Fund, to 300 Dollars monthly.

(At this date the exchange was: $100 U. S. Currency equalled 275 pesos argentine.)

Decided that the Brethren Hershey and Shank constitute a committee to look after and make arrangements for the Church Conference to be held at Trenque Lauquen in February.

Passed: Inasmuch as we, the missionaries, feel that for the extension of the Gospel work in our own Church in the Argentine, our young people should be better prepared, and whereas there is no suitable course available for the Church, be it resolved that: the Brethren Hershey, Shank, and Lauver shall constitute a committee to investigate and prepare a plan for a course of study for our native members who are helpers, ...and present the same at our next Council Meeting.

The following decisions were made concerning the spanish paper "El Camino Verdadero." To increase the circulation to 7000, to issue a Special Number in January 1923, and also, to have it appear on the first instead of the fifteenth of the month as heretofore.

Resolved that we ask Sister Felisa Cavadore, of Pehuajo, to act as a Bible Reader in Carlos Casares, during the school vacation.

Moved and carried that Bro. Hershey write to the Board, thanking them for the interest they have manifested toward the work in South America.

Moved and carried that Bro. Hershey write to the Board explaining why we will need another missionary family and solicit them to do their utmost to send them as soon as possible.

HOW WE USE OUR NATIVE CHRISTIANS

By D. Parke Lantz

For the Gospel Herald

This article is being written because we believe that the readers will be interested in the work that our native members can do and are doing for the Gospel in the Argentine.

As Teachers in the Sunday School. —In Trenque Lauquen there are four, and in Pehuajo there are eight young men and women who are teaching classes in the central and branch Sunday schools.

On Saturday evening the Superintendent meets with them for an hour's study, explaining the difficult passages and discussing methods of teaching the lesson. In this class, we have others who are preparing themselves to be teachers.

It is a joy and a pleasure to see these young men or women review the lesson, asking vital questions and teaching truths that can be applied to our lives.

As Teachers in the Kindergarten.— Both in Trenque Lauquen and in Pehuajo, the teachers are young native sisters in the Church who take a live interest in the actions and welfare of the pupils under their charge, displaying a great deal of love and patience toward the poor little children, some of whom are children of members.

The Sisters Shank and Hershey have had the burden of training these young sisters for their work, so that they may be useful in the service of the Lord.

As Speakers in Gospel Services.—The young people's meetings are a great help in the discovery and development of the talents which the young people possess, and they are constantly drawing inspiration and truth from the Scripture lessons which we study every week.

These same young people speak in the Plaza Meetings here and in other towns, as well as in the rented halls and in private homes of converts and members.

A committee is now arranging a course of Bible study for these workers as they are very anxious to be more useful in the work of evangelizing the Argentine.

They need your prayers so that the Spirit may guide them and use them in this most important work for which they are so well adapted by birth and natural gifts.



Six of the Young Men at Pehuajo

As Bible Readers in the Homes.—A detailed account of this work will be found in another article, let it suffice here, to say that six young women are being used in this branch of the work of diffusing the Gospel light in the spiritually darkened homes of Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, and Nueva Plata.

These young women are instructed what to read and where to go each week, the superintendent or his wife looking after the arrangements.

As Tract Distributers and Personal Workers.—Here the teachers and scholars are on a level footing as every one has a desire to do something to awaken more interest in the Gospel of salvation. Each one has a certain part to do, and eternity alone will reveal the great amount of good done by the silent messages of the printed page, and the humble efforts of the consecrated follower of the Lamb who taketh away the sins of the world. Many of the late converts have been brought to the services by one of the members who time after time has gone to visit them and encourage them to attend.

STUDYING THE SPANISH LANGUAGE

By Lillie F. Lantz

For the Gospel Herald.

Origin and Formation of the Language

The Castilian (Spanish) language is composed of words derived from the Phoenician Greek, Gothic, and Arabic, and also from the languages of other nations which inhabited or visited Spain, intent on conquest or commerce. It abounds principally, however, in Latin words, either pure or adulterated, which was the language of the Romans who occupied Spain for at least 600 years until the fall of the Roman Empire at the time of the invasion by the Goths about 416 A. D.

The Goths found difficulty in the declension of the Latin nouns, and abandoned it, supplying the cases with prepositions. They partly followed the Latin conjugations of the verbs, but entirely rejected the passive participles accompanied by the substantive verb SER (to be, being,).

The Latin language thus adulterated, began then to be called the Romance, from its derivation from the Roman, and in order to distinguish it from the Gothic.

The Romance underwent some alteration after the irruption of the Arabs in the year 714, but as the Spaniards soon began to shake off the new yoke, their language acquired strength and culture. King Alfonso the Wise composed himself or superintended different works in the Romance language, of which special mention is due to "The Laws of Castile," in which the richness of the language is shown to great advantage.

Spain is divided into different provinces, and in the strongest one, Castile, is where the Castellano or so called Spanish language originated. This dialect is the one used in the government and taught in the schools and used in all Spanish speaking countries.

The written language is the same everywhere, save that the speech and literature of each country have adopted many words of foreign and native origin.

Outline of our two years study

(Especially interesting to those who are looking forward to work in the Argentine.) De Torno Combined Spanish Method, translating English into Spanish and vice versa. Study Gospel of John and read Spanish School Readers, converse with natives daily.

The Second year, study the Spanish Grammar used in the Spanish Royal Academy. Study the Old Testament and read many Spanish Books, being careful not to read translations from the English Language, such as History, Geography, and Civics.

The course requires four hours study daily with three recitations weekly. One of the native members here in Pehuajo, Hector Roggero, who has studied English for two years under Bro. Hershey, has been our teacher and is a great help to us, correcting our compositions and pronunciation. This is very essential.

It takes patience, hard work, and perseverance in order to be able to speak freely and clearly so that the people can readily understand and grasp the message that we are so anxious and desirous of giving them.

Some Difficulties in the Study

First, there are the more than 8000 regular and irregular verbs each with its variations of person, tense, and mode. Also the definite and indefinite articles which have gender and personal endings, for example the English "The" has a number of equivalents in the Spanish and we have to learn the correct one for every phrase.

The Subjunctives in the Spanish are also quite different from those of the English, each having a differ-

ent ending according to the meaning in the sentence.

The words are divided into syllables and pronounced as written, with the accent on the next to last syllable unless there is an accent mark (') on some other part.

Because of its rythm the Spanish language is like music when spoken correctly.

It has been expedient to acquire first the true Spanish word and afterward take up the study of the native variant.

To acquire the language quickly, it is advisable to have a knowledge of Latin root words and also a year (two if possible) of Spanish Grammar (De Torno Method). Thus the student will have a sound foundation upon which to build a vocabulary and will soon be able to converse with the people and learn their expressions.

THE NEEDS OF ARGENTINE HOMES

By Emma H. Shank

For the Gospel Herald.

I should explain in the beginning that in our towns we have a wide variety of homes ranging all the way from the tiny one-room mud huts to the fine big modern "chalet" that looks like a North American home, tho to be sure there are comparatively few of the latter. Then, too, it is true here as in other parts, that the words "home" and "house" are not synonymous and it is possible that the big modern chalet may be less a real home than some mud huts. Where Christ and love reign it is home.

This article is to deal more particularly with the class of homes to which we have most frequent access. The thing that always strikes me is the need of sanitation. A large family lives in one or two rooms and a tiny kitchen. This affords but very few cubic feet of air space per capita. Then at best there is only one small window and very often only the door, so it is next to impossible to get a circulation or proper change of air, and of course there is also a sad lack of light. With this lack of air-space, ventilation, and light is coupled the custom of spitting anywhere and everywhere, and of throwing on the floor things that belong in the garbage, leaving it until all is swept up together in the daily cleaning. All this, an abundance of fleas, and a decidedly musty smell, make one feel that there are plenty of germs not far away.

Another need is that of vision on the part of the mother. She seldom gets farther than to the neighbors around her. She usually buys from the peddlers who come to her door or sends the children to the stores for samples, makes her choice from these, and the child then does the buying. All dry goods stores have sample books of their leading merchandise. All shoe stores will give a child a number of boxes of shoes to take home from which the mother may choose. This practice is naturally the result of the custom of the mother staying at home. Often she can not read and if she can she has access to very little that is worth reading. She is so woefully ignorant of everything except the neighborhood gossip. To be a mother she takes as a matter of course, and the children she knows must have **something** to eat and to wear but in providing these she takes the line of least resistance. It takes less sewing and makes less washing to let the smaller children go almost without clothing. It is easier to buy a big chunk of meat and a few vegetables (for meat is cheap and vegetables high) than to care for a garden and thus have an abundance of fresh vegetables for her family and also help cut down the expenses. Because of wrong diet and lack of cleanliness the children frequently suffer from ugly sores on the face and ears which are extremely hard to cure and are also contagious. In short the mother needs to have her eyes opened to her real obligation to provide proper environment, food, and clothing for those under her care.

Then there is the one supreme need of all, that of personal salvation thru Jesus Christ. I feel that if we can bring Christ into these homes there is a possibility to gradually open the eyes of the mother to the other needs in her home, and also to her real obligations and how it is possible for her to meet them. But these will not all be accomplished in a day nor a year. It will take much faithful teaching, accompanied by fervent prayer and careful living. Yet I am sure it is worth the effort, and hope to see the day when Christ shall be the exalted Guest in many of these homes.

MY PART IN THE WORK

By Emma H. Shank

For the Gospel Herald.

The missionary who is also a mother is compelled to give much of her time and attention to her family. The husband spends long hours at his desk preparing sermons and Bible lessons, making out accounts and reports, and writing articles and letters. Then he hurries out for home visiting, tract distribution, on business, etc., and finishes the day with a meeting at night every day except one each week. Naturally he is carrying the big end of the mission work and these things **must** be attended to if the work is to prosper, so the wife of necessity carries the larger share of the family duties and then does what she can in what you would call mission work.

I have enjoyed the last year's work very much, am indeed happy to serve my Master in this land. Each year the work grows heavier but more interesting, as our lives become more and more interwoven with those of our dear people here.



Native Colporter Selling Bibles

Sister Anita Cavadore has been my faithful helper most of the year but because of ill health had to go to her home in Pehuajo in November. She hopes to be well enough to return to us next month (February). We will be so glad to have her back.

The spare moments of the early part of the year were spent in pre-

paring Elsie's school outfit. As this was her first year in boarding school, she had to have practically everything new. If she were going back this year the sewing would be very much less. In early March Bro. Shank took her to Buenos Aires and arranged for her stay in the North American Girls' School which is conducted by the Methodists.

As our eight year old Robert could not go to Buenos Aires on account of asthma, I had to teach him at home. With him I taught two other English speaking boys. From March to December my mornings were taken up by this teaching and the managing of the Kindergarten which we opened for native children. Anita did most of the actual teaching in the kindergarten but all had to be planned and prepared for her as it was as new for her as for the children. Perhaps you will wonder why we should have a kindergarten and what relation it has to Mission work. We feel that it is a most effective means of gaining the confidence of the parents, and at the same time is a grand opportunity to sow the seeds of Gospel truth in these little hearts. Sunday school songs, Gospel stories and memorizing of texts and Psalms five days in the week is no small thing in the life of a child and can not be effort entirely lost.

I have gone out occasionally with our Bible readers, and at other times with Bro. Shank in visitation work but the lack of a conveyance of any kind at this station has made it impossible for me to go as often as I should have. I really ought to accompany Bro. Shank always as he visits in the homes because of social customs but the long walks thru the deep sand is impossible for me. We had hoped and prayed for sufficient funds to provide at least a horse and sulky but up to the present time we have not received enough.

In our Sunday school we have the children under nine years of age in one department. I with a native sister have charge of this. We have an average attendance of about twenty-five.

When Bro. Shank has to be gone for a few days of course it falls to my lot to see after the general work of the mission. This is in brief the work assigned to me but there are many, many other things coming in for time and attention that can not well be explained or classified so that one always has a waiting list of duties. My prayer is constantly to be a faithful witness in word and deed of God's wonderful grace manifested for me.

THE BURNED BIBLE PRESERVED

By T. K. Hershey

For the Gospel Herald.

One of the miracles that God has always performed and performs in this day and age of the world is that of preserving His Word. The following incident as told by Mrs. Emilio Cuellas, one of our most recent converts well illustrates this.

First Chapter

"When I was 12 years old a man came to our house selling books. After hearing him tell of the merits of the Book called the Bible, I plead with my father to buy one. Hesitatingly he made the purchase and I began to read it.

A forbidden Book

"One day a very strong Catholic man came to our house and on seeing me read a book, asked to see it. On observing that it was the Bible, he acted as tho he was wonderfully shocked, that I should be allowed to read that poisonous Book, and told my mother, who was very catholic, that I must not read it, for it will ruin me: that it is a book of the heretics (the protestants); that the Catholic Church condemns it and that my mother should burn it.

The Bible hid

"Being frightened at this my mother set to work to burn my Bible. I did not know what to do, as last I decided to find a place to hide it. One day when mother was determined to find it, and seeing that I could not hide it any longer in the house, I went out to the field and hid it under some brush under a big tree. Every morning I went there to read a little in my Bible. This was not discovered at once, as I used to have to take the cattle out to the pasture, and had to pass that tree. All this time my mother hunted high and low, moved all the trunks, etc., but could not find my precious Book.

The Bible Found

"One day to my sorrow, mother discovered where it was. But the day she went to get it something told me that morning that I should take it to the house and hide it there. I did so, and hid it under the mattress of my bed. My mother searched and searched under the big tree but was unable to find the Book of books. She did not give up however, but thinking that she was convinced that it was not in the house, would not look any more for it there, I was hopeful. But one day when I was away she again searched the house, and discovered it under my mattress. That evening when I could not find it, I began crying and asked her what she did with my Bible. She said, 'I burned it, as it is a dangerous book and good girls must not read it.' O, how sorry I was!"



A Country Group taken at the home of Mr. and Mrs. Cuellas

The Second Chapter

All this happened when Mrs. Cuellas was 12 years old. Now she is married and has two daughters, one 12 and the other 14 years old.

About 10 months ago the writer sold Emilio Cuellas, her husband a Bible. Mrs. Cuellas by now was prejudiced against the Book and believed that her mother did the right thing in burning her Bible when she was a little girl, and therefore decided that that book her husband had, her two daughters dare not read.

Investigation Made

Says Mrs. Cuellas, "One day I said to myself, 'I am going to examine this Book.' When I began to

read I found some of the good stories I had read when a girl, and I do not know what happened, but, Oh I had such a longing to continue to read it, but having said much against it, I did not let my husband and daughters know that I was reading it. They soon found it out however, because I could not keep it all to myself.

Mrs. Cuellas' Conversion

"Soon I let my family know I was reading the Bible and what I found reading it." She and her husband became so hungry for the message of the Word of God that for many weeks she and her husband came 12 miles in a sulky in order that we might teach them the "Way more perfectly." They read with great interest the Book that now was so precious to them. She read the New Testament thru, then returned to Genesis and read to Revelation—or the whole Bible. After this returned to Matthew again and read another time the New Testament. What was the result? This reading from God's Book did for her what it does for all who read thus. It meant her conversion. Both Mr. and Mrs. Cuellas and two daughters and a brother of Mr. Cuellas have now been born again, taught more thoroly in the Word, and on December the 3rd, 1922 the four were received into Church by water baptism.

Third Chapter

But you ask, "How in this story did God preserve a burned Bible?" It was as follows:—

In the month of October the missionaries visited the Cuellas family who as said, lives 12 miles out in the country. One of the first things Mrs. Cuellas said, after greeting us was, "O, Pastor, I have my Bible that was burned when I was a little girl." "How," I said, "You have that Bible that was burned when you were a little girl?" "Yes," she replied, "that very Bible." "Well," said he who writes, "I do not understand that." Then she went into the house and came out with a well preserved Bible. "This is the Bible that my mother burned, or said she burned. My mother told an untruth, she never did burn it, she hid it in a trunk, and all these years I was ignorant of the truth. Nobody paid any attention to this Book, so just yesterday my sister who now is in possession of that trunk dug out this book and observing that it was a Bible, and knowing that I believe in the Bible sent it to me. Just yesterday. O, I am so happy, look, here is my name in it. Yes, this is the Book that I hid under that old tree when I was 12 years old, now I have a daughter the same age and one older. Is it not wonderful how God preserved this Book for me?" All this she told with joy bubbling out of her eyes, and each word seemed to come from a heart overflowing with joy and happiness.

The fourth Chapter

The first part of November Bro. Sotero Garcia a man converted here in Pehuajo who afterward with his family moved to Buenos Aires, returned to Pehuajo letting his family



Mrs. Cuellas with her husband and Others

there, now a colporteur, and is at the present writing selling Bibles in Pehuajo. He was a great friend of the Cuellas family, and on hearing the story of how God preserved the Bible for Mrs. Cuellas, made special efforts to visit Mrs. Cuella's Mother who is still living here in Pehuajo, and is still very Catholic. After conversing with her about the merits of the Book he was selling came away rejoicing that he had been used of God in selling to this old lady the Book she so wonderfully condemned and hid away in a trunk, making her 12 year old daughter, now Mrs. Cuella, believe she had burned. Her other daughter also became interested and purchased a New Testament. Can you imagine, dear reader, the joy that came to the heart of Mrs. Cuellas on hearing that her Mother too, as well as her sister have now purchased the Word of God?

A Future Chapter

We hope some day to add a future chapter to this story. In it we hope to be able to tell, how the mother and other members of the family have, thru reading the Bible been gloriously saved. We solicit your prayers to this end. Yes, God always has preserved and still preserves His Word.

Report of Mae H. Hershey

It has been our custom to dispense with a servant during the summer vacation, in order that Beatrice might get a taste of housekeeping. The first month of vacation usually not much is accomplished, our time is spent in catching up, dusting out corners, putting things in place that had been left out during the hurry and scurry of Kindergarten and getting ready for Christmas Exercises.

There are always unexpected callers and visitors and other items that are not on the program, besides attending the six or seven weekly services, that the greater part of the last two months are needed to prepare the children's trunks for school. When the time arrives for them to leave for school again, we think, "How short vacation was, it seems only a few days since they came home, and now they must go again."

After they are gone, the year's work with the Kindergarten children opens. Altho the work is very simple and primary, a great deal of one's time is taken up with them, not so much doing the actual work as seeing that it was being done, which taxes one as much as doing it. Our work is with children under school age, that is Argentine school age—8 years. We started a Kindergarten three years ago for children from 4 to 8,

after the first year the older ones were not interested because the work was too simple for them. So from necessity, we had to put in work that was suited to their age. At present, our work is Kindergarten for 4 and 5 years old, and more advanced work for 6 and 7 years, which is in reality school work, for nothing less that would be of value could be done.

In March and April, I went with one of the Bible readers to solicit homes for a new route of Bible reading, and also accompanied them by turns for several weeks in the reading. Many of the mothers have been converted and regular attendants at Church services. Pray especially for these mothers who can hardly get away from home that they may receive the Light thru hearing the Word read.

Latter part of April, English classes were opened to help defray the Kindergarten expenses. I had charge of the Girls' and Young Ladies' classes. Seven to ten hours a week were spent in this way. It is a very pleasant work, but may be a hindrance to doing other phases of work such as visiting members, the sick, and newly interested ones.

The Primary and Beginners' Departments of the Sunday school are of great interest. There are four teachers in these departments at the Central Sunday school and on each at the Northeast Side and Nueva Plata. The girls who are teachers at the Central take turns to teach at the other places. In Nueva Plata we conduct a combination of Kindergarten and Sunday school class, as we go there on Friday instead of Sunday.

The success of the future work depends on the children. Remembering the words of our Master, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven," let us work more earnestly in their behalf.

PREPARING CONVERTS FOR BAPTISM

By T. K. Hershey

For the Gospel Herald.

In the foreign field as in the homeland the most difficult problem is not, how to get the people to yield, but how to keep them going after they have made the wise choice. It is the purpose of this article to tell how the converts in the Argentine are prepared for Church membership.

Raw Material.—Usually a convert in this country is completely ignorant of the first principles of what it means to follow Christ. He does not have back of him, long years of knowledge of the Word of God. He perhaps never heard a Gospel sermon in all his life; has no knowledge of Church History; what it means to be saved or forsake sin. He has nothing upon which to build, and for years believed the protestants to be a corrupt sect, who taught against God, Christ, The Virgin Mary, The Saints, The Angels, etc. In short that all they did was to fight the Catholics. The priests fill their heads with lies about us which means that the inquirer has a wall of hatred and preconceived notions and ideas that must be destroyed. This is done in a very careful way by explaining who we are, what we believe, and why. We always base our reasons on the Bible which before hand we succeeded in getting the individual to believe to be the Word of God.

Once this is accomplished and the convert is made to believe that we are God's representatives sent here to preach and teach His Holy Word, we proceed:—

First we show him that he must above all see himself as a sinner. Romans 3:23 is used to show him his relation to God, caused by sin. If he justifies himself and says he is not a sinner for he always lived a good moral life, he is shown that he who says he has never sinned is a liar and that no truth is in him. Romans 3:10, 11, and many other texts are explained, all of which show him his actual, undone, lost condition before God. After seeing that he is a prodigal without hope in Christ, we then proceed to show by the Word that there is a remedy for sin. Christ the Redeemer and Savior is held before him to the extent that the holiness of Him who came to save makes the sinner see the evil in his own life which results in bringing repentance.

A thoro repentance is insisted upon. A discontinuance of all sinful habits, a separation from all appearance of evil is very thoroly taught. After a genuine conversion takes place the evidence of which we insist upon as being visible, and to the extent that the seeker can now say "Old things have passed away and, behold all things are become new."

Now comes the work of preparing the convert for baptism. His ignorance of the Bible means that if he can read, the Bible as a book is explained. As, the relation of the Old Testament to the New; how to find the different books, chapters, and verses of this Book and how to study it. Because of the extreme ignorance, one cannot baptize as soon here as in the homeland. Generally several months are needed to thoroly prepare them for Church membership.

The Way in Which this is Done.—A series of Bible studies are followed dealing with the following topics: That God is the Father of Christ; that we have access to God only thru the Son; that God is our Father and that this relation is not natural but spiritual, which enables us to become sons of God.

A rapid survey of the New Testament showing the life of Christ is then taught. How He is God manifested in the flesh at the same time man filled with the Holy Spirit. His character, work, authority, and virtues are clearly set forth. The Holy Spirit, as a person and how He reveals the Christ, the Gift of God. His work and the promises of being filled with the Holy Spirit are especially emphasized.

After this several lessons are given on the sacrifice and death of Christ; Regeneration; the Conditions of Salvation, under which the themes faith, repentance, obedience, and confession to Christ, etc., are gone over again.

Under the subject "The Holy Scriptures" we explain their origin, power, and how they are to be used and studied.

Others that we discuss with the converts are "The Church of Christ," "How to Grow in Grace," "Prayer" and "The Judgment."

This takes several months and when the convert is believed ready to be received into Church by water baptism we go over with them in about six to eight lessons "What We Believe." In this study we deal with the Bible doctrines and ordinances of the Church, such as, Baptism, Communion, Feet Washing, Devotional Covering, Non-Conformity to the World, Non-Resistance, Non-Swearing of Oaths, and The Kiss of Charity, are all very definitely explained.

The "What We Believe" can be secured at the publishing house at Scottdale, Penn. This neat little card of 24 teachings has been translated and an extra one added which is: "We believe a Christian must abstain from all alcoholic drinks, from the use of tobacco and from all such things that will be an injury to the spiritual life." The texts quoted are: II Corinthians 6:17, 18; 7:1; I John 3:3. The fact is a tobacco user as well as a friend of strong drink are refused baptism. We make these a test of Church membership. We are glad to say in spite of the great cigarette and wine habits, all of our members have won the victory.

This gives our readers an idea of the great amount of work of instructing converts for baptism. After they

are taken thru all the above named studies, they are pretty well proven and ready to be baptized and thus far practically all have been faithful to God and the Church, and colaborers with us in the great cause of saving souls.

REPORT OF
Florence B. Lauver

For the Gospel Herald.

A review of my work of the year is a little difficult, as there have been so many things happened in so short a time. The Lord has blessed us with good health, for which we thank and praise Him.

The year and a half we spent in this country, has been primarily taken up with language study. It was in Trenque Lauquen where we began house keeping, which was a great pleasure, being the first time we did so in our married life. The first year was spent at the Altoona Mission, and at our homes, preparing to leave for the foreign field.

After being in South America two months, our little Lois came to brighten our home. In Trenque Lauquen I had some experience in public work, in the Young People's meetings, which was a help in getting the language. The woman does not have the opportunity to grow in the language as does the husband. The mother has her duties in the home to see after, while the husband is forced to do much studying in preparing sermons. The mother is not called to prepare talks. In Trenque Lauquen I helped in the Kindergarten, which was an interesting work. The association and fellowship with the members at that place, makes it seem like home to us.

A year from the day we arrived in the Argentine, we moved to Carlos Casares, to begin the work for the Master in this town of 10,000 inhabitants without Christ. The first meetings were of special interest, a number accepted Christ, some of them moved to other towns, others only came to the meetings one night, and did not understand the step they were taking, and so did not go on, but others have accepted in the homes since that time, so there are still the original number of converts.

Another interesting part of the work is the instructing of the converts. We have been going to the homes of each of the converts, to teach them the lessons. We always had a spiritual feast together with the family, when teaching them the lessons. We now have all the converts come to our home and teach them all at the same time, as we think it is well for them to be together and thus get acquainted with each other.

Then again the children's meeting each Thursday, is very interesting. I began this simply with the purpose of teaching them the hymns we sing, as they at first sing just as they like no matter whether they have the tune or not, thus making the singing very difficult at first. But now it has developed into a children's meeting, and many come, and are drilled on the Golden Texts of the Sunday school lesson of the quarter.

One little girl, three and one-half years old, knew all the texts of the last quarter, also two other girls some older, repeated all the texts.

Many of the children who attend are Jews. We hope this may be the means of winning some of the parents. One bright boy surprised us in Sunday school after Bro. Lauver had told the story of the Shepherd and lost sheep, he asked the boy to tell something he remembered about the story, he repeated the whole story almost word for word, as he had heard it, he afterward repeated other Bible stories in the same way. We are pleased with the aptness of the children, in memorizing texts and hymns. We often hear them singing hymns in the streets.

As it is asked that each individual missionary should give some experience in personal work, during the year, I might mention the case of our first convert in this town. We had been praying even before we came to this town, that the Lord would raise up a girl convert that could be used in the Bible reading work. She came to a home where we were doing visitation work. She showed much interest from the first, bought a singing book, and invited us to her home, and to two other homes. We felt at once that in her the Lord was answering our prayer.

So I asked her to go with me in visitation work, simply to do reading as she was not yet converted, so she read and I explained and led in prayer. She read very distinctly, and of course the pronunciation of a native is more easily understood than that of a foreigner. The first day I could plainly see that she was convicted, as the tears would come to her eyes as she was reading the Scripture. The Spirit then led me to show her some Scriptures which show Christ as the Sin-Bearer, and I asked her to mark and read the following verses: "All have sinned" (Rom. 3:10, 23). Punishment for Sin (Rom. 6:23; Psa. 9:17; Rev. 20:15; and 21:8; Matt. 25:41-46). Christ died for our sins (Rom. 5:6-8; I Pet. 2:24; I Tim. 1:15; Isa. 1:18). Faith (Jno. 6:37; Jno. 3:16; Jno. 3:36; Jno. 5:24; Jno. 6:47). Not by works (Eph. 2:8, 9; Tit. 3:3; Isa. 64:6; Jno. 14:6; Acts 4:12). How and when to believe (Acts 3:19; Heb. 3:15; II Cor. 6:2; James 4:14).

She seemed to think much as we read the verses and talked about them, especially those about not putting off salvation. Our prayer was that the Word would bring forth fruit, and the next day she expressed her desire to follow Christ. Her testimonies are stirring, and the other Bible reader from Pehuajo, says that her prayers and thoughts are encouraging to her.

May she ever be faithful, is our prayer.



Bro. and Sister Lauver and Natives

REPORT OF
William G. Lauver

For the Gospel Herald.

As we look back over the past year, we can see how the Lord has led and blessed us.

The first six months were spent in language study, finishing up the first year's work. We were happy when

the examination on the first year's grammar study was successfully passed. After finishing the examination, we at once started packing up, preparatory to leaving Trenque Lauquen and coming to Carlos Casares, which town had formerly been selected as the most needy, among the many needy towns, where work should be started at once.

We will not soon forget our first day in this town. Rooms had been rented, and our furniture was sent a few days ahead of us, and on the 29th day of June (the first anniversary of our arrival in the Argentine) we came, expecting to have our furniture moved from the railroad station to our rooms, at once. But on arriving we found that it was a holiday, and therefore the furniture could not be removed that day. And to make matters worse, it began raining as we alighted from the train, streets were almost impassible, from former heavy rains. The town which at best does not have an inviting appearance, looked very dreary to us, as we, strangers in a strange town, wended our way thru the mud and rain, to a hotel, where we spent the remainder of the cold dreary day in a room without fire (as very few houses in this country are heated, even in the coldest weather, except for what little heat the charcoal brazier makes in the kitchen).

The next morning we were happy to see the sun shining, and we at once had our furniture removed to our rooms, and since then we have been busy in the work, and do not notice the appearance of the town so much. The thing we notice more is, that there are souls here who need salvation. We have all reason to believe that the Lord has directed us to this town, and our greatest joy is to look back and see how souls have been brought out of darkness into the glorious light of the Gospel of Christ. When distributing announcements of our special meetings, I handed an announcement to a man, and in passing also invited him to the meetings, he answered in English, saying "all right," this naturally surprised us being in a town where scarcely any English is spoken. He then told me that he was a Jew, and that he had spent a short time in North America, thus learning some English. He came to several meetings, and after the special meetings he expressed his desire to follow Christ. His changed life is an inspiration to us. There are also others whose changed lives show forth the praises of Him who has called them out of darkness into His marvelous light.

Return of Urumia Refugees

Early in September, Rev. Hugo A. Muller, missionary of the Presbyterian Board at Tabriz, Persia, reported the presence in Urumia of the Persian army, which had succeeded in silencing the Kurdish army in an engagement on the Salmas front. He wrote, however: "While the Persian government is determined to hold Urumia, we must remember that the Kurdish force was not broken, but withdrew, and it is not impossible that the Plain may be overrun again." This seems to have taken place, for on Oct. 23d, the Near East Relief received the following cablegram from Mr. Archer, its representative in Tabriz: "American inspection Urumia found Turkish Kurds had rifled four American graves, destroyed 400 villages, 20 American-founded churches, two American colleges. Immediate attention required to save farms and vineyards----40,000 Assyrian refugees Bagdad, Hamadan, Tabriz pleading to be sent home, believing they can restore farms within year. Government refusing except those having oxen, seed. Near East giving 800 oxen, but vast majority remain homeless."

Dr. Robert E. Speer comments: "Our impression is that this cablegram overestimates the number of Assyrian refugees. We have been unable to count up more than 15,000 refugees at the most who are waiting in Persia or Mesopotamia to get back to Urumia.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

February, 1923

General

Forks Cong Ind	$ 32 40
Berne Cong Mich	14 00
Emma Cong Ind	8 16
Bro & Sister Lima O	5 00
M S Loucks	2000 00
M S Yoder	15 00
Lower Deer Creek Cong Ia	42 10
Liberty Cong Ia	8 50
Sugarcreek Cong Ia	77 79
Lower Deer Creek Cong Ia	42 89
Westunion Cong Ia	41 05
Roseland Cong Nebr	3 60
Springs Y P B M Pa	42 48
Casselman Cong Md	1 87
East Zora A M Cong Ont	56 40
Wilmot A M Cong Ont	38 00
Cherry Box Cong Mo	2 00
Mt Zion Cong Mo	2 50
	$2,433 74

INDIA

General

Eva Getz	$ 10 00
East Fairview S S Nebr	107 55
Joel Wagler	10 00
A Bro & Sister Ohio	10 00
Mrs J N Hartzler	2 00
Oak Grove & Pleasant Hill Congs Ohio	38 00
Blenheim S S Ont	36 11
Geiger S S Ont	15 25
Calkins Cong Mont	1 00
Coalridge Cong Mont	2 50
Fairview Cong N D	6 00
Springvalley Cong N D	10 00
No 6360 Pa	3 00
Souderton T M Pa	23 66
Towamencin S S Pa	26 00
Metamora Cong Ill	22 28
Waldo Cong Ill	7 50
Wood River S S Nebr	15 00
Liberty Cong Ia	6 00
Plumcreek S S Nebr	10 00
Sugarcreek Cong Ia	100 00
La Junta S S Colo	19 24
Berea Cong Mo	25
Mt Zion Cong Mo	1 00
Leetonia Cong O	14 97
Canton S S Ohio	8 33
Bethel S S Ohio	10 58
Zion Cong Ore	13 00
Casselman Cong Md	1 86
E Scottdale S S Pa	4 29
	$ 535 37

India Missionary Support

Goshen College S S Ind	$ 50 00
M J Hostetler	5 00
Anna M Graybill	10 00
A Bro & Sister	450 00
Goshen College Cong Ind	125 00
Salem & Pike Congs Ohio	107 62
1st Cong Ont	172 45
Mt Zion Cong Mo	3 25
Springvalley S S Kans	37 50
Middlebury Cong Ind	45 00
Abram Eby	245 84
	$1,251 66

India Missionary Children

Conestoga S S Pa	$ 7 13
Children earnings Zion S S Ore	11 15
Childrens earnings Roanoke S S Ill	2 35
Logan Co S C Ohio	3 50
Junior Meeting Bethel Cong O	6 60
Midway Cong O	3 85
So Union S S Ohio	7 00
Penna S S Kans	24 50
Larned S S Kans	7 50
	$ 73 58

INDIA NATIVE WORKERS SUPPORT

Spring Valley Cong N D	$ 5 00
Wideman Y P M Ont	22 50
Shantz Cong Ont	60 00
Boyertown & Hereford Cong Pa	10 00
A Bro Lansdale Pa	10 00
Two Sisters Lansdale Pa	5 00
Y M B C E Petersburg S S Pa	7 50
Ephrata Y P M Pa	45 00
Two Classes E Petersburg S S Pa	7 50
Manheim Bible Study Class Pa	7 50
	$ 180 00

India Bible Women Support

Old Sister Class Oakgrove S S Champaign Co Ohio	$ 4 75
Logan Co S C Ohio	4 00
Ephrata Y P M Pa	18 00
	$ 26 75

MEDICAL WORK

Jos W Horsch	$ 10 00
Cora A Mason	5 00
Los Angeles Mission Cong Cal	5 00
Hesston College S S Kans	5 00
	$ 25 00

Native Nurse Support

Two Sisters Pa	$ 8 00

Native Teachers Support

Mens Class Goshen College S S Ind	$ 12 00
Mary K Zimmerman	6 00
Mollie Weavers S S Class Pa	5 00
A Sister Pa	6 00
Marion Charlton	10 00
	$ 39 00

Primary School Support

Mt Zion Cong Mo	$ 57 25

Head Master

Bethel & Guilford Cong Ohio	$ 19 00

Famine Relief

Sycamore Grove S S Mo	$ 15 17

Happy Five Lepers

13 Sisters Erb Cong Pa	$ 39 00

India Personal

A Brother Ia	15 00
A Bro & Sister Ind	50 00
I R Detweiler & Family	10 00
	$ 75 00

India Orphans

S D Miller and Eli Gingerich	$ 7 50
S S and Omar Troyer	7 50
Reuben C Clymer & Family	13 50
Willing Workers Class Banks S S Va	6 00
A Bro & Wife Ohio	7 00
Mrs Harry C Swarr	4 00
J E Martin & Wife	7 50
Mt Pleasant S S Class 3 Va	5 00
Mt Pleasant S S Class 4	10 00
Mt Pleasant S S Class 5	5 00
Mt Pleasant S S Classes 1 & 2	5 00
C A Graybill & wife	5 00
L C Honsaker & wife	2 50
Ezra Bender & wife	2 50
Ezra Benders Class	5 00
A R Kauffmans Class	2 50
F R Kauffmans Class	2 50
C B Metzlers Class	2 50
L C Honsakers Class	2 50
Mt Pleasant S S Va Class 6	10 00
Mrs Lizzie B Cender & Son	30 00
Sam & Anna Studer	28 00
Forks S S Ind C 13	6 50
Oak Grove S S C Wayne Co Ohio	11 00
Mrs J C Landes	7 00
Old Sisters S S Class Goshen Ind	14 00
Waldo S S C 15 Ill	5 50
Dora Meyers	3 00
Stahl S S Pa	83 07
E M S S S Va	14 00
Prim Dept Hopedale S S Ill	7 50
Clinton Brick S S Ind Class 1	4 06
Clinton Brick S S Ind Class 5	5 00
A Bro & Sister Ohio	10 00
Cora Wenger	25 00
Forks S S Ind	20 06
E M Yoder	7 00
C 9 Freeport S S Ill	30 00
S S & Omar Troyer	5 00
Amos Litwillers S S Class 5	3 75
L S Suter S S C 4	3 75
Mrs Hattie Crawford	13 00
Pleasant Hill S S Ill	1 50
Gortner Union S S Md	10 25
Paul Jacobs & wife	15 00
Berlin S S Ohio	14 00
Mr & Mrs E F Zooks S S Classes	25 50
A Bro & Family Ont	30 00
Laura E Suters S S C	19 81
Mary L Landis, Anne E & Margaret L Landis	14 00
A Bro Telford Pa	15 00
J T Eash	26 00
Frank Eash	26 00
Mary Eash	23 00
Salem S S Alberta	17 50
Susie C Hess S S C	30 00
Paradise S S Pa C 2	30 00
Paradise S S Pa C 8	26 00
Paradise S S Pa C 4	25 00
Paradise S S Pa C 3	26 00
Paradise S S Pa C 10	20 00
Paradise S S Pa C 8	4 00
Paradise S S Pa C 10	3 00
Paradise S S Pa C 9	15 00
Paradise S S Pa C 7	26 00
E Petersburg Sisters B C Pa	10 40
Cross Roads S S Pa	6 00
A Sister E Petersburg S S Pa	14 50
Lebanon Co S S Workers Pa	28 00
Blooming Glenn S S Class 4 Pa	14 00
Alvin Albrecht & Julius Ioder	7 50
Henry J Kauffman	30 00
Mildred Albrecht & Alice Eigsti	12 00
Harmony S S Ill	13 45
Peter Garbers S S Class	30 00
Arthur Lehman	1 68
Prim Dept Yellowcreek S S Ind	12 26
C 2 Yellowcreek S S	17 26
C 3 Yellowcreek S S	15 00
C 12 Yellowcreek S S	8 00
C 21 Yellowcreek S S	18 00
C 10 Yellowcreek S S	28 00
C 1 Yellowcreek S S	20 00
Clarence Lehmans C	9 30
Bethany S S Mich	4 50
A Bro Olive S S Ind	18 75
Holdeman S S Ind	34 06
10 Classes Shore S S Ind	15 52
Olive S S Ind	13 00
C 16 Middlebury S S Ind	3 00
C 10 & 20 Middlebury S S Ind	8 50
C 12 Middlebury S S	7 50
C 13 Middlebury S S	3 50
C 14 Middlebury S S	35 00
C 15 Middlebury S S	7 00
C 17 & 19 Middlebury S S	18 00
C 20 Middlebury S S	20 00
C 21 Middlebury S S	13 00
Int Dept Middlebury S S	15 45
Alma Troyers Class	30 00
Lydia Hostetlers C	7 50
Barbara Yoders C	28 00
Mrs E C Steckleys C	7 50
Jno D Millers C	7 50
Warren Millers C	30 00
David Marners C	7 50
M C Swartzendrubers C	7 50
Anna Yoders C	7 00
Fannie Brennemans C	28 00
Mrs W D Brennemans Class	7 50
Mrs Aaron Spichers C	7 00
Joel D Rebers C	7 50
J F Gingerichs C	30 00
David G Yoders C	7 50
Christ Hostetlers C	7 00
J P Yoders C	58 00
John B Millers C	28 00
J L Hershbergers C	7 00
Lloyd Brenneman & wife	7 00
Daniel M Yoder	7 00
C E Hershberger	7 00
Nettie Swartzendruber & Katie Brenneman	30 00
Alma Troyer	28 00
S C Swartzendruber & wife	28 00
David D Miller & Jno N Gingerich	28 00
Esther Miller	28 00
H F Gingerich & wife	30 00
Prim Dept Lower Deercreek S S Ia	7 00
Sister Teachers Prim Dept Lower Deercreek S S Ia	7 00
Brethren Teachers Prim Dept Lower Deercreek S S Ia	15 00
S M Bender	28 00
Limon S S Colo	36 50
Geo Guengerich & family	3 00
Plainview Cong Ohio	42 50
Prim & Int Dept Oakgrove S S Champaign Co Ohio	5 00
Zion S S C 1 Ore	2 50
Zion S S C 15 Ore	5 00
Zion S S C 16 Ore	7 50
Albany S S C 3 Ore	15 00
Albany S S C 4 Ore	7 50
Albany S S Classes 7 8 9 & 10	15 00
Pinto S S Md	14 50
Weaver S S Pa	37 50
Blough S S Pa	2 50
	$2,166 88

INDIA WIDOW SUPPORT

C 8 Mt Pleasant S S Va	$ 15 00
C 9 Mt Pleasant S S	30 00
E R Miller	5 00
Ida Lehman	5 00
David S Wenger & wife	20 00
A Bro & Sister Ia	10 00
A Sister Pa	6 87
A Brother Indiana	40 00
Mrs J N Hartzler	8 00
Mrs S B Kings C	20 00
C 8 Olive S S Ind	5 00
C 19 & 20 Middlebury S S Ind	75
Bethel Cong Ore	20 00
Susie C Hess S S C	20 00
	$ 205 62

Sundarganj Church Building

A Sister No Lima O	$ 20 00
A Bro & Sister Ia	10 00
A Bro & Sister N Lima Ohio	10 00
M S Loucks	500 00
Scottdale S S Pa	25 00
	$ 565 00

Sankra Church Building

A Bro & Sister Ohio	$ 10 00
Ebenezer Cong Nebr	65 00
A Friend Mt Lake Minn	25 00
A Friend La Junta Colo	15 00
	$ 115 00

Balodgahan Church Building

A Bro & Sister No Lima Ohio	$ 10 00
M S Loucks	500 00
	$ 510 00

India Hospital

Ebenezer Cong Nebr	$ 20 00
Bethel Cong Kans	23 20
	$ 43 20

Girls School Building

Y P C A Va E M S	$ 131 57

Ghatula Dispensary

Anna N Ranck	$ 10 00
Total for India	$6,092 05

SOUTH AMERICA

General

Union S S Ill	$ 6 00
Matt 6:3	1000 00
Lakeview Cong N D	3 00
Springvalley Cong N D	5 53
A Bro Stassburg Pa	22 75
Souderton Bible Study Pa	10 06
Boyertown & Hereford Cong Pa	5 00
Freeport Cong Ill	46 86
Science Ridge S S Ill	7 00
Liberty Cong Ia	1 50
Salem Cong Nebr	49 50
La Junta S S Colo	19 24
Mt Zion Cong Mo	3 50
Midway Cong Ohio	20 00
Scottdale Cong Pa	21 23
	$1,221 17

So. Amer. Missionary Support

M J Hostetler	$ 5 00
Anna M Graybill	10 00
A Friend Ill	2 00
Frazier Cong Pa	28 00
	$ 45 00

So. Amer. Missionary Children

Childrens Earnings Manson S S Ia	$ 8 83
Childrens Earnings Kans City Mis S S	14 30
Childrens Earnings Sharon S S Sask	8 00
	$ 31 13

Pehuajo Church Building

A Bro & Sister Ia	$ 10 00
Titus Shantz	25 00
Josiah Martin	15 00
W E Shantz	10 00
St Jacobs Cong Ont	20 00
	$ 80 00

Trenque Lauquen Sta. Bldg.

A Sister No Lima O	$ 20 00
Anna Rose Weaver	35 00
Paul Erb	10 00
Enoch J Zook & family	15 00
Minnie Kanagy	25 00
D F Miller & family	10 00
Paul S Myers	30 00
M S Loucks	1000 00
Jos Bechtel	15 00
A Sister Pa	5 00
Homer Kauffman	2 00
Theodore R Weaver	7 00
Geo E Stahl	5 00
Young Womens Class Shore S S Ind	1 15
Glenn Yoder	12 00
C L Shank	10 00
J T Eash	15 00
Ephrata Y P M Pa	25 00
Yellowcreek Cong Ind	33 00
Howard-Miami Cong Ind	15 27
Berea S S Ind	5 00
Ft Wayne Cong Ind	16 00
Olive Cong Ind	43 00
Dora Myers	5 00
Holdeman Cong Ind	5 00
Fairview Cong Mich	11 00
Elkhart Cong Ind	39 00
Nancy Kulp	25 00
W W Christophel	1 00
Catharine Bauer	2 00
Carol Miller	5 00
Earl Mann	1 00
Joe Grabill	5 00
Manson Cong Ia	14 13
	$1,467 55

So. Amer. Printing Press

Bethel & Guilford Congs Ohio	$ 21 00

So. Amer. Auto Fund

A Brother Pa	$ 10 00

So. Amer. Personal Fund

Mary Brenneman	$ 6 00
Total for So. America	$2,881 85

CITY MISSIONS

Altoona

Masontown Cong Pa	$ 6 30
Shellburg Cong Md	2 00
Stahl Cong Pa	4 22

Scottdale S S Pa (Debt)	10 00
Thomas Cong Pa (Debt)	15 33
	$ 37 85

Canton Mission

Beach Y P B M Ohio	$ 11 05
Martins Y P B M Ohio	4 11
Minnie Campbell	2 00
Callie Mottice	3 00
Canton Mission S S	16 78
Oak Grove & Pleasant Hill Congs Ohio	30 00
A Sister	3 00
Provisions:	
C N Miller	85
	$ 70 79

Chicago Home Mission

Willow Spgs Cong Ill	$ 5 42
Stahl Cong Pa	4 21
Sister Sanders	1 00
Ira Landis	5 00
L H Lititz Pa	2 00
Provisions:	
J D Hartzler	3 50
Peter Schertz	3 00
	$ 24 13

Chicago Gospel Mission

M J Hostetler	$ 5 00
Anna N Graybill	5 00
Willow Spgs Cong Ill	5 43
No Lima Cong O	8 30
House Income	45 00
	$ 68 73

Ft. Wayne Mission

Otis J Bontrager & wife	$ 11 50
M J Hostetler	5 00
Shore Cong Ind	5 71
Holdeman Cong Ind	28 54
	$ 50 75

Kansas City Mission

Jesse R Shetler	$ 5 00
E Fairview S S Nebr	33 80
A Friend Norristown Pa	5 00
Tuleta S S Texas	4 45
Liberty Cong Ia	1 50
Plumcreek S S Nebr	9 75
Fairview Cong N D	5 75
Penna Cong Kans	9 75
Berea Cong Mo	25
Cherry Box Cong Mo	1 20
Mt Zion Cong Mo	2 00
E Holbrook Cong Colo	12 24
Larned Cong Kans	10 00
La Junta Cong Colo	17 00
Springvalley Cong Kans	34 20
W E Helmuth	1 75
C E Miller	1 00
	$ 154 64

Lima Mission

Naomi Brenneman	$ 4 50
Raymond Augsburger	6 00
Sunday Eve offerings	6 59
Sunday school offerings	11 94
Provisions:	
Henry Mueller	2 75
Mabel Brenneman	50
C B Brenneman	85
Clothing:	
Elida Sewing C Ohio	19 00
	$ 52 13

Los Angeles Mission

Ina & Bessie Hostetler	$ 1 00
Bethel Cong Ore (for Sister Culp)	5 00
Creston Cong Mont (for Sister Culp)	1 88
Albany Cong Ore (for Sister Culp)	13 38
Hopewell Cong Ore (for Sister Culp)	5 00
	$ 26 26

Peoria Mission

East Bend S S Ill	$ 25 00
Goodfield Cong Ill	15 34
Mary McCulloh S S C	2 00
Provisions:	
E Bend Cong Ill	31 00
Clothing:	
Waldo S C Ill	3 95
	$ 77 29

Portland Mission

Salem S S Alberta	$ 22 00
Calkins Cong Mont	1 00
Hopewell quarterly Mission Meeting Ore	45 00
Zion Cong Ore	42 23
	$ 110 23

Toronto Mission

Wideman S S Ont	$ 18 07
Weber Cong Ont	18 00
Hagey Cong Ont	12 00
Geiger Cong Ont	22 20
J Bechtel	2 00
Provisions:	
Mrs N Bechtel	1 50
Mrs E Shantz	1 00
Vineland Cong Ont	20 00
	$ 94 77

Wichita Mission

Penna Cong Kans	$ 9 75
Cherry Box Cong Mo	1 00
Pleasantvalley Cong Kans	20 00
Hesston Cong Kans	21 37
La Junta Cong Colo	17 00
	$ 69 12

Wichita Building

H E Hostetler	$ 30 60
Springvalley Cong Kans	70 00
West Liberty Cong Kans	15 40
Albert J McFarland	10 00
Abram Eby	50 00
	$ 176 00

Youngstown Mission

S S Offerings	$ 3 09
Sunday Eve offerings	5 83
House Income	26 37
No Lima Cong O	28 25
	$ 63 54
Total for City Missions	$1,076 23

CHARITABLE INSTITUTIONS

Children's Welfare Home

Berea Cong Mo	$ 25
Mt Zion Cong Mo	1 50
Special Support	184 00
Provisions:	
F P Kauffman	2 50
Lower Deercreek S C Ia	8 50
	$ 196 75

Orphans' Home Ohio

Frank Lauver & wife	$ 10 00
Morrison Cong Ill	12 50
Paul Schertz	10 50
Mildred Schertz	4 50
Kaufman Cong Pa	14 45
D S Weldy	1 00
Mt Zion Cong Mo	50
Daniel Lehman	1 00
N D Showalter	10 00
Katy Kauffman	2 00
Mrs Annie Short	8 00
Joe Baumgartner, Est	200 00
Special Support	461 06
Farm Income	11 44
Provisions:	
Emory Goods	1 80
D H & Rebecca Horst	5 00
Reid S C Md	4 50
Maugansville S C Md	13 00
C A Hartzler	8 55
J Y King	4 62
	$ 784 42

Ill. Home for Aged Maintenance

Berlin A M S S Ohio	$ 12 87
Cornelius Pontius, Guardian	112 00
Hopedale Cong Ill	50 00
Bethel Cong Ohio Logan Co	45 50
Mt Zion Cong Mo	50
Middlebury Cong Ind	18 15
Wm Doering	34 40
per Ezra Yordy	78 00
Provisions:	
S D Schertz	22 00
Ed Oyer	18 00
C N Ulrich	20 80
Elmer King	5 55
Mrs Jno Reesor	1 50
Farm Income	6 18
	$ 425 45

Home for Aged Furnishings

Mrs J T Nice	3 00
J W Berkey	5 00
Plainview S C Ohio	5 00
Hopedale S C Ill	20 00
	$ 33 00

Ill. Home for Aged Building

Levi Barkey	$ 10 00
P R Schertz	20 00
C W Camp	15 00
Wm Schertz	15 00
A M Garber	50 00
S D Camp	25 00
Abram Schiffler	5 00
Ed Stalter	25 00
	$ 165 00

La Junta Sanitarium

Weaver Cong Pa	$ 7 60
Total for Charitable Institutions	$1,612 22

OTHER FUNDS

District General Fund

Calkins Cong Mont	$ 5 00
Clydepark Cong Mont	4 50
Sharon Valley Cong Minn	3 25
Coalridge Cong Mont	2 50
Souderton Cong Pa	55 65
Lower Salford S S Pa	51 00
Deep Run Cong Pa	36 00
Swamp Cong Pa	30 19
Franconia Cong Pa	2 00
Clinton Frame Cong Ind	28 23
Leo Cong Ind	13 56
Clinton Brick Cong Ind	14 65
Maple Grove Cong Ind	16 00
Midland Cong Mich	4 93
Manson Cong Ia	26 50
Berea Cong Mo	20
Palmyra Cong Mo	6 60
Cherry Box Cong Mo	2 70
White Hall Cong Mo	8 00
Mt Zion Cong Mo	2 00
Firdale Cong Ore	4 19
Albany Cong Ore	16 92
Hopewell Cong Ore	9 20
Nampa Cong Ida	10 35
Creston Cong Mont	5 42
Springs Cong Pa	1 66
Kaufman Cong Pa	7 22
Mrs Alex Weaver	20 00
	$ 388 42

Rural Missions

A Bro Olive Cong Ind	$ 10 00
Shore Cong Ind	8 00
Dora Myers	5 00
Zion Cong Mich	13 00
Cherry Box Cong Mo	3 00
Mt Zion Cong Mo	50
Springs Cong Pa	3 34
A Bro & Sister Kouts Ind	10 00
	$ 52 84

Manitou Church Bldg.

Artemus Yoder	$ 2 00
Alpha S S Minn	4 78
Kores Kinsinger	2 50
	$ 9 28

Church Building

Lizzie Hess	$ 1 00
Salem S S Ind	20 10
Holdeman Cong Ind	29 69
Manson Cong Ia	12 67
	$ 63 46

Old People's Home

Blough Cong Pa	$ 19 00

Personal Funds

Logan Co S C Ohio	$ 2 50

Menn. Board of Education

Weaver Cong Pa	$ 3 80

Mo.-Kans. Evangelistic Fund

Berea Cong Mo	$ 25
Mt Zion Cong Mo	5 15
	$ 5 40

So-West Pa Conference Fund

Masontown Cong Pa	$ 18 36

So-West Pa S S Conference Mission Fund

Blough S S Pa	$ 14 50
Kaufman S S Pa	23 00
Weaver S S Pa	8 02
Masontown S S Pa	28 70
	$ 74 22
Total for Other Funds	$ 637 28

SUMMARY

Alta-Sask Dist Board	$ 47 50
Canadian Treas	540 98
Dak-Mont Dist Board	55 03
Eastern Menn Board of M & C	792 99
Franconia Conf Dist Board	286 56
Ill Dist Mission Board	350 28
Ind-Mich Dist Board	823 86
Ia-Nebr Dist Mission Board	1050 09
Mo-Kans Mission Board	570 31
Ohio Dist Mission Board	280 25
Pacific Coast Dist Board	244 07
So-West Pa Dist Board	362 94
Menn Board of Missions & Charities	9,328 51
Total contributions for month of February 1923	$14,733 37

Respectfully submitted,
MENNONITE BOARD OF MISSIONS & CHARITIES,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

"We can never be the better for our religion if our neighbor be the worse for it."—William Penn.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, Pa., THURSDAY, APR. 12, 1923 (Gospel Witness Established 1905) No. 2

EDITORIAL

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Get ready for the impressive series of lessons on Bible characters, beginning with this quarter's Sunday school lessons. These lessons are rich in striking illustrations and food for meditation, and we can not afford to miss the spiritual uplift which a careful study of them is sure to bring.

Now as the evenings are becoming shorter, the days growing longer, and work on the farm seems more pressing, don't forget your quiet moments with God, your daily companionship with the Bible, your family devotions, your opportunities to help strengthen the cause of Christ and win souls for God. It pays to be about your Father's business—spiritually—and is no detriment financially.

Which Way?—The Bible tells of two ways—the "way that seemeth right," and "the way that leadeth unto life:" the way described as "our own way," and the way known as "the way of holiness;" the way described as "broad," and the way called "narrow;" the way described as "the course of this world," and the way known as "the good way." On which of these ways are you traveling?

Mennonite Board of Education.—At this writing the Mennonite Board of Education is beginning its work, having been called in special session to consider a number of problems connected with affairs in and about Goshen College. Our prayers are ascending to the Throne that God may have His full way in this meeting from beginning to end.

Later.—Since the above was written, action has been taken by the Board of Education. See brief Report of special meeting on another page of this issue.

"Why don't you preach more about the evil of members being unequally yoked together with unbelievers?" said a member to his minister as they were discussing the losses which hundreds of members are suffering from investment in oil stocks and other speculations. The fact is that many of our preachers have been quite faithful in warning their members against this evil, but there are so many who do not hear them—until they get severely bitten, and then they complain.

"Give me a few thoughts for my subject," said one Christian worker to another. "I am empty," was the reply. That's it. Too many people are "empty" when they ought to be full to overflowing with the love and grace of God. And the emptiness is all the more serious when there is no desire to be filled. The faithful witness sesks to be "filled with all the fulness of God" at all times. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

What is the chief source of attraction for you? With some, it is the dollar; with others, the newspaper; with others, the novel; with others, the popular game; with others, some pleasure resort; with others, the Bible and the religion which it proclaims. To which class do we belong? We do not mean, In which of these things do we take some interest? for most people take more or less interest in a number of things; but, "Which of these things grips you the hardest and calls forth your deepest interest?" Your answer to the question determines the condition of your soul. Tell us where your affections are, and we will tell you what you are.

Have you ever noticed the marvelous way in which the Christian life is described in Holy Writ? We are commanded to "stand" (be steadfast, resolute), to "walk" (make progress), to "run" (not be sluggish), to "watch" (for there are dangers and opportunities all around us at all times), to "pray" (it is vital to Christian experience and safety), to "fight" (for the enemy is never far away), to "endure" (it belongs to Christian warfare), to "bear" (burdens, persecutions, etc.), to "hope" (our inheritance is great), to "obey God" (without it religion is a farce), to be "witnesses....unto the uttermost parts of the earth." These and many more things belong to the Christian life. The fuller the life the more glorious the results.

"Where shall wisdom be found?" The most unreasonable thing to do is to make a god out of reason. They tried it in France, during the great French Revolution, and their unreasonableness has been equaled only in the atrocities during and following the recent World War. The rationalists of the present time, are likewise following some very irrational ideas and policies. Reason, wisdom, knowledge, are blessings from God which man must have to fill the place which God intended that he should; but like all other good things with which man is blessed, they become a curse when taken out of their God-ordained place. Human wisdom ceases to be wisdom the moment it loses sight of the superhuman wisdom of God. They only are wise who give full recognition to "the wisdom that is from above."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

IVORY PALACES

My Lord has garments so wondrous fine,
And myrrh their texture fills;
Its fragrance reached to this heart of mine,
With joy my being thrills.

Chorus:—
Out of the ivory palaces
Into a world of woe,
Only His great eternal love,
Made my Savior go.

His life had also its sorrows sore,
For aloes had a part;
And when I think of the cross He bore,
My eyes with teardrops start.

His garments, too, were in cassia dipped,
With healing in a touch;
Each time my feet in some sin have slipped,
He took me from its clutch.

In garments glorious He will come,
To open wide the door;
And I shall enter my heavenly home,
To dwell forevermore.

—Harry Barraclough.

FROM THE IVORY PALACE AND BACK

Psa. 45:8

By Wm. C. Hershberger

For the Gospel Herald.

Of all events there was none like unto the one when the King left the Ivory Palace with the smell of myrrh, and aloes and cassia upon His garments, and His later return to the former Palace.

We speak of the palaces of the kings but of all palaces none is so beautiful as the Ivory Palace of our King; its walls are of jasper hung with gates of pearls, and the streets are paved with gold. The walls are not of ordinary stone, but of the most precious, and the masonry is of the superior kind, and the architectural structure is the grandest the Creator was able to devise. Many and wonderful palaces of the greatest architectural beauty and richest of material were and are constructed, which dazzle the eyes, and cause the mind to wonder how it all was accomplished; but all these with their great splendor have no comparison, yea, only compare as mud hovels to the "Ivory Palace" of the King.

It was in the Ivory Palace that the King, the Savior of the world, and the Father of all creation, contemplated the creation of the heavens, the earth, and their contents. In this Palace, the Trinity so fitly framed and set about the spacious firmament, with its blue ethereal skies, that show forth the glory and handiwork of God. It is here that the Divine Power brought from chaos into existence the great and wonderful globe which we cherish so much as our earthly abode, and indeed how pleasant it is to live in an atmosphere of admiration and realization of the wonderful love that God had for man.

However beautiful and pleasant God made this world with its many undeveloped sources of beauty which the Father saw fit to place in the hands of man, there is none and never will be another spot that compares with the Ivory Palace of our King.

It will even increase its luster as the King will gather His precious jewels to the same. So let us strive to become one of the beautiful pearls or jewels which will be used for the adornment of the Ivory Palace from which came the King to the world to save fallen man.

We can only appreciate and learn to love our Master and King as we learn to know the conditions which existed before and after our Savior entered into the world. During His abode in the Ivory Palace He was instrumental in the creation of all things. He was in the Father and the Father in Him; They were one. After the creation of man, whom They so fitly made and so nicely placed into this world, surrounded by all the necessities and comforts of the earthly life, He gave them an abode with a large degree of the grandeur and happiness that He enjoyed in the Ivory Palace. Man however became prone to wander yea, began to listen to the words of Satan, and Eve, yielding to the temptation, sacrificed to a large extent the happiness which had been hers for the sorrows which we now have to endure in this life.

It was thru this sad condition that God saw fit to open the door of the Ivory Palace and send forth the Son, the second Person of the Trinity, in order to effect a cure for the sin of the world.

The Arrival of Christ

One bleak December night when this world was wrapped in slumber, shepherds who were watching their flocks were aroused from their duty to a realization of something uncommon and beholding, they saw and then heard the blessed messengers, heralding forth the glad tidings of the birth of Him who redeemed the fallen race. At first the sound of the messengers caused fear and trembling, just as do the appeals of the Holy Ghost to the sinner at the present time, yet, as the blessed news was received, the quaking ceased and a desire to find and see the wonderful Savior possessed them. How glad they were and how they rejoiced!

But, listen what a shame to come and find such a loving Savior in a stable amidst the lowing of cattle, and the bleating of sheep. Oh! such a noise and stench! Should we not appreciate more keenly our Savior's great sacrifice of leaving that beautiful Ivory Palace and accepting a place in a cattle shed, when we realize that He did all of this for our benefit, yea, in order that we may be partakers and share with Him equal rights in the Ivory Palace of the King. Wonderful indeed was His love for us!

Once more shall we picture the lovely Babe of Bethlehem. How lovely, how contented, yet with an environment the opposite of that which He enjoyed in the Ivory Palace of the King. We take another glimpse and we see the mother of our Savior moving hurriedly about. She is getting her belongings ready and tying them into bundles. Now she is wrapping the dear little child in the few clothes she has. Outside the door stands her husband with a beast ready to go on a journey. Now he places the bundles across the back of his donkey one on either side. On top he is placing Mary and the infant Jesus. Now for a journey to a faraway, foreign country where they are compelled to flee because some cruel men have decided to kill the Bethlehem Babe, the Redeemer of the world. Indeed, how cruel, when we remember that He came but a short time ago from the beautiful Ivory Palace where no fears were known, where no harm could befall Him, to love us and redeem our lost souls from that awful doom which awaits the sinner. May we not love and cherish Him all the more because of what He did for us.

In a foreign country our Bethlehem Babe has at last found a home of safety for the present, but the shameful deed of slaying the innocent children goes on in the home land; here a few mothers are bending and weeping over the lifeless bodies of their darling baby boys, because cruel hands have taken their earthly lives. This is a scene which may be seen thruout the entire countryside because of the desire of an earthly king to destroy the King from the Ivory Palace. But in the foreign country the King and His earthly parents are dwelling and thriving, and after a few years come back to their native land.

By the time the King has grown to the age of twelve he is already proving His identity by shrewdly and wisely answering and question-

ing the doctors of that time, to their great astonishment. Yes, the Son was already about His Father's business; but for about sixteen years we hear nothing more of Him.

How strange to learn that He who came from the Ivory Palace goes unnoticed by humanity. It indeed casts a gloom of sadness upon the heart of the one who loves Christ to think of the cold reception He received when He came into the world, and the still greater abuse He suffered during the three later years of His earthly life. Oh, cold and cruel heart, should we not with all our being seek His wonderful love?

Our Bethlehem Babe has grown into manhood, and is entering into the activities that His Father sent Him to accomplish; but listen, see the listlessness of His audience. Though astonished, they question His wisdom and think of Him only as the carpenter's son.

The time for activity in Him who came from the Ivory Palace has arrived. We see our King go forth among the human family trying to do them good yet, few there are that accept Him. However, as He goes along the way He sees and finds a few whom He chooses to go with Him to help in this great and all important work of saving souls. Indeed what a pleasure it must have been for those who were privileged to be in the Master's school, to be taught and shown the beautiful things relating to such a noble life as God Himself lived.

It indeed is a pleasure to listen to great teachers and the many noble truths they teach; but think of listening to the greatest Teacher, who could teach perfectly, without flaw, both by precept and example. We shall look into His life for a few moments and consider some of the wonderful truths He taught and exemplified.

Before Jesus was ready to proceed upon His mission it was necessary for Him to go thru a preparatory course. Why so holy a one had to comply with the ordinance that signifies confession and repentance is nowhere directly accounted for. It may have been that Jesus now was to receive His anointing with the Holy Spirit unto His three-fold office of Prophet, Priest, and King. However John's baptism was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with the believing remnant.

Again Christ must comply with human conditions and Satan tempts Him. But Christ, unlike Adam who was lord of the creation, only reserving the right to the knowledge of good and evil, came and took the form of a servant, acting only in obedience to the Father. Satan's only point was to get Him to act on His own accord, but Christ withstood all, and remained obedient to His Father, and so gained the day. After this proof of His steadfastness and beautiful life of obedience He was allowed to enter upon His work of paving the road to the Ivory Palace for the coming to Him of His bride, the Church.

Jesus Begins His Work

John being cast into prison, Christ at once leaves the Nazareth home and comes to Capernaum. It is in the Land of Zabulon and Nephthalim that the light of the Christian era sprang forth, for from this time Jesus began to preach, admonishing the people to "repent, for the kingdom of heaven is at hand."

After His first discourse Jesus takes a little leisure and goes down to the sea of Galilee, and as he walks along its shores He sees some men in a little boat casting fishing nets into the water for they were fishermen. Just at this time something strange happens. Jesus as He always does, sees and watches them; then He calls to them to come to Him and He would make them fishers of men. Of course this seems strange to Peter and Andrew that a stranger should call them and promise them such a prominent position in life. Yet, at the first call they came. I wish all would come whenever Jesus makes His first call, and be so willing to obey Him. Think of it! They forsook all—their work, their families, their friends, and were so glad to be in the school of Him who came from the Ivory Palace.

But other hearts must be gladdened and the group of three goes on. How they must have enjoyed the walk along the beautiful sea of Galilee. The sea breezes must have been invigorating as they briskly stepped along. This indeed was profitable recreation not only to the great Master but for those whom He found. See over there is another boat with three people in it. Yes, on taking the second look we see they must have had some results of their good, honest toil. Father and two sons are mending their nets. What a pleasure it must be to a father to have his sons toiling with him. Yes, there is old Zebedee, the father, with his sons, James and John, mending their nets. They must have caught some fish or the nets would not have been broken.

Listen, the Stranger on the shore is calling James and John. Yes, they heard, and see they are leaving father and the boat with the nets to mend and going to follow the Stranger. Yes, father Zebedee thinks he can manage it alone since his boys have gone to the Master. What a pleasure it would be to some parents if their sons and daughters would yield and follow the Master's voice at the first call.

Again we see the Master going forth, having a school of four pupils to help learn the ways of righteousness and grow in His likeness.

All projects must have a beginning and surely the ministry of Christ was begun in the most acceptable way. He found four men who were willing to share life with Him. Then the Master began to preach His wonderful sermons thruout all Galilee, preaching the Gospel of the Kingdom and wonderful it was how the fame of this Preacher spread.

For a space of time there were no recreation periods, for His fame spread thruout Syria likewise, and numerous persons having ailments were brought to the Physician to be healed and He healed them all.

Now the little band of five had grown to great multitudes and people from all parts followed Him daily. When a project is under way there will appear a time when some great action can be taken. When these great multitudes followed Him Jesus realized the time was here for preaching a great sermon, so He called them to the mountain side and delivered to them His great sermon called the Sermon on the Mount found in Matthew 5-7, in which He showed forth and declared the great principles of the kingdom.

Christ wants us to know about the kingdom and wishes us to prepare to meet Him and return with Him to the Ivory Palace.

Johnstown, Pa.

CONVERSION

By Levi A. Ressler

For the Gospel Herald.

Every minister when speaking about conversion, should not fail to impress upon the hearers the one important point—that conversion is a change of spirit.

Most all Christians will admit that conversion is a change, but fail to say what does change. The spirit is the governor of the body, and when the spirit is changed from the carnal spirit to the Spirit of God, then all the desires of that man are changed, and consequently his whole walk and conduct is changed.

Nappanee, Ind.

It is sad when some one is deprived of the natural eyesight, but it is much more to be lamented and deplored when people are in spiritual blindness.—C. Z. Yoder.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Calif.

(237 W. Seventy-third St.)

For the Herald Readers, Greeting in the name of Him who died to save us from our sins. Another Easter Day is near at hand, and we expect (the Lord willing), to hold our communion on Easter Day, a very appropriate day to commemorate the death and suffering of our blessed Lord. Spring is here again, with its beauty. Some may think it is always beautiful here, yet there is a difference in the winter months; there is not as much beauty as in the other seasons. Fruit trees are blooming, and spring flowers as well, which always reminds us of God's handiwork which is most beautiful to behold. When we think of the beauties of this world, we are made to say, What will it be in our heavenly land, "when this mortal shall have put on immortality?"

This spring we are again losing a number of our visiting brethren. Bro. John Martins and Samuel Benders, of Iowa, and others have left us again. Bro. Wm. Long, of Indiana, leaves this week. Bro. Peter Moyers, of Canada, and others leave next week. Sister Amanda Marin of Maryland, was called home on account of her sister's death, and Sister Elizabeth Musser was called home to Colorado Springs on account of the illness of her daughter, Ella Musser Engle, who is ill with "flu." We wish her a speedy recovery. We are sorry to see our brethren and sisters leave, but wish them God's blessing wherever they go, and invite them all to come again.

Our Sunday school attendance is good. Owing to the crowded conditions, the superintendent decided to have the two smaller classes meet at the writer's rooms for class, and return to the Mission Hall for the closing services, which gives everybody more room and is very satisfactory. We enjoyed two soul stirring sermons yesterday from II Tim. 3 and Micah 6:8. Our subject for young people's meeting was non-resistance; this also was ably discussed.

May you remember the work here.

In His service,

Catharine B. Kulp.

March 26, 1923.

Kansas City, Kans.

(200 S. Seventh St.)

Dear Herald Readers, Greeting:—"There are memories connected with this place which cannot be effaced." When Bro. J. D. Charles (who gave us an agreeable surprise the other Sunday and preached for us at both missions) made the above statement not long ago, he voiced the feelings of many.

Today is another day that shall long be remembered by the mission folks. Today we held the funeral of one whom we dearly loved. I have reference to Walter Brown, one of our twelve year old Sunday school boys. Some time ago we had the joy of seeing him accept Jesus as his Savior. Early Saturday morning he died. He was not afraid to go. He told his mother not to weep. When his mother (who longed to have the same faith in Christ as her son had) asked him how he obtained that faith in Christ, he answered, "By Bible study and prayer." Our hearts are sad, but we are glad we need not "sorrow as those who have no hope."

Other converts are under instruction with the hope of receiving them into church fellowship later.

In a recent fire which occurred not far from here, eleven persons were burned to death. Pray for us that we may be faithful in telling others of the greater fire that awaits all who do not repent of their sins and take Jesus Christ as their Savior.

In His blessed name,

J. D. Mininger.

Altoona, Pa.

(1614 Eighth Ave.)

Gospel Herald Readers:—We have many reasons to be thankful for the blessings the Lord is giving us. The spring showers of rain come to water the thirsty earth so that it can bring forth its fruit in due season.

Sister Eva Yost has returned after spending several months in Ohio. Sisters Irene McGeary and Ada Kreider attended the Martinsburg young people's meeting, where Sister Kreider gave a talk on The Problems of the City Missions. Sister Esther Lauver of Cocolamus has come to work in a private family in the city. We are glad for her presence in our service.

On Good Friday a number of us visited the Blair County Almshouse and had the privilege of having services with the inmates.

Bro. O. D. Yoder attended the Mission Meeting at New Holland, and services at the Lancaster and Columbia Missions.

Easter Sunday evening there were two souls received into church fellowship, one by baptism and one by confession. Bishop J. N. Durr officiated. Will you pray for these new disciples? In our cottage prayer meeting there was a husband willing to confess Christ, also in our visitation work an old man eighty-three years old confessed.

On Tuesday, April 3, Bro. Gabriel H. Brunk and family and Bro. Rudy Stauffer of Spring City, Pa., were with us in the service. Bro. Stauffer gave a short talk on the Resurrection, followed by a sermon by Bro. Brunk.

Sisters Nannie Hershberger of Mattawana, Pa., and Mary Graybill, of Freeport, Ill., were recent visitors here.

The Local Board members met at the Mission recently. They were Bros. Uriel Zook, J. N. Durr and the superintendent.

We want to thank the congregations and individuals for the liberal supply of eggs that were sent in over Easter. We had the privilege of giving some to all of the members' families.

Cash Received During March	
Maple Grove S S	$16 43
Mattawana S S	11 64
Masontown Cong	6 30
Schellburg Cong	2 00
Stahl Cong	4 22
No 468	2 00
No 469	10 00
No 7718 Lane Co	2 00
	$54 59

Cash Value Clothing and Provisions	
Landisville S C	$ 6 00
Beech S C	12 00
Reid S C	5 76
Chambersburg S C	3 00
Crown Hill S C	5 00
Millwood S C	8 00
Belleville Cong	12 15
Allensville Cong	8 00
Springs Cong	16 20
Bro J C Kanagy	2 40
Sister Lydia Bender	8 10
	$86 61

Many thanks. Pray for us.

Joseph M. Nissley.

WEEKLY NOTES FROM SOUTH AMERICA

(March 7, 1923)

By D. Parke Lantz

For the Gospel Herald.

Sunday, March 4, Bro. J. W. Shank visited the Pehuajo congregation. He addressed both the morning and afternoon Sunday schools and preached in the evening to an appreciative and attentive audience.

Monday, March 5. The four men missionaries met in council at Pehuajo. Many things were looked into and resolutions passed. This being the last meeting of its kind before Bro. Shank leaves for the States some changes on committees were made.

Tuesday, March 6. In the afternoon Brethren Cuellas, Michelli, Gar-

cia and T. K. Hershey visited a chacra (farm) where services were held. The owner was pleased and gave them almost two bushels of peaches to take home with them. (Sister Hershey also was pleased.)

On Tuesday evening, at a call from Bro. Hershey, 16 young people met to consider plans toward beginning a Missionary Training School. The following studies were decided upon: "Evidences of Christianity," "Teacher Training Course," "The Ideal Ministry," "Bible Doctrines," "Church History," and "A Comparative Study of the Gospels."

Bro. Hershey says that he never saw nor met with young people happier than these on observing that their prayers are being answered. They are so hungry for study. O! that we had a trained Bible teacher to teach them. Bro. Hershey really has too much to do as it is, but is willing to try to do a little more for the cause of Christ and the Church.

The term begins March 16 and lasts four months. Pray for teacher and students.

Tuesday, March 6. Bro. J. W. Shank called a meeting for the members in Trenque Lauquen to decide on plans for the advancement of the work of the Lord in carrying the Gospel to friends, neighbors, and also to those in neighboring towns. They all manifested a desire to cooperate with the undersigned in the arduous labors of a new man at a new station.

The three Sunday schools, and three and four Gospel services held every week are trying enough to one in his native tongue, and we praise the Master for the power He gives as we realize that you dear ones in the homeland are praying that His work in the far-off South American Continent shall prosper and be the means of carrying salvation to many.

Trenque Lauquen, F. C. O.

NOTES FROM INDIA

By J. H. Warye

For the Gospel Herald.

At this writing the missionaries have just started into their 1923 assignments. Bro. Smuckers have moved to Sankra to look after the work there until Bro. Freisens will return next fall. Bro. Brunks have come to Balodgahan to take up the work left by Bro. and Sister M. C. Lapp.

On February 26 Bro. Lehmans left for America for their much needed furlough. A large number of people including Christians, Hindoos, and Mohammedans came out to the station to see them leave. They have always lived close to the hearts of the Indian people and their return is anxiously awaited. It is planned that the children will not return and this makes it hard since they have grown with the mission and the people. We wish them all God speed on their voyage.

Bro. M. C. Lapp still remains in a critical condition. The paralysis still holds its grip and he suffers pain a large part of the time when not kept in a sleep. It is hard to believe that a person so active and so useful can so quickly become such a physical collapse. The work was heavy and the laborers in the field were too few. God sometimes uses painful methods to open up our eyes to some of these facts. The prayers and help of the brethren in America are surely needed.

We have a class of Christian workers who have a special appeal to the visitors and always attract our sympathy and prayers. They are the evangelists and Bible women, who day after day go to the villages and give the Gospel to a sin-ridden world. This forenoon we were out with three of the men. When we came to the village one went to a small open space and collected some children together while the other two went to the houses and got the people out who were at home. After devotional exercises one of the workers told the story of the Good Samaritan with the aid of the Sunday school lesson picture roll. He also made the fitting application and the people were attentive. The next worker gave the story of Moses and then Sunday school cards were given out to the children. A similar meeting was then held in another part of the village. One of the workers explained the way of salvation to three men at the door step of a house. So the work went on. We might add here that the picture rolls and cards sent over by the brethren at home are much used and appreciated.

Feb. 27, 1923.

OVERHEARD AT ONE OF OUR WEEKLY BIBLE CLASSES IN KANSAS CITY

By Salina Swartzendruber

For the Gospel Herald.

We have organized a weekly Bible class, which is held one week at the Children's Home and the next week at the Seventh St. Mission. At this meeting the Sunday school lesson for the coming Sunday is discussed.

At the present time we are studying the Book of John in our Sunday school. This evening we were studying the first 24 verses of the sixth chapter of John.

Subject of the Lesson, "Feeding the five thousand." Bro. C. J. Fryenberger having charge of the meeting gave each member of the class an opportunity to give their best thoughts on the lesson. The following are a few that were given:

Jesus asked Philip "Whence shall we buy bread that these may eat?" "and this He said to prove him for He Himself knew what He would do." Just so, we are proven today and Jesus Himself always knows what He will do if we have faith in Him, if He cannot do many mighty works for and through us, is it not because of our unbelief?

Philip thought it would be a great expense to give all a little, but when Jesus was through they were all "filled" and had twelve baskets full left over. Jesus still longs to "fill" rather then to give just "a little."

A lad was there with a lunch. He was willing to share it, and in the hands of Jesus it grew so that the multitudes were fed, "Little is much when God is in it." Someone said, "You can't beat God giving; last Sunday I gave five dollars and on Monday He sent me twenty." Even a lad can be of great service to Jesus when all is yielded to Him.

Jesus said, "Make the men sit down." Everything was done decently and in order.

Jesus took the loaves and gave thanks, giving us an example to follow in being thankful to God for food.

Jesus used human instruments to get the food to the people. He still must have human instruments to carry the Bread of life, or the waiting multitudes will not be fed.

Jesus taught them a lesson in economy by having them gather the "fragments" "so that nothing be lost."

The disciples would have sent the multitude away to buy food but Jesus had compassion on them and would not send them away hungry. We should take heed that we send none away hungry, whom Jesus would feed.

Jesus constrained the disciples to get into a ship and go before Him, and when the people would have crowned Jesus King He departed again into a mountain alone to pray; so should we when people would crown us with earthly crowns, go alone with God.

In the night Jesus saw the disciples toiling and rowing in the midst of the sea for the winds were contrary. Even so Jesus may send us in the midst of the sea in contrary winds, but be it so, for if He sends us we need not fear going, "and this He does to prove us for He Himself

(Continued on page 44)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

EVE

(Sel. by Rudy L. Stauffer from the Herald of Truth for December, 1868.)

Perhaps no character of earthly history, if we except only our Lord Jesus Christ, gathers about itself so much of interest, calls forth such deep and varying emotions, or affords such important instruction, as does that of our first mother; certainly in no other do we find such marked contrasts, such strange vicissitudes. Hers was indeed a checkered life. It could hardly be compared, like ours, to an "April day;" the clouds were too black and portentous, the sunshine too brilliant. Not on her path shone "a little sun" nor dropped "a little rain." The effulgence of heaven and the driving tempest were fitter types. To her life was presented a draught of pure, unalloyed, and perfect happiness. For a few brief days she tasted bliss complete. But the cup from which she drank through lingering centuries contained dregs of bitterest woe. She listened, delighted, to the thrilling tones of nature's harp, touched by Almighty skill, and tuned to nicest harmony; and on her ear grated the harsh and fearful discord, when the curious strings were shattered by her own disobedient hand. To her it was given to look upon life in its perfection, when the earth yielded her luxuriant fruits spontaneously; when flowers of every hue and thornless roses blossomed about her path; when animals of various names, obedient to man, and gentle in disposition, gambolled and frisked at her side, and there was none to molest or make afraid. And she gazed also, in sorrowful amaze, at the bitter contrast, when the ground, cursed for man's sake, brought forth thorns and thistles, and universal war raged among the tribes of the forest. She alone, of all her daughters, enjoyed in its completeness, unmarred, and entire, true conjugal bliss. Fairest of them all in person, and most excellent in character, she was most worthy of the love which she received from her husband, such love as no son of Adam has since been able to bestow. But even on this domestic happiness she saw the blighting mildew fall, and her path of life thenceforth, even when trodden by her husband's side, led often through dark, and wretched, and jarring scenes.

Our mother Eve! How has her name ever summoned the most conflicting emotions and thoughts—approval and censure, admiration and contempt, blessing and cursing! Around her poetry has thrown all its enchantments, portraying her beautiful and lovely beyond compare; and on her devoted head have the maledictions of a race been showered, as on the most sinful of God's creation. The stern and truth-telling oracles of God, neither charmed by poetry nor swayed by prejudice, present her to us, in one hour exalted, dignified, and holy, the fit companion of man in his best estate, worthy the society of angels, and even of God himself; in the next, fallen, weak and sinful, the victim of Satan's artful wiles, an object of pity to all holy beings, and the wretched subject of divine displeasure.

Eve As a Mother

We might follow the contrasts presented in Eve's history to any extent, or dwell upon the absorbing topics afforded by her state of primeval innocence in Eden; for it is there we best love to contemplate her. But our design leads us elsewhere. We wish to study her character as a mother; to look upon her in relation to her own immediate family, and gather such lessons as we may from the "brief memorial" which the sacred writer has left on record concerning her. The picture is not a bright one. Guilt and fear have drawn the outline, and a violated law has hung the heavens with dark and threatening gloom. Yet it is not all dark. Despair has not been permitted to touch it with her death-dyed pencil. Hope shows here and there an opening in the clouds; and Faith, best messenger from God to sinful men, has hung it where celestial rays stream brightly upon it, and insensibly draw the gazer's thoughts upward to their source—to Him who in the midst of judgment still remembers mercy, and who would thus point erring creatures to a dwelling in His own abode of eternal light.

It is no longer paradise, but an earthly home, upon which we look. It was, without doubt, a rude and simple habitation which Adam and Eve first tenanted. Perhaps it was provided, as was their first clothing, by the immediate care of God. However this may be, it served for shelter and repose, and was to them a home. From this spot Adam went daily forth to earn by the sweat of his brow their needed subsistence, leaving Eve to her lighter but not less necessary toil. Here day by day, she pursued her avocations and communed with her own thoughts. Already had the dreaded curse commenced its work. Often sad and dispirited, weary, weak and suffering, filled with forebodings of the future, pressed by sore regret for the past, alarmed by unwonted distress in all her frame, she began to understand the meaning of those fearful words, "I will greatly multiply the sorrow of thy conception." Added to this, with her, doubtless, ever abode a deep feeling of sinfulness, a consciousness of innocence departed, a bitter remembrance of what she had been, and a humiliating sense of her altered character. The serenity of mind, the integrity of purpose, the purity of soul, were gone forever; and, worse than all, she knew, she felt, that her children would inherit, not her glory, but her sin and shame. Our deepest sympathies are called forth as we behold her thus. But even then all was not darkness in her soul. The same voice that pronounced the curse had also promised deliverance from it, and that deliverance was to come to her as a mother. Expecting this, Eve probably looked forward to the birth of the first human child with such emotions as no mother has since experienced.

At length the day came. "She brought forth her first-born son." We can imagine something of the joy and gratitude which followed her anguish, as with her husband she gazed upon the helpless being. A mother's instincts taught her, all inexperienced and unaided as she was, to care for its wants and support its feebleness. How many exclamations of surprise and admiration and affection were bestowed on this first infant, we do not know. The theme of many an earnest conversation, an object of ever increasing interest, we feel that his coming brought new happiness to the sad hearts of his parents, and was to them a proof that God, though justly displeased, was still their friend, even as in their sinless days. Only one expression from his mother's lips is recorded, but that reveals a hidden world of thought. "I have gotten a man from the Lord." Poor Eve! How many experiences of hope deferred were yet to be her portion! How bitter was to be her disappointment now! The Lord had promised that her seed should bruise the serpent's head, and she verily thought this had been he.

Time passed on, and she was the mother of another son, and we infer from the sacred narrative, though no direct mention is made of them, that daughters also graced this first human home. Here we wish for more light. We long for some account of

(Continued on page 44)

Sunday School

For the Gospel Herald.

Lesson for April 22, 1923—Ex. 14:10-22

MOSES: LIBERATOR AND LAWGIVER

Golden Text.—Fear ye not, stand still, and see the salvation of the Lord.—Ex. 14:13.

Biographical Sketch.—Moses was a Levite, son of Amram and Jochebed, born during the time when the children of Israel were sorely oppressed in Egypt. Because of the royal order that all the male children should be slain at birth, the mother of Moses kept him hidden for three months. Seeing that she could do this no longer, she put him in an ark of bulrushes, floated him in the River Nile, where a daughter of Pharaoh found him and adopted him as her son. Thus it happened that one who had been condemned to death became a member of the royal family.

Moses was under the tutelage of his mother during the first years of his life, and later became "learned in all the wisdom of the Egyptians." He rose high in the affairs of the kingdom, but on a certain occasion he slew an Egyptian because he had smitten an Israelite. When this became known Moses fled from Egypt and found shelter in the house of Jethro, in the land of Midian.

He married a daughter of Jethro, and forty years later he was still found herding his father-in-law's flocks. The Lord appeared to him in a burning bush, and it was here that he received his commission to go back to Egypt and serve God as the deliverer of His people. Moses at first hesitated, but the Lord finally prevailed.

With Aaron as his spokesman, Moses came before Pharaoh and made the request for the deliverance of his people. Pharaoh at first scorned the proposition, but after the Lord had sent ten plagues upon Israel that haughty monarch at last gave his permission for the people to go. But even in this case, after thinking over matters for several days, Pharaoh again hardened his heart, pursued the Israelites, and he and his hosts were overthrown in the Red Sea while the children of Israel miraculously escaped on the other side. In the wilderness forty years, Moses was finally gathered home just before the children of Israel passed over into the promised land. After viewing this land from Mt. Pisgah, he died; and the Lord buried him in the valley.

The last mention of the appearance of Moses was on the Mount of Transfiguration, where he appeared with the transfigured Christ and with Elias in the presence of Peter, James and John.

Points for Meditation.—1. Twice did Moses make the attempt to deliver his people. The first time he attempted it in his own strength and failed while the second time he went forth in the name of the Lord and prevailed. In the eyes of men he was in better position to succeed the first time than he was the second. He was in the prime of life, at the height of earthly power, intelligent, popular, fresh from the university, loaded with military prowess, heir apparent to the throne. The second time he was growing old, living in obscurity, having lost practically everything that commended him to the admiration of the people. Yet he failed in the first attempt and succeeded in the second. Why? Because the Lord was on his side in the second attempt. That means everything.

2. "They were sore afraid." Yes the people, though they had seen the marvelous works of God in their signal deliverance from Egypt, when they saw the terrific Pharaoh and his hosts, forgot about the power of God and recognized no higher power than that of man. People are still making the same mistake; they recognize only the power of man and forget the power of HIM who holds all men and nations in the hollow of His hands. "If God be for us, who can be against us?"

3. "Wherefore criest thou unto me? speak thou unto the children of Israel that they go forward." This was the Lord's way of speaking to Moses when that leader commanded the children of Israel to "stand still, and see." There are times when the proper thing to do is not even to take time and stop for prayer, but to go forward in faith at the command of the Lord. The danger is not that people pray too much, but there is a possibility in man losing time in going through the form of prayer instead of marching forward in faith. There is a time for all things. This was the time for the children of Israel to "go forward."

4. Was this merely an "east wind" that happened to be blowing at the time? That is what some (would-be) wise men tell us that it was. But the reading of our lesson text tells an entirely different story. The waters were divided at the stretching forth of Moses' hand. The wheels came off the chariots of the Egyptians by some other power than that of mere accident. The children of Israel went over on "dry ground," not mud or sand left by the recent waters. No one can believe that this was a mere natural wind without disbelieving the narrative in our lesson text which clearly teaches the miraculous nature of the whole event.—K.

Our Young People

CHRISTIAN CHEERFULNESS.—Jno. 16:33; 14:27; Rom. 12:8.

Topic for April 22

MOTTO

"Rejoice in the Lord alway."

MEDITATIONS ON THE TOPIC

I. CHEERFULNESS.—There is a cheerfulness of God and a cheerfulness of the world. But the end of the one is lasting peace while the end of the other is deception and despair. Some may keep up spirits by the force of the will in the face of seeming failure until men laud them for their bravery. Yet the source of their good cheer is no deeper than themselves and has no lasting foundation on which to build and hence ends in deep despair. But the cheerfulness from above has a real foundation upon which to build its expectation and can build right on in the face of every discouragement, knowing that there is in heaven a better and an enduring substance.

There is a shallow cheerfulness and a deep cheerfulness. The shallow kind is ready to exult when every thing goes well and then drops and sighs when things seem the reverse. But the deep cheerfulness is more far-sighted and does not let the surface of things affect overmuch more than to cause gratitude to God, the giver, knowing that all things work together for good to them that love God whether those things are pleasant or unpleasant.

There is a godly joy and an ungodly joy. The godly joy takes pleasure in the things of God,—things that are true and noble and pure and good. The ungodly joy takes pleasure in sinful things,—reveling, banqueting and abominable idolatry. Because a man is always in a good humor with everybody is no special virtue if that good humor is always sowing seeds of corruption and wickedness that will lead people farther from God. But if our good cheer and joy is such that we are making others happy through pure joys born of a godly and sunny nature, pouring out around us words of comfort and kindness and love and truth and wisdom, happy is such a cheerfulness forever.

II. The Text.—Jno. 16:33; 14:27; Rom. 12:8.—The passages from Jno. 16 and 14 show the source of our good cheer. It is not like the good cheer of the world based on false hopes but a cheer based upon the foundation of salvation through Christ Jesus. The passage from Romans 12 teaches how we are to give out of our good cheer to others in the spirit of gladness that we are able to help.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Happy."
2. Smiles from a Pure Heart.

For Young People

1. Distinguish Between Foolishness and Cheerfulness.
2. The Power of Real Cheer to Revive Courage.
3. How we may Have Good Cheer.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, APRIL 12, 1923

Field Notes

The Forty-seventh Pacific Coast Mission Meeting was announced to be held at the Fairview Church near Albany, Oreg., April 7.—G.

Communion Services will be held, the Lord willing, at the Kralltown, Pa., congregation on Sunday, April 15, with Bro. Benjamin Zimmerman in charge.

An all day Sunday meeting is to be held at the Palmyra, Mo., Mennonite Church on Sunday, April 22. This is to be followed with a communion service at the same place two weeks later.

The Portland Mission and several of the congregations in Oregon according to previous plans, held special Easter programs in connection with their regular services.—G.

Bro. Jonas Yoder of Belleville, Pa., preached at the Oak Grove Church near West Liberty, O., Sunday, Mar. 25, in the morning and at Walnut Grove in the evening. Come again.—A.

The Pacific Coast Conference will convene (D. V.) with the Filer congregation, Filer, Ida., June 4 to 8 inclusive, and we heartily invite colaborers from other districts to be with us. Plan your trip west as a missionary trip.—G.

Bro. Gabriel Brunk and family of Spring City, Pa., passed thru Scottdale one day last week enroute to Ohio where they expect to take up their future residence. While here they stopped a short time at the Publishing House.

An all day and evening Sunday School Meeting is announced to be held at the East Petersburg Church in Lancaster county, Pa., on Thursday, May 17. Some timely topics are on the program. A general invitation to attend is extended.

Bro. D. H. Bender of Hesston, Kans., arrived at Scottdale on Saturday, April 7, intending to stay over Sunday. He accompanied Bro. Loucks from Goshen, Ind., where they attended the meeting of the Board of Education.

A number of new superintendents of our city missions and charitable homes have recently been inducted into service. Bro. Amos Swartzendruber of Ontario, Can., is the new superintendent at Youngstown, O.; Bro. Otis Johns of Columbiana, O., in charge of the work at Canton, O.; and Bro. Earl Miller of Middlebury, Ind., is now managing affairs at the Orphan's Home, West Liberty, O. The retired workers have labored faithfully at these various places and are leaving the work in good shape for their successors to take up and with a good feeling toward all concerned. May we remember the new workers in our prayers.

Correspondence

Tofield, Alta.

(Salem congregation)

Dear Herald Readers, Greeting:—Sunday, March 25, we reorganized our Sunday school: Supts., Bros. Ezra Stauffer, J. B. Stauffer; Secy., Bro. Jake King; Chors., Wm. Stutzman and Owen Hershberger. May the Lord bless the efforts of the workers thru the coming year, that they may conduct the school in such a way that it may draw us nearer to the Creator.

We also held our Quarterly Program the same date. Many good thoughts were brought before us. May the Lord ever help us to be found doers of the Word, not only hearers, or we shall be deceived.

At present there are three precious souls receiving instructions and in the near future will receive baptism. May the Lord bless their hearts that they may be true to their calling.

Yours in His service,
Mar. 26, 1923. Cor.

New Cumberland, Pa.

We have great reasons to be thankful. "Praise ye the Lord." On Sunday, Mar. 25, we had baptismal services at Slate Hill Church. Seven precious souls sealed their vows to God by water baptism. My prayer is that they may prove faithful, and be bright and shining lights before the world.

Our Sunday school was also reorganized, as follows: Supts., Bros. Henry Hertzler, Chester Harbold; Sec-treas., Bros. Arthur Hertzler, William Strong.

All who know the worth of prayer, remember the work at this place.

We realize more keenly than ever that "the effectual, fervent prayer of a righteous man availeth much."

In His service,
Susan B. Zimmerman.
Mar. 30, 1923.

Archbold, O.

(Central A. M. congregation)

Dear Herald Readers, Greetings in the name of Jesus:—On Easter day when a large number were present we held our communion services to partake of the sacred emblems, in commemoration of what Christ has done for us. May this sacred repast not be forgotten by His followers and may God help us to manifest by our daily walk that we want to live a life of submissiveness to His Word.

Apr. 1, 1923. S. D. Grieser.

Sterling, Ill.

Dear Herald Readers, Greeting:—It has been some time since there has been any news from this congregation. The writer spent two months in Chicago during the winter, which accounts for the silence.

On New Year's Day the members met at the Church and reorganized the work for the year. About two months ago one young sister was received in the Church by water baptism, and we are glad to say there are others that have since expressed a desire to live for the Master, and will be taken into the Church.

Saturday, March 31, and Sunday, April 1, Bro. J. S. Shoemaker was here. Saturday was preparatory meeting, and on Sunday communion was observed. The majority of the members were present.

We had three cold weeks with quite a bit of snow during March. Today, April 1, it seems quite spring-

like. We praise God for the many blessings.

Yours in the faith,
April 2, 1923. M. M. Ebersole

Clyde Park, Mont.

Dear Herald Readers, Greetings in the name of our Lord and Master:—On March 22, Bro. I. S. Mast came into our midst and gave us some inspiring sermons, and also broke the Bread of Life to us. We were especially thankful in the way he presented to us the Word of God; giving us renewed courage to "hold fast the profession of our faith without wavering."

On Sunday, Mar. 25, we reorganized our Sunday school. May the Lord extend His sustaining grace to those in charge. Again we would extend a hearty invitation to any of our ministering brethren enroute from east to west or "vice versa" to stop with us. We ask that you pray that the Lord's work may be fruitful at this place.

Yours in Him,
A. W. B.

Gap, Pa.

The Millwood A. M. Sunday school was reorganized Sunday, March 25. The following officers were chosen: Supts., W. H. Shetler, Jos. G. Kennel; Secy., Samuel Z. Smoker. May the rich blessing of God rest upon them and the school. K.

Lancaster, Pa.

Dear Herald Readers, Greeting in the Master's Name:—We with the Psalmist must say, "The Lord hath done great things for us, whereof we are glad." With the exception of a few who were on the sick list, health is as good as could be expected. The winter is past and we see evidence that Spring is here, although the past week was unusually cold. The Lord has been good to the congregation here in that He put it into the hearts of ministering brethren to visit us and break the Bread of Life.

On Feb. 4, in the evening, we had with us Bro. Jacob Hess, of Millersville, Pa., who spoke from Rom. 2:4.

On Feb. 11, in the evening, Bro. P. C. Heibert of Hillsboro, Kans., spoke briefly after the regular services of conditions in Russia.

On Feb. 25, a series of meetings began at the church here in charge of Bro. J. W. Weaver, of Union Grove, Pa. They closed March 14, and among the visible results were eight confessions. Pray for them that they may be bright and shining lights in His vineyard. The meetings were well attended thruout and the Word faithfully proclaimed.

On March 18, in the evening, Bro. David Garber of Elizabethtown, Pa., preached at the Church. Text, Heb. 2:3.

On Wednesday, March 21, in evening, Bro. A. O. Hiestand of Doylestown, Pa., visited us. Text, Jno. 21, the last clause of verses 15-17. Glad for the visits of all these brethren. Come again. Remember us here at the Throne of Grace.

Yours in Him,
April 2, 1923. Lloyd S. Kemrer.

La Junta, Colo.

(East Holbrook congregation)

Dear Herald Readers, Greeting:—A very pleasant Easter Sunday was experienced here. Truly many inspiring thoughts are connected with the resurrection of our Lord. Bro. A. M. Leatherman preached on Good Friday evening. Text, 1 Cor. 15:3. Sunday morning, Bro. J. M. Nunemaker performed a similar service basing his thoughts around Luke 24:5, 6. The Sunday school lesson of the risen Lord also being the last in the series of lessons from Luke's gospel was discussed with keen interest.

We are glad to report that a branch Sunday school is being started for the Mexican people, two services having been held in the town hall of Cheraw. We feel the work is only a small beginning but look to the Giver of every good and perfect gift for the blessings. A class is doing some studying in the Spanish language. Our mission study class has almost completed the book, South America an Open Door, by J. W. Shank. The largeness of this field is an outstanding thought one receives in studying about our neighboring continent.

Bro. John Thut has again taken up the book of Romans from which he is discussing and outlining God's plan of salvation. The first eight chapters contain what God does for every one, the next three His plans and purposes for the Jew; past, present and future, and the following chapters what the believer does for God or what God does through him. It is quite helpful.

Several families are leaving our midst. Bro. and Sister M. S. Zook and Bro. and Sister John Kiser and family, expect to spend the summer in Kansas. Bro. and Sister Timothy Thut expect to travel to Pennsylvania, stopping at various points enroute. Bro. Zook has been our church treasurer. This work is taken over by Bro. Bertrum Snyder who is also Y. P. B. M. president for the year. We wish all a prosperous time.

Council meeting and communion services have been announced for April 15 and 22.

We ask an interest in the prayers of the church.

Wm. N. Nunemaker.
April 3, 1923.

REPORT OF SPECIAL MEETING OF THE MENNONITE BOARD OF EDUCATION

For the Gospel Herald.

Because of developing unrest and dissatisfaction in Goshen College, the Board of Education was called in special session at the College on April 4, 1923, to look into existing conditions and in the light of these to formulate plans for the further conduct of the institution. After receiving a number of petitions expressing the views of various groups connected with the institution, such as students, alumni, patrons, etc., and after an individual expression of suggestions and opinions from others the Board went into committee session.

The first step was to reaffirm positions previously taken as to policy and program, as follows:

POSITION OF THE BOARD

"1. That the Board being the servant of the church, we declare ourselves in full harmony with the doctrines, standards, and policies of the Mennonite Church as reflected in the positions of the General Conference, local conferences, and the institutions of the church generally, and it is our definite purpose to conduct all our schools in full harmony with these standards and policies.

"2. That any school which through its management and faculty fails to subscribe to these standards cannot be supported or maintained by the Board.

"3. We reaffirm the position taken at our last Board meeting. It is our purpose to carry out the program of establishing and maintaining a fully standardized central school for the church.

"4. We furthermore declare ourselves open to the consideration of such means as will make it possible for Goshen College to meet these standards."

This reaffirmed policy was presented to and discussed in public meeting and plans and suggestions solicited whereby Goshen College might be able to fit into this program. After considerable discussion the Board again went into committee session. During this session the following motion was offered and passed:

"Because of existing conditions brought on by dissatisfaction between the different elements in the church generally, found especially prominent within the conference district and local congregation where Goshen College is located and reflected acutely within the institution, it seems impossible to the Board to plan for the continuance of the institution for the coming year. The disposition of the institution is therefore left in the hands of the Executive Committee of the Board who shall report at the next meeting of the Board."

Sufficient funds have been provided by the Board to meet the financial requirements of standardization of Goshen College for the present year.

A. E. Kreider, Secy.

Miscellaneous

GOD'S DIVERSITIES
I Cor. 12.

By S. P. Yoder

For the Gospel Herald.

O be not discouraged, brother
"If you cannot preach like Paul:"
He was only one of many
Who responded to the call.
His experience, too, was different,
When the heavenly voice he heard,
As he journeyed to Damascus
And was halted by the Lord.

If you're only an Apollos
Simply do the best you know.
You perchance can carry water
That another's seed may grow.
With the gifts that God has given
Ever faithful be and true;
Humble though may be your station
God has work for you to do.

If you cannot write like David,
Psalms and hymns that live for aye,
Do not drop your pen with envy,
And discouraged turn away.
You can write a word of comfort
That may be a cheery song,
To some poor, town-trodden brother
Who is suffering grievous wrong.

John could never be like Peter,
Nor could Peter be like John.
Tho distinct as individuals
Still in purpose they were one.
Many voices sweetly blended,
Many harps with many strings,
Form the melodies of heaven,
Where celestial music rings.

Envy not your gifted brother,
Let not selfishness or pride,
Cause you to neglect your duties
Or your smaller talents hide,
Covet not the good in others,
Nor on them your failures blame,
"When the roll is called up yonder"
Every one's himself* my name.

*Every one of us shall give account of himself to God.—Rom. 14:12.

Denbigh, Va.

SOME MEDITATIONS ON THE CHRISTIAN'S STANDARD FOR LATTER DAY SERVICE

By Theodore Weaver

For the Gospel Herald.

What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—Mark 8: 36, 37.

When we stop to think of the misery of the second death, and the joy of eternal life, we can readily see the utter folly of giving up eternal life, even for all that the world can afford, and yet sad it is that many will give up their right to the tree of life, which Jesus bought for them on the cruel tree, for temporal gain, and oftentimes for things which bring them misery, even in this life.

It brings sorrow to the heart of Christ to see those for whom He died, knowingly walk into hell rather than to accept His way. Indeed they do crucify Christ anew. How can persons charge God with being unmerciful when He has given His only begotten Son that they might be saved, while they themselves reject their only hope. God loves us more than we love ourselves.

It is a sad fact that many Christians consider Bible prophecy as rather a myth, but we must realize that Christ is coming some day, the judgment is coming, and there will be a literal heaven, and a literal hell, one of which places all the resurrected beings will inhabit thru the never ending ages of eternity.

Today is as real to us now as yesterday was to us yesterday, likewise, when these things come to pass, they will be as real to us then, and more so, than the things of today are to us now. The prophetic Word is not a myth, but is being fulfilled daily before our very eyes.

We have reason to believe that Christ may come at any time. This is no time for professing Christians to be laying plans for a big business career, but for preparing, and helping others to prepare to meet the Bridegroom, that we may have oil in our lamps when He comes. Let us all, young and old, proclaim the true message at every opportunity and in every avenue God gives us, for one soul led to Christ will be of more value then than millions of earth's dollars lying in some bank.

We must work today, for the night cometh when no man can work, and according to God's Word the night is at hand, even at the doors. If we will accomplish anything for the Master during the remaining time, we must have the Holy Spirit to guide us in all our labors. Christ realized the importance of this baptism, for altho the apostles had faith to heal the sick, and to cast out devils, yet He told them to tarry at Jerusalem until they were endued with Power from on high; and we notice the wonderful work done thru this Power, or rather this Power thru them. If the Church ever needed the baptism of the Holy Spirit it is today.

There is danger in this age of substituting our learning and education and reasoning for the guidance of the Holy Spirit. Many claim the Holy Spirit revealed something to them which they figured out themselves. Will the Spirit reveal to a man that he is ordained and then ordain another? I think now of a man who claimed the guidance of the Holy Spirit and would become aggravated when his way was not taken in church affairs, but I know from the life of this man that his body was not a fit dwelling place for the Holy Spirit.

The baptism of the Holy Spirit is a real baptism, just as real as the natural water baptism, and the applicant knows when he receives it. Notice that the applicant for this baptism must seek for it. Luke 11:13. When we ask for the Holy Spirit, we must believe that we will receive and not give up, but continue praying and believing until we receive. Luke 18:1-8; Jno. 14:13; 15:7.

We notice next in Gal. 5:22 what the fruits of the Spirit are. A person in whom the Holy Spirit dwells will manifest all the fruits of the Spirit. Gal. 5:19-21. Peter was very bold for Jesus after he received that "Power from on high." After I came into the Church I asked a young brother why we did not receive the Holy Spirit these days like they did at Pentecost and the answer he gave me was something like this: "I don't know; I guess because He is already here." Yes, the Holy Spirit is here, praise the Lord, and He is willing to come in and fill us, and dwell in us if we meet the conditions.

The apostles saw that a Christian should have the baptism of the Holy Spirit. Acts 8:14-17. How many evangelists of today let the converts go in the state the Samaritans were in before they received the baptism of the "Spirit of power?" Acts 8:16. Therefore we see so many fall back into sin, especially if they get out away from Christian influences. It is because of this that we see so much sin, disloyalty, indifference, coldness, etc., in the church of today.

The Holy Spirit does not come to a person thru growth in good works etc., but thru an instantaneous work of God, just the same as justification is. We cannot think of a sinner being justified at his death because he lays off his sins, and takes on good works. Neither can man get the Holy Spirit in that way.

Because the Holy Spirit speaks to a person at times, is no sign that he has received the baptism, for He speaks to sinners, and convicts them, and we know that they do not have the baptism. Reader, please read Matt. 16:16, 17. This is an instance where God revealed to Peter that Jesus was the Christ, yet Peter did not receive the baptism of the Holy Spirit until the day of Pentecost.

The baptism of the Holy Spirit is a literal incoming of the Holy Spirit. It is then when the Spirit comes in to make His abode with us. He takes complete control of our being, and uses us to the honor and glory of God. One minister testified that he accomplished as much in one year,

after he received the baptism as he did in fifteen previous years. Joel prophesied of this work which should come to pass in this dispensation. Joel 2:28, 29; Acts 16:17, 18.

Paul tells us, in I Cor. 12:4-11, of the gifts given to members of the Church so that the work will be carried on to the best advantage. It would not be to the best advantage if all had one certain gift. Read this whole chapter. Every one who has the baptism will have some manifestation. I Cor. 12:7. There would be no church loafers if all had the Spirit of God abiding in them. Seeing that there are special gifts given by the Spirit when He comes in we must not mistake the natural ability of man for them. Too often we see well meaning churches scheming and devising plans, and often bringing socials, banquets, etc., into the church to carry on the Lord's work. What such men need is a real, old-fashioned Pentecostal baptism of the Holy Ghost.

If we as a body thoroly consecrate ourselves and seek and receive the Holy Spirit and let Him have His way, we will see missions started, one after another, with an abundance of workers, and plenty of money to carry on the work.

Falls City, Oreg.

RESIST SIN

By Fannie Ulrich

For the Gospel Herald.

Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:12, 13.

Sin is a departure from God, a transgression of the divine law; it is the essence of all that is wrong. But a true believer is loath to depart from God, or to transgress the divine command, or to do wrong.

It is his desire that Jesus should live in him, and that the Holy Ghost should direct him, but as he cannot entirely accomplish this at all times, he must contend against sin.

The true believer knows that he who is born of God does not sin, that is to say, wilfully and designedly, and therefore he is on his guard not to offend God with design or intention.

But as this is not enough for him, as he desires to consecrate and sanctify all his heart, soul, spirit, and life to his God, so he is often disturbed at a single word which has escaped him, or at a sinful thought which suggests itself, and if he really offends God, or his neighbor, he is deeply grieved. In these straits and troubles, he takes refuge with Jesus Christ, and implores Him for His powerful aid, to vanquish sin and the world.

He must not only pray with greater devotion, the more he feels the force of temptation, but must also keep a watch upon his rising thoughts and desires, and avoid the places and the persons through which and through whom he may be led into sin. If he preserves this state of holy effort, and endeavors to serve God with all his heart, soul, and mind, he may be assured that He who has bestowed the will, will also give the power; that the blood of Jesus will cover his failings and short-comings, and that the Lord will be well pleased with his anxious desire to serve Him.

"Fear not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 49:10). If anything can cheer the heart of a true believer, it is the omnipotence of God; this is the anchor of the afflicted, to which they cling.

With God, nothing is impossible. No misery is so great but that God can end it, no burden so heavy but that He can take it off, no misfortune so severe but that He can avert it.

The afflicted one must bear in mind, that others have borne much heavier burdens than his own, and that God has relieved them nevertheless. Therefore, they should say, with joy, "O God! Thou art as rich today as Thou hast ever been, my confidence is all in Thee."

The afflicted must remember that the omnipotence of God knows no bounds, and must not let their courage sink, though they do not know by what means, and in what manner, they can be helped. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). This reflection must confirm the hope and confidence of the afflicted, inasmuch as they are assured that God can and will deliver them. They should therefore be at peace, hope, pray, trust in God, bear affliction patiently and joyfully lift up their eyes to heaven saying, "Our help cometh from the Lord, that made heaven and earth."

Manson, Ia.

FAITH AND LOVE AND OBEDIENCE

By Ada E. Witmer

For the Gospel Herald.

Faith is one of the essentials to Christian living. There are many promises in the Bible which the Christian needs to rely on. God's promises never fail. We read that He "will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape." "Faith cometh by hearing, and hearing by the word." So also faith is increased by the Word. Jesus answered and said unto them, "Verily I say unto you, If ye have faith and doubt not, ye shall not only do that which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and cast into the sea; it shall be done." Faith is one of the essentials to having prayer answered.

Love is also an essential to Christian living. We read that "Neither circumcision availeth anything nor uncircumcision; but faith which worketh by love" (to God). If we love God we will love man. If we have our hearts filled with love for souls it will teach us how to deal with them. It should be our desire to see souls saved rather than lost. If we love souls we will be careful how we deal with them. It is the heavy rains that wash out the crops. It is the gentle rains that do the most good. Jesus commanded, "Go ye into all the world and preach the Gospel to every creature." We should encourage faith and hope in others. In Matthew 25 Christ teaches us that when we minister unto others we are ministering unto Him.

Jesus says, "If ye love me, keep my commandments." He did not say we are to keep only the commandments the Church requires of us. We show our love to Him by keeping His commandments. We should keep all the outward commandments He requires. There are also inward commandments to observe. In I Jno. we read "And this commandment we have from him. That he who loveth God love his brother also." We are also commanded to pray. We must take heed that we do not omit the weightier matters of the law. "These things ye ought to have done and ought not to have left the other undone." The Christian should know nothing else but to love. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It does not mean only that we take communion together and meet at the same house of worship. It means more. It means that we have real fellowship with each other.

Lancaster, Pa.

In the Christian life we either progress and grow or we retrograde and finally perish. We cannot stand still.—C. Z. Yoder.

OVERHEARD AT BIBLE CLASS

(Continued from page 37)

knows what He will do." He will come to us and we will hear His voice saying, "It is I, be not afraid."

When the disciples willingly received Jesus into the ship, immediately the ship was at the land whither they went. So when we willingly receive Jesus, then immediately things are changed and all is well.

After the lesson the Chairman of the Meeting asked for reports of visitation work done during the past week. Following are some reports that were given:

Visited a home where the mother is a Christian and the baby of the family is very sick with pneumonia. The father who has been under conviction of sin, now promises to give his life to God if God restores the child to health.

Visited a home where a mother and a grandmother are living together in a small two-roomed house. They are both Christians. The mother has three children; the father has left them. So these two women have to work hard, taking in washings to make their living.

Visited a young sister sick with consumption, in the home of her step-brother, where she is seemingly not very welcome. She enjoys very much to be visited by God's people and never tires of hearing Scripture reading and Gospel songs and prayer. Psalm 103 is one of her favorites.

Visited a sister sick in a hospital, mistreated by grown children, and poor in this world's goods; yet in spite of all this she is rich in faith and is continually praising God for blessings received.

Met a sister on the street, with three children, hunting a house to move into, the present landlord threatens to put them out on the street because the father has been sick and cannot pay the full rent.

Visited a man sick in a hospital, who has not been able to work for some time. He has a wife and two children; they are nice people but have not yet accepted Christ as their Savior from sin.

Visited a home where father and mother are Christians and have a family of seven boys. The father has poor health; the oldest son works and earns $14.00 a week. This is their living; so they live in a small two-room house with only the bare necessities of life. They live several miles from the Mission, but some of them are regular attendants in our Sunday school.

Visited a home where a faithful Christian grandmother is caring for a sickly grandchild, aged ten years, who has also accepted Christ as his Savior.

On Tuesday evening we had prayer meeting in a home where there is a grandmother ninety-two years of age. She is confined to her bed most of the time and has become very childish and forgetful. In times past she enjoyed our meetings very much and still remembers some Scripture verses which she learned long ago.

Visited a dear Christian grandmother who has been sick most of the winter; she is so sweet and patient and yielded to God that it is a real inspiration to visit her. We miss her very much in our services, for when she is able to come her place is never vacant.

Kansas City, Kans.

EVE

(Continued from page 38)

that family circle. We can hardly rest satisfied to know so little on a subject which interests us so deeply. We can, indeed, imagine, them a bright and happy group, and picture to ourselves their probable circumstances. But we have a thousand questions to ask, and especially concerning their mother's daily instructions and care. Exhaustless themes we know she had on which to dwell, and we are persuaded that she lost no opportunity of impressing the lessons which she had learned by bitter experience. We seem to see their animated looks as she described the beauty and glory of her Eden home; and the awe which would steal over their young faces, as with sorrowing heart she told them of the sin of their parents, and of Jehovah's displeasure, which banished them from thence. We can deem that they were never weary of listening to the oft-told but ever-wonderful tale. We can understand, too, that Adam and Eve both regarded with intense anxiety the unfolding minds and hearts of their children. To any true mother the development of character in her child is a source of deepest solicitude. But how earnestly must Eve have watched from day to day the working of that deadly poison which her own folly had infused! What joy must have been hers when she saw a disposition to love and obey their Maker in any of her little flock! and we can well believe that, as she marked evil tempers and rebellious passions,

"Her smitten conscience felt as sharp a pain
As if she fell from innocence again."

Over these scenes of daily life—over her hopes and fears, her cares and sorrows—the veil of oblivion has fallen. We ask in vain concerning them all. We shall never know until we meet our first mother in heaven, what we would most wish to learn. Through long, long, centuries her life was lengthened out. She saw her loved and gentle Abel all ghastly in death, murdered by him who at his birth was to her the promised of the Lord. She saw many sons and daughters around her, and their descendents for nearly a thousand years. She saw the earth filled with violence and wickedness, and beheld her own children debased by idolatry, and wilfully ignorant of the God whose presence she and her husband had so often welcomed as their chiefest joy, the crowning delight of Paradise. Bitter proofs of Satan's malignant influence she saw on every side; but it was not permitted her to hail the Deliverer, for whom she still, without doubt, continued to look until her eyes were dim, and her form was bowed with age.

But the evening came to her, which sooner or later comes to all. The shadows of death fell upon her, and in some spot of earth she has a grave. When, or where, or how she died, we are not told, nor whether she departed in peace. But we receive the impression, we scarcely know how, perhaps from her exclamation at the birth of Cain, that she died in the faith of a Redeemer. We feel, as we have said, that He was her life long hope, and we expect to meet her in that higher and more delightful Paradise, whose joys have long since compensated her for the sorrows of earth.

We have but briefly and faintly shadowed forth some of the thoughts which suggest themselves as we study the history of Eve. One lesson we would gather, and our labor shall not then be vain. We would learn from her to estimate the true value of the favor of God. That favor she once enjoyed. In the eyes of the infinite Jehovah she was sinless and pure, and beneath His smile her days were passed. Bright days they were, of unmingled bliss. How wretched and heart-sick must she have been when the smile was withdrawn, and her disobedience had brought in its stead a frown of displeasure! We who have lived from our infancy in the cold atmosphere of a revolted world, amid griefs and pains, and death, and who ever look upon second causes, can understand little of the connection which Eve saw between transgression and its consequences. To her, the approbation of God was only another name for all her joy in Eden, and His displeasure was the immediate source of every sorrow she endured. Let us endeavor ourselves to appreciate this truth more fully than we have

ever done, and teach it in all its extent to our children. "His favor is life; his loving-kindness is better than life."—Mothers of the Bible.

Spring City, Pa.

WHAT CONSTITUTES LOYALTY TO THE CHURCH?

By Ella Rohrer

For the Gospel Herald.

In speaking of the Church we have reference to the body of Christ, the souls that are washed in his blood. "Unto him that loved us and washed us from our sins in his own blood" (Rev. 1:5). Before we had been washed we were as a generation that is pure in our own eyes and yet were not washed from our filthiness. "There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:10-18). This is a picture of man in sin or one that has not been washed by the blood—without Christ. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." In Colossians we read: "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance, of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And, he is the head of the body **the church**: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself,....And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled."

There can be no perfect body without a head to which every member of the body is subject. It would be certain death to the body if the head were severed. In the Church we are apt to pass by the real Head Christ—and look for that office in some man or men. Have you ever meditated seriously upon what Christ is to the Church? He is the Head, Chief corner stone, Lord and Master, Door, the Way, Shepherd and Bishop. Certainly He is an important Personage in the Church. He is our All in All and should be recognized in all we do. He being the Head we should recognize Him as having supreme authority in matters of government, men being appointed in their several stations in the Church to carry out the will of the Head.

Loyalty to Christ will be Loyalty to the Church. Readiness to submit to, and carry out the instructions that He has given through those who were appointed by Him to carry on His work and to build up His Church, is loyalty.

Church membership implies church Loyalty. To belong to Christ means to be true to his Gospel. To belong to a church means to be true to its doctrines and regulations. Our duty is to seek the church home that comes the nearest to the standard of the Gospel, in doctrine and in life, of any we know. We should belong to no other. This point settled we owe it as a duty to God and the Church, to ourselves, and to the rising generation, to support loyally the work of the Church, to be obedient to her rules and regulations, to help promote her doctrines, to be instant in prayer and service, to put ourselves upon the altar of God and the Church to be used as God and the Church may direct. Let us remember that the voice of a Spirit-directed church is also the voice of God.

Wadsworth, O.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

We continue this week the report of the operations of the American Mennonite Relief in the district of the Ukraine. This report will be printed in installments for a number of weeks. A careful reading of the same will give a good idea of the work in that section of Russia. Bro. Arthur W. Slagel is the author.

II. Conditions Just Preceding the Beginning of A. M. R. Operations

The Mennonite colonies saw of course in the summer of 1921 that conditions were going to be bad in the following winter and spring, but most of them did not at that time realize how bad. Many of the villages divided their small harvest equally among all of the people in the village—three or four puds per person, and enough to last that many months, if economically used. They did not know what they would do when that was gone. Many put themselves on limited rations at once. Others, with less foresight, who did not manage so well, were soon out of bread and begging. And not only from among the poor and shiftless in the Mennonite villages, but also from the surrounding Russian and Lutheran villages, the beggars came, in great swarms, trudging from house to house knocking at the doors or tapping on the windows, asking for "Chleb" (Bread). What should the people do? If they gave to all the beggars who came they would soon be begging themselves! One family started out one morning to give a small piece of bread to every person that came; in the course of several hours forty pieces of bread thus were given away.

Conditions were made infinitely worse by the presence in the villages of thousands of refugees from outlying villages and large estates that had during the restless times been robbed and destroyed, and also from the Volga and from Terek, where the pinch of famine had already earlier driven the people to seek food elsewhere. In Chortitza Volost the typhus epidemic of 1919-20, an aftermath of the Machnou bandits carried away about one-tenth of the population, and a large percentage of the men between 40 and 50, which meant that there were hundreds of widows left with families to support. In the village of Einlage, with a population of 1633 there are today 70 widows.

By November, 1921, the famine was really on. When the people had no more bread, their only resource was to exchange some of their clothing, their furniture or their farming implements for food. Everything imaginable was carried to the "Tolchok" (that part of the bazar where people "jostle" each other, where personal belongings are sold or exchanged). The market was soon glutted with such things, so that beds and dressers were selling for ten or fifteen pfunts of barley flour, a ten horsepower naphtha motor for ten puds of barley, and other things in proportion. Rye flour was a luxury. Barley, millet, oil-cake (sun-flower seed residue) tasted very good if one only had them. Leaves, bark, corn-stalks, "kurai" (a small thistle that grows on the steppes) were ground into flour. These more harmful substitutes were resorted to much less, however, by the Mennonites than by the Russians. Cats, dogs, crows, dead horses and cattle were eaten. While visiting some of the poorest homes in Dolinowka, Nicolaipol Volost, I saw with my own eyes a calf-skin, part of which the family had had for dinner. The hair had been scraped off and the skin cut into small pieces, and boiled. That there was little nourishment in the resulting soup you may well guess.

It was a situation that the A. M. R. had to grapple with. One forgets that the day's work is long, and even what rest on Sunday means, when such facts stare him in the face, and when committees come after hours, reporting the great need in their community and begging for food for their starving people.

(To be continued)

April 6, 1923.

I am sure that the more we look to Jesus in our trials, afflictions, and disappointments, the more we become like Him.—C. Z. Yoder.

REPORT OF RELIEF FUNDS

Received by Eastern Mennonite Board of Missions and Charities for March, 1923

For the Gospel Herald.

Near East Relief

Mary Brubakers S S Class	$ 3 00
Susquehanna Cong	15 71
Mummasburg S S Mothers Class	17 21
A H Greider	10 00
John Rutts Class E'town S S	25 00
Martha Smith	1 50
	$ 72 42

Russian Relief

Mummasburg S S Busy Bee C	$ 5 61
No 3838 Pa	10 00
Joe Gingrich	30 00
A Bro & Sister Ronks Pa	9 50
Weaverland Cong	39 50
New Holland Cong	27 02
Goodville Cong	2 00
Landisville Mennonite S S adop	12 50
E Petersburg Cong	142 00
Columbia Mission S S	15 00
No 6485 Pa	10 00
A Bro Bainbridge	9 00
H W Stauffer	15 00
Class No 10 E Petersburg S S	10 00
No 6498 Pa	25 00
E Chestnut St S S Lancaster Pa	25 00
A Bro Elizabethtown Pa	25 00
Millwood S S Class	5 00
Millwood S S Quarter fund	5 00
Sarah Kennels S S Class	4 25
Alta Kennels S S C quarter fund	4 00
Habeckers Cong	12 00
D R Benner	10 00
Paradise Cong	21 00
"Mother"	25 00
O O Amish Breth Mill Creek Dis	320 00
Cross Roads S S Snyder Co	12 50
Cross Roads Cong	17 00
Lauvers Cong	17 60
A Bro & Sister Ronks Pa	3 00
Bosslers S S	20 72
Kralltown Cong	11 05
Mabel Brubakers S S Class	2 50
	$902 75

Russian Emigration Fund

Anna E Landis & daughter	$ 25 00
No 6486 Pa	10 00
Menno Fisher	5 00
Glen Dawson	6 00
	$ 46 00

Total for month	$ 1,021 17
Previously Reported	189,966 09
Total to date	$190,987 26

Gratefully acknowledged
Eli G. Reist.

REPORT OF RECEIPTS

Of Eastern Mennonite Board of Missions and Charities for February, 1923

For the Gospel Herald.

Altoona Mission

Sister 7718 Pa	$ 2 00
Maple Grove S S Atglen Pa	16 43
	$ 18 43

Children's Home Millersville Pa

Hersheys Cong	$ 59 00
O'd Road Cong	21 00
Elizabethtown Cong & S S	54 30
	$134 30

Columbia Mission Bldg Fund

Farmers Electric Co	$ 10 00
Ira Shertzer lumber sold	6 61
Abraham Eby	25 00
Frank E Eby	75 00
Mellinger's Cong	384 59
Stumptown Cong	300 00
Mellinger's Cong Ad,	75 00
	$846 20

Columbia Mission

Ephrata Y P M	$ 10 00

General Mission Fund

Members Erb's Cong	$ 30 00
Rent Reading apartment	35 00
Class 43 Mellingers S S	7 00
No 6388 Pa	50 00
A Sister	1 00
Slate Hill S S quarterly Col	2 60
Slate Hill S S	25 70
Kralltown Cong	8 19
"No address"	40 00
	$199 49

India Mission

No 6360 Pa	$ 3 00

India Support of Native Worker

East Petersburg Y P M	$ 7 50
Ephrata Y P M	45 00
Two Classes E Petersburg S S	7 50
Manheim Bible Study Class	7 50
	$ 67 50

India Orphan Support

Susie C Hess S S Class	$ 30 00
Paradise Pa S S C 2	30 00
Paradise Pa S S Women's C 8	26 00
Paradise Pa S S C 4	25 00
Paradise Pa S S C 3	26 00
Paradise Pa S S Women's C 10	20 00
Paradise Pa S S C 8 Ad	4 00
Paradise Pa S S C 10 Ad	3 00
Paradise Pa S S C 9	15 00
Paradise Pa S S C 7	26 00
Cross Roads S S	6 00
East Petersburg S S Sisters B C	10 40
A Sister E Petersburg S S (girl)	7 00
A Sister E Petersburg S S (boy)	7 50
Lebanon Co S S Workers	28 00
	$263 90

India Ghatula Dispensary

Anna N Ranck	$ 10 00

India Support of Fannie Hershey Lapp

Mellingers S S	$110 00

India Bible Women

Ephrata Pa Y P M	$ 18 00

India Widow Support

Susie C Hess S S Class	$ 20 00

India Sup "Happy Five" Leper Children

Thirteen Sisters Erbs Cong	$ 39 00

India Missionary Support

Abraham Eby	$245 84

Knoxville Tenn. Mission

A Bro & Sister Bossler's Cong	$ 15 00

Reading Pa. Mission

Ephrata Pa Y P M	$ 10 00

South America Mission

A Brother Strasburg Pa	$ 22 75

South America Missionary Support

Frazer Pa Cong	$ 28 00

South America Trenque Lauquen Bldg

Ephrata Pa Y P M	$ 25 00

Strickler Church Building

Stauffer's Cong	$257 50

Welsh Mountain Mission

Ephrata Pa Y P M	$ 10 00

Wichita Kans., Mission Bldg. Fund

Abraham Eby	$ 50 00

Total for February	$2,403 91

Gratefully acknowledged.
Eli G. Reist, Treas

Married

Ritthaler—Grieser.—On Mar. 14, 1923, Bro. Louis Ritthaler and Sister Pauline Greiner, both members of the Pleasant Grove congregation, near Pekin, Ill., were united in the bonds of holy matrimony, by Bro. Samuel Gerber.

Martin—Hershey.—On March 22, 1923, at the home of the officiating bishop, Bro. Lewis Shank, Broadway, Va., Bro. William H., son of Bro. and Sister D. R. Martin of Springdale congregation, near Waynesboro, Va., and Sister Florence E., daughter of Bro. and Sister J. J. Hershey, of the Garber congregation near Menges Mills, Pa., were united in marriage in the presence of a few near relatives. May joy and happiness be theirs, with God's rich blessings.

Obituary

Nafziger.—Kenneth H., infant son of Harry J. and Rosa Nafziger, was born near Archbold, O., Mar. 28, 1923, and after a short stay of about thirteen hours departed this life Mar. 29, 1923, leaving parents to mourn his brief stay on this earth. Brief services held at the home by S. D. Grieser. Interment in Eckley cemetery.

Croyle.—Donald Eugene Croyle, son of Bro. Roy and Sister Hulda Meyers Croyle, of Jerome, near Thomas Mills, Pa., was born March 15, 1923; died March 19, 1923; aged 4 days. Funeral services were conducted at the home of the grandparents of the deceased, Bro. and Sister John H. Croyle, by Joseph Saylor. Interment in the Thomas cemetery.

Ringer.—Harry E. Ringer died March 7, 1923, at the home of his parents, near Oak Grove Church, Grantsville, Md., at the age of 31 years. His death was due to pneumonia. Harry was from his youth weak in mind and body and was especially helpless during the last several years. He is survived by his father, mother, 1 brother and 1 sister. Funeral services were held at the Springs Mennonite Church, March 9, conducted by Brethren N. E. Miller and G. D. Miller.

Coffey.—On Feb. 16, 1923, near Lyndhurst, Va., Sister Mary Ann Coffey departed this life, after a week's illness of pneumonia. She united with the Springdale congregation about six years ago, and lived obedient to the commands of her Savior as well as she knew. She was resigned to go or stay, as the Lord willed. She was aged about 68 years and left an aged husband, one daughter, and three sons, to mourn her departure. Funeral services, Sunday Feb. 18, at Springdale Church, conducted by Brethren A. P. Heatwole and J. R. Driver. Text, II Cor. 5:6.

Keim.—John C. Keim, son of Emanuel and Magdalena Keim, was born in Holmes Co., O., Oct. 30, 1840; died at his home near Middlebury, Ind., Mar. 26, 1923; aged 82 y. 4 m. 26 d. Surviving are four sons (Levi, Jacob, Andrew and Menno), and three daughters (Fannie, Amanda and Martha), two brothers (Andrew and Simon), and three sisters (Elizabeth, Fannie and Susan); also a number of grandchildren and great-grandchildren and a host of friends. Funeral services were held on Mar. 29 by D. D. Miller in English from Job 14:14, followed by Eli J. Bontreger in German from John 14:6.

Retteu.—Willis M. Retteu was born Feb. 26, 1876, near Akron, Pa.; died Mar. 22, 1923, in Manheim, Pa.; aged 47 y. 26 d. He suffered from a nervous breakdown. He is survived by his widow, Anna Retteu, 1 son and 4 daughters: Edna, Elden, Elva, Anna, and Arlene, all at home. One son preceded him to the spirit world in infancy. His mother, 6 brothers, and 4 sisters also survive. Burial, March 27, 1923. Brief services were held at the house by Mr. Knittle of the Lutheran Church, and at the **Groffdale Church** by Mr. Knittle and John W. Weaver. Texts, Matt. 5:4 and Psalm 90.

By a Friend.

Coffey.—On March 24, 1923, near Lyndhurst, Va., Bro. Van Coffey was called from time to eternity. His death was caused by heart trouble and dropsy. He was aged 72 years. On the day his wife was buried (just five weeks before), he requested to be **received into the Church.** He was visited, and as he rapidly grew weaker, was not able to come to church to be received. Accordingly the brethren went to his son's home, where he was received by water baptism, about three weeks before he died. He was afterwards visited and expressed himself as being satisfied. One daughter and three sons, with a

number of grandchildren, are left to mourn for both parents who were called home so close together. It is a loud call to those of the family who are yet unprepared. Funeral services at Springdale Church, March 25, by Brethren J. R. Driver and A. P. Heatwole. Text, Eccl. 8:8.

Strickler.—Dorothy Mae, infant daughter of Bro. Paul and Sister Irene Strickler, was born Mar. 11, 1923; died Mar. 20, 1923; aged 9 d. She leaves to mourn her early departure her parents, grandparents, 1 uncle and 1 aunt. Short services were held at the home of her grandparents, conducted by the home ministers. Interment in the Stony Brook cemetery.

God needed one more angel child,
Amid His shining band,
And so upon the earth He smiled,
And grasped our darling's hand.
Her Aunt.

Lefever.—Grace Reba Lefever, little daughter of Geo. and Mary Lefever, was born in Lancaster Co., Pa., June 23, 1920; died at the Lancaster General Hospital, March 10, 1923; aged 2 y. 8 m. 14 d. The cause of death was pneumonia. She leaves to mourn her early departure father, mother, 3 sisters, 3 brothers, 4 grandparents, and many other relatives. Services were held at Brick Mennonite Church Willow Street, Pa., conducted by Bro. C. M. Brubaker. Text, Mark 10:13-16.

Since she has left, we are lonely,
We know to Jesus she has gone;
We mourn, but hope that when we die,
We too shall meet with her on high.
Father and Mother.

Stoltzfus.—Sister Sue Stahl Stoltzfus died March 22, 1923, at the home of her daughter, Minnie, at Gap, Pa., from a complication of diseases; aged 56 y. 2 m. 1 d. She was united in marriage to Daniel S. Stoltzfus. To this union were born 4 daughters and 3 sons. One son and 1 daughter preceded her in death, also her husband nearly 5 years ago. She leaves to mourn her departure 2 sons, 3 daughters, 11 grandchildren, several brothers and sisters, and a host of friends and neighbors. She was a faithful member of the A. M. Church and one who had a deep concern for her children and the Church. Funeral services were held Mar. 26, 1923, conducted at the house by A. B. Stoltzfus and at Millwood Church by Jno. A. Kennel in German and John S. Mast in English. Text, Rev. 14:13. Interment in adjoining cemetery.

Lefever.—Henry K. Lefever was born at Lampeter, Lancaster Co., Pa., Feb. 17, 1852; departed this life March 12, 1923, at Lancaster General Hospital, following an illness of four weeks; aged 71 y. 25 d. He bore his sufferings very patiently, and expressed a desire to go home to glory. He united with the Mennonite Church in early life, and was a faithful member. He leaves to mourn his departure his widow, 4 brothers, and 3 sisters. Funeral services were held at Brick Mennonite Church, Willow St., March 14, conducted by Bishop C. M. Brackbill. Text, II Cor. 4:17, 18.

Uncle, thou art sweetly resting,
Here our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.
Niece and Nephew.

Martin.—Samuel N. Martin was born in Lancaster Co., Pa., on June 6, 1847, and died at his home near Smithville, O., on March 1, 1923; aged 75 y. 8 m. 25 d. In the year 1870 he was united in marriage to Anna Sollenberger, to which union were born five children, two of whom, with his wife, preceded him to the spirit world. He is survived by 3 children, 3 grandchildren, 1 brother, 1 sister, and a host of relatives and friends. Bro. Martin was a member of the Salem Mennonite congregation and was faithful in attending church services. Cold weather and rough roads did not keep him from attending regularly all winter. The last Sunday he lived his health prevented his presence with us. Funeral services were held on March 3 at the Martins Church where his body was laid beside that of his companion. Services were conducted by I. J. Buchwalter, I. W. Royer, and P. R. Lantz.

Yoder.—Fannie Yoder (nee Nofziger) was born near Archbold, O., Aug. 8, 1873; died suddenly on the farm where she was born, Mar. 26, 1923, at the age of 49 y. 7 m. 18 d. She united in marriage with Rudolph A. Yoder Nov. 9, 1893. To them were born four sons and five daughters, all of whom are living to follow mother to the grave. She leaves a sorrowing husband, 9 children, 5 grandchildren, 2 brothers, together with many relatives and friends to mourn her departure. Sister Fannie confessed Jesus as her personal Savior and united with the Amish Mennonite Church and remained faithful until death. Funeral services were held Mar. 30, at the Central A. M. Church near Archbold, O., conducted by Eli Rupp in German and S. D. Grieser in English. Texts, Matt. 24:44; II Tim. 1:12. Interment in Eckley cemetery.

Derstine.—Herbert G., son of Bro. Herbert and Sister Lillian Derstine, was born Feb. 2, 1922; died March 15, 1923; aged 1 y. 1 m. 14 d. Little Herbert took sick five weeks ago with bronchitis, which infected his ears and caused a mastoid abscess. He suffered great pain for three days and while everything was done to relieve him of his pain, it seemed to be in vain until the Lord took him home where pain and suffering are over. He was a bright child and a great joy in the home, and is sadly missed by all who knew him. He is survived by his parents and one brother, Marvin. Two little brothers preceded him in death. Owing to the serious illness of the grandmother in the home, services were held March 19, at the Souderton Mennonite Church by Brethren Jacob and Elmer Moyer. Text, Matt. 19:14. The little body was laid to rest in the adjoining cemetery.

Can it be that he has left us?
He who always had a smile,
Yes, he's gone and we'll soon meet him,
'Twill only be a little while.

Roth.—Nicholas K. Roth was born in Alsace, France, on Jan. 21, 1841; died March 18, 1923, at the age of 82 y. 1 m. 28 d. At the age of ten years, he with his parents, came from Germany to Canada and settled on a farm near Tavistock, Ont. He leaves to mourn his departure, his loving wife (nee Maria Steinmann), 5 sons, 3 daughters, 29 grandchildren, and 26 great-grandchildren. Two years ago he suffered from a paralytic stroke and since that time he had been in failing health, and often longed to be with his Savior and wished his last hour would come. He fell asleep two days before he died and never woke up on this earth. He was one of the first members of the East Zorra A. M. congregation, and was steadfast until the end. Funeral services were conducted by Bros. Daniel S. Jutzie and Jacob R. Bender from a text which the departed brother had chosen, Job 19:25-27.

Dearest Father, thou hast left us,
And our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

Keim.—Bro. Nathan W. Keim was born at Pleasantville, Bedford Co., Pa., Dec. 28, 1866; died at Fentress, Va., Mar. 5, 1923; aged 56 y. 2 m. 5 d. He was united in marriage with Sister Lydia Stevanus at Springs, Pa., Mar. 27, 1892. To this union were born 2 sons and 6 daughters. He is survived by his wife, 6 daughters, father, 3 brothers, 4 sisters, and 15 grandchildren. Brother Keim lived the greater part of his life at Springs, Pa. He was a faithful member of the Mennonite Church for about 35 years. His health had been failing since an attack of influenza several years ago, but his last illness lasted just one week. Suffering intense pain from kidney gravel he was removed to the hospital at Norfolk, Va., on Mar. 5, and died that night before the operation had been performed. The cause of his death was a clot of blood on his heart. He told his wife while still at home that the intense pain would kill him and upon her asking if he was ready to go he replied that he was. Funeral services were conducted by Bro. C. D. Bergey assisted by Bro. S. H. Brunk. Text, Gen. 5:24.

Yoder.—Susan Yoder was born Jan. 30, 1855; died March 8, 1923; aged 68 y. 1 m. 8 d. Sister Yoder was the daughter of John and Elizabeth Stevanus. She was united in marriage with John S. Yoder, Oct. 16, 1870. Her husband died about two and a half years ago. She was the mother of 7 children. Three sons and 1 daughter preceded her to the eternal world. Those remaining are: Savilla, wife of E. K. Blough of Pinto, Md.; Alice, wife of Bro. Jonas Ash of Springs, Pa.; and Annie, wife of Bro. N. S. Yoder of Pinto, Md. On July 31, 1894, Sister Yoder took into her home an infant son of Cyrus Speicher. The mother had died at the time of his birth. Harry has received from her a mother's care these 29 years. Sister Yoder's health had been failing for a number of years. Her death was probably due to a complication of diseases. She was a member of the Mennonite Church and during the last years of her life manifested a spirit of penitence and a special appreciation of Scripture reading, singing, and prayer on her behalf. Funeral services were held at the Springs Church, conducted by Brethren N. E. Miller and G. D. Miller. Text, Rom. 14:7.

Shetler.—Dorcas Ellen Shetler, daughter of Wm. H. and Lydia Shetler, of Atglen, Pa., died at the General Hospital on Mar. 3, 1923; aged 2 y. 8 m. 24 d. Little Dorcas suffered for about five weeks from a complication of diseases, after which she took convulsions and then a few hours later peacefully passed into the world where sickness and death is unknown. She leaves to mourn her early departure a loving father and mother, 4 sisters, 1 brother, 1 grandfather and 1 aunt, all at home; also 1 grandfather and a host of friends and relatives. Funeral was held Mar. 5, conducted at the house by a Baptist minister of Atglen and J. M. Stoltzfus; at Maple Grove Church by Jno. A. Kennel and A. B. Stoltzfus. Texts, Psa. 16:6; Psa. 33, part of chapter. The Shetler family was undergoing a severe trial at the time of the above funeral. Two little sisters were very sick with typhoid fever at the Hospital, and Vernon was sick at home with tonsilitis. The sisters were both recovering when just recently they took measles. The mother also took sick the day after the funeral and is still in the hospital very sick. Also Aunt Mary is sick in bed at this time (Mar. 30). This family desires and deserves the sympathy and prayers of God's people.

Derstine.—Mary Ann G. Derstine, widow of the late Noah B. Derstine, was born March 30, 1871; died at the home of her son Herbert, March 19, 1923; aged 51 y. 11 m. 19 d. She had been suffering from consumption for the last nine months, but was only confined to her bed for one week. While she had a desire to remain with her family, she was fully resigned to the Lord's will. She passed away only about one hour after her little grandson was laid to rest. She was a kind mother and was always willing to lend a hand to such who were in need. She will be missed not only in the home but by many friends and neighbors. She was a faithful member of the Rockhill Mennonite Church. Her husband preceded her in death almost three years ago. She is survived by 5 sons and 1 daughter: Stella, wife of Ellsworth Drissel of Lansdale; Norman and Herbert, of Souderton; Willis, Alvin, and Linford, at home. Seven grandchildren, 1 daughter, and 4 grandchildren preceded her. One brother, Mahlon Alderfer, and one sister, Kate Moyer, survive her. Funeral services were conducted at the home of her son March 24 by Brethren Jacob and Elmer Moyer, with further services at the Rockhill Mennonite Church by Brethren William Landis and Abram Clemmer. A large number of relatives and friends had gathered. Text, Phil. 1:23. Interment in the adjoining cemetery. May our loss be her eternal gain.

Mother's gone to live beyond this vale,
Of sorrow, pain and care,
And if thru life, we'll live for Him,
We'll meet her over there.

In order to obtain the incorruptible crown we must keep our eyes on Jesus. He is the only one who can carry us through.—C. Z. Yoder.

ITEMS AND COMMENTS

The Piute Indians, under the leadership of Chief Old Posey, have been on the warpath in southern Utah. They attacked some white settlers on land that the Piutes claim for themselves. United States marshals pursued the Indians and captured most of them before they did much damage. Old Posey, who is said to be nearly a hundred years old, has not been captured, however. All told there are not more than fifty or sixty of the entire tribe of Piutes remaining. Outbreaks among the red men are rather unusual in modern times.

In 1917, an agreement was made between Robert Lansing, then Secretary of State and Viscount Ishii, head of a Japanese mission to the United States. This became known as the Lansing-Ishii pact. It was drawn up at a time when there was danger of bad feeling springing up between the two nations. The agreement however contained a paragraph concerning the rights of Japan in China that has been the cause of some misunderstandings among the nations concerned. The United States and Japanese governments have now cancelled this agreement and the Nine-Power Chinese treaty will take its place. This treaty was made at the Arms Conference held at Washington, D. C., from November, 1921, to February, 1922. It was signed by the United States, Japan, Great Britain, France, Italy, Belgium, The Netherlands, Portugal, and China. It guarantees the independence of China, and the "open door," or equal commercial opportunities for all nations in China.

A movement is on foot to build another canal between the Atlantic and Pacific Oceans. It is claimed that in ten years from now the Panama Canal will be entirely inadequate to take care of the commerce between the two great oceans. The success of the Panama Canal is assured now that 12,000,000 tons of cargo pass thru it each year and its revenues exceed the operating expenses by about $1,000,000 annually on the average. The new canal would take the route thru Nicaragua, via the San Juan River and Lake Nicaragua, the same as had been proposed years ago before the Panama project was finally decided upon. This new canal would be built large enough to accommodate the largest steamships, something which the present canal can not do. Engineers roughly estimate that it would cost about $1,000,000,000. The Panama Canal cost about $375,000,000 not including the amounts paid for rights. The Government of Panama receives an annual rental of $250,000 dollars. The government at Washington says that the cost of this project is prohibitive at this time. It will likely lie dormant for some time to come but this does not necessarily indicate that the movement is dead. It will quite likely be a live issue in the coming years.

Tens of thousands of homesteaders are scattered over the vast rolling plains of the West. Many have settled from fifty to seventy-five miles from a railroad. Aside from homesteaders, there are many farmers in more thickly-settled valleys; cattle men and sheep-herders scattered over the sand-hill grazing lands in lonely seclusion, and new settlers following the lumbermen on to the cut-over lands of the Northwest. The spiritual neglect of these hardy pioneers is alarming. Without a knowledge of God many are falling a prey to bolshevist agitators, promoters of Mormonism and other soul-destroying cults. It is imperative that these scores of thousands of homes be reached with the Gospel at once! The Bible Institute Colportage Association of Chicago, founded by D. L. Moody has undertaken to reach these spiritually destitute families with Colportage Library books adapted for both old and young, also emphasized gospels and testaments. This Association reports that during the past year nearly 600 shipments of this Gospel literature have been sent for careful placing in these out-of-the-way communities. Already some definite conversions have been reported; former church members revived and much interest manifested by children. Those desiring to may secure further information by addressing the Association.

The Near East Relief under date of March 23, says that there were 1058 deaths from smallpox, typhus and pneumonia the past fortnight among the Greek deportees from Anatolia who are waiting at Constantinople to be taken to Greece. The situation is aggravated by arrival the past week of four additional shiploads. The desperate plight of refugees waiting on Mediterranean coast of Asia Minor is shown by the following message wirelessed by Destroyer Overton from Beach at Mersine: "Police announce that refugees who fail to leave Mersine within four days will be deported to interior. They total 4500. If these people are deported to the interior fifty per cent or more will die."

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, Amos Swartzendruber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Coumbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.— (1896) West Liberty, Ohio, Earl Millere, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

CONFERENCE ANNOUNCEMENT

The Eastern A. M. Conference will be held, the Lord willing, at the Plain View Church near Aurora, Portage Co., Ohio, on May 31 and June 1. Members of Conference will meet at the said church May 30 at 3:00 P. M. All who come from the south, instead of going to Hudson, should get off the train at Akron, take the Interurban and go to Kent, then take the bus at the Public Square at 9:23 A. M. or at 1:23 P. M. for Aurora and stop off at the Mennonite Church. For further information write to Henry Hess, Kent, Ohio. Those who come via Cleveland, take the bus at the Public Square for Aurora at 7:00 A. M. or every two hours after, or if preferred the Erie train may be taken to Aurora. Those coming from Youngstown by train or bus to Aurora will be met with conveyances to take them to the church. All coming to Aurora should correspond with Henry Hostetler, Aurora, Ohio.

A. I. Yoder, Moderator.
C. Z. Yoder, Secretary.

ANNOUNCEMENT

The fourteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.) in the Mennonite Church of the same place on Wednesday, May 2, 1923.

There will be two sessions (Forenoon 9:30-11:30 and Afternoon 1:15-3:15). In addition to the sermon and usual business routine there will be four addresses on subjects of vital importance to this worthy cause. A cordial invitation is extended to all to attend this meeting.

Bish. Beni. Weaver, Mod.
D. M. Wenger, Secretary.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, Pa., THURSDAY, APR. 19, 1923 (Gospel Witness Established 1905) No. 3

EDITORIAL

"One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord, all the days of my life."

The Outlook.—Under this heading, on another page, you will find an article dealing with problems which became prominent during the recent developments at Goshen College and the Church in that vicinity. We believe Bro. Kauffman presents conditions in a fair, impartial manner from a church-wide viewpoint. We recommend a careful reading with an open, unprejudiced mind. It is especially appropriate that a statement like this should appear at this time so that if any one has any suggestions to offer for the solution of the problems as outlined, he may get into communication with the Executive Committee of the Board of Education at once. May we all pray that the Lord may have His way in the present situation as well as in all things in the Church. The official report of the meeting of the Board of Education also appears in this issue. —J. L. H.

Called to Serve.—Some time ago we called attention to the fact that an unusually large number of our ministers are being called home. Our hearts are filled with sadness at the thought of having them taken from us—and yet with gladness as we think of their happy lot in the city "whose builder and maker is God." As we think of those called home, we are also reminded that an unusual number of our young men are being called to the ministry. This is welcome news, not only that they are getting their training while older ones are still active in the service but that through them our ministry is greatly strengthened and a stronger force of workers is available to carry the Gospel of Christ into neglected places.

While thinking of the call to special service, let us not forget that every one who has accepted the call to salvation is also called to Christian service. Every member a worker for the Lord, should be the motto of every church.

How Soon Forgotten.—"Cold! isn't it?" "It is so; the coldest March I ever saw." "Wonder when we'll quit burning high-priced coal?"

That was common talk a week or two ago. Since then spring weather has appeared. Birds are singing, grass is growing, seed-sowing is going on in many places, "Fine weather," is heard quite frequently and people have almost forgotten about the cold.

It is one of the providences of God that man can forget some things so soon. Only this, like every other blessing of God, is abused; and man, instead of remembering the source of his blessings, forgets his God and plunges headlong into sin.

Has it ever occurred to you that when you will enter the portals of glory you will again forget, and remember no more the sorrows and heartaches of earth? There no sorrow enters. All will be joy and glory. "At thy right hand are pleasures forever more."

The blessing of forgetfulness is quite a boon—if we use it right.

Of Christ it is said that he "made himself of no reputation." This accounts for the fact that though "he thought it not robbery to be equal with God," had a number of opportunities to become king, and had it within His own power to become the most popular idol that ever lived, He submitted meekly to whatever was heaped upon Him, and without murmur or complaint saw His friends desert Him, and died in ignominy.

Peter says that Christ left "us an example, that we should follow in his steps." There is nothing that is more potent in swerving us from the path of truth and righteousness than a desire to win for ourselves a name; or, having won it, to cling to it. "A good name is rather to be chosen than great riches," yet the only really good name is the name that is written in the Lamb's book of life. It is the only name to be desired. Let the rest be "hid with Christ in God." Let God take care of your reputation while you take care that you will be able to give a good account to Him of every opportunity that comes your way.

In another month the Mennonite Board of Missions and Charities will be in session. In the meantime we may be thinking and acting and praying to the end that this annual meeting of the Board will not only be a blessing to the mission cause but to every other cause pertaining to the interests of the Church as a whole. Here are a few things that we would like to hear in the reports before that meeting:

1. That there have been an unprecedented number of souls brought to Christ, during the last year, through the work of our missions.

2. That every mission and charitable home under the Board is in the hands of superintendents who are loyal and capable, supported by faithful co-workers.

3. That the list of "overchecked accounts" will have entirely disappeared.

4. That during the past year more than one million dollars will have been contributed by our church for religious and charitable purposes.

5. That plans have been laid for aggressive work in both old and new places during the coming year.

Whatever we may be able to do to help make such reports possible, let us do without delay.

THE OUTLOOK

For the Gospel Herald.

In response to numerous inquiries and requests, I submit this message for your prayerful consideration. My object is two-fold: (1) To acquaint our people with the very serious situation facing our beloved Church at this time; (2) To offer a few suggestions as to how the worst may be avoided.

I want to say now, as I have said a number of times before, that if publicity were my only object the public would never hear from me on this subject. But I still have a lingering hope that when once our people awaken to the dangers before us they will not permit the present misunderstandings in the Church to result in serious division. To this end I write; addressing myself to those who want to know the truth and to make the best possible use of their opportunities.

I want to write plainly, that all may understand; kindly, that no unnecessary wounds may be caused; truthfully, that all who know the situation will agree that facts have been fairly stated, whether they agree or disagree with me in our views of the situation; wisely, that proper impressions may be made. The mission of this message is not to accuse, but to point the way out; and with the hope that it may be received in the same spirit in which it is given, we will begin at once in our

Recital of Facts

Several weeks ago the President of the Mennonite Board of Education sent out a notice to Board members, calling a special meeting at Goshen College, April 4. This was done at the request of the Local Board of the College and of the resident members of the Executive Committee of the General Board, for we felt that the situation in and about Goshen College was such as to call for immediate attention by the Board. There were two immediate causes which brought on the crisis making such action necessary: (1) The troubles of long standing in the Church in northern Indiana, especially in the local congregation at Goshen, were being brought to a head. (2) Our working on plans for next year's school was made the occasion, on the part of some, to magnify the question as to whether next year's Goshen College should be governed by the policies of the Board or according to the standards approved by those opposing the Board. Both of these issues found their way into the school, and the smoldering embers of many years were fanned into a troublesome flame. But back of these immediate causes were conditions covering a period of several decades which must be reckoned with if we would cope successfully with the issues before us.

The Board met at the appointed time and remained in session three days, but before we can discuss the action of the Board it will be necessary to review the history of events leading up to this special meeting.

We will begin with the early days of the Elkhart Institute, when its founders were wrestling with the problem of whether the school man or the Church man should have the most prominent voice in the institution. In other words, in looking for some one to head the school, when the desirable professional and spiritual qualifications could not be found in the same man, who should be chosen, the one professionally qualified or the one qualified from the Church angle? In this case they chose a non-Mennonite for principal and selected Church men to look after the spiritual interests. This same question has been a bone of contention, at sundry times, ever since.

In 1903 the Elkhart Institute was moved to Goshen and became known as Goshen College. Two years later the Elkhart Institute Association dissolved voluntarily, and at their request the school passed into the hands of a Board composed of representatives appointed by our conferences. For a number of years the annual Board meetings were mere perfunctory affairs, the Board doing little more than to ratify what had previously been planned by those more closely connected with the school. But with a growing dissatisfaction in the Church with the results from the school the Board members, urged on by their respective conferences, took a more active hand, and from this time forth two views concerning the policy and aims of the school were in evidence.

On the one hand, those in the school, fresh from college and bringing into the institution the spirit of their alma maters, looked at matters largely from an educational point of view; while the members of the Board, in closer touch with the Church, would naturally view the same problems from a Church viewpoint. Within the school there was a feeling that the Board did not understand school problems, while within the Board there was a feeling that the leaders in the school were not careful to direct the minds and lives of the young people under their charge in Church-approved channels. Attempts by the Board to "line up the school for the Church" were resented by the leaders within the school as a reflection upon their loyalty and competency, and the discussions for some years at each annual Board meeting had the effect of widening rather than lessening the chasm between the Church on the one hand and the school force on the other.

In the meantime the issue had extended far beyond the borders of the school. Really, it was the fact that Goshen College students and graduates generally held ideas as to standards of doctrine and life which were in conflict with those held by the body of the Church that caused the Church in many places to bring pressure to bear on the Board to do something to unify the forces interested in the school life of our young people.

It has been the aim of the Mennonite Board of Education to uphold the standards of the Church on all the tenets of faith and life, and to bring about such a condition in all our schools that the doctrines of the Church will be championed by faculty and student members. This has been strongly urged at successive Board meetings for a number of years; but finding continual opposition it was finally decided, at the last annual meeting, to select as President of Goshen College one who is in entire sympathy with the Board's policies.

When I was elected President of Goshen College it was done in the face of opposition from some who were closely connected with the institution. Nevertheless, upon assuming my duties I met with courteous treatment from both faculty and students, and I believe there was a genuine and general wish that there might be a flowing together of all elements interested in the support of the college, a complete harmonization of school and Church. We had not proceeded far, however, until we had evidence that the institution was under the shadow of the larger problem of the Church, and that opposition to the Board and its policies had not passed away with the last annual meeting of the Board. The farther we advanced the more apparent this became.

When I came to Indiana I found a general wish that all might be harmonious in the work of the Church, and a general regret that this was not the case. Conference members, with but few exceptions, stood solidly for the faith of our fathers, working zealously to maintain the standards of faith and life believed in by our church in general, in substantial harmony with what is

generally believed and taught in our other conferences. A large majority of members in the district is either in active sympathy with Conference, or at least not antagonistic to it. On the other hand there has been a growing opposition to some of our conference regulations, especially those pertaining to dress and life insurance. This opposition has crystallized into concerted action in a few places, and the Church leaders are given to understand that they can not enforce these regulations. Here at Goshen the situation is intensified because both Church and school are involved—the greatest factor in our present crisis. The bishop in charge and the Executive Committee of Conference have done their best to restore harmonious relations between the local congregation and the conference, but up to this point their efforts have been unavailing, the greater part of the resident members being against them.

When the Mennonite Board of Education met in special session recently, it was this situation that constituted their most serious problem; for in support of this opposition to the efforts of the officials of the Indiana-Michigan Conference is a well organized force which includes members from a number of congregations. The Board heard petitions from the student body, a large majority of whom had expressed dissatisfaction with the policies of the Board; from a committee appointed by a meeting of dissatisfied patrons and donors; and from a meeting of members of the Alumni Association of Goshen College. No petitions were presented by any individual or group representing the more conservative elements in the Church. A number of open meetings were held, at which time there was a frank discussion of the issues involved; these discussions, as a rule, being marked for their Christian spirit as well as their frankness. Three plans for the school were considered, as follows:

1. To conduct it upon a conservative basis, with the understanding that faculty, local congregation, district conference, and Board should work in harmony, according to the standards approved and upheld by the Church in general.

2. To conduct it upon a "co-operative" plan, organized upon a basis satisfactory to the element in the Church that has stood against the policies of the Board, both conservatives and progressives uniting in a hearty support of the school.

3. To allow the school to lapse at the close of the present school year.

It is but fair to all concerned to state that nobody favored the third plan, except as a last resort; also, that everybody talked conciliation and practically all favored co-operation. It was in the matter of attempted agreement upon a basis of co-operation that the Board struck an impassable barrier. The Board (nearly all of whom were favorable to plan number one) was unable to submit any plan that those in favor of plan number two would support. On the other hand, the Board could not see how it could adopt plan number two without still further complicating the already serious situation in the Church; for it is idle to speak of co-operation when the opposing elements will not co-operate. So, in the eyes of the majority of Board members, the only alternative left was to adopt plan number three. Accordingly, a statement was prepared setting forth the position of the Board, discussed at length, and finally adopted. Following is the statement:

Because of developing unrest and dissatisfaction in Goshen College, the Board of Education was called in special session at the College on April 4, 1923, to look into existing conditions and in the light of these to formulate plans for the further conduct of the institution. After receiving a number of petitions expressing the views of various groups connected with the institution, such as students, alumni, patrons, etc., and after an individual expression of suggestions and opinions from others the Board went into committee session.

The first step was to reaffirm positions previously taken as to policy and program, as follows:

"1. That the Board being the servant of the church, we declare ourselves in full harmony with the doctrines, standards, and policies of the Mennonite Church as reflected in the positions of the General Conference, local conferences, and the institutions of the church generally, and it is our definite purpose to conduct all our schools in full harmony with these standards and policies.

"2. That any school which through its management and faculty fails to subscribe to these standards cannot be supported or maintained by the Board.

"3. We reaffirm the position taken at our last Board meeting. It is our purpose to carry out the program of establishing and maintaining a fully standardized central school for the church.

"4. We furthermore declare ourselves open to the consideration of such means as will make it possible for Goshen College to meet these standards."

This reaffirmed policy was presented to and discussed in public meeting and plans and suggestions solicited whereby Goshen College might be able to fit into this program. After considerable discussion the Board again went into committee session. During this session the following motion was offered and passed.

"Because of existing conditions brought on by dissatisfaction between the different elements in the church generally, found especially prominent within the conference district and local congregation where Goshen College is located and reflected acutely within the institution, it seems impossible to the Board to plan for the continuance of the institution for the coming year. The disposition of the institution is therefore left in the hands of the Executive Committee of the Board who shall report at the next meeting of the Board."

Sufficient funds have been provided by the Board to meet the financial requirements of standardization of Goshen College for the present year.

This means that either of the following may happen:

1. Should things turn for the better, so that conditions will become more favorable, the Board may accept some proposition providing for a continuance of Goshen College upon a conservative basis.

2. Should there be an opportunity, the Board may sell the property, provided that such sale can be made without further complicating the situation in the Church. In that case the school would probably be continued under the direction of the Board at some other place, provided there will be sufficient interest to justify the Board in undertaking the effort.

3. Should neither of these possibilities materialize, there will be no school at Goshen College next year.

Whatever may be our judgment as to the wisdom or unwisdom of the Board in its conclusions, let us be fair with the Board and not read something into the above statement that is not there. Those who believe that a Church school should be maintained in these parts—either at Goshen or some other convenient point—should submit plans immediately to the Executive Committee for its consideration. Following are the members of this committee:

S. C. Yoder, President, Kalona, Iowa.
D. D. Miller, Vice Pres., Middlebury, Ind.
A. E. Kreider, Secretary, Goshen, Ind.
S. R. Good, Treasurer, Sterling, Ill.
D. A. Yoder, Elkhart, Ind.

We are getting well on toward the end of the school year, and no time should be wasted, if anything is to be done.

A Church rather than a School Problem

You who have followed this recital of events have doubtless been impressed with the fact that while we have been talking school most of the time the problem before us is really a Church problem. Acute as our school problem is, there is a general concensus of opinion that we could have handled it without outside aid had conditions in the Church been normal. Our Educational Board (next to the Indiana-Michigan Conference) was the first to wrestle with these things because the first crisis in the general situation came to a head within its jurisdiction. But unless these matters can be adjusted, and that soon, other conferences and other Boards will become involved. The underlying issue, while during the last twenty years it has been closely associated (in the minds of our people) with Goshen College, is after all but the same issue that has confronted the Church in all generations; namely, Shall we as a Church maintain an attitude of complete separation from the world, or shall we modify our course and follow the popular current? As a church becomes stronger and its members wealthy, the struggle to keep out of the popular current becomes more acute. This has been the experience of practically all churches having had a reasonable degree

of prosperity—and most churches, under such circumstances, at first struggled, then wavered, then yielded. Will that be our record? We are struggling, in certain communities we are wavering, but God forbid that we should ever think of surrendering. We are confronted with a situation which calls for the most thoughtful, prayerful consideration of every member who feels his or her responsibility to God and fellow men; but, God leading us, we may yet see a united Church, with a surprisingly small loss, pressing on in the work of the Lord, doing our full share in the work of obeying the Great Commission.

A Possible Way Out

Why am I gving this recital of conditions? Certainly not because of the pleasure there is in it, neither because of the publicity that it gives; but for the safety and well-being of our Church, especially our young people, it is important that the Church should know what is before us, that we may apply ourselves diligently and prayerfully and intelligently to the task of making the most of present opportunities. Some well-meaning people have done some very un-Christian things, but we should always make ample allowance for things said and done during times when things are abnormal. So without either excusing or accusing, I counsel charity, no matter who it is that is at fault. I still see light ahead, provided that all who love the Lord and are burdened for the welfare of the Church remain clear-headed, prayerful and loyal. It is still among the possibilities that our whole church may be spared the calamity of another division. To this end may we work and pray. This message was especially prepared to point a way out. And with this end in view may we submit for your prayerful consideration

Some Suggestions

which we feel will appeal to you as being appropriate for present day application.

1. **Be sure that you are right with God.**

This is the first essential of any one who wishes to use only God-approved methods.

2. **Pray.**

It is always in order, especially in time of need. Right here let me offer a suggestion. If you live in a strife-infected congregation it is best to do most of your praying in secret, lest when you pray for peace you give your opponents the impression that you are praying at them rather than for them. I am not advising against publicly praying for peace, but public prayers for peace coming from those who do not habitually take these matters to the Lord when alone with Him are liable to be trouble-making rather than trouble-healing in their nature. When alone with God, unburden your hearts—and don't forget to be alone with Him quite frequently.

3. **Avoid controversy.**

"The servant of the Lord must not strive." When it becomes necessary to talk matters over with those who do not agree with you, arm yourself with truth and love, remembering Paul's advice, "In meekness instructing them that oppose themselves." If they are not inclined to listen, you had better try to reach them by way of the Throne than in a war of words.

4. **"Speak oft one to another."**

"He that hath friends must prove himself friendly." "Avoid controversy" does not mean, Avoid those who do not agree with you. Make special efforts to prove yourself friendly. If your friendly attitude is not well taken, it is better not to force yourself upon the association of unwilling people, but hold yourself ready for friendly associations at all times.

5. **"Keep thyself pure."**

Not only pure from the spirit of controversy, but pure from everything that defiles. Pure motives, pure thought, purity in speech, purity in social life, pure devotion to God and the Church, all these belong to a holy life. Without this standard you are not only crippled in your influence over others but you have nothing worth striving for but to repent of your evil ways.

6. **Be clear-headed.**

There are many advantages connected with clearness of thought, but the one I wish to mention at this time is that it enables you to keep your bearings when the sky is cloudy. At different times I have had conversations with others, in substance as follows:

"You say that you hold nothing against the Church or any individual?"

"Not a thing."

"And that no one, to your knowledge, has brought any charges against you?"

"Not one. If any one has anything against me I wish he would tell me."

"Then your course is clear. Since you hold nothing against the Church and the Church holds nothing against you, you have nothing to do but to confess peace and go on. I wouldn't hunt for trouble. Let others take care of their own personal affairs, as you do of yours."

"But there is so much dissatisfaction."

"You will only add to the dissatisfaction if you become dissatisfied because others are. Better help diminish the number of dissatisfied ones than to add one more to the number."

Keep clear-headed; and it will not only help you keep clear of troubles which others get into but will make you useful in helping others out of their difficulties.

7. **Be loyal.**

This includes—

a. Loyalty to God—completely surrendered to Him, obeying Him "from the heart."

b. Loyalty to the Church—having an attitude of submission and service and support, wherever you come in contact with the organization.

In deciding the question of Church loyalty we must of course look for harmonious relations between individual members, congregations, conferences, institutions, General Boards, and the general Church. To pick out a single unit in the Church and claim loyalty to that instead of the Church as a whole is not only a lack of real loyalty but it puts a premium on disorder and disunion. We must therefore look for constituted authority in accord with both the Church as a whole and Christ the Head of the Church. An attitude of that kind by the entire membership means not only a united brotherhood but also a combined and multiplied power in accomplishing results. As an illustration of this fact, showing what might have been and is, may be seen in our recent meeting of the Educational Board. Suppose that all members, teachers, students, local congregation, patrons, donors, district conference, would have said to the Board: "Here is the situation. We will give our hearty support to whatever you decide upon after a prayerful consideration of the problems before you,"—the Board could have laid its plans, and the work of providing for next year's work of Goshen College as a standard institution would by this time be well under way. As it was, the Board was compelled to say, "Under existing circumstances we can do nothing but await further developments."

What is true in educational affairs is true of every other enterprise in the Church. A working together under the leadership of overseers or organizations whom God through the Church has placed in positions of stewardship and service means progress forward; disunion and pulling at cross purposes means disaster. Let us give our loyal support to our Church, to our conferences, to our boards, to our institutions, to our congregations, to every enterprise conducted in harmony with our Church.

8. **Avoid an attitude of neutrality when the issue is clearly between the Church and its opponents.**

There are times when there is real virtue in an attitude of neutrality, especially when the issues at stake take on the nature of a personal quarrel between individuals; but when a member or group of members take an active, open stand against the stand taken by the Church, any attitude of assumed neutrality can not do otherwise than give aid and comfort to the opposition. If that is what you think ought to be done, that is your privilege; but don't profess neutrality when you know that means opposition to the Church.

9. **Be fair to your public servants.**

Your ministers, deacons, missionaries, superintendents, board members, and all other public servants are men of like passions with yourselves, human, and liable to err. If any of them go wrong, they should be disciplined, as any other erring member should be disciplined. But we should not forget that when we cripple a public servant we cripple the cause for which he stands. The most deadly missile that can be hurled at any man is that which is borne on the gossip of the winds. Let me illustrate:

A hundred miles from your home there lives a saintly man whose sacrifice and

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. Seventh St.)

"To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9). Another Eastertide has gone into history. We count it a rare privilege to have just a little share in telling others of His death and triumphant resurrection. The above verse tells us why He died and rose—that He might be our Lord. It is to be feared that too many would be ready to receive Jesus as the One who died for them and rose for them, but who are not ready to have Him be their Lord. Like one of old, they say, "I will not have this man rule over me." Yet it is true as some one has said that "If we do not crown Him Lord of all, we do not crown Him Lord at all."

Two Men Confess Jesus Christ as their Savior

God has very graciously condescended to be with us in wonder-working power. Two fathers have signified their intention to take Jesus Christ as their Savior. Both of these in times past have been confirmed drunkards. Surely the day of miracles is not past.

Many Requests for Prayer

At our usual Sunday afternoon Gospel service at Seventh St., Sunday afternoon God was with us in the power of the Holy Spirit. A good sized audience was present and seven or more hands were raised asking for prayer. One of these was a backslider who wants to return.

A Home Reduced to Ashes

The sad news was received here that the home of Sister Edith Williams and family was burned to the ground last Friday evening. It was possibly 11 P. M. when Sister Williams and her little boy (who happened to be the only ones at home) were awakened just in time to escape for their lives. Practically all the contents of their home went up in smoke. Our little congregation took up an offering Sunday to help Sister Williams and family in their present distress. Should others want to do likewise such offerings may be sent to the writer who will see that Sister Williams will get it. Sister Williams has stood the taunts and persecutions of her non-Christian relatives for many years. Now that her bonnet and coverings are burned, others have offered her a hat, but as in times past, she wants only the garb of the church of her choice. City mission work pays. Pray for us.

Your unworthy servant,

Apr. 3, 1923. J. D. Mininger.

Norristown, Pa.

(21 W. Marshall St.)

Greetings to the Readers of the Gospel Herald:—Truly we at Norristown can say with much meaning—"The Lord hath done great things for us whereof we are glad." Souls have been touched, and on Feb. 18 four precious souls were received by water baptism. A few weeks before a man in the hospital confessed Christ and was there baptized by Bro. Mininger. This Brother has recovered sufficiently to leave the hospital and is now staying at the Mission. Two young souls have now taken the stand, and if the Lord wills, will be received by baptism on April 29, in the afternoon. Others are seriously counting the cost, and much depends on how sincerely and how much you are praying for them, that they may not delay the decision.

Our Sunday school attendance continues good. The average total attendance for the first quarter is 106. Twenty-one children were present in Sunday school every Sunday of last quarter.

The time is rapidly approaching when school will be out, and they will again be anxious to go to the country. May the Lord lay it upon your hearts to open the door of your home to at least one of them for a week this summer. Consider the matter now, and let us know your decision as soon as possible.

Remember us in your prayers, and let us not be weary in well doing: for in due season we shall reap, if we faint not, always looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ.

In His glad service, till then,

Apr. 6, 1923. Mary H. Lederach.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

Dear Herald Readers:—"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). Since our last lines appeared in the Gospel Herald, the lawns and fields have again been clothed in green. We are glad to know that God is blessing the work here, and also at other places. Last Friday, Bro. R. W. Benner of Souderton, Pa., arrived in our midst, and same evening began a series of meetings. We very much enjoy these daily spiritual feasts. Samuel Moyer of near Hershey, Pa., after having spent some time at Ashville, N. C., arrived here last Saturday and stayed with us until Sunday evening. Bro. Moyer's visit here and help in the S. school was very much appreciated. Mar. 29 Sister Peterman, and Sister Brooks, after having spent seven months helping here in the work returned to their homes in Lancaster Co., Pa. Their help here was very much appreciated. We crave an interest in the prayers of the Christians in behalf of the work here. Second-hand Hymnals, Lesson Picture Charts, and "The Way" papers that have been used, would be put to good use, and much appreciated if sent here.

Apr. 9, 1923. The Workers.

Canton, Ohio

(1939 Third St. S. E.)

Dear Herald Readers:—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." We are glad for the rich blessings that are ours through Christ.

This finds us at the Mission again helping along in the work. We have been rather busy the last few weeks adapting ourselves to the change that was made at the Mission.

On Monday, March 26, Bro. N. E. Troyer and family moved to West Liberty, to take charge of their farm. Bro. Troyers have labored here for four years and have made many friends. Their help and service was very much appeciated and we would have been glad to have them remain. But we trust that they may continue to spread the Gospel of salvation and be the means of helping others along life's pathway.

Sunday evening, March 25, Bro. Troyer preached his last sermon here. His subject was, "The Last Invitation." Two young men confessed Christ that night. They expect to be received into the Church. We also have a young girl who has confessed her Savior and wants to be taken into the Church. We hope that they may all remain true and hold on to Him who is able to keep them to the end.

On Easter Sunday, Bro. I. B. Witmer, of Leetonia, was with us and preached the Word for us. He preached on "The Resurrection of Christ" in the morning, and on "The Wonderful Love of God" in the evening.

Thursday, April 5, Bro. O. N. Johns and family arrived at the Mission to take charge of the work here. We were glad to see them

after being alone with the work over a week.

Sunday morning, April 8, Brethren A. J. Steiner and S. E. Allgyer were here to conduct the services. At this time Bro. Johns was ordained to the ministry. A large number of people gathered in for this important service. The service was very impressive. Bro. Steiner talked on the qualifications of a minister, using I Tim. 3: 1-7. Bro. Allgyer followed with the thought that the Lord was still calling workers into His vineyard. He emphasized the responsibility of being a laborer for God. We were also reminded that we have a part in the minister's work. May God bless our brother and use him effectively in the work of bringing men and women in touch with the Gospel of Jesus Christ.

We have had quite a bit of sickness among our people, but are glad to know that some are getting better. Then there are those who are not so well spiritually, who have trials and temptations and are easily discouraged. It means a whole lot for some to stand true here in the city. They need your prayers and we hope you will remember them when you come to the Throne.

The children in the Sunday school are doing well in learning Bible texts. They have learned all the texts from the last two quarters and are learning the new ones. We do hope that these verses may be a help to them in their young lives and that it may bear fruit in due time. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

May you remember the work at Canton and especially pray for Bro. Johns' as they take charge of the work. May they be the means of bringing many from darkness to light.

Yours in His name,

April 10, 1923. Katie Nussbaum.

Portland, Oreg.

(739 Savier St.)

Dear Herald Readers:—Greetings in the name of our blessed Redeemer, who is so bountifully blessing us here at this place. Our hearts were again made to rejoice, especially on Easter Sunday, April 1.

A program was rendered by the children and special music was given by the workers here and from the country. The children all played their parts faithfully, seemingly eager to do something for Jesus.

Opening services were conducted by Bro. Chris Snyder of Aurora. Two hundred and forty were present. Of this number one hundred and fifty were children. A number from the country were in. Our hall was full and almost running over. Each child received an Easter egg, which they appreciated. The program was such that we all keenly felt that Christ is coming back to earth again, to receive His own. And what a glorious time that will be.

A great deal of visitation work was done the week before Easter Sunday to help the children with their recitations and songs, which meant a great deal of time, hard work, and patience. But when the program was ended, one and all seemed to have enjoyed themselves very much and appreciated that the children did so well. And how it must have pleased the Father in heaven to hear those precious jewels talk of His resurrection and that He is coming to earth again to receive us all home. Then we had forgotten all about the hard work and only wished after the services that we could do more for these precious jewels.

In the evening Bro. D. B. Kauffman of Hubbard, gave to us an inspiring sermon. Souls are counting the cost, yet they resist. Meetings are well attended.

April 4, 1923. The Workers.

Orrville, Ohio

(Orrville Mennonite Mission Church)

Greetings to all Herald readers in the Master's name:—"The Lord who executeth his word is great, and greatly to be praised."

On Mar. 26, Bro. I. R. Detweiler of Goshen, Ind., arrived to labor with us for one week. The theme during the week was pertaining to the last days of Christ while on earth. The Holy Spirit, and Salvation to the uttermost. Many precious truths were presented. The way was clearly shown. Saints were encouraged, sinners warned, and eleven souls confessed Christ as their personal Savior.

May we ever remember these precious souls at the Throne, that they may keep in view the cross uplifted, and the glory that shall be revealed to those who live for Him.

April 11, 1923. Cor.

WEEKLY NOTES FROM ARGENTINA

(Feb. 21, 1923.)

By Mae H. Hershey

For the Gospel Herald.

Everybody alike in country and town must have felt very much pleased and grateful for the rain that fell on the night of the Feb. 15. It was the first heavy rain since November. There was a great loss among cattle and crops this summer on account of the long drouth.

Bartolome Gonzalez and wife moved from Trenque Lauquen to Pehuajo this week. Bro. Gonzalez has been employed by Bro. Wetzel, the printer, who so kindly prints "El Camino Verdadero," (The True Way) for us at a much reduced rate.

J. W. Shank and family have been booked as passengers on **The Southern Cross** sailing March 29.

D. Parke Lantz and wife made a trip of several days to Buenos Aires.

Carnival at last is over. The Sunday schools in Trenque Lauquen were not so much affected by it this year. On Sunday night, just one block away from their parades, etc., the Mission Hall was filled with an attentive audience.

Pehuajo, Argentina.

TRAGEDIES AND NEAR TRAGEDIES

(Notes from the Youngstown Mission)

By C. K. Hostetler

For the Gospel Herald.

A little Polish boy, coasting down the hill near the Mission, ran into an auto coming toward him. A crash, a scream, and the little fellow lay, bruised and bleeding on the snow. He was taken to the hospital but died in a few hours. The children gathered round the place where he was hurt and saw two little mittens and a red spot on the snow—all that was left to tell the story of the tragedy.

* * *

Little Josephine Barolok began coming to the Mission day nursery when she was a baby. During her stay with us she became endeared to us almost as much as if she had been one of our own family. She took sick with diphtheria. All that physicians and loving hands could do could avail nothing, and her spirit took its flight. Her mother and her little brother, John, were heart-broken and our tears mingled with theirs but the tragedy came on the day set for the funeral. Their priest could not be present as he had another funeral at the same time. A Protestant service would not be acceptable so the undertaker "said a prayer" as little Josephine's body was laid in its last resting place.

* * *

Mildred Ream, one of our former converts, and a faithful scholar at the Mission Sunday school for some time, passed away just before Easter, after a lingering illness.

* * *

Virginia Maloy is another little girl who has been coming to the Day

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Sunday School

For the Gospel Herald.

Lesson for April 29, 1923—Ruth 1:14-22

RUTH, THE FAITHFUL DAUGHTER

Golden Text.—Thy people shall be my people, and thy God my God.—Ruth 1:16.

Biographical Sketch.— Elimelech and Naomi, together with Mahlon and Chileon, left their home near Bethlehem and sought a better location in the land of Moab. The sons formed the acquaintance of the Moabites and in course of time married Moabitish women. Some time after this both the father and the sons died, leaving Naomi and her two daughters-in-law widows. Naturally under such circumstances Naomi thought of home, and some time later started for her native land.

The two doughters-in-law started to go with her. She reminded them what this would mean for them, and in response to her representations Orpah returned to her home. But Ruth had fully made up her mind that she would accompany her mother-in-law, let it cost what it will. So the two women came to Bethlehem just at harvest time. The hand of the Lord is plainly seen in the life of Ruth, and she became the wife of Boaz, a near kinsman of her former husband.

The nobility of character on the part of Ruth was recognized of the Lord, and she had the rare disinction of becoming an ancestor of our Lord Jesus Christ. She was the great-grandmother of David, thus placing her in the royal line.

Points for Meditation.—1. There are many modern Elimelechs. When prospects for money-making in their own community seem scant they cast their eyes to some other country. It matters not what their spiritual environments are where they live, or where they are going to. This question seems to take second place to the other question as to where they can make a living the most easily. The fate of Elimelech's family, like that of Lot and many others, ought to be enough to make people think, but such things are easily forgotten by people who put the dollar above the soul.

2. But God can overrule in a way that blessings come from evil. In this case a Ruth is brought into the fold of God's people and shines with a luster that has been an inspiration to many souls. Of God it is said that He "causeth the wrath of men to praise him." But the fact of God turning unfortunate circumstances into blessings is no justification for the course pursued by Elimelech and many others. "Seek ye first the kingdom of God and his righteousness."

3. "Whom the Lord loveth he chasteneth." The hand of the Lord is clearly seen in the bringing about of affairs that send Naomi and Ruth back into the land of Bethlehem. Had they remained in the land of Moab they would in all probability have been lost in that heathen nation. It was severe medicine, but it meant the restoration of Naomi to her people and the addition of another character whose name to this day is cherished by the people of God. Many of the brightest experiences in the history of God's people may be laid to the door of affliction.

4. That was a real testing time when Orpah went back and Ruth went on. The same tests were put to both. They were reminded that they were going away from their own people, that there were no prospects in sight for them in the land where they were going. These things appealed to Orpah, who looked at the things of this world more than the things of the world to come; but for Ruth they meant only an added emphasis on the thought that there was something higher than this world for which to live. Not only had she determined that "thy people shall be my people," but that "thy God (shall be) my God." The real test is when we are face to face with a proposition to make a sacrifice of things earthly that we may have a part in things pertaining to the world to come. "He that saveth his life, shall lose it." In losing the things which caused Orpah to turn back, Ruth gained the richer treasures pertaining to the things above.

5. There is no investment so profitable as that for the Lord. Behold the things which Ruth sacrificed—friends, home, prospects, gods. Yet who is there among us who does not fully justify her for the sacrifices made? Even in this life the lot of Ruth must compare very favorably with that of Orpah, while their lot in the world to come is beyond comparison. It pays to invest for the Lord.

6. Did Naomi do wrong for talking to her daughters-in-law in the way that she did? In one way she talked like some foolish mothers do at the present time when they encourage their daughters to walk after "the course of this world" because it means less sacrifices. Looking at her language from another viewpoint, she was simply putting the test to these young women which prompted them to choose for or against the Lord. Considering the results, the test was wisely put. No one should be encouraged to decide for the Church without first counting the cost.—K.

A SUGGESTION

By Aaron Loucks

For the Gospel Herald.

In the various lines of work, such as Mission, Charitable, Educational, Relief, Sunday School, etc., in which the Church in general is engaged at present, cooperation through organization has become necessary in order to carry on these activities successfully, and do effective and efficient work. As the district Conferences and General Conference organizations, together with the general boards of the Church and associate Committees, relating to them are being developed, the machinery of these organizations has become more or less complicated.

In order to keep all the organizations properly informed as to their personnel, as well as to inform officially persons who are appointed or elected to various duties, there ought to be a resolution passed by each body doing business, which would require its secretary, immediately following adjournment, to officially notify every person who has been elected or appointed by such body as a representative on any committee or board, of such appointment, and also report to every organization or general committee of the Church of the appointments made by said body, of such action taken that affects them.

Frequently when the roll is called of a general board the question is raised as to who the representatives are from some particular conferences. It is true that reports of meetings are generally published, but experience has shown that those who should have the information, either fail to see or note the action taken by some of these bodies.

Therefore it will be a great help to the secretaries of the various bodies whose members are chosen by some other body, in keeping a correct enrollment of members, and it will enable them to send personal notices to members when such occasions arise that make it necessary to do so, if some definite action be taken as suggested.

Scottdale, Pa.

April 12, 1923.

Ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deut. 32:3, 4.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 19, 1923

Field Notes

Bro. Rhine W. Benner of Souderton, Pa., is at Knoxville, Tenn., at this writing, preaching for the mission at that place.

Sisters Rhoda Bender, Springs, Pa., and Edith Miller, Pinto, Md., were visitors at Scottdale over Sunday, April 8.

Bro. J. W. Shank and family of the South America Mission were scheduled to leave for the United States on furlough on the Southern Cross, sailing March 29. No doubt they are well under way by this time. May they have a safe voyage and a happy return to the homeland.

Bro. Ralph M. Bender, our faithful shipping clerk, left Saturday morning of last week for a visit of some weeks at his home in Hesston, Kans. He expected to stop in Indiana en route.

The brotherhood in the Barker Street, Middlebury, Clinton Frame, Clinton Brick, and Goshen congregations have arranged for a Sunday school meeting on Ascension Day at Clinton Frame Church near Goshen, Ind.

Bro. Andrew Brenneman of Elida, O., was with the congregation at Medway, O., Sunday, April 1, giving two helpful sermons, which were appreciated very much. Sister Lizzie Diller of Elida, was also present at the service.—G.

We are in receipt of a program of the seventeenth annual Nebraska A. M. Sunday School Meeting to be held at the Salem Church near Shickley, Nebr., on May 3 and 4. The topics to be discussed portend an interesting and profitable meeting.

Bro. M. C. Lehman and family, on furlough from the India Mission, landed in New York on April 9. They are at present at Bro. Lehman's home at Washingtonville, Ohio. We welcome them to the homeland. May their stay here be of mutual benefit to them and the Church.

Latest news from India state that there has been a marked improvement in the condition of Bro. M. C. Lapp. His condition however is still serious. It is planned to take him to a hospital as soon as he is able to stand the trip. We are glad to know that he is getting better. May we continue to remember him at the Throne of grace.

Our Young People.—This department is omitted this week because the Topic Committee arranged no topic for April 29, leaving this open for the local committee to supply. Local committees should take advantage of this opportunity to work out something to suit the peculiar needs of their home communities.

NOTICE

All members of the Mennonite Board of Missions and Charities, who have been appointed to their position since the last annual meeting, will kindly inform the Secretary of their appointment. This applies only where changes have been made since the last meeting and is equally effective for those who hold their position by virtue of appointment by their respective conference or as officials of the District Mission Boards or Local Boards of Missions and Charitable Institutions.

S. C. Yoder, Sec'y.

Correspondence

Bloomfield, Mont.

Dear Herald readers, greeting in Jesus' Name:—On Tuesday, March 27, Bro. I. S. Mast stopped over with us on his way home from Calkins and other points farther west. While here he preached two nights at the schoolhouse where we worship, which was very much appreciated as we have no regular preaching services.

On Sunday, April 1, we reorganized our Sunday school with the following officers elected for one year: Supts., C. O. Chaney, David Mullet; Sec., Elizabeth Mullet; Treas., Jacob Mullet; Mrs. David Mullet, correspondent. Also another Church treasurer was elected as our present treasurer is leaving.

Bro. and Sister I. F. Kauffman have sold out and expect to leave for Kansas soon. We ask an interest in the prayers of God's children that the few that remain here may remain true and faithful to the teaching of Christ and the church, and that we may be as a light that shineth in a dark place, instead of losing our profession as our number decreases. We are glad that the Lord made provision that we can worship Him if there are only a few. We are having nice spring weather, although a little backward. A few farmers have started to work in the fields.

Yours in Love,
Mrs. David Mullet.

April 2, 1923.

Minot, N. D.

To all Gospel Herald Readers, Greetings:—While we are just passing thru the time of year when we celebrate, or are reminded of the great event that took place almost two thousand years ago, in and around Jerusalem, which marks an event in sacred history, which means so much in our lives, and for our future welfare and destiny, the bodily resurrection of our Lord and Master, we are made to think of the Apostle's words, in Phil. 3:10, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Surely God is great and greatly to be praised.

Now as springtime is approaching, the summer birds beginning to make their appearance (tho it does seem more like winter this morning for it is snowing, and we still have some large drifts around the buildings), and signs of seasons change, we are also reminded of God's words to Noah after the flood, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer

and winter, and day and night shall not cease" (Gen. 8:22).

The old saying "An early Easter means an early spring," is just where many other old saying have gone, for it surely fails here in Dakota this year.

We have had very little warm weather thus far and there are many large and hard drifts left for the sun to remove, mostly around the buildings, while the fields are about bare, and a few warm days and not freezing at night any more will soon allow the farmer to get into the field.

Bro. I. S. Mast stopped with us over Sunday, April 1, on his return from the southwestern part of the conference district, namely Calkins, Clyde Park, and Bloomfield, Mont. We appreciated his visit as well as the interesting sermons which he delivered. On Sunday morning he spoke on the subject of the "Resurrection" and on Sunday evening he used the subject of "Christian Principles."

The "flu" scare and other ailments resulting from bad colds have about all vanished and health in general is pretty fair now again, for which we praise the Giver of all good gifts.

Our Sunday school was reorganized on April 1, with the following results: Supts., Sol Zook and Andrew Glick; Sec.-Treas., Mary Martin and Derbin Yoder; Chors., Edna Yoder and D. G. Kauffman.

We need the prayers of God's people in the work here.

We are His, serving and waiting,
April 5, 1923. L. S. Glick.

Topeka, Ind.

(Emma congregation)

Dear Readers of the Gospel Herald:—With the Psalmist we must say, The Lord hath done great things for us, whereof we are glad.

On Sunday morning, April 1, baptismal services were held at this place, when a class of nine precious souls were received into church fellowship. Bro. John Garber conducted the services.

The Lord willing, on April 15 we will have our council meeting. We ask an interest in the prayers of God's people. In His service,
April 5, 1923. Alta Bontrager.

Columbiana, O.

Dear Herald Readers, On Mar. 24, Bro. Jesse Smucker of Smithville, O., came into our midst and held passion week services at the North Lima Church, closing Sunday evening, Apr. 1. Bro. Smucker gave a short talk on the Holy Land each evening preceding his sermons, which helped to make his very interesting sermons still more interesting and real. It almost made one feel that you were in the Holy Land where Christ suffered, bled, and died for us, and then rose again and ascended into heaven.

Our annual Good Friday meeting was held at North Lima, Bro. Smucker taking active part on the program.

Bro. Clifford Lehman and family, who are on furlough from India, were to arrive at New York on April 5, but failed to arrive as expected. We were hoping to have them with us at Midway today, but were disappointed.

Bro. J. A. Lichty of Dalton, O., who had come to meet Bro. and Sister Lehman (his daughter) was also disappointed. Bro. Lichty preached for us and we were glad to have him with us. Come again.

Apr. 8, 1923. Cor.

Elizabethtown, Pa.

The program for the monthly workers' meeting to be held at the Elizabethtown Church, Thursday evening, April 26, 1923, is as follows:

Lesson for April 29, Ruth, The Faithful Daughter, Bro. Amos Rutt.

Lesson for May 6, Samuel, Judge and Prophet, Bro. Aaron Coble.

Lesson for May 13, David, The Poet-King, Bro. Samuel Longenecker.

Lesson for May 20, Elijah, The Brave Reformer, Bro. Raymond Good.

Lesson for May 27, Isaiah, The Statesman-Prophet, Bro. Samuel Frey.

April 9, 1923. Mary E. Ebersole.

Manson, Ia.

Dear Herald Readers, Greeting in Jesus' Name:—The Lord hath done great things for us, whereof we are glad. On Sunday evening, Apr. 8, we held our quarterly Sunday school and young people's meeting. Many helpful thoughts were presented.

We were admonished to be diligent and approved unto God, in our Sunday school and young people's meeting work.

So far we have had a rather backward spring. No field work has been done yet. Judging from present conditions farmers will be able to begin in a few days.

Sister Kathryn Shetler left recently as a worker at the Old Pepole's Home at Eureka, Ill. May the Lord richly bless her in her new field of labor.

On Sunday morning, Apr. 8, our semi-annual council was taken at this place, at which time nearly all expressed peace and desired communion. Next Sunday, Apr. 15, the Lord willing, we expect to observe communion. Remember us at the throne of grace. Cor.

Apr. 10, 1923.

THE WALK TO EMMAUS

By Lizzie K. Groff

For the Gospel Herald.

Crucified, dead, buried; what if that were all? We have gone down in sad gloom with Him through the last week. "Good Friday"—what does it mean to us? And it is only to us who have learned its worth that it is good. But between Good Friday and Easter is a bridge that Faith crosses and we see Him as He is—risen living, glorious, and best of all, ours. For He arose for our justification, and redemption. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

It was hard for His followers to grasp, that Jesus lived again, much as they longed for Him. We today have the Word and Holy Spirit, and do not for a moment think of Jesus as being dead, but glow in the hope of a living Christ and Savior.

Easter, the first one, was at hand and among the wearied disciples we find some seeking to believe, some doubting, none sure Jesus had come to life. Even when some said they saw Him, others doubted. It was too good to be true.

Under this gloom two of the disciples walked toward Emmaus, talking of the things that had happened. Jesus joined their company but their eyes were holden that they should not know Him. So in the presence of their unknown Companion they went on, wanting Him, but failing to know Him. When Jesus asked, "What things?" they told the whole story. Then the message Jesus gave to them was perhaps as wonderful as human ear ever heard.

As they came near their home they invited Jesus in and in breaking of bread they recognized Him. In His walk, and talk, they failed to see the truth, but in His deed with the loaf they saw Him.

What next? He vanished out of their sight, but now they must go and tell others, that they knew He was living again. When we talk together honestly and earnestly about our Lord Jesus Christ, He is near to us. May we not, like the disciples, fail to recognize Him.

Lancaster, Pa.

Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.—Psalm 34:13, 14.

Miscellaneous

MY SPIRITUAL BIRTHRIGHT

By Lawrence Keister

For the Gospel Herald.

Nearer, O Christ, to Thee,
Whom I believe;
Whose Word and saving grace
I do receive.
Thou art my Savior now;
Thy "marks" are on my brow;
This, O my soul, avow
Nor yet deceive.

Brighter my lowly path
While in Thy sight;
While rests my heart within
Thy love and might.
Thy promised Spirit here,
Who is like Thee so dear,
Always abiding near,—
I know no night.

Lighter my burden grows,
Freer my soul;
Onward my spirit bounds,
Upward my goal.
Comrade in life with Thee,
Whose life has ransomed me,
Obedient I will be,
Happy and whole.

Scottdale, Pa.

LETTER FROM GERMANY

By John Horsch

For the Gospel Herald.

I am writing these lines thinking that a correspondence from the Mennonite Church in this part of the world may not be unwelcome to the readers of the "Gospel Herald."

On Sunday, March 18, an ordination service was held at Ingolstadt. The services were in charge of bishops Michael Landes of the home congregation, Daniel Lichti of near Munich, Abram Schmutz of Baden, and Gyspert van der Smissen of Wurttemberg. Four brethren of the Ingolstadt congregation were ordained, namely, Michael Horsch, bishop; Edward Landes and Jacob Dettweiler, ministers; and Jacob Weber, deacon. The service was edifying and impressive throughout. After the benediction had been pronounced, the whole congregation came forward of their own accord to shake hands with the newly ordained brethren and wish them the blessing of the Lord. The laying on of hands was used only in the first ordination (bishop). The new Manual for Ministers which was recently prepared and published by the Church of Baden, Wurttemberg, and Bavaria, was used.

The number of the worshipers was about one hundred. There was only one conveyance (not an auto) in evidence in front of the meeting place. Most worshipers had come by rail, some from a considerable distance.

A few weeks ago the Quarterly Conference of the Mennonites of Bavaria was held at Donauworth. The principal speakers were Johannes Wiebe, Peter Loewen, and Michael Horsch. The latter's address on the Mennonite Church in America and her activities was listened to with close attention. Interest in general was good. This conference comprises six congregations. The Mennonites in these parts are the most conservative and aggressive in Germany.

Missionary Johannes Klaassen, of Heilbronn, left for his former field in Java, on March 20 for two years of work, after an absence of several years. His eldest daughter accompanies him, while his wife, who is of delicate health, and five children remain in Germany.

On Saturday, March 17, my brother and I returned from a trip to northern Germany. We were at Hamburg to see the immigration official of the Canadian government, Mr. Peterson, and the General Agent of the Canadian Pacific Railway and Ship Company. Mr. Peterson informed us that he will give the needed visa for western Canada to Mennonites who are Russian subjects and can give evidence that they are farmers. At both places we were given valuable information regarding the emigration of Russian refugees.

We visited the Russian Mennonite colony in Mecklenburg near Luebeck (not a great distance from Hamburg). Six families of refugees are here located. Each family has some land though not sufficient for a permanent home.

A more important colony is the one at Gronau in Westfalia, near the Holland border which we visited next. About twenty Russian Mennonite families have moved here within a year. The men and young people are employed in large woolen mills owned by the van Delden brothers who are Mennonites. Housing conditions are satisfactory here and, generally speaking, it may be said that the earnings of the colonists are sufficient to procure the needed food. For clothing and shoes they are mostly dependent on benevolence.

The Mennonite refugees have proved efficient mill workers; their employers do not like to see them leave. But the colonists, with scarcely an exeption, heartily desire an opportunity to return to farm work to which they are accustomed. Just across the border, at Enschede, Holland, there is a Mennonite Church. The minister of the Church at Emden comes down to Gronau occasionally. The Russian Mennonites are of a different type religiously.

The Lechfeld Colony, near Augsburg in southern Bavaria, is the most important colony of Russian Mennonite refugees. It has had its ups and downs. The dwellings leave much to be desired. Recently some of the cement floors were overlaid with wood—a great improvement. Beside the extensive agricultural work there are various home industries in which many are employed. Others have made fair wages by digging for metal. It will be remembered that Lechfeld was formerly a place of extensive military drill. Large quantities of missiles are still buried there. Some of the refugees have become experts in discovering places where missiles may be found.

The meeting place of the congregation is very roomy. It is simply but well arranged. The congregation is well supplied with ministers. Not a few of the refugees testify that they have been blessed spiritually in Lechfeld. One of the interesting places is the school for children younger than the regular school age. This school is conducted on strictly religious principles. The children learn Christian hymns and often it is the case that these hymns are in turn learned from them by some of their elders. They also learn Bible verses and are made acquainted with the Bible stories. The children like to attend this school which is in charge of a sister who is the right person for this place. The school, by the way had to be closed for months for lack of fuel. Coal is very expensive here, and there was no money wherewith to buy. This was the more regrettable, as the homes of the children also were quite insufficiently heated. Many children had no place to go to keep warm. Then there are two large regular schools which are also in good hands. Here there is daily devotion and Bible study, also instruction in the Mennonite catechism.

In a few days I intend to return to Munich to continue my work in the State and University libraries which contain much important material on early Mennonite history. I also want to give some time to visitation. Conditions among the poorer classes are becoming harder continually. In my opinion it is doubtful whether there are so many undernourished people anywhere else as in this country. Thousands of families are receiving a monthly food draft from the Mennonite Committee "Christenpflicht" which is a great help to them, but there are many cases of special need where more efficient help is sorely needed. One could desire very much to have a special sum at his disposal for particular cases of great need. At any

rate it is possible to do at least something for some of these unfortunates.

Hellmannsberg, Post Oberdolling. Bavaria, Germany.

THE GATEWAY INTO THE KINGDOM

By Hattie F. Hollinger

For the Gospel Herald.

Except a man be born again, he cannot see the kingdom of God.—John 3:3.

Christ makes it very plain, "Ye must be born again." To be "born again" is the greatest blessing that will ever come to us in this world. Notice how the Scripture puts it, "Except a man be born again (from above,—born of the Spirit)." In a number of other verses we find this word, "except." I will name a few. "Except ye repent, ye shall likewise perish" (Luke 12:3-5). "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

Look away to Jesus who hath power to save us from sin, and be born new creatures in Christ Jesus. Many are dying because they neglect the remedy that is offered. There is eternal life for every poor sinner. You can be saved, God has provided a remedy, and it is offered to all. A great many people are looking at the wooden pole of the cross. We need not look at the church, the church cannot save you, but look beyond the pole, to the Crucified One. Bear in mind, sinner, that Jesus died for all. We don't need to look at the ministers; they are just God's chosen instruments to hold up the remedy, to hold up Christ.

Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." You may see many Countries, but there is one country, the land of Beulah, which you can not see unless you are born again. God has said it, and not man. You will never see the kingdom of God, except you are born again. You may look upon the beautiful mansions of earth, but bear in mind the mansions which Christ has gone to prepare you shall never see unless you are born again. Let us turn our back and give a deaf ear to the world. Let us look to Jesus on the cross, and be saved.

We have two classes of people to deal with. 1. Those who feel they need no Savior. 2. Those who have found their Savior. "For all have sinned and come short of the glory of God." "If we say that we have not sinned, we deceive ourselves, and the truth is not in us." Without faith our works are dead. We must know God, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). The knowledge of Christ does not help us unless we act upon it. "Grow in grace and the knowledge of the truth." A responsibility rests upon each one personally to work out their own salvation. Satan is very busy nowadays as an angel of light. (II Cor. 11:14). The wise men were in true and earnest search for Christ, and they found Him. So let sinners search for Jesus, and they will find Him.

"When we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:32). It is for us to wait for that return, that we may share that kingdom with God. As Jesus hung upon the cross the world was veiled in darkness. (Luke 23:44). The great need of mankind today is a remedy for sin. In sin man is separated from God. All we need to do is to come to him by faith and yield in true humility, giving glory to God. We are encouraged by the Word of God, that we should patiently suffer for the kingdom of God. (II Thes. 1:5). When we are faithfully standing by the cause of Christ, and serving Him, and laboring for Him, we should never faint in bringing our cause before God. We should never get weary in working for Christ. He said, "I will never leave thee, nor forsake thee." The unjust judge has no regard for man. We are all sinners and must be born again, must be saved by His grace in Christ Jesus. We should not get tired of serving Him, and asking Him to bless us, and keep us faithful. The time will come that Jesus will reward all those who are true and faithful.

There are men about us everywhere who are lost. We do not need to go miles and miles away to find them; they are in our own home surroundings. There is joy among the angels of God, over one sinner that repents, and is born again into Christ's kingdom. Jesus called it salvation because it meant that a new spirit had come into life, and he was a new man. All that a servant of God has comes from God. Yet the responsibility for the increase depends upon each servant doing that which God has given to us as a part of His work. Will we all have a faithful report to give, when we enter into the kingdom? We ought to be obedient to all Christ's commandments and serve Him all our days. No one is too poor to pay a duty to God that is pleasing to Him. "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6). Let us not forget that we are flesh and blood. Let us not forget to watch and pray and look to Him that is able to keep us from falling. "Today if ye will hear his voice, harden not your hearts." We all know that we are going to stay here upon earth but a very little while. Our life is but a vapor, and only a shadow. Let us look to Jesus, and be born again—new creatures in Christ Jesus, so that when we leave this world we may enter in by the Gateway into the Kingdom.

The more we know God, the more we love Him. A great many of us would love God more if we only became better acquainted with Him. While on earth it gives Christians great pleasure to think of the perfection of Jesus, but how will it be, when we see Him face to face, as He is? So let us all be seeking for a better country to enter into the kingdom. Sometimes we dwell in high altitudes of grace, and heaven seems very near, and the hills of Beulah are in full view. We are sure of gaining heaven if we only keep in the path that Christ has pointed out to us all. Let us not set our hearts and affections on worldly things, but do what the Master tells us, "Lay up for yourselves treasures in heaven." But if we build for time we will all be disappointed: God says, Build up yonder. "If any man serve me, let him follow me: and where I am there shall also my servant be" (Jno. 12:26).

We have a class of people who tell us they are going into the kingdom of God whether they are converted or not. May God have mercy on those who have refused salvation, and have trampled His law under their feet, and have been rebellious against Him. There is one word above another, that will swing open the eternal gates, that is the name of Jesus. Anyone who tries to climb up some other way, is a thief and a robber. But when we get in, what a joy above every other joy we can think of to see Jesus Himself, and be with Him continually. Isaiah has given this promise of God to every one, who is saved through faith.—"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." That is the promise given to the Christian. This is our promised land. There shall be no room to find fault with one another.

The Christian life is the only happy life. Without it something is always wanting. "Whosoever trusteth in the Lord, happy is he." Our happiness

is all above. Heaven is worth dying for. In heaven there is all life, and no death. In hell there is all death and no life. The Christion first becomes spiritually dead to sin—that is a renewed soul. Then comes physical death. The old sinful body has to be changed. We can not take that into heaven. It will be a glorified body, that we will get at the resurrection, not a sinful body. Our bodies will be transfigured like Christ's.

There are two things that the Bible makes as clear and certain as eternity. One is that we are going to see Christ, and the other we are going to be like Him. God will never hide His face from us there, and Satan will never show his. Before I can enter God's Kingdom, I must have a new nature in order to live in, and enjoy that kingdom. All in that kingdom are "new creatures," clothed in the best robe.

What a perfection is in the Word of God! The Word tells me that unless I am born again I can not enter God's kingdom, but the same Word tells me that if I am born again, though only a babe now, I am sure of spending eternity with my God. We enter God's kingdom by being born again. "He that believeth on the Son hath everlasting life." God's dwelling place is in heaven, and we are going to be inmates in it. Therefore we shall see Him. Read I Kings 8:30. Heaven is God's habitation.

We are told also of the glory of a great city that we have not seen, but shall see if we but follow in the right way, pleasing to God, living holy and righteous lives. "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Here we have a command that we are to lay up treasures in heaven, and not on earth. The reason there are so many broken hearts in this land, and so many disappointed people, is because they have been laying up their treasures upon this earth. "There remaineth therefore a rest to the people of God," but it does not tell us that the church is a place of rest; we have all eternity to rest in. It is the privilege of every one to live for the future as well as for the present. Read I. Cor. 3:8; Rev. 22:12. We have to Crucify the old man, and put him away; then we will get our reward, and a glorious reward it will be. Luke 16:15. We must go right against the current of this world. If we expect to get the reward; we must fight the good fight of faith. Paul has said, "There is laid up a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." When we enter the eternal city of the glorified saints, the blissful abode of the redeemed,

"Oh how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again."

East Earl, Pa.

A DAY WITH THE BIBLE WOMEN

By Ruth B. Miller

For the Gospel Herald

The Bible Women begin their day's work at seven o'clock in the morning, except during the hot season, which will now soon be here, when they go to work at six o'clock so that they can get back to their houses before the heat of the day. There are now eight Bible Women at Dhamtari and they always come to the bungalo for prayers before they go to work, leaving their little children with an old woman who cares for them. After Prayers they are divided into three groups for their work: three women who go to the villages surrounding Dhamtari; three who go to one section of the town; and two who go to another para or section of Dhamtari.

Will you not imagine yourself going with us to our work today, and finding things just as we do? We shall walk through Dhamtari until we get to a certain para. The first place we stop we find an old man and woman who are sitting outside of their house sunning themselves and counting a few pice which they have saved. One of the Bible women asked if we could come in and the old man said, "Yes," so his wife went in the house and brought an old gunny-sack for us to sit on. We sat down and after talking with them a little we sang a song. While singing several other people came to listen, and then one of the Bible women told them the story of Lazarus and the rich man. They seemed to be interested. As this story was finished another woman came and sat right in front of me and said, "Oh, this is a new memsahib, you must come to my house and sing songs, the old memsahib used to come."

We went to this place where the little courtyard was nice and clean and we were given a pirha (a low wooden seat). This woman was quite talkative, many times talked so fast that I could not understand her. I soon found, however, that she was not so anxious to hear a song, but that she had a daughter whose eyes were very sore, in fact, was already partly blind, and wanted me to heal her. We told the women about the hospital and that the doctor and nurse perhaps could help her. She said they would go. When we left this place they asked us to come back again.

Now we walk on a little distance to another house where we see many women. The women asked if they would listen to some songs, and one of the women said, "No, we will not listen." The Bible women talked a little more and said perhaps they could listen just a little while so the women said, "All right then, sit down." No one was given a place to sit at this place, but were left to hunt one for themselves. After sitting down a man came into the courtyard and said to the Hindoo women, "Do you read about Ram? They said, "Yes, every day we read and hear about Ram." Then he said, "Then why do you sit here with these women who tell about Jesus?" The Bible women said that he should also listen to what they were singing. When they finished the man got up and said, "In this song the name of Ram is not heard, do not listen to it." The women said, "This is not a bad thing about which we have sung." Then the man said, "No, you people are drawing people to Jesus and are saying bad things about Ram and are disrespecting him." "No," the Bible women said, "we are not disrespecting or doing anything against any other religion; our work is to tell the word of Jesus." He then said, "It is enough, you go."

From here we come to another house which is quite small and dirty. We meet an old woman who by all appearances has forgotten to comb her hair and do her weekly washing. There are also two men and several women and children who are occupied in cleaning chenna and getting it ready to sell. These people listened to the women in a passive manner; perhaps they will be more interested the next time.

As we leave this place we pass a number of houses, where the people have gone away, or where they do not want to listen. But soon we find ourselves by the door of a large courtyard where there are many men, women and children. These people are weavers. Several women are sitting on the ground before their crude spinning wheels, each with a baby on her lap, spinning thread, while two men are busy at their looms weaving cloth. Here we are invited to come in and sit on "pirhas" in the shade. After talking about their work and their children, of whom there were many, we sang a song. While we were singing three little naked boys came and sat right by us and watched every move we made. There were also nine women and eight men who sat down to listen. Two of the women seemed to be especially in-

terested and asked questions as the story was being told.

You will now notice that we have visited at five houses and it is almost 10:30 o'clock. The Bible Women now go to their homes, get their meal and are then ready for work in the afternoon, similar to that of the morning. They have difficult work. You now see that some people are glad to have them come, but many times the people are not interested; they will not put away their work for a few minutes, or even if they have no work, they will not listen. Though the Bible Women go day after day they are not able to see much visible result of their work. Many times we wonder if our methods ought not be changed in some way so that more people might be drawn to Him. Perhaps Jesus would work with them in a more practical way. Will you pray for the Bible Women that their daily task may not become irksome but that they may go forth in such a spirit that they may be instrumental in extending His Kingdom in this part of India?

Dhamtari, C. P., India.

THE OUTLOOK

(Continued from page 52)

service have made him a household word throughout the Church. Of commanding personality, faithful and fearless, strong and willing to serve, his help has been appreciated in many churches and homes. But a man of this type makes enemies as well as friends. Some imaginative creature starts damaging gossip about his life, and this reaches your ears. Astonished beyond measure, you repeat it to your brother across the way, adding that you hope it isn't true. Your neighbor, also astonished but inclined to give it credence because he heard it from the lips of some one as truthful as yourself, repeats it to others. The wind has it! As the report travels it is "doctored" according to the fancies of the gossipers, and before it reaches the one thus slandered it is repeated and believed by thousands, many of whom lose confidence in the man with genuine regret. Thousands of people, saint and sinner, whom he might have helped are out of his reach because they have lost confidence in the man. Not only does the man himself suffer, but the cause which he represents suffers with him. Much of this might have been remedied had the friend who first heard the report sent at once to headquarters to find out what are the real facts in the case.

Be fair to your public servants. Give them your hearty support. By so doing you not only strengthen them but you also strengthen the cause of Christ and the Church.

10. **Keep away from the border-line.**

This is good advice no matter where it may be applied. The business man who observes this precept never becomes entangled in questionable methods or associations. Gambling dens and dens of infamy are fed continually with recruits from a class of once well-meaning people who got too near the borderland of pleasure-seeking. Backsliders from the Church invariably come from the ranks of those whose lives are such that it is hard to tell whether they have any real Christian experience or not. Israel made his demand to be "like other nations" after the drift had gone so far that it took only another step to be entirely like them. Our congregations that are having the severest trials and troubles on "the dress question" are invariably among those that made concession after concession until there is no other concession to make than that of entire surrender to the world. We should never forget that the message of inspiration couples "pure religion" with a life that is "unspotted from the world." If in anything you find yourself living on the borderland between the Church and the world, move **in**—or you will most surely drift until you are entirely **out!** This applies to both individuals and to congregations or churches.

11. **Live true to your convictions, as founded on God's Word.**

It is well that we do certain things because the Church says so; it is better to do them because we believe them to be the teaching of God's Word. Don't dream of a restrictionless church twenty years from now. If these restrictions are not taught in the Word they should be abolished immediately. If the Bible teaches them we should never think of abolishing them. Church rules are valueless unless they are backed by the letter or spirit of the Gospel. We stand for nonresistance, nonconformity, non-secrecy, the devotional covering, washing of saints' feet, and other unpopular doctrines, not because they are Mennonite customs but because God's Word teaches them. They are in the Bible—get them into your heart; live them, and teach them to others. It will not only help you, but make you helpful to others.

12. **Keep up the morale in your congregation and conference.**

This cannot be done without wholesome discipline. Do you think that there are some things about your congregation or conference that ought to be changed? Even if you are right in thinking so, it will be a dear purchase of "liberty" if you must get what you want by breaking down the discipline of either your congregation or your conference. Apt illustrations are to be found in some of the aftermaths of the world war in Europe. There is a regular and an irregular way of getting what we ought to have—to say nothing of the fact that many times the things we think we ought to have are the very things we should not have. Keep up the morale of your congregation and conference by standing solidly in support of both, so far as both are loyally supporting the Church.

* * *

As said before, these suggestions are offered for the consideration of those who love the cause of Christ and are burdened for the welfare of the Church. Two things I have taken for granted: that the readers to whom this is addressed know the difference between compromise and conciliation (are against the first and for the latter) and that they will miss no opportunity to work for a unity of the Spirit and a unity of the faith in all things pertaining to life and godliness. Great opportunities are at our door. Let us move forward and possess the land.

If there is any part of this message that is not clear to any of our readers, I will be glad to attempt an answer to every question asked me.

With a prayer that God may direct our paths and lead us in the right way, I am,

Your unworthy servant,
Daniel Kauffman.

1424 S. 8th St., Goshen, Ind.

REPORT

For the Gospel Herald.

Our Sewing Circle, Ephrata, Pa., held its last regular all day meeting on March 3, with 21 members present. 65 garments were finished for Russian Relief. At this time we have enrolled 42 charter members and 29 associate members. Charter members are sisters that sew and pay not less than 25 cents per month. Associate members are brethren and sisters who do not sew but pay 25 and 50 cents per month; also children who pay 10 or 25 cents per month We realize that the junior circle of today will be the sewing circle of tomorrow I am glad to mention the home sewers who can not attend the meetings, but who do much sewing at their homes. Our aim is to have every member of the church a member of the sewing circle. On Saturday, March 17, some of our members were conveyed in automobiles to the Columbia Mission by brethren and friends: Henry Becker, A. N. Wolf, and Elam Stoner. There we assisted the sisters in teaching about 70 children to sew. It seemed a pleasure to help little fingers to handle the useful needle. "Let us not grow weary in well doing, for in due season we shall reap, if we faint not."

Caroline D. Witwer, Sec.

REPORT

Of the Hopewell Sewing Circle, Kouts, Ind., from Jan., 1922, to Jan., 1923.

For the Gospel Herald.

Number meetings	12
Average attendance	8
Number garments made	92
Comforters made	2
Garments donated	24
Number garments made for home missions	12
Number articles made for Old People's Home	20
Donated to Orphan's Home for bed spreads	$ 3 00
Money expended	$40 00
Money on hand	$12 08

Katie Birky, Sec.

TRAGEDIES

(Continued from page 54)

Nursery for several years and almost seemed like one of our family. Her older sister, Verona, came by the Mission on her way home from school and took her along. Their mother worked to support them, as the father had left them. One evening when their mother was working late and had not come home yet, the two little girls went to bed. The house caught fire. When the girls awoke the stairway was in flames. Verona threw a mattress out of the second-story window, dropped Virginia down on it, and then jumped on it herself. Both escaped unhurt. It was a cold night but kind neighbors took them in. It was nearly a tragedy, but showed rare presence of mind.

* * *

As we expect to start housekeeping soon, our friends and neighbors showed their love and kindness by supplying the needed utensils. So we were surprised with a kitchen shower last week. Almost everything necessary in a kitchen was provided. We appreciate this kindness all the more, knowing the sacrifices that were made by those who brought the gifts. May God bless them all.

* * *

As we leave this place, we are beginning to realize what our six-years' stay here has meant to us. We are finding out how many friends we have here. We appreciate very much the kindness and consideration both of the General Board and the Local Board. Our needs have been supplied. May God bless them all.

* * *

Bro. and Sister Amos Swartzendruber, of Canada, have arrived and are taking up the work. We bespeak for them a kind reception by the people who come to the Mission, and generous support by the surrounding congregations. Let us pray that the Lord may abundantly bless their efforts and that many souls may be brought into His kingdom through their work at this place.

Youngstown, Ohio, Apr. 9, 1923.

MENNONITE BOARD OF EDUCATION

For the Gospel Herald.

Report of the Special Session of the Mennonite Board of Education, Held at Goshen, Indiana, April 4-6, 1923

The meeting was called to order by the President of the Board. A. D. Wenger read a Scripture lesson and offered prayer.

The roll was called. Sixteen members responded in person. Five were represented by proxies.

The minutes of the last annual meeting, also the minutes of the meetings held by the Executive Committee, were read and accepted.

The President stated the occasion of the special session. He pointed out that the situation at Goshen College was such that it was necessary to call the whole Board together. The dissatisfaction expressed by interested parties made it practically impossible for the administration of the College to make plans for the coming school year without first laying the whole situation before the Board of Education.

Plans for the session were discussed. It was moved and carried that the Board go on record as willing to hear and consider all reports and recommendations relative to Goshen College. Recommendations which were accepted at an informal meeting of alumni of Goshen College were read. A statement drawn up by a group of patrons and donors was presented. A paper passed upon by the student body embodying certain recommendations was also read.

After some discussion as to the proper steps to pursue it was moved and carried that the Board adjourn and convene in session as a committee of the whole to consider the problems before it.

In the closed session of the Board the various phases of the situation were discussed. After prolonged discussion it was decided to appoint a committee to bring in recommendations. This committee was appointed and reported at the Thursday morning session. The report was accepted by the Board. It was decided to present this statement at an open meeting. The statement under the title, "Position of the Board" appears in the final statement. Public discussion followed. Again the Board adjourned to convene as a committee of the whole.

After much discussion the following motion was passed: "Because of existing conditions brought on by dissatisfaction between the different elements in the Church generally, found especially prominent within the conference district and local congregation where Goshen College is located and reflected acutely within the institution, it seems impossible to the Board to plan for the continuance of the institution for the coming year, and that a committee be appointed to prepare a statement which shall be suitable for publication covering the reasons for the action taken."

Before the Board adjourned it was decided to secure sufficient funds to maintain the standardization of the College for the present year. It was moved and carried that the Board of Education authorize the Executive Committee to negotiate loans up to $15,000 to meet the financial needs of Goshen College for the current year.

Daniel Kauffman asked the Board for instruction concerning his relations with the college. It was moved and carried in view of the fact that Daniel Kauffman, President of Goshen College, tendered his resignation that the same be not accepted.

The statement prepared for publication and approved by the Board was published last week under the title of Report of Special Meeting of the Mennonite Board of Education.

A. E. Kreider, Sec'y.

REPORT OF RECEIPTS

Of Eastern Mennonite Board of Missions and Charities for March, 1923

For the Gospel Herald.

Children's Home, Millersville, Pa.	
No. 6523	$ 11 00
Columbia Church Bldg	
Herr & Co	$ 44 60
Kinzer Cong & S S	60 55
John E Landis	5 00
Churchtown Cong	20 00
A H Hershey	50 00
Hersheys Cong	96 00
Old Road Cong	13 10
Sister M	7 00
Paradise Pa Cong	147 46
Hammer Creek Cong	140 00
	$583 71
Children's Project Fund	
H H Snavely Treas	$728 46
General Mission Fund	
Erbs S S	$ 10 00
J B Gehman	35 00
Goods Y P M	4 75
Kinzer Cong & S S	59 35
Byerland Cong	75 00
"Mother"	38 29
	$222 39
India Mission	
Mount Joy Y P M	$ 3 00
Salunga Mennonite S S	34 65
Jos Sensenig	5 00
	$ 42 65
India Support of Native Worker	
Two Classes E Petersburg S S	$ 7 50
E Petersburg Y M B C	7 50
Manheim Bible Study Class	7 50
	$ 22 50
India Orphan Support	
Mrs Warren Farmers S S Class	$ 8 00
Young Womens B C Mt Joy S S	30 00
Samuel Frys C Elizabethtown S S	15 00
S B Landis C Elizabethtown S S	14 00
Allen Gantz	7 00
Barbara Mussers C Elizabtn S S	14 00
Lillian Ebersole C Elizabtn S S	14 00
Class 1 & 2 Paradise Pa S S	30 00
	$132 00
India Girls' Orphanage	
Mummasburg S S Loyal Workers	$ 28 34
India Ghatula Dispensary	
Anna N Ranck	$ 5 00
India Widow Support	
Mrs Warren Farmers S S Class	$ 8 00
South American Mission	
"Mother"	$ 50 00
S A Missionary Children Support	
Mummasburg Sunshine Band	$ 8 66
S A Tract Fund	
Check 100	$ 15 00
Total for month	$1,857 71

Gratefully acknowledged,
Eli G. Reist.

Married

Hershey—Denlinger.—On Feb. 1, 1923, at the home of the officiating minister, Bro. Jacob H. Mellinger of near Ronks, Pa., Clarence E. Hershey and Martha H. Denlinger were united in holy matrimony. May our heavenly Father guide them thru life.

Nyce—Moyer.—On March 25, 1923, Bro. Henry M. Nyce, of the Franconia congregation, and Sister Lizzie R. Moyer, of the Souderton congregation, were united in the bonds of holy matrimony, Bro. A. G. Clemmer officiating.

Snavely—Witmer.—On January 25, 1923, Bro. Benjamin S. Snavely and Sister Mabel H. Witmer, both of the Hammercreek District, were united in the bonds of holy matrimony, Bro. N. L. Landis of Neffsville, Pa., officiating.

Brubaker—Brubaker.—On March 22, 1923, Bro. Jonas E. Brubaker, of the Mt. Joy Congregation, and Sister Naomi S. Brubaker, of the Landis Valley congregation, were united in marriage by Bro. N. L. Landis of Neffsville, Pa.

Zook—King.—On April 4, 1923, Bro. David J. Zook and Sister Icie Elizabeth King, both of Wayne Co., Ohio, were united in marriage at the home of the bride's parents by Bishop Jacob S. Gerig. May

the richest of God's blessings accompany them thru life.

Hostetler—Peachey.—On Jan. 25, 1923, Bro. Daniel K. Hostetler and Sister Nancy E. Peachey, both of the Locust Grove congregation, near Belleville, Pa., were united in the bonds of holy matrimony, Bro. John L. Mast officiating. May God's richest blessings attend them thru life.

Keller—Roth.—On April 3, 1923, Bro. Emil Keller and Sister Anna Roth, both of Eureka, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister Joseph Roth, Eureka, Ill., Bro. Clayton F. Derstine officiating. May the Lord sanctify every experience in their lives to His glory and their good.

Obituary

Shank.—Martha Shank, wife of the late Noah E. Shank, died at her home in Reid, Md., March 8, 1923, of pneumonia, only being sick two weeks. She is survived by one brother and many relatives and friends. Her husband preceded her to the life beyond two years ago. She was aged 75 y. 4 m. 15 d. She was a consistent member of Miller's Church where she was nearly always present. Her presence is greatly missed in the home. K. B. L.

Zerphey.—Sarah L. Zerphey, widow of the late Henry Zerphey, was born Oct. 26, 1844; died at her home near Mt. Joy, Pa., from the infirmities of old age March 21, 1923; aged 78 y. 4 m. 25 d. She is survived by 5 sons, 2 daughters, 1 step-brother, 1 sister, 1 full brother, 22 grandchildren, 9 great-grandchildren and a host of friends. She was a consistent member of Risser's Mennonite congregation for a good many years. Funeral services were held from her late home, Mar. 25, and at Mt. Joy Mennonite Meetinghouse conducted by Bros. Noah Risser and Samuel L. Oberholtzer. Text, II Tim. 4:6-8. Interment in Eberly's cemetery. Peace be to her ashes.

Schrock.—Jonathan Schrock was born in Clinton Township, Elkhart Co., Ind., Feb. 25, 1852; died March 8, 1923; aged 71 y. 11 d. He was married to Lydia Kauffman, also of the same county and to this union there was born one son, Allen, who with his mother and one remaining brother (Daniel, of Middlebury), and two sisters (Mrs. Wm. Pletcher of Middlebury, and Mrs. Lovina Troyer of Goshen), are left to mourn his departure. For forty-three years the deceased was a faithful member of the Mennonite Church of the Clinton Frame congregation, being active in church activities up to the time his health failed him. Funeral services were held at the Clinton Frame Church, Mar. 11, which were largely attended, conducted by Allen Yoder and Silas Yoder. Text, Rev. 22:14. Burial at the Rock Run cemetery.

Nissley.—John G. Nissley, son of the late Bishop Peter R. Nissley, was born August 17, 1890; died March 13, 1923; aged 32 y. 7 m. 26 d. Death was caused by a severe attack of pleuro-pneumonia, after an illness of only five days. John united with the Mennonite Church about 12 years ago. He was one who, we believe, tried to live a Christian life if any one did. John was one who made friends wherever he went, who were shocked to learn of his sudden death. He leaves to mourn his departure, a sorrowing wife, a mother, the following sisters: Alice, Esther, Gertrude, Rhoda; and 2 brothers, Hiram and Simon Peter. Funeral services were held Mar. 17, 1923, at the home with further services at the Mennonite Church, Mt. Joy, Pa. Services were conducted by Bishop Isaac Brubaker, assisted by B. Lehman Kraybill and Henry E. Lutz. Text, Job 14:2. Interment in Kraybill's cemetery.

Sheldon.—Lillian A. Ulrich, eldest daughter of Mr. and Mrs. Peter Ulrich was born near Manson, Ia., on Jan. 1, 1897, and passed away on March 29, 1923. On August 2, 1921, she was united in marriage with C. J. Sheldon in Minneapolis, where they made their home. She was from childhood a Christian girl and from an early age was connected with the Mennonite Church. After her marriage she became interested in the Congregational church in Minneapolis, and during her illness at the home of her parents she expressed a desire to become a member of the Manson Congregational Church and was fellowshipped into this church. She leaves to mourn her untimely death, her husband, C. J. Sheldon; her father and mother, Mr. and Mrs. Peter Ulrich; three sisters, Mrs. Elmer Egli, Mrs. V. Hooley and Mrs. Lou Egli, all of Manson; one brother, Harley Ulrich, as well as a host of relatives and friends.

Brubaker.—Ethel Brubaker, daughter of Amanda and the late Seth Brubaker, was born Dec. 14, 1907; died Apr. 1, 1923; aged 15 y. 3 m. 17 d. She had an attack of measles which afterwards developed into meningitis. She was taken to the St. Joseph Hospital, Lancaster, Pa., for treatment but her case was beyond human aid. She is survived by her mother, 2 brothers, 3 sisters, and number of relatives and friends. She was a faithful, consistent member of Stauffer's Mennonite congregation for a few years, always being present at church services and Sunday school whenever she could. She was of a quiet and industrious disposition and may her influence continue to live among us while her body is moldering beneath the clods of the valley. Funeral services were held Apr. 4, from the home of her mother, at Lawn, Lebanon Co., Pa., and at Risser's Meetinghouse, conducted by Bros. J. H. Mosemann and John Ebersole. Text, John 17:24. Interment in the adjoining burial ground.

Oswald.—Daniel Oswald, son of Peter and Magdalena Oswald, was born near Charm, Ohio, Dec. 22, 1834; died Mar. 3, 1923; aged 88 y. 2 m. 11 d. He was united in marriage to Susanna Hershberger, daughter of Emanuel and Catherine Hershberger, of near Farmerstown, Ohio, on Nov. 23, 1856. She died on Oct. 19, 1906. They lived together in matrimony over 50 years. To this union were born 17 children of whom 14 preceded them to the spirit world, and 2 sons and 1 daughter are left to mourn their departure, namely, E. D. Oswald, of Charm, O.; A. W. Oswald, of near Becks Mills, Ohio, on the old homestead; and Mattie, of near Winesburg, Ohio, wife of Abe S. Yoder. Funeral services were conducted by Sam J. Miller of the O. O. Amish Mennonites and S. H. Miller of Walnut Creek.

Children.

Snyder.—George Wesley, son of Chris and Lizzie Snyder, was born near Roseland, Nebr., May 7, 1909; died near Aurora, Oreg., March 18, 1923; aged 13 y. 10 m. 11 d. He was in his usual health until six days before his death, when he took sick with the grippe, which developed into uremic poisoning. On Mar. 15 1919, he was baptized and received into the church near Creston, Mont., by J. P. Bontrager. He loved to attend religious services of any kind and was willing to do his part wherever he could. During his last illness he was very patient and expressed himself ready to go to glory and be with Jesus. He leaves to remember his early departure, father, mother, 4 sisters, 5 brothers and a large number of relatives and friends. Funeral services were conducted at the home by F. J. Gingerich and at the Hopewell Church by E. Z. Yoder and Wm. Bond. Texts, Jno. 11:25 and Heb. 9:27. Interment in Hopewell Cemetery.

'Twas hard indeed to give him up
And lay him in the tomb,
But then in faith we humbly say,
"Thy will, O God, be done."

Welty.—Anna Bare, daughter of Christian and Esther Bare, was born in Putnam Co., Ohio, Oct. 10, 1844; died at the home of her son, Noah, near Nappanee, Ind., April 3, 1923; aged 78 y. 5 m. 23 d. She had been ill with dropsy for about five months during which time she was almost helpless. She sat in her rocking chair most of the time, being unable to lie down long at a time. She was very patient in all her suffering. She was united in marriage to Ulrich Welty, Jan. 7, 1864. To this union were born eleven children, six sons and five daughters. She was preceded in death by her husband, who died April 4, 1909, and by a daughter, who died in infancy. She is survived by ten children: Ephraim, Emanuel, Levi, Mrs. Noah L. Hershberger, Mrs. Michael Landes, Noah, William H., Mrs. Ira Weldy, Mrs. Martin D. Weldy, and David; 29 grandchildren; 9 great-grandchildren; also one brother, Benjamin Bare, of Hesston, Kans.; and one sister, Catherine Leinbach, of Goshen, Ind. She united with the Mennonite Church in 1864. She was always willing to be of service to her children and to all about her who were in need of help. Funeral services were held April 6, at Yellow Creek Church, conducted by Bros. Martin and William Ramer, and J. W. Christophel.

Sunthimer.—Adam Sunthimer was born in Tuscarawas County, Ohio, Feb. 23, 1847; died at his home in Middlebury, Ind., March 24, 1923, at the age of 76 y. 29 d. On March 1, 1869, he was united in marriage to Susanna Shrock, who preceded him to a better world, Feb. 8, 1891; age 40 y. 6 m. 18 d. To this union were born ten children: Mrs. Amos Nusbaum of Middlebury; William and Albert, of California; Mrs. Silas Yoder and Mrs. Alonzo Kauffman, of Goshen; Oliver, of Philadelphia; Mrs. Gilbert Miller, of Berlin, Ohio; Charles, of Bristol, and Libbie and Ida May, now deceased. Thirty grandchildren and twelve great-grandchildren also survive. He also leaves one sister, Mrs. Barbara Hostettler of Emma, Ind., and two half sisters, Mrs. E. M. Berkey of Wooster, Ohio, and Mrs. Samuel Bram of Goshen. In October, 1893, he was united in marriage to Elizabeth Smucker who survives him. In 1869 he united with the Mennonite Church to which he remained faithful until time of death. Shortly before he died he expressed himself as being ready to go which is a source of great comfort to his bereaved wife, sons, daughters, relatives and friends. His wise counsel, kindly help, noble Christian life, regular presence in church and Sunday school will be greatly missed by those who knew him and with whom he came in contact.

"Dearest father thou hast left us,
And our loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal."

The funeral services were held at the Middlebury Mennonite Church Mar. 27, conducted by D. D. Miller and S. S. Yoder. The remains were laid to rest in the Pashan Cemetery.

Dirks.—Elizabeth Johnson was born Aug. 3, 1849, in Russia. She departed to be with the Lord on Friday, March 23, 1923, reaching the mature age of 73 y. 7 m. 20 d. She was united in marriage to Henry Dirks Oct. 24, 1869. In the prime of her life she with her husband and two children immigrated to America in the year 1874, locating in Lancaster Co., Pa. In 1894 they moved to South Dakota and settled on a farm south of Avon. The last ten years she made her home with her daughter, Mr. and Mrs. Ben A. Unruh. Through all the weary years hardships, testings and trials assailed her, but with her faith firmly fixed in God and her unlimited amount of patience and courage she braved the boisterous storms of life. Mother was redeemed by the precious blood of the Lamb, and left us with a glorious hope of meeting again never to part. With both father and mother gone it might look as though the remaining ones stand alone like orphans in this world, but they have accepted their mother's God and all is well. The texts found in Psalm 4 and Rev. 7:17, and in the home, II Tim. 4:7, 8, were chosen by herself years before her death. She leaves to mourn her departure one brother living in California; four sons, John, of Tulare, S. D.; Harry, of Murdo, S. D.; Ben, of Boone, Ia.; and Peter the oldest, now living in Lancaster, Pa.; 3 daughters, Mrs. Mary Boese, of Vona, Colo.; Mrs. Lizzie Unruh and Mrs. Emma Ewert of Avon, S. D.; thirty-one grandchildren and 3 great-grandchildren. "She being dead, yet speaketh."

"Mother's gone to live beyond this vale
Of sorrow, pain, and care,
And if through life we live for Him,
We'll meet her over there."

A Daughter.

"All we want in Christ we shall find in Christ."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following letter from Bro. A. J. Miller touches a matter which has been repeatedly mentioned in these columns and is self-explanatory.

During the month of February I have received notices from the Moscow Customs House that six postal packages had come addressed to my name or to various individuals in care of myself. The parties to whom these packages are directed, are unknown to me, and no address is given, through which the parties can be identified.

The customs duty and postal charges are so high, that I shall not be able to lift the packages. Will you kindly give publicity again to the fact that packages are not to be sent by post to my name or in care of the American Mennonite Relief for transmission to individuals in Russia?

Following is the list of packages with names given, and the charge on each package:

Peter Hamm	1372.75	Rbls.	(1923)
Peter Hamm	1037.75	"	"
Gerhard Hiebert	907.	"	"
Gerhard Hiebert	1404.50	"	"
K. Huber	782.25	"	"
A. Miller, A. R. A.	93.99	"	"

Please note that the total charges reckoned on the February average of exchange amounts to one hundred and twenty dollars. This amount would provide food in our kitchens for one hundred and sixty needy persons one entire month.

Very truly yours,
American Mennonite Relief,
Alvin J. Miller,
Director in Russia.

* * *

The following has reached the office of the Mennonite Central Committee by cable:

"Large Canada Food Shipment Arrived. Conditions improving."

The cable refers to a consignment of flour from Canada which was gathered from the different sections as follows:

Rosthern Sask.,	60,000	lbs.
Herbert, Sask.	49,000	"
Giroux, Man.	60,348	"
Altona, Man.	67,620	"
Gretna, Man.	27,020	"
Winkler, Man.	60,340	"
Total	324,328	lbs.

The value of this flour has been estimated at $3.00 per 100 lbs., the total value of the shipment being $9,729.84. The cost of transportation has not been reported but will add considerably to this estimate. The latter part of the cable is especially encouraging. Letters and cables indicate that the winter has not been as severe as it was anticipated and that it will be easier to meet the needs of our sections than had been reported earlier. This should inspire us to a greater interest in meeting the needs yet existing. The indications now are that it will be possible to give limited help to those in need bordering the sections for which we had made ourselves responsible. This will mean a greater field of service and extension of the influence of the American Mennonite Relief in Russia.

* * *

Account of goods sent out from the Cutting-room at Ronks, Pa., during the month of March.

State	No. S. C.	No. Garments (96 Yds)	Acs Rec.	Mdse Sale	Postage
Penna	16	641	222 06	218 69	3 37
Ohio	9	392	142 25	136 90	5 35
Ind.	2	40	10 59	9 64	95
Va.	3	107	35 93	34 65	1 28
Mich.	1	34	12 30	11 66	64
Dela.	1	24	7 16	6 98	18
6	32	1238	430 29	418 52	11 77

* * *

Below we present the third instalment of the official report of the feeding operations of our Unit in the Ukraine.

III. The Beginning of Feeding Operations

The American Mennonites had been trying since 1919 to bring relief to Russia, but for numerous reasons had not succeeded. The famine conditions that developed in 1921 and the plan of the American Relief Administration to do general relief work in Russia, opened the way for the A. M. R. to make arrangements to begin work in Russia. In October, 1921, contracts were signed with the Russian and Ukrainian Governments. More delays followed, due to conditions over which the A. M R. had no control. On January 14, 1922, the first shipment of clothing and medicines left Constantinople for Odessa, where winter snows, coal shortage, and technicalities again delayed it, so that it reached Alexandrovsk only on February 24, 1922. From that time plans were rapidly pushed thru. On February 24 the work of organization was begun in Chortiza, one of the neediest volosts. On March 3 committees were appointed in the Molotschna. In the meantime office and warehouse arrangements had to be made, almost overnight. There was no time to lose, if the A. M. R. was to accomplish its one great purpose—as we then saw it—of keeping as many as possible of the people alive until the new crop should be harvested. Alexandrovsk was chosen as the strategic center for work in the Ukraine—a choice the experience of nearly a year has fully justified. A good building was secured for office and living quarters, and the largest flour mill in the city for the warehouse. On March 3 the Odessa shipment of six cars of clothing and medicines was unloaded into the warehouse.

But our troubles were only beginning. The snows that delayed the Odessa shipment also delayed the whole A. R. A. shipping program. Food ordered in Moscow in January was still not in sight in Alexandrovsk in February. Convoys were hurried to Charkow, the nearest A. R. A. warehouse. On March 11 they brought six cars of food, worth $10,000 to Alexandrovsk. It was designated for Chortiza, but we hurriedly split the shipment, sending half to Chortiza and half to Molotschna (Halbstadt). On March 16 I witnessed the issuing of the first meal in the Chortiza village kitchen. The children came, with their plates and spoons, received their portions, and sat down to eat. And how they did eat! It was a sight worth all the effort it had cost—the many months of waiting and planning to actually do relief work in Russia. On March 20 kitchen began operating in Halbstadt Volost, and on March 25 in Gnadenfeld Volost.

One of the greatest problems at the beginning of feeding operations was to keep the kitchens supplied with food after they were started. Ice in the Baltic ports of Russia, tardy plans to bring in food by way of the south via Odessa and Theodosia, and the whole shipping situation within Russia itself, had so delayed the program of the A. R. A. that it was difficult for that organization to deliver the supplies we had bought. On March 11 we had had 6 cars of food, which were forwarded at once to Chortiza and Halbstadt. On March 22, six more arrived. These also were sent out to the Volost Warehouses as quickly as possible. By borrowing several car-loads from the Holland Mennonite Relief and the A. R. A., and by using part of a special flour shipment which arrived from Newton, Kans., in May, we managed to keep the kitchens going, except for several breaks of three or four days. It was not until June 14, when shipments began to arrive from Odessa, that we began to have some reserve in the Alexandrovsk warehouse. Soon after that we stopped increasing the lists, which put the feeding work on a well-protected basis.

"How rapidly dare we spread our work, without running too great a risk of having to close down what we have already undertaken?" was the ever present question during those first months. From the beginning of the work of organization, the great need in Prishib Volost—a German Lutheran and Catholic settlement adjoining the Molotschna— had forced itself upon our attention. Conditions there were as bad as, if not worse than, in the Molotschna. The A. R. A. was not spreading out its work in the Ukraine rapidly enough to get to Prishib for some time, and in the meantime over 100 people a week were dying out of a population of about 12,000. It was decided to allocate $1000.00 worth of food to begin at once in Prishib. On March 26 the organization was effected, and the first week in April kitchens began operating there.

Early in April work was organized in Nicolaipol Volost, and in some scattered villages near Nicopol (Apr. 7). On May 2 feeding was begun in Tiege Volost (Sagradowka); on May 6 in several villages in Kriwoy Rog Uyezd (Greenfeld). The latter two places had a smaller percentage of needy, as did also Memrik (May 18) and New York (Nemetskaja Volost—May 20).

(To be continued)

April 13, 1923.

ANNOUNCEMENT

The fourteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.) in the Mennonite Church of the same place on Wednesday, May 2, 1923.

There will be two sessions (Forenoon 9:30-11:30 and Afternoon 1:15-3:15). In addition to the sermon and usual business routine there will be four addresses on subjects of vital importance to this worthy cause. A cordial invitation is extended to all to attend this meeting.

Bish. Benj. Weaver, Mod.
D. M. Wenger, Secretary.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, Pa., THURSDAY, APR. 26, 1923 (Gospel Witness Established 1905) No. 4

EDITORIAL

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

"And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins."

Not what people say about the Bible, but what the Bible says about and to us, is the essential thing. When God speaks, the thing spoken about is settled—in the minds of all His obedient children.

You think of your crops, your live stock, your bank account. Your plans for your life include pleasures, riches, and honor. That is as far as most people get. The world in which they live has for its four cornerstones the letters, S E L F.

"Important — Read Carefully," is the headline on a little poster that lies before me. Though at best there were but a few dollars involved, yet the publishers of that poster wanted the reader to pay especial attention to the offer and get every word that was said.

How much more should "Important —Read Carefully" be kept in mind as we have the Bible before us. There not dollars, but souls, are at stake. Not a single line in this most important of all messages should be overlooked; not one jot nor tittle in it should be lightly esteemed.

"Not every one," says our Lord, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father."** The religion of Jesus Christ is built upon something deeper than mere profession or what we claim for ourselves. The first essential is that experience described as "born again," "a new creature," "sons of God," etc. Then there is such a close connection between being and doing that Christ couples assurance of eternal reward with "Whosoever heareth these sayings of mine, and **doeth** them." Say what you will, it takes an obedient heart and an obedient life to be on standing terms with God. "Be ye **doers of the word,** and not hearers only."

Shall the Church take charge of her own enterprises? In the opinions of most people the question answers itself. Granting that we are all of the same opinion, there remains nothing to do but to function. As most churches are now constituted the standards of the churches are set by their conferences—either General or district conferences. Around these standards let all the enterprises rally. Let every member, every congregation, every church institution, every board, and every conference rise to a full measure of Christian duty and Christian loyalty and give a good account of our stewardship. There are congregations to strengthen, institutions to maintain, general boards to support, neglected fields to occupy, and the "all things whatsoever" which our Lord commanded to be laid upon the minds and hearts of all people, at home and abroad. To the extent that you sustain and maintain and support and strengthen the various enterprises carried on by the Church, you add to the power of the Church to advance the cause of Christ. To the extent that you turn aside in support of enterprises that oppose the Church and her regularly constituted organization you stand in the way of real progress. Yes; let the Church assume full control of all her enterprises, and let us do all in our power to encourage and support her in her efforts.

Crime is on the increase. This fact is generally admitted, and regretted. This increase is accounted for by the rule of cause and effect. The rising generation is fed on things that develop the criminal instinct. The average newspaper is made up largely of sensational writeups in which crime, crime-breeding, amusements, law-breaking, and ungodliness form a conspicuous part. The love of money added to present day extravagance induces many to resor to methods of money-getting that they would not think of if conditions were normal. The influence of th movie, the theater, the ball room, the gambling den, and popular pleasure resorts add their portion to the work of manufacturing criminals. The average novel, written for commercial purposes and intended to be forgotten as soon as sold and read, helps to prepare the young mind to become victimized by these other influences. The bootlegger could not thrive except in the kind of an atmosphere like that with which we are surrounded at present.

What shall we do about it? In the first place, keep away from the infection of these crime-breeding influences as far as possible. Besides, let us miss no opportunity to destroy a vice-nest wherever it is possible to do so. The effect of many a poison is nullified by the proper application of an antidote. To this end the literature in our homes and the associations in business and socia' relations should be conducive to the building of strong Christian character. There should be wholesome teaching done in the home, in schools, in the social circle, from the pulpit. The Bible should be our daily companion, and the prayer life encouraged at all times. Then we should never miss an opportunity to emphasize the fact that genuine reform not brought about by a mere polishing of the outside but alone through an evangelical conversion which saves the soul from sin and makes the "born again" experience a reality.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE CUP

By Ursula Miller

For the Gospel Herald.

This cup is the new testament in my blood.—I Cor. 11:25.
He went to the garden to drink the cup,
And He drank to the dregs its pain;
His Golgotha beckoned and lifted Him up;
A King with transgressors slain!

The mocking, the scourging, the thorny crown,
To the full filled His cup of woe;
E'en those of His own gave a sneering frown,
Thronging mobbingly to and fro.

The millions of others who added their jeers,
Filled His bitter cup to the brim;
Their hardness and sin from the valleys of years,
A-weakened the great heart of Him.

And, away from all this was the Father's face
Turned; (Was it partly in agony?)
Then the cup overflowed and the blood spilled apace
At the sword-thrust at Trinity!

Hesston, Kans.

THE GOD OF MODERNISM HIS ORIGIN, HISTORY AND NATURE

By J. B. Smith

For the Gospel Herald.

It may seem startling and self contradictory to speak of God as having an origin and history, but such is the view of many of the pioneers and apostles of modern religious thought. The god of modernism is not the God of the Bible,—transcendent, immanent, triune, absolute, unconditional, infinite, personal, holy, true, loving and righteous. "Their rock is not as our Rock"—the modernists themselves being witnesses.

It is not meant that there is a general agreement among scholars of the liberalistic type regarding the nature of God. Some do not hold or at least do not advocate the extreme and sacrilegious views maintained by others. Even the most radical of the critics, presumably either from force of habit or from a lingering influence of parental training, at times unwittingly employ the language of orthodoxy in discussing the fundamental doctrines of religion. But while some of the modernists have not gone the full length of others in their derogatory conceptions of God there are nevertheless prevailing tendencies and ideas which characterize the entire school.

Several prevailing views of modernism are herewith submitted:

1. **That God is the product of evolutionary forces inherent in the cosmos or universe of matter.** According to this view God evolved and grew within and along with the material universe. He was originally an impersonal force which took form and shape in the material universe and first arrived at a stage of consciousness with the appearance of man. The universe is God's **body, man is** God's mind, the seat of His consciousness.

2. **That God has no real existance, but is a mere figment of the imagination.** It is declared that "the greatest discovery of this generation is not that God made man in His own image, but that man made God in his (man's) image." Belief in a god or gods had its origin in man's environment and in man's effort to adjust himself, empirically, to such environment. The material of man's God-making activity included the heavens—sun, moon and stars—the earth, air, fire, water, animals and creeping things, and notably, illustrious men and departed ancestors.

3. **Religion was first polytheistic and individualistic.** When primitive man had arrived at a stage of intelligence sufficient to organize himself into society und later into clan and tribe, individual religion was supplanted by the worship of a tribal God and as tribe conquered tribe, the conquering tribe conceived the idea of a supreme God and ruler of the universe. Israel as a conquering nation first arrived at the monotheistic conception of God.

4. **The Kenite Theory.**—According to this theory the Jehovah of Israel was originally the storm-god of the Kenites with his seat an Mt. Sinai. Moses came in contact with the worship of this god during his forty years' residence in Midian. He introduced the worship of this god among his people in their march to the promised land,—the Kenite storm-god gave success to the arms of Israel and subsequently supplanted the gods of the Canaanites.

4. **The Immanent God.**—God's immanence is exaggerated while His transcendence is practically ignored. There is a marked tendency toward pantheism, the distinction between the natural and supernatural is obscured, God is identified with the process of nature—the world being as necessary to God as God is to the world. Humanity is divinity incarnate, divinity is humanity idealized. Since man is divine there can be no higher authority than the voice within. Each man is his own judge and monarch.

That there is a manifest tendency towords impersonal and pantheistic conceptions of God among modernists is evidenced by the terms applied to Him in their writings. Examples from a few authors will illustrate this practice.

Geo. Albert Coe of the Union Theological Seminary, N. Y., habitually uses the terms, "The Eternal", "The Ultimate", "The Over-Soul", "The Absolute Life", "The Supreme Being."

Eugene W. Lynran also of the Union Theological Seminary, N. Y., says, "God is courage, the World Purpose, Central Intelligence, Infinite Creative Power, Infinite Creative Life, the Master Builder, An Eternal Good Will, Eternal Companionship," and further reminds us "that the business of this universe is incorporated under the firm names, The Eternal God, and The Sons of God, Unlimited."

R. J. Campbell of the City Temple, London, speaks of the Mysterious Power, the Great Mysterious Whole of things, the Higher-than-Self, the Ultimate self, the Soul of the Universe, etc.

The above explanations are made by way of introduction to a number of quotations from representative liberal authors which follow. For lack of space the quotations will be attended with but a few passing remarks.

Shailer Mathews

Dean of the Divinity School, University of Chicago, in "A Guide to the Study of the Christian Religion", under the caption "The Evolution of Religion": "The cell of religion is man's conscious attempt to place himself, as member of a group, possessed of similar concepts and costoms, in benefit-gaining relationship with those superhuman forces in his world, his dependence upon which he realizes, and which he treats as he would treat persons by whom he wished to be aided" (p. 33). To particularize, our author continues, "Sometime, somewhere—just when and where it matters not—there appeared a man who, first of all living creatures, with the new impulse of a genuine person, attempted to adjust himself consciously to the outer world upon which he saw himself dependent by an attempt to make that outer world favorable to himself" (pp. 34, 35). "The primitive savage who by mysterious rites seeks to induce his corn-god to give him a good harvest differs no whit, so far as his psychological attitude is concerned, from the most philosophically religious person who seeks to enter into healthful personal relations with a supreme and infinite God

through an intelligent faith that the universe may be conceived of as involving a comic personality possessed of purpose and love" (pp. 36, 37). "A deepening civilization does not always, it is true, immediately react to the conception of God, but in so far as the religious concept develops, it invariably passes through a stage in which these forces which have been treated like persons are treated as persons" (p. 40). "The most essential element in the tribal religion is the conception of the god as the supreme chieftain of the tribe" (p. 41). "As the tribe itself thru conquest became the head of a quasi-nation, the god became a conquering monarch" (p. 42). "The real great religions have made two important transitions: 1. The superhuman monarch of the tribe has come to be regarded as the superhuman monarch of the world, the king of the creation. . . . . 2. The second transition has been the moral elevation of the idea of God. This change has been the work of the prophet" (p. 44). "In the extent of this moral idealization of its idea of God the Hebrew religion is unique. It seems to have passed thru the earlier stages of religious evolution; but this eventuated, as in no other religion, in a monarch of absolute righteousness, hating iniquity" (pp. 44, 45).

Note how (according to one author) God "got his start". A man sometime, somewhere, attempted to adjust himself consciously with the outer world of superhuman forces, to these forces the idea of God was attached and thru a process of religious evolution and idealization the Hebrews finally came into possession of the God of Israel!

George Albert Coe

in "The Religion of a Mature Mind": "Theology has begun the twentieth century committed to the doctrine of the immamence of God" (p. 219). "There can be no higher destiny or duty for us than just to be our whole selves. Expressed in terms of theology, this is nothing more than experience of the immanent God" (p. 251). "Worship is so wrought into the fiber of our minds that we need only come to ourselves to find God" (p. 250). "The field of the divine life in us is simply our life in its totality" (p. 302). "The immanent God is the deepest fact of man's mind" (p. 304). "God is the present basis of all life and reality, He is as near to us in the merchandise we handle as He is in the communion cup" (p. 332). "The message of religion to the merely moral man proceeds in this higher prophetic tone: Have I been so long with thee, and yet hast thou not known me? The higher law which thou callest duty, the voice within thee which thou callest conscience; this is thy spiritual nature. It is at once thy higher self and the Spirit of God. It is a point at which the Absolute Life so communicates himself to thy inmost soul that the highest human becomes indistinguishable from the divine. Thou art worshiping an unknown God, but it is thy privilege to find him declaring himself not only as law, but also as love. Listen to the distinctive voices of thy highest nature and thou shalt find that they are the voice of God. Following them thou shalt become consciously what in germ thou already art, a son of God?" (p. 153). "Let us hold fast to the thought that individualism no more expresses the life of God than it describes the real life of men. God as well as man, is a social being. Glorifying him, accordingly, is no interplay between two mere individuals, each of whom seeks his own particular ends, but rather the maintenance of such an intimate relationship between the human soul and the divine existence as enables each to realize his life in the life of the other" (p. 184). "God lives in us, and we live in God; the eternal abides in the temporal, and the temporal in the eternal. To think of either apart from the other is to make an abstraction; to act as though they could be separated is the essence of badness and impiety" (p. 185). "The bottom fact of our being is God and thru this inevitable relation to Him, there is within each of us an ultimate standard" (p. 416). "The democratic spirit leads the individual to look within himself for his must and his ought" (p. 31). "In place of pressure from above must come impulsion from within; for the supposedly eternal master must be substituted the unquestionable authority of the God within the soul" (p. 31). So far Dr. Coe. His doctrine of the divine immanence is practically identical with pantheism; the human becomes indistinguishable from the divine, thus obliterating the separate personality of God, while all men are, potentially, sons of God.

Reginald J. Campbell

in "The New Theology". Dr. Campbell is an apostle of the New Theology in England. In evidence of this we have his own testimony in the preface to his book where he says: "The New Theology cannot be a creed but its adherents have a common standpoint. My only reason for calling this book by that title is, that a considerable section of the public at present persists in regarding me as in a special way the exponent of it: indeed, from the correspondence which has been proceeding in the press, it is evident that many people credit me with having invented both the name and the thing." To quote further: "The New Theology holds that we know nothing and can know nothing, of the Infinite Cause whence all things proceed, except as we read Him in His universe and in our own souls" (p. 5). "When I say God, I mean the mysterious Power which is finding expression in the universe, and which is present in every tiniest atom of the wondrous whole. I find that this Power is the one reality I cannot get away from, for, whatever else it may be, it is myself" (p. 18). "The God of the ordinary churchgoer, and of the man who is supposed to teach him from study and pulpit, is an antiquated theologian who made His universe so badly that it went wrong in spite of Him, and has remained wrong ever since" (p. 19). "I shall continue to feel compelled to believe that the Power which produced Jesus must at least be equal to a Jesus. So Jesus becomes my gateway to the innermost of God. When I look at Him I say to myself, God is **that,** and if I can only get down to the truth about myself, I shall find I am that too" (pp. 18, 19). "Where then, some one will say, is the dividing line between our being and God's? There is no dividing line except from our side" (p. 34). "Strictly speaking the human and Divine are two categories which shade into and imply each other; humanity is Divinity viewed from below, Divinity is humanity viewed from above" (p. 75).

Dr. Campbell is the successor of Joseph Parker as pastor of the City Temple, London. Dr. Parker was an outstanding paladin of the orthodox faith. There is no greater evidence of the wily and insidious character of the New Theology than the fact that R. J. Campbell preaches the abominable heresies cited above to the same audience that listened to the Spirit-filled message of Joseph Parker.

George Burman Foster

Professor of the Philosophy of Religion. The University of Chicago: "No where is there such a thing as creation out of nothing. We must wean ourselves from the habit of picturing the God of the universe as the Bible God of the Book of Genesis— a God who magically charmed things, with a word as a wand out of nothing" (p. 50). "The raw material so to speak, from which the gods were made was already at the disposal of primitive man" (p. 52). "It was only when primitive man said, not god, but **my** god, that the material of religiousness was organized into the ob-

(Continued on page 77)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Reading, Pa.

(Thirteenth and Douglass Sts.)

Dear fellow Christians and readers of the Herald, Greeting in the Master's blessed name:—In behalf of Reading we can say that the work is going on steadily.

Bro. J. B. Gehman and wife have moved to the Mission to take care of the work at this place. As yet there are no other workers here although there is a special need for two workers who are willing to devote their time and energy to His work. May you, dear reader, pray for the work and be willing to say "Here am I," when you are needed.

The Sunday school work is progressing a little. The scholars are mostly children who have attended quite regularly. There has been an average attendance of 37 so far this year.

We have had preaching every Sunday evening by various ministers and children's meeting before preaching services.

Since Mar. 4 the following brethren spoke for us: David Yoder, Morgantown; G. H. Brunk, Spring City; O. O. Miller, Akron; Noah B. Bowman, Bowmansville; David Mosemann, Lancaster; and John Mosemann, Lancaster.

May you continue to pray for the work.

From the Workers,
April 16, 1923. Per N. G. G.

West Liberty, O.

Dear Readers, In Jesus name we greet you:—Once more we have many reasons to be grateful to our heavenly Father for the various ways in which He has blessed us in the past.

Since the last article has appeared in the Gospel Herald from this place, quite a number of changes have taken place in the Home. Several children have been placed out in different homes, and possibly there will be a few more leaving after school closes. At present there are only about forty-eight children in the Home.

After seventeen months of faithful service Bro. and Sister Showalter left the work here on April 5, for their home in Virginia. Their presence is missed here. They have opened their door for one of our homeless girls (namely Violet Harbaugh). We are wishing them God Speed in every effort they put forth in the Master's service.

Bro. Earl Miller and wife of Middlebury, Ind., are with us, having taken charge of the work on April 1. May the blessings of God attend them in the work.

The school year is nearing its close. We are planning to have commencement exercises on the evening of April 27, there being three graduates from the eighth grade.

Sister Cora Book has rendered eight months of service here, for the benefit of these needy children, and sister Vivian Johns has been with us four months as a teacher. Both will be missed in the home, and our prayers are that when they leave here, that the Lord will use them to His honor and glory elsewhere.

Sister Anna Hartzler has come to help us out for a while.

Bro. Luke Showalter has been with us since February and expects to be here for the summer to help with the farm work.

Sister Mary Brenneman, who worked with us so faithfully for eight months as a teacher last year, is paying us a visit at present. We are pleased to have her with us, and hope she will be able to come oftener in the future.

Health in the home at present is fair. A few of the children have colds.

We wish to thank all who have helped us in the work here in the past.

Yours in His service,
The Workers, Per K. and S.
April 14, 1923.

NEWS NOTES FROM ARGENTINA

(Feb. 28, 1923)

For the Gospel Herald

On their return from Buenos Aires, D. Parke Lantz and wife packed up their belongings, and were ready to leave for Trenque Lauquen Thursday, Feb. 22. They went by way of **Auto Route, G. E. Shields,** the Ford Agent, taking the furniture and trunks on the Fordson.

Bro. Lantz writes the Sunday schools and other services there are doing nicely. Bro. Shanks want to visit some of the Mission stations before leaving for United States. Last Sunday they had planned to visit Santa Rosa. This week they want to go to the Waldensian Colony some distance from Santa Rosa.

The Trenque Lauquen Bible Readers found forty new homes for Bible reading.

T. K. Hershey and children made a short visit to Carlos Casares.

The Pehuajo church building has been delayed for about two weeks, waiting for the iron beams of the basement to be sent from Buenos Aires.

Sotero Garcia, the colporteur, is in Pehuajo again. He has spent most of the summer selling Bibles and New Testaments and distributing Biblical literature in Pehuajo, and has been a great blessing to the work. He enjoys talking about the Bible and telling others what God has done for him.

We are having more rain. The pasture will grow again for the cattle.

Two farmers from Magdala visited the Pehuajo Mission last week. They are very much interested in the Bible and anxious to have us visit them again.

What a solemnity and quietness has crept over the home and how short the three months' vacation! Beatrice and Lester Hershey accompanied by their father will leave tonight for Buenos Aires to enter the North American schools. We have at last been successful in renting a small house within walking distance of the school to accommodate them and the Yoder children from Rio Cuarto. The mothers will each take their turn in taking care of the children which will be much more pleasant for them than being boarders.

Pehuajo, Argentina.

FROM OUR INDIA FIELD

Geo. J. Lapp

For the Gospel Herald.

Last week Lois and Harriet were taken to Calcutta by their mother where they joined the school party of girls for Darjeeling on Friday. Our home seems empty without our children with us. During the next few weeks Bro. Kaufmans' and Bro. Eschs' children will go to the hills to be in school. Their parents will spend a part of the year with their children as it is Bro. and Sister Kaufman's time of leave and Sister Esch will spend the months of the hot season with her children in Naini Tal.

A number of the other missionaries will spend their hot season resting in different parts of India, some in Kashmere, some in Darjeeling, some in Mussoorie and others in Naini Tal. The remainder of us shall care for the work in their absence. Much of the school work will be shut down and some of the other work will be slack which will reduce the work somewhat.

A few weeks ago it was our priv-

ilege to baptize the first converts who are residents of the village of Ghatula. He is an uncle of the village watchman and had wanted to unite with the Church for several years but there were some conditions he was unwilling to meet. We praise the Lord that he and his wife finally made the surrender and were willing to meet Gospel conditions.

The Mission school which had suffered so much from the opposition of Non-cooperation agitators and from a rival school which they started in the village is growing in numbers and we are very hopeful that soon the enrollment will be nearly normal. At date there are nearly forty names on the roll beside a number in the infant class who are still on probation.

We mention the above two facts because of an incident that occurred in 1917 when the writer was compelled to leave India on account of ill health. No sooner had we left the station of Ghatula without a missionary than the owner of the village gathered a number of people together and had a special thanksgiving service to the gods and made special offerings with a prayer that the missionaries might never come back. He had always been very friendly toward the missionaries and to their face told them what great work they were doing and what a benefit the Mission station would be to this part of the country, etc. But it was all evidently put on, as we learned after returning.

But the Lord graciously permitted the writer and family to return to the work and to the station we had to leave. The opposition to the work was much more marked than in previous years and for a time the outlook was dark. The Mission station school was entirely closed because the children had all been stopped from attending by enemies of the work. The people of the villages were indifferent to the Gospel and the Christian workers noted the spirit of opposition. Because of the readiness of agitators to openly oppose our workers no public speaking was done in the market places. But it was not the Lord's will that it should remain thus.

The rival village school is almost closed. The village people have been deceived by those who promised freedom and who claimed to emancipate them from the British Government while they themselves became extortioners and imposed various kinds of deceptions upon the people in the name of Non-cooperation.

The village people are more ready to hear the Gospel. Our workers are not opposed and are welcome in all public places. The Lord hath placed His seal on the work in giving these two souls from the very village where the gods were asked to prevent our return to the work. The gods have proved themselves helpless. The Lord be praised.

Sihawa, via Dhamtari, India.
Mar. 13, 1923.

NOTES FROM INDIA

By J. H. Warye

For the Gospel Herald.

Dear Herald Readers: Greetings in our Master's Name. At this writing we feel the hot season coming on. The heat of the sun's rays is now much greater than what we experience on a hot summer day at home.

Our missionary force at present is heavily visited by sickness. Bro. Miller is in the hospital at Calcutta and Sister Esch at Bulaspur. Sister Brunk has been suffering with ear trouble while Bro. M. C. Lapp continues to be in a serious condition. There has been during the past few weeks some marked improvement in Bro. Lapp's condition and it is the plan to take him to a hospital as soon as he is able to stand the trip. As the hot season draws nearer we have more anxiety about his condition.

Lois and Harriet Lapp left last week for their school at Darjeeling. Sister Lapp accompanied them as far as Calcutta. This month also Sister Kaufman and children and Sister Esch and children will leave for Naini Tal where another hill school is located.

Work has again started to complete the girls' school building at Balodgahan. This was much needed as it would be very difficult to have school during hot weather under present conditions. The ground for the European ward at the Medical station has been laid out to begin work. We are all and especially at this time wishing that such a building would be ready for use.

During the past week about thirty of our native Christians have been attending the Chattisgharri mela about 100 miles from here. This year because of the scarcity of our missionary force none of the missionaries were able to attend. This meeting is a conference for the spiritual uplift of the Christians in this district.

Another new outstation is being opened up in the Ghatula district in response to the wishes of the people of the village. The Ghatula field is quite promising. Within the past few weeks about fifteen souls have decided to become Christians. We are anxiously waiting for more workers to be sent over to take the place of those who have been compelled to spend all their strength and who can help in opening up new fields which are waiting for us. "The harvest truly is great but the laborers are few."

Dhamtari, C. P., India.
Mar. 13, 1923.

EASTER DAY AT THE PHILADELPHIA MISSION

By J. W. Hershey

For the Gospel Herald.

A note of gladness pervaded the services thruout the day. The cold, crisp air, the deep blue sky and the bright sunshine added zest to everything, as though nature too was celebrating the glorious victory of our blessed Savior.

The order of the services was as follows:

5:45 A. M. Sunrise services, opened by singing, reading of the Word, and prayer, by Bro. Paul Graybill, our resident minister, followed by Bro. Elmer B. Moyer, of Souderton, who spoke from I Cor. 15:20. He richly pictured to us the scene of those who went sadly to perform the last rites to the One they loved, expecting to put sweet spices on the dead body that had been laid in the tomb but were met with the angel's message of triumph, "Why seek ye the living among the dead? He is not here, but is risen." The message was enjoyed by all. We felt well paid for our efforts in attending this early service.

10:00 A. M. Sunday school was well attended. All of us, large and small, enjoyed the story of the walk to Emmaus, and the talks by our superintendent, and Brethren Bressler and Moyer. Bro. and Sister Bressler and Lester, with Bro. and Sister Roy Myers motored from Lancaster returning after the afternoon services.

2:30 P. M. Our regular preaching service was opened by Bro. Moyer reading Rev. 1:1-18, and prayer. Bro. Bressler spoke from a portion of Luke 24:10, "What things?" He said the darkest hour was before the dawn and pictured to us the dark days of many of the characters of the Bible and how the darkness was turned into light, even as the dark day of the crucifixion was followed by the glorious victory of the resurrection. He also spoke of the dark day of the sinner if he does not accept the risen Lord as His Savior. Easter is a greater day than Christmas. Bro. and Sister Fuss and Donald also motored from Lancaster and worshiped with us in the afternoon.

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

FIDELITY

By Sadie Brubaker

For the Gospel Herald.

Tho paths I see where bright lights stream,
And mine o'ercast with shadows seem,
If on that path some soul in need
Cries out for help; O, Lord, indeed!
That way I choose to go.

My hands are weak and shall it be
That faltering ones should look to me?
Yea, Lord, if Thou dost will it so
Thy strength is mine, and I will go—
To lift and love and serve.

Gravois Mills, Mo.

"THE SALT THAT HATH LOST ITS SAVOUR"

By Leander Smith

For the Gospel Herald.

> Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Matt. 5:13.

Knowledge is a standing challenge to every true child of God. To disparage the acquisition of truth is to commit intellectual suicide. Open-mindedness is a prerequisite to all mental development and a study of falsehood often accentuates truth. Pharisaism was salt without its savour leading to the crucifixion of Jesus, and scholarship without spirituality leads to present day dethronement of Christ in the human hearts, and the destruction of every principle upon which He founded His Kingdom.

All knowledge of truth is God-given, though a sacrifice must be made to obtain it, and is never paradoxical. Mental expansion does not necessarily entail a discarding of the ideas already acquired, but often is but a strengthening and supplementing of them. If the simple, child-like faith which is obtained in regeneration, or the so-called antiquated beliefs in the Genesis account of creation, the miracles, or the Deity of Christ are weakened or discarded by the advent of scholarly attainments, there indeed the salt has lost its savour.

No school permitting its professors to sow seeds of doubt in the minds of its students by questioning for one moment the inspiration of the Bible, or an absolute literal belief in every fact therein contained, has any right to accept a single dollar of money consecrated by the giver of propagation of truth.

Scholarship should not adorn herself with garments of apostasy, nor seek to lead her crusaders into a state of spiritual debacle. Our fathers will disown us if we besmirch the escutcheon of our inheritance with the slime of a bloodless regeneration. Millions of unborn souls will point the finger of scorn at us, if we deny the deity of an eternal Saviour, and build our scholastic tower of Babel upon the ground hallowed by priceless memories.

Where are the defenders of our father's faith? Where can we hear again the stifled sobs of a soul convicted of sin? Who will carry the blood-stained banner of Calvary and plant it upon the parapets of our heretical institutions of learning?

Oh! for the fearlessness of a John the Baptist to say, "Bring forth therefore fruits worthy of repentance," or for a Paul to stand before a modern Agrippa and recite the simple story of conversion. No taint of skepticism clouded the thought of these heroes of the faith, and no school could have propagated false doctrine and escaped the vitriolic pen of the noble Paul. Classrooms that mould the thought of men and women should have walls so thin that the hiss of the serpent could be heard by all. Institutions of learning which harbor professors who make a business of undermining the faith of adolescent dreamers should see the handwriting on the wall, and recall the late lamented Germany with her system of pagan philosophy.

But now, though the doors of the greater schools are closed to hearts that shrink from the coldness of a Christless faith, there is a school in which all can enroll, and methinks I hear the great teacher say, "But whom say ye that I am," and one of the scholars a humble fisherman replied: "Thou art the Christ, the Son of the living God." And the teacher said unto him, "Blessed art thou, Simon, Bar-jona, for flesh and blood hath not revealed it unto thee but my Father which is in Heaven." "Ye are the salt of the earth, but if the salt have lost its savour wherewith shall it be salted."

One place we notice where the salt hath lost its savour more than any other, and that is in the home. The Bible and prayer in many of our American homes are both strangers. If you ever remember of what used to be known as a "Christian family," do you remember how you were summoned every morning before breakfast to the library where, with all the members of the family, and the hired help, you sat and heard "a portion of the Holy Scriptures" read and then knelt with the rest to commend yourself to the wisdom and mercy of the Almighty Father in heaven during the ensuing day? If you were young, the solemnity of this every day occurrence may have palled on you. Nevertheless, there was sowed in your heart some seed that took root, some memory that became precious to you, no matter how far you have wandered from the home circle and the custom of family prayer.

If American children are not to be taught of God in the schools and He is unnamed in the home, what can we expect but at this moment the United States is actually developing into a non-Christian nation? Where family life is dishonored, parental responsibility neglected, filial respect and obedience slighted, there we may be sure, society is rotten at the core. We touch the root of our family problem when we point to the lack of religion in the home.

There is something very beautiful indeed about religion in the home. Well do I remember thirty-eight years ago, down in North Carolina, one evening as we gathered around the altar (thirteen children with father and mother). Father read from Paul's Letter to the Ephesians, the third chapter, the first nineteen verses. He specially emphasized the fifteenth verse, "Of whom the whole family in heaven and earth is named." And how they are divided apart here and apart over there. And how all the faithful ones would be gathered together.

Now, as I look, I see two—one in Eastern North Carolina and the other one here in Iowa. Thirteen of this family have answered the roll call from above.

I wonder how many families have grown so far away from that blessed old time family worship that it would be a matter of embarrassment to make an attempt to revive it? Busy as everyone is, with hundreds of interests and pursuits and pleasures of which their forefathers never dreamed, the half hour devoted to the good oldfashioned custom of family worship would be a half hour gained, not wasted, in the rush of modern life. Will you try it?

Council Bluffs, Iowa.

If we have been willing to suffer for the Master I am sure that we will forget all the tribulations and sufferings of this world when we see Him and enjoy His presence.—C. Z. Yoder.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psalm 107:21.

Sunday School

For the Gospel Herald.

Lesson for May 6, 1923.—I Sam. 12:1-25.

SAMUEL: JUDGE AND PROPHET

Golden Text.—Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.—I Sam. 12:24.

Biographical Sketch.—Samuel was a child of prayer, and from infancy was dedicated to the Lord. In his boyhood days he served in the house of Eli, the priest. It was here that the Lord revealed Himself to Samuel and gave him an idea of what should be his place in life.

The early life of Samuel was a fitting preparation for his later life. As a priest and judge he served his people faithfully, and the nation prospered greatly under his rule. Toward the close of his life the people began to clamor for a king. At first Samuel refused, reminding them of what that would mean for them. But the Lord directed Samuel to grant their request, since it was the Lord Himself and not Samuel who was being rejected.

After the accession of Saul to the throne Samuel still continued to occupy a prominent place in the kingdom, being the representative of God as priest and prophet among the people. It was through him that God made known to Saul that he (Saul) was being rejected from being king because of his disobedience. At the direction of the Lord he went to the house of Jesse and anointed David to be the successor of Saul. Not long after this he died, going down to his grave a faithful pillar of the faith and leaving a record which would give credit to any man. One remarkable incident connected with him after death was his rising (evidently at the prompting of the Lord) in response to the inquiry of the witch of Endor through whom Saul wanted to find out what should be his fate in the impending battle with the Philistines. In this, as in many cases before, Samuel faithfully transmitted to others the command and will of the Lord.

Thoughts for Meditation.—1. "Like other nations" has meant the ruin of millions. In asking for a king, so that they might be like the nations around them, the children of Israel imagined that they were simply asking for a change in form and methods. But the fact was that they were not only to be like their neighbors in those things but also in their idolatry and wickedness. In them we have a vivid illustration of the fact that "whosoever would be a friend of the world, is the enemy of God."

2. Samuel judged rightly when he interpreted the clamor for a king to be a rejection of his rule as judge over Israel. But in a higher sense they rebelled against Him whose representative Samuel was. They who lift their hand against God's anointed lift up their hands against God Himself.

3. Behold Samuel in the presence of the multitudes, reviewing his life. He had been honest and upright from his childhood, and spent his whole life for the good of his people. He called heaven and earth to witness, and the people acknowledged his righteousness. It was the faithful, aged man of God, about to lay down his power in Israel, not because he was not willing to serve to the end of his days but because the people were tired of having God's representative rule over them. Well may every child of God pray, "Let my last day be like his."

4. The people's acknowledgement of Samuel's righteousness convicted them of insincerity when they pretended that they wanted a king so that Samuel's wicked sons might not be their judges. What they really wanted was to get away from the direct rule of the Almighty. Not what they had received, but what they wanted, was what prompted them in their demands.

5. The Lord does not compel people to do His bidding. He knew that it would be better for the people to submit to a government direct from Him, but if they wanted it otherwise that was their privilege. Even then He was ready to continue to shower His blessings upon them. The after life of Israel proved that God was ready to recognize and to bless every manifestation of righteousness. The same God rules today. We can do as we please about serving Him or rejecting His methods. Yet this very freedom fixes upon us the responsibilities of our choice. With us, as with Israel, there are two alternatives before us: obedience and favor with God, disobedience and ruin. What is our choice?

6. Israel followed the path to ruin, not merely because they rejected God's way, but because the way that they chose was the way that could lead in no other direction but to ruin. In being "like other nations," they were cursed with the sins of the nations and a sinner's lot was their certain destination. In this, as in all other cases where the way of God is rejected, they found to their own sorrow that "Whatsoever a man soweth, that shall he also reap. If he soweth to the flesh, he shall of the flesh reap corruption." Will we avoid the folly of Israel?—K.

Our Young People

HOW JOSEPH USED HIS OPPORTUNITIES. (Jr.).—Gen. 32:1-6, 20-23; 41:14-57.

Topic for May 6

MOTTO

"And the Lord was with Joseph, and he was a prosperous man."

MEDITATIONS ON THE TOPIC

I. Opportunities that Came to Joseph.—We will have to study the whole life of Joseph in order to find all that we can of his opportunities and how he used them. But the fact that he always used his opportunities well makes it possible for us to learn of them today. The Lord saw to Joseph that whatever he did was made to prosper because he was faithful in all his opportunities.

We may begin with Joseph's boyhood. He had a loving father. He had a chance to learn to obey him and to be a dutiful son. He had a chance to get acquainted with his father's God. He had bad brothers but that was only an opportunity to be kind and to lead them to something better. He was sold into Egypt but that was an opportunity to hold fast to the teaching of his father and cling more closely to his father's God.

As a slave Joseph had the opportunity to be a good one. As he was more and more trusted he had opportunity to prove that he was worthy of greater trust. In temptation, he had opportunity to be true to God and his master. As an innocent prisoner, he had opportunity to be a trustworthy and to gain the confidence of the man who had him in charge. He also had opportunity as a trusted prisoner to see the sorrows of others to help them.

When he was exalted as a prince he had an opportunity to work for the welfare of men around him and to help those who had treated him cruelly to a better life. He could be used of God to preserve the life of his own kindred and forward God's plan. He had opportunities in every step of life to be true to God before the Egyptians as well as before his kindred. While he had opportunities to be selfish and to do evil he did not use such opportunities because he feared and loved God and sought to glorify Him in all his ways.

SEED THOUGHTS

Let Me Walk With Thee

Thou my everlasting portion,
More than friends or life to me,
All along my pilgrim journey,
Savior let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me through the vale of shadows,
Bear me o'er life's fitful sea:
Then the gate of life eternal,
May I enter Lord with Thee.

—F. J. Crosby.—Sel.

PERSONAL THOUGHT

I may learn from Joseph how to use my opportunities which come to me, in joy or in sorrow, in pleasure or in pain, in prosperity or adversity.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 26, 1923

Field Notes

Baptismal services will be held (D. V.) at the Mennonite Church, Lancaster, Pa., on the evening of April 29. K.

Bro. B. B. King of Fort Wayne, Ind., spent Sunday, April 15, in Elkhart county, Indiana, filling a number of appointments in several churches.

The fourteenth Sunday school meeting of the Bowne Mennonite Church, near Elmdale, Mich., is announced to be held on Ascension Day, May 10.—B.

Thursday, April 19, was the time set for the semi-annual ministerial meeting at Clinton Church, east of Goshen, Ind. We hope to have a report of an interesting and profitable meeting.

Change of Address.—Bro. Gabriel Brunk, Spring City, Pa., to Continental, Ohio, Route 7, Box 62.

Last Sunday was communion day at Fort Wayne Mission. Bro. J. K. Bixler of Elkhart, Ind., was expected to have charge of the services.

Bro. J. W. Shank and family, who are on furlough from the South America Mission, arrived safely at New York, April 17. We extend to them a hearty welcome to the homeland.

Bro. J. K. Bixler and family of Elkhart, Ind., worshiped with the Holdeman congregation near Wakarusa, Ind., on Sunday, April 15, Bro. B. filling the regular appointment.

Bro. David Garber of Elizabethtown, Pa., will preach for the Frazer, Pa., congregation, the Lord willing, on Saturday evening, April 28, and on the Sunday morning following. —B.

The congregation at Frazer, Pa., desires to announce that the regular services there have been changed from the afternoon to morning. Sunday school at 9:30; church services at 10:30.—B.

Bro. J. S. Hartzler of Goshen, Ind., is soon to move to Elkhart, Ind., where he is to have charge of the congregation and assist Bro. Vernon Reiff in his work on the Mission Board.

It is expected that there will be at least six missionaries on furlough at the meeting of the General Mission Board next month. Bro. and Sister P. A. Friesen and Bro. and Sister M. C. Lehman will represent India while Bro. and Sister J. W. Shank will speak for South America.

Tracts.—A number of tracts have just been printed. These are for free distribution. However contributions to the tract fund are always welcomed, as it is only thru this means that the work is supported and carried on. You will be aiding a worthy cause by giving to this fund. The list follows:

Is the Church Walking with the World?
Pow Wowing.
Signs of Spiritual Decline.
The Source of Spiritual Life.
Take Warning.
Why Shall I Repent?
What the Church is Not.
A Child Missionary—A Hospital Scene.
Death.
Difficulties Imagined.
Alone.
Conformity to Christ.
Sin and its Results.
A Quiet Talk on Salvation.
Skepticism.
Test Questions.

Correspondence

Mazeppa, Alta.

(Mt. View congregation)

To all Herald Readers, Greetings in Jesus' name:—We wish to praise the Lord for a great many blessings, both temporal and spiritual. There are a lot of signs to tell us that spring is here. The snow is going away very fast, the grass is beginning to grow, and the robins are coming back again.

On April 1 we reorganized our Sunday school as follows: Supts., Howard Stauffer, Isaac Miller; Chor., Howard Stauffer; secy., Delton Bowman. We also reorganized our Sisters' Sewing Circle on April 11. Mrs. N. B. Stauffer was elected president, Mrs. I. Miller vice-president, and Alice Eby as secretary. We usually have a good attendance at our sewing circles which we are glad for. I believe the sewing circles are doing a good work for the poor and helpless and those that are destitute of this world's goods, and may we not only try to supply these temporal needs, but also supply their spiritual needs, which is the most important. Since we have had the Bible School in Calgary the Mission Board has decided to have meetings there every two weeks.

We ask an interest in your prayers for the work at Calgary, and also the work at this place.

April 12, 1923. Myrtle Miller.

Hesston, Kans.

Dear Gospel Herald Readers:—The busy yet pleasant spring season has arrived again. Our last term of school is in progress and commencement time is very near. Bro. Edward Yoder gave the term address on the subject, "The Value of Classical Study."

Bro. Bender has been away on several missions since we last wrote. On March 31 he returned from a trip to Northern Washington and Idaho, where he went as a representative of the Mennonite Colonization Committee. On April 2, he and Bro. Noah Oyer left us to attend a meeting of the Board of Education at Goshen. From there Bro. Bender went to Pennsylvania and returned only yesterday, April 12.

The ministers from here have been filling appointments at a number of places near here. On April 1 Bro. P. A. Friesen preached at Larned, Bro.

Charles at Wichita. Last Sunday morning Bro. Charles preached at the Bethel Hospital in Newton and Bro. Irvin Burkhart at Peabody. On the evening of this same day the Volunteer Band gave a program at Peabody. Another program has been arranged to be given at Wichita April 22.

God has been very good to us so far this year and is blessing us very richly, due in part to the prayers which you are sending in our behalf. for this we thank Him and you.

In His glad service,
April 13, 1923. Margaret Horst.

Middlebury, Ind.

Dear Herald Readers, Greeting:—On April 10 we had another business meeting, to elect officers to fill the vacancy of Bro. Earl Miller who went to the Orphans' Home at West Liberty, Ohio. E. A. Troyer was elected Supt., Harvey Yoder, assistant, John H. Walters, visiting brother, and D. S. Blough, evangelizing committee.

Sister Lizzie Kauffman will leave soon to join the workers at the Orphans' Home, West Liberty.

Yours in Him,
April 14, 1923. Cor.

La Junta, Colo.

Greetings in Jesus' Name to all Herald Readers:—Truly, we have been most graciously blessed during another Easter period by special calls to worship during Passion Week, also a program on Easter day, conducted by the primary Sunday school department.

Our council meeting was held Apr. 8, in which all present expressed peace with a ring throughout the testimonies for a more consecrated life and a deeper work of grace in our hearts which is possible only by a full and complete recognition of the cross of Jesus Christ.

April 15 marked another blessing we were privileged to enjoy in communing together, thus showing forth Christ's suffering and death and proving our love to Him and His Church in obeying the commands and humble ordinances of His Word. The day was closed with an encouraging, impressive and strengthening discourse by Bro. Allen Erb on the "God Planned Life." How light our trials, how easy the burdens of life, how comforting our sorrows, when we can know and feel that God's hand is leading us, that He is testing us, that He is molding us into vessels fit for His use.

May we surrender our wills to Christ and allow all self life to be crucified, the dross be burned out, and our lives be made pure and fit for the indwelling of the Holy Spirit and led out into powerful service in Christ's great cause.

Let us be more faithful in redeeming the time for the Lord soon cometh and shall reckon our stewardship and blest is He who when the Lord returns shall be found faithful in whatever task is his even in the most humble and unnoticed places.

Cor.

Westport, S. Dak.
(Beulah congregation)

Dear Herald readers, Greetings:—We were thankful to have with us Bro. J. C. Gingerich of Ulen, Minn., on April 15. He gave us an inspiring sermon, speaking from Romans 1:16. We extend a hearty invitation to any of our ministering brethren traveling this way to stop with us.

On Saturday, March 31, we reorganized our Sunday school as follows: Supts., Bros. Jason Miller, Jake Ziegler; Secy., Sister Lula Sonday; Chors., Sister Maggie Miller and Bro. C. C. Ziegler. May the Lord bless the workers thru the coming year, that they may conduct the Sunday school in such a way that will draw us nearer to our heavenly Father.

Pray for us that the Lord's work at this place may prosper.

In His service,
Apr. 15, 1923. Amanda Stutzman.

Goltry, Okla.
(Milan Valley congregation)

Dear Herald Readers, Greeting:—Yesterday we held our communion services. All the members present partook of the sacred emblems. Bro. Christian Miller, who is past 89 years old, is failing in health so that he was not able to come to the House of God. Upon his request some of the brethren and sisters went to the home of his son-in-law, where he is staying, and gave him the communion. Sister Ella Miller is in the hospital at Euid where she underwent an operation on April 9. According to the latest reports she is improving nicely. Pray for the work of the church at Milan Valley.

Simon Hershberger.
April 16, 1923.

Concord, Tenn.

Dear Readers, Greeting:—We were glad to have Bro. R. W. Benner break to us the Bread of Life on April 8 and 15. His sermons, prayers with the sick, and visits with us were inspiring. While we enjoy these spiritual feasts we are sad because of the suffering of Bro. H. J. Powell. His condition is critical, and it seems his time on earth may be short. Grandmother Wenger does not suffer but is quite weak.

We are always glad for visitors and to be remembered in prayer for the upbuilding of God's cause in the South.

Yours in Him,
Apr. 17, 1923. Anna G. Jennings.

New Holland, Pa.
(Groffdale congregation)

Greeting in His Name:—On Sunday, April 15, we had our communion service when we again partook of the sacred emb'ems of our Lord. Many were present but some were detained at their homes by sickness. The grim reaper, Death, is removing one by one from our midst therefore it behooves us to live such lives that we are prepared to meet him any time.

We again studied the life of Joseph in the Sunday school. What a worthy example for us to follow because he had such great forgiving love for his brethren who had so mistreated him. May we as his children live closer to Him who gave His life for us, is our prayer.

Your Brother in faith,
Apr. 18, 1923. Ira T. Graybill.

Denver, Pa.
(Bowmansville congregation)

Dear Herald Readers, Greeting in the Master's name:—It has been some time since there has been any news from this congregation. Health is as good as can be expected, as many people had been sick this winter. Sister Bowman underwent an operation but at this writing is improving whereof we can all be thankful. April 14 the sewing circle went to Columbia Mission. All enjoyed it.

Communion services have been announced for May 13. We ask an interest in the prayers of the Church.

Apr. 19, 1923. Fannie M. Good.

A happy life is the goal of all true Christians. The simple, trustful, God-fearing life is the only one in which the divine seed can germinate and grow and bear fruit. This kind of a life will give time for the well to become deep and full. It will give time for meditation, both of God's Word and of our, as well as other's experiences. These experiences, if rightly used in the light of God's Word, will help us to see God's hand in all things, even the merest details of our life. Not only will we be helped but others will seek our help for the one with a deep Christian experience is the one we go to for help.—H. N. Troyer.

"Too busy" is a cry which should never be heard from the lips of a Christian.—H. N. Troyer.

"Times of refreshing come to us in loving service for others."

Miscellaneous

HIS BLESSING

By Nelson R. Miller

For the Gospel Herald.

Oh, the fulness of His blessing,
Oh, the joy which He bestows,
As He pours with love unceasing
Till my heart doth overflow.

Actions ne'er can show the feeling,
Words can never justly say,
Of His love and wondrous mercy
Which He gives us day by day.

Praises give to our Redeemer,
Make it known with thankful song,
For the things which He doth give us
As we daily pass along.

Let us tell the news to others,
Let us tell it far and near,
Of the joy and peace which cometh
Unto all who Him revere.

While this frail and mortal body
Ne'er can pay the debt it owes,
Yet some day we shall be with Him,
There to show our gratitude.

Millersburg, O.

INSTRUCTIONS FOR YOUNG CONVERTS

Selected by Enis B. Stoltzfus

Any young convert who will observe the following instructions will never backslide but grow in grace every day.

1. Definition of what it means to be a Christian. A Christian is any man, woman or child, who comes to God as a lost sinner, accepts the Lord Jesus Christ as their personal Savior, surrenders to Him as their Lord and Master, confesses Him as such before the world and strives to please Him in every thing day by day.

2. Keep looking to Jesus. When troubled about your sins, look to Jesus on the cross and know that there every one of your sins were settled for ever. Gal. 3:13. When tempted to sin, look to Jesus at the right hand of the Father and trust Him to give you victory. Heb. 7:25; Jude 24. When perplexed as to what to do, look at Jesus as He lived on earth and follow in His steps. Follow no man—Jesus only. I John 2:6.

3. Confess Christ every opportunity you get. The more you make of Jesus the more He will make of you. Matt. 10:32, 33.

4. Study the Bible at least fifteen minutes every day. I Pet. 2:2; Ps. 119:11. Also read how to study the Bible.

5. Take plenty of time for prayer. I Thes. 5:17; Isa. 40:31. Pray the first thing in the morning when you get up. Ask God to guide you, help you, and give you victory over every temptation during the day. Get victory for the day before you leave your room. Pray the last thing every night before you retire for the night. Ask God to show you if there has been anything wrong in your life that day, anything that is displeasing in His sight. Wait in silence before Him for Him to do so. If He shows you anything, confess it at once and know that He forgives it because He says so. I John 1:9. If you do this you can never backslide for more than twentyfour hours. Pray every time you are tempted. Pray every time you are moved to pray. I Thes. 5:17. Pray every time you feel like it.

6. Surrender your will absolutely to God and obey Him in all things. Acts 5:32; John 7:17.

7. Go to work to bring others to Christ and keep working for Christ. Matt. 4:19; Acts 8:4; John 15:16; Matt. 25:14—30. Begin today. Try to bring some one else to Christ every day. If you are bringing the world to Christ the world will not draw you back into sin.

8. Be a constant and generous giver. II Cor. 9: 6—8; Mal. 3:10. For those who are willing to work, and go into the vineyard of the Lord, will surely recieve the things as He has said. See Mal. 3:7—12, 17; Prov. 3:9, 10; Matt. 25:41—45; Dan. 12:2, 3; James 5:19; John 7:17-38. By works a man is justified and not by faith only. James 2:17—26. Faith without works is dead.

CONCERNING FRUIT

By W. H. Lehman

For the Gospel Herald.

The Bible teaches us that we should be a separate people and that we shall be known by our fruits. Fruits always appear outwardly. Some say, "If my heart is right that is all that is necessary." That is true, but if the heart is consecrated to the Lord then the fruit will be in abundance. Paul tells us that the fruits of the Spirit are those gracious habits which the Holy Spirit of God produces in those in whom He dwells and works. These acts flow from them as naturally as the tree produces its fruit.

The apostle enumerates these fruits in Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The fruit of the Spirit is love both to God and to our neighbor. Joy is a delight in God arising from a sense of our relation to Him. Peace with God is a quietness of conscience and a peaceable disposition toward men as opposed to strife. Patience and a forgiving spirit are also fruits of the Spirit. Fruits are the outward acts of holiness and righteousness which spring from a pure heart within. If we are followers of the worldly mode of living this is an outward expression of the aims and desires of our hearts. There evidently is a lack of that precious thing called faith.

If there is disobedience in the church, what is the cause? Dear brother and sister, it is this: There are some who are not true to their vows to the church which they made to their God and Savior. In a nutshell it is the lack of faith that through love worketh obedience. If there were a strong living faith which brings the fruit of obedience, there would be more harmony and peace, and the bond of love would bring us nearer to the overseers of the flock of God. We should bring them before the Throne daily. There is a great lack of this. If every individual instead of criticizing, would bring them before the throne of grace how much happier we would be, rejoicing in peace and unity? Consider them as being ordained by a higher power than that of man.

As we pass through this life, day by day and year by year, we do not know what another year may bring forth. The past year brought a dozen to the tomb. First the deacon of the church, then eight members and four precious jewels from their mothers' laps. We do not know what a day may bring forth. So let us work for the Master while we can. Perhaps we have means so that we can take out a life annuity. Then the good work will go on after we are dead and gone. The income will do mission work after we have passed over to the great beyond.

Dear fellow laborers, have we like Mary, done what we can? Have we laid up treasure in heaven? Or were we a hindrance or an offence to people in accepting Christ? Were we at fault that some drifted away from the church? Did we help others to prepare for the future? Let us work while it is called today. Tomorrow we may not have the opportunity.

Apple Creek, O.

REMEMBER

By Lizzie Doutrich

For the Gospel Herald.

> Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.

Notice the Preacher says, "Remember." What shall we remember? Remember Jesus died and rose again for our sins. Remember whence thou

hast received. Rev. 2:5. Remember "God so loved this world that He gave His only begotten Son that whosoever believeth in Him should not perish." Remember he which soweth sparingly shall reap also sparingly. II Cor. 9:6. Remember many shall be called, but few chosen. Matt. 20:16; 22:4. Remember He has said, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

When does He say we should remember? **Now.** "Today if ye will hear His voice, harden not your hearts" (Heb. 4:7, 8). "Yet a little while is the light with you. Walk while ye have light, lest darkness come upon you" (John 12:35).

"Remember now **Thy.**" Whose? Unmerited claims—"All things are **yours**" (I Cor. 3:2). "And all mine are thine, and thine are mine; and I am glorified in them" (John 17:10). "Blessed be ye poor: for **yours** is the kingdom of God."

"Remember now thy **Creator.**" Remember **who?** "I am the Lord thy God." "Thou shalt have no other gods." "For I the Lord thy God am a jealous God." "Thou shalt not take the name of the Lord thy God in vain." Ex. 20. Trust "in the living God, **who giveth us richly all things to enjoy**" (I Tim. 6:17). "And this is life eternal, that they might know Thee the only true God." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life". (Rom. 6:22).

"Remember now thy Creator in the days of thy **youth.**" When shall we remember? "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). "Let no man despise thy youth; but be thou an example of the believers, in mind, in conversation, in charity, in spirit, in faith and in purity" (I Tim. 4:12). "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Peter 5:5).

"Remember now thy Creator in the days of thy youth, while the **evil days** come not" What shall come? "When I looked for good, then evil came unto me: and when I waited for light, there came darkness" (Job 30:26). "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16). Just before Christ ended His sermon on the mount He said, "Sufficient unto the day is the evil thereof." Therefore "abstain from all appearance of evil."

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the **years** draw nigh." "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand **years**, and a thousand **years** as one day" (II Pet. 3:8). "The fear of the Lord prolongeth days; but the **years** of the wicked shall be shortened" (Prov. 10:27).

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, in which thou shalt say, I have no pleasure in them." Say What? No **pleasure** in evil days, but **pleasure** in God's service; free from having "a form of godliness," and not "lovers of **pleasures**, more than lovers of God."

Moses chose "rather to suffer affliction with the people of God, than to enjoy the **pleasures** of sin for a season" (Heb. 11:25). "Fear not little flock, for it is your Father's good **pleasure** to give you the kingdom," and "at His right hand there are pleasures for evermore."

Paradise, Pa.

PRAYER

By Lois Diller

For the Gospel Herald.

Prayer is close communion with God, an earnest plea for our needs, and it is one way of praising God. It is the issue of a quiet mind and untroubled thoughts; the rest from our cares and the calm of our tempest. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God.

Prayer is a constant source of strength and power to us. Not the thoughtless praying which is a thing of custom, but that which is sincere, intense and watchful. I believe all true Christians feel that they cannot afford to neglect prayer.

In Luke 11:1 we find that one of the disciples asked Jesus to be taught how to pray and in answer we find not a lengthy or flowery speech, but the short and model prayer.

Matt. 6 tells us not to exercise hypocrisy in our prayers. Let us not be as the Pharisees, praying long prayers and standing in the synagogues to be heard and seen of men, but let us rather enter into some secret place, and there alone with God offer our petitions to our heavenly Father. But God will hear our prayers wherever we are, for God is over all and His eye is everywhere. We find that our Lord prayed on a mountain, Peter prayed on a housetop, Isaac in the field, Nathaniel under a fig tree, Paul and Silas in prison, Daniel in the face of persecution and possible death, and we find David in the field as he kept his father's sheep meditated on and praised the goodness of God.

God respects not the arithmetic of our prayers, how many they are; nor the geometry of our prayers, how long they are; nor the rhetoric of our prayers, how neat they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the sincerity of our prayers, how heart-sprung they are.

Not gifts but graces prevail in prayer. James 5:16 says, "Confess your faults one to another, and pray for one another.....The effectual fervent prayer of a righteous man availeth much." If words fail us in prayer we can at least say as did the poor publican, "God be merciful to me, a sinner."

I believe that many young men and women of praying Christian parents owe their victories over wrong to the prayers of fathers and mothers. The noted John Randolf says, 'I would have been a French atheist, if it had not been for one recollection, that of my departed mother, when she used to take my hands in hers and cause me on my knees to say, "Our Father, who art in heaven." Not only does God care for us thru our troubles and trials, but He also loves to share our joys thru prayers of thanksgiving and praise.

Elida, Ohio.

THE FATHER IN RELATION TO THE TRINITY

By Esther Smucker

For the Gospel Herald.

There is but one God; the Father and the Son and the Spirit are each God, and yet the Father and the Son and the Spirit are each distinct persons in the Godhead. The Fatherhood as the very essence of the Godhead was not revealed until Christ's Gospel came. In the Old Testament God was revealed as Father to the chosen nation, but it is first of all in relation to the Eternal Son that the meaning of Fatherhood in God is made clear. In "God the Father" we have a name pointing to that relation which the first Person in the Trinity sustains to "Son" and "Holy Spirit" —who are likewise divine. From this eternal relationship come the relations of God as Father, first, to the world by creation, and second, to believers by grace.

Goshen, Ind.

EASTER AT PHILADELPHIA

(Continued from page 69)

We are glad to be remembered by those at a distance who feel it worth while to come so far to worship with us. "Blest be the Tie that Binds." May others too be moved in the same direction.

6:30. Children's meeting. A lesson on Jesus and the doubting of Thomas.

7:30. P. M. Sermon by Bro. Graybill from the text, Luke 23:27-31, which was enjoyed by those present. As we dispersed to our respective homes we carried with us the satisfaction of a day well spent. We felt no envy, only regret, for the thousands who chose to spend the day otherwise. Easter day is always a mountaintop experience at the Mission.

Philadelphia, Pa.

A MESSAGE FROM PEORIA MISSION

By John L. Harnish

For the Gospel Herald.

As we look back over the three and one half years since we have been at the mission we are made to praise the Lord for His guidance and sustaining grace. Many trials and oppositions have been met with, and we have often realized, that without the strengthening hands of the Lord, we would not have been able to press on. Often we have felt our weakness, and to God alone we give the glory for what has been done.

Some Visible Results of What the Lord has Done

Judson and his wife labored several years in Burma without getting a single convert, and when they observed the Communion they would say, "We are the Church of Christ in Burma." Upon first coming to the mission we could have said, "We are the Mennonite Church in Peoria," as there were no other members of our church in the city. But soon there were those who embraced the plain teachings of the Gospel, and at present sixteen souls have their membership in the little mission congregation. Of these not a one, save the writer and his wife were reared in Mennonite homes. In addition to this number there are several other members in the city at present who attend the services.

A number of bright testimonies have been given by those who have been won from the ways of sin, and found salvation in Christ. One brother gave the following testimony during a testimony meeting: "I used to come in here when this place was a saloon; and when I went out under the influence of liquor I thought I was happy, but now when I come here I find real joy and happiness." His wife said, "I want to praise the Lord for the change He has made in our home."

Another sister said to the writer's wife the other night, as they sat by the bedside of the former's little boy who was seriously ill with pneumonia, "How different it is now, from what it used to be in our home. My husband used to gamble his money away and often came home drunk." Both are members of the church now.

Before service one evening a brother was telling how that when he accepted the Lord, the Lord took away the desire for liquor, and also gave him victory over the tobacco habit. Another brother, when spoken to in regard to his daughter, who is also a member, and a senior in high school, said he was certainly thankful that his daughter was away from the influences by which she had been surrounded in another church which they formerly attended.

A mother who was formerly a Catholic, confessed Christ during a series of revival meetings. She walked twenty-one blocks each way, (about four miles both ways) attending the meetings every night during the two weeks.

Present Activities

To bring the whole Gospel to as many as possible is our aim. The following methods of work have been used: Preaching of God's Word, Sunday school work, Home Department and Cradle Roll work, mid-week Bible classes, Cottage Meetings, hospital and visitation work, distribution of Christian literature, tracts, Bibles, etc., and giving material help in the way of food and clothing to the needy.

The following is our weekly program of services:

Sunday,	10:00 A. M.	Sunday School.
	11:00	Preaching Service.
	7:15 P. M.	Junior Meeting.
	7:15	Christian Worker's Meeting.
	8:00	Preaching Service.
Tuesday,	7:30 P. M.	Cottage Meeting.
Thursday,	7:30 P. M.	Bible and Personal Work Classes.

Thru the Sunday school we have been able to get into close touch with many homes. Just yesterday we conducted the funeral service of the father of some of our Sunday school scholars. The parents were formerly Catholic, but not having attended for some years the Catholics would not bury him, thus we were asked to conduct the service. We hope this may be an opening by which we can reach the mother and her son, who is a young man, and win them for the Lord.

Along the line of giving, we feel that our Sunday school and congregation have been doing real well. Last year the Sunday school supported a Near East orphan and an India orphan and are doing the same this year. During the last quarter of 1922 the Sunday school and congregation gave for all purposes $162.00, of which $81.53 went for foreign missions, relief work, and local charity work, the remainder for the Sunday school and church work. One brother gives a tenth of his income, and another who is expecting to unite, has given for some time the tenth for Russia and India, and that even since he lost his former position, and is now selling buttermilk for a living. Just recently the congregation raised $30.00 with which we purchased a new supply of song books.

Our Cottage meetings have been some of the most interesting and helpful of all our services, and several have confessed Christ at these meetings. These meetings have always been well attended, and we are glad for the interest and fellowship manifested among the members one for another.

Many families have been helped in a material way, due to the cooperation of the home churches in sending clothing and provisions, which we have distributed to those in need. These avenues have been the direct means of reaching some, and winning them for the Lord.

We are among those who believe that as ambassadors for Christ, we should "not shun to declare all the counsel of God." In doing this we have met with considerable opposition along the lines of Life Insurance, Secret orders, labor unionism, divorce, separation from the world, etc., but we are glad there are those who are willing to accept the "all things" of the Scriptures.

The using of the "Statement of Christian Doctrine" and reading same in our church service, has proven a real help in the important work of indoctrination.

By preaching a sermon on "The Home" and distributing the leaflet "When Home is Heaven" at the close of the service, there has been given to many a new vision as to what a Christian home can and should be. We heartily appreciate the support of the church in the past and we are confident that if our friends could go with us into the homes of those who have been won for Christ and see the change in their homes and their lives, and hear their testimonies, they would not begrudge a single dollar they have given toward the support of the Peoria Mission.

Peoria, Ill.

THE GOD OF MODERNISM

(Continued from page 67)

jective side of religion" (p. 56). "Your religiousness is not that you have a god, it is your god-making capacity" (p. 57). "Primitive man created gods with which to meet emergencies that were beyond him. Need is the mother of gods" (p. 60). "The word God is a symbol to designate the universe in its ideal-achieving capacity" (p. 109). "To say that we are so made that we must make gods is tantamount to saying that we are so made that we must make ideals" (p. 110).

This characterization of God may be astute metaphysics, but as theology it goes on all fours. One is reminded of the definition: "Metaphysics is one man talking about something of which he knows nothing, to another man who does not understand him." We repeat the god characterized by Mathews, Coe, Campbell, and Foster is not the God of the Bible. He is a creature of the imagination, not tre God of revelation.

The Kenite hypothesis needs no further explanation. Suffice it to say that the theory originated about sixty years ago with Ghillany in his "Theological Letters." The Hypothesis was developed and popularized by Tiele, Stade and Budde. Among recent advocates of this theory are Principal Galloway, Dr. Barton, Holzinger, Baentsch, Cheyne, Osterley, W. R. Smith and Menzies. Men occupying pulpits and chairs of theology—such as Campbell, Cheyne, Driver, and Geo. Adam Smith of England, and Kent, Coe, Fosdick and Mathews—have put avowed infidels out of business. One is not surprised at the testimony of Ingersoll shortly before his death: "Preachers and teachers are now advocating many things I have contended for, far more effectively than I ever did or can."

How comforting and satisfying it is to turn from these "intellectual balloonings" regarding the gods of man's own making to the God of revelation. The ineffable name guides, like a lamp, the seeker for truth, from first to last of Holy Writ. Nearly eight thousand times in the old Testament alone does one or the other title for Diety meet and greet the eye of him who thirsts for the living God! And how sublime the opening sentence of the sacred page: "In the beginning God created the heaven and the earth." This simple sentence, it has been observed, refutes practically every error connected with the nature and personality of God. "It denies atheism, for it assumes the being of God, it denies polytheism, for it confesses the one Eternal Creator; it denies materialism, for it asserts the creation of matter; it denies pantheism, for it assumes the existence of God before all things and apart from them; it denies fatalism, for it involves the freedom of the Eternal Being."

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."

In a subsequent article, quotations will be made from liberal authors on other great fundamental doctrines of the Bible.

Elida, Ohio.

REPORT

Of the Emma Sewing Circle of Topeka, Ind., from April 1, 1922 to Mar. 31, 1923.

For the Gospel Herald.

No. of meetings held	12
No. of Members present	159
No. of visitors present	29
No. of garments made	209
No. of quilts made	4
No. of comforters made	10
No. of pillows made	10
Receipts during the year	$127.06
Expenditures during the year	116.05
No. of members	21

Mrs. Milo Mishler, Secy.

STATEMENT OF BALANCES

In Mission and Relief Funds, Mar. 1, 1923

Mennonite Board of Missions & Charities

For the Gospel Herald.

MISSION FUNDS

General Mission Fund		$ 6,290 25
India		
Mission General	$ 1,748 30	
Missionary Support	445 69	
Missionary Children Support	1,020 01	
Orphans	2,694 87	
Widows	353 35	
Native Workers Support	126 16	
Bible Women	279 43	
New Missionary Support	37 94	
Church Building—Sankra	52 48	
Hope Evangelistic Station	10 91	
Hospital Building	5 55	
South America		
Mission General	$ 795 35	
Missionary Children Support	445 05	
Bible Readers	216 03	
Pehuajo Church Bldg	53 07	
Trenque Lauquen Bldg	2,633 92	
City Missions		
Lima Ohio	$ 192 86	
Los Angeles Calif	4 02	
Mexican Mission	39 57	
Miscellaneous		
Children's Welfare Home	$ 227 81	
Orphans' Home Ohio	1 72	
La Junta Sanitarium	7 76	
Aged & Disabled Missionaries Fund	407 50	
Bible Fund	19 25	
Russia Bible Fund	46 30	
Childrens Quarter Fund	100 00	
Church Building Fund	40 79	
Evangelizing Fund	63 91	
Rural Missions	10 00	
Missionary Preparation	8 50	
		$18,378 35

OVERCHECKED FUNDS

India Head Master	$ 268 65
India Medical	254 26
So. America Missionary Support	37 14
Chicago Home Mission	34 66
Chicago Gospel Mission	366 71
Canton Mission	1 54
Ft. Wayne Mission	428 32
Kansas City Mission	512 31
Peoria Mission	320 05
Youngstown Mission	204 56
Ill. Home for Aged Maintenance	383 86
Ill. Home for Aged Building	1,921 02
Ill. Home for Aged Furnishings	312 43
	5,045 51
Net Balance of Mission funds	$13,332 84

RELIEF FUNDS

War Sufferers General	$1,250 09	
Germany	91 50	
Russian Relief	5,310 75	
Near East	550 75	
	$7,203 09	
Christenpflicht Loan to be repaid	1,900 00	5,303 09
Net balance of Mission and Relief funds		$18,635 93

V. E. Reiff, Treas.

REPORT

Of the Martins and Pleasant View Sewing Circle, Dalton, Ohio.

For the Gospel Herald.

Number of meetings	14
Average attendance	21
Number of garments made	352
" " miscellaneous articles	30
" " quilts	9
" " comforters	6
Balance on hand April, 1922,	$ 30 81
Collections during year	136 72
Donations for the support of missionary in India	35 00
Donations for Russian relief	22 00
Money expended during year	194 53
Balance on hand March, 1923	30 00
11 cartons of new and used clothing was sent for Russia in July, approximate value,	175 00
A box of provisions was sent to the Orphans' Home in November, valued at	15 00

Dema G. Horst, Secy.

REPORT

Of the Shantz Charity Sewing Circle, Baden, Ont., for the year ending March 31, 1923.

For the Gospel Herald

Number of members 25	
Total amount of money received	$103 50
Total amount of money expended	98 50
Expended for Russian Relief	
April—goods and clothing	12 00
May (Ditto)	20 00
July to October (Ditto)	25 00
Aug.—Foreign Missionary Money	25 00
Mar.—Russian Relief	16 00
Total amount of garments sent:	
39 garments	
40 pr. socks	
2 " mittens	
5 " pillow cases	
3 " blankets	
Donated	1 50
Second Hand clothing	
1 scarf 3 coats value	14 00
Total receipts	119 00
Total disbursements	114 00
Balance on hand	5 00

Secretary.

When Carey first went to India he found people who would go hundreds of miles to the Ganges and drop their children into the river to appease their gods, but this could not atone for sin. Jesus' blood alone can do that.—C. Z. Yoder.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

GENERAL REPORT OF AMERICAN MENNONITE RELIEF ACTIVITIES IN THE UKRAINE, 1922

(Continued from last week)

4. Method of Organization and Work

It will no doubt be of interest to explain the method of organization and work in a volost, the unit of organization. A Volost committee is appointed, which is responsible to the Alexandrovsk office of the A. M. R. for all feeding work carried on in the volost. In each village there is appointed a sub-committee, responsible to the Volost committee. The village committee arranges for a kitchen, chooses the neediest people, according to specific A. M. R. instructions, gets food supplies from the volost warehouse, which is in turn kept supplied from Alexandrovsk, and proceeds to issue to these needy people their one cooked ration daily. This ration is, as nearly as possible, the standard A. R. A. ration of 778 calories (or 220 grains of dry food) based on a weekly menu, which varies somewhat with the available supplies, but which has, for the most part, consisted of bread every day, cocoa twice weekly, beans once or twice weekly, and the rest of the time rice or corn-grits cooked with sugar and milk. The bread is nearly everywhere baked in biscuit form, a biscuit weighing about one-fourth of a pound. The other part of the ration fills an ordinary deep soup plate nearly to the rim. It is almost more than a small child can eat, but most of those who receive it manage to scrape their bowls clean. One meal a day is not much, but the food is of such quality and so well prepared that it brings the roses back into the cheeks of the children, and keeps them there. In one village a record was kept of the weights of the children who were fed in the kitchen. After several weeks of feeding they began to gain, and continued to gain until their weight was about normal. Of the adults this was not so true. Some of them continued to lose, in spite of the fact that they were getting their rations every day—at least this was true until the spring gardens began to help out.

The ration is really based on the idea of supplementing, rather than of being the whole food supply for the day. When one must figure in terms of thousands of hungry people it takes close figuring. One ration costs about two and one-half cents, or, in other words, it costs about seventy-five cents to feed one person one month. Even then it takes carloads of food every week for the work the A. M. R. is doing.

5. Method of Selecting People to be Fed

The difficulty in getting an adequate supply of food during the first ten months of A. M. R. operations made it necessary to keep the number of rations down to the lowest possible figures. The local people could not appreciate all that was involved in the problem of keeping demand from exceeding supply. An echo of their dissatisfaction regarding the methods of the A. M. R. on this point comes back even from America, and makes an explanation here to the point.

The A. M. R. had to begin operations in the Ukraine, about $10,000 per month, which would feed about 13,000 people. How keep the lists down to that number, and still save as many of the people as possible? It was soon evident to the committees and to us that the original feeding lists, hastily prepared, must be modified. The A. M. R. assumed: (1) that those who were giving the money were interested primarily in saving life—not, as some of our people here liked to put it, in making "Love-gifts" to particular groups; (2) that the only way to fulfil this primary purpose of the organization was to begin at the bottom—with the very poorest and neediest—in the places where we were feeding. On this basis the first instructions were to put into the first category—which was to be fed as far as possible—only those families that had no food, no possibility of procuring any, and not more than one cow. One person in these families was shut out for every horse fit to work, and one for every quart of milk the family received. A man with two cows was, for the moment, considered wealthy, because he still had the possibility of exchanging one of these for bread. The man with neither cows nor horses was poorer than he. Some of the people protested against what seemed to them an arbitrary ruling, and one that militated against their possibility of later getting on their own feet. "Shall we dispose of our cows and horses, now that spring is nearly here?" they asked. "Yes," we were forced to reply, "unless you prefer to die. We cannot possibly keep you all alive." I saw a man who had two cows and several sheep—for which reason he was not admitted into the kitchen—and who preferred lying in bed, his feet swollen from the effects of hunger, to parting with his live-stock. I saw a man who let his ten-year-old boy die of starvation before his eyes, rather than to sell one of his cows! I know of an old man who had no bread, but six cows, who died of the effects of an almost exclusive milk diet!

Another situation that developed as a result of our being compelled to keep the lists as low as possible, was that we were soon feeding all of the thieves, vagabonds, the shiftless, the lazy poor, while the good people who had struggled and saved and put themselves on rations, had to go on eating their black bread. Some of them felt, "What is the use of my saving; it only keeps me out of the American kitchen a while longer!" One well-to-do man said, "My relatives in America write that they are sending money to help us, and hope that we are enjoying the nice white bread. Why do we not get any of it?" One group of people thought that we ought to help those who know how to help themselves if they have the possibility, since they must ultimately take care of the poor at any rate.

Fortunately, in May and June we were able to modify our definition of the first category to include some members of such families as did not have more than two horses or two cows. The problem then fell away of itself.

6. Plans to Carry on until the Harvest of 1923

The drouth and hot winds that began in June soon called our attention to the fact that our work would not be finished when the 1922 crop would be harvested, because there was not going to be much of a crop, especially in the Molotschna, the largest settlement. Cables conveying this information were sent to America at once, and we began to plan for another year's struggle with the hollow-eyed monster, "Famine." We decided at once that our feeding lists must be cut as soon as possible, by eliminating people from the kitchens at once when they had their own bread. From the peak of about 25,000 rations in June we cut the kitchen lists to about 12,500 in September, and then just very gradually increased them again as the need increased, so that we were again feeding about 16,000 by the end of December. Our experiences in the spring of 1922 had taught us some lessons, from which we determined to profit: First, that we must keep the volost warehouses as well supplied as possible, so that snow, coal shortage, and other hindrances might not interfere with our feeding program; and, Secondly, that the lists must be kept down, from the beginning, to what we were satisfied was the actual need. As a result, the kitchen operations have taken actually much less of our time than they did during those spring and summer months, and we have slowly been catching up with some other phases of our work here.

(To be continued)

April 20, 1923.

CONTRIBUTIONS RECEIVED

For War Sufferers Relief by the Mennonite Relief Commission during the month of March, 1923

For the Gospel Herald.

General	
Cherry Box Cong Mo	$ 1 00
Berea Cong Mo	1 25
Mt Zion Cong	50
S Union & Walnut Grove S S's	62 00
A R Miller	5 00
Creston Cong Mont	2 70
Firdale Cong Ore	1 67
	$ 74 12
Germany	
II Cor 5:7 Chicago	$ 1 00
A Friend Arthur Ill	40 00
A Friend Hydro Okla	10 00
Peter Wagler	6 00
Joseph Bechtel	23 00
Joseph Stalter	25 00
Cong near Akron N Y	8 20
C M Nafziger	7 50
A Sister Mattawana Pa	20 00
Md-Pa Dist Conf A M	60 00
Church at Arcola Ill	200 00
Ch of God in Christ Menn Archbold O	12 00
Milan Val Cong Okla	11 75
Liberty Cong Ia	1 00
A Brother & Sister	50 00
A Brother	20 00
E Zora A M Cong	37 00
	$532 45
Near East	
Erle Zook	$ 6 12
Peoria S S	10 00
Prim Dept Maple Grove S S Ind	10 00
Mt View S S Alta	40 00
Catlin S S Kans	5 00
Liberty Cong Ia	1 00
Vineland S S Ont	10 00
A Brother Blair Ont	20 00
	$102 12
Russian Relief	
Thomas Litwiller	$ 30 00
Nappanee W Market St Men S S Class 9 Ind	15 00
Fairview S S C 14 Mich	2 50
Mattawana S S C 1 Pa	2 50
Mattawana S S C 2 Pa	2 50
Manson S S	20 00
A Brother	7 50
Barker St S S	10 00
Hazel Miller	40 00
Eddie Handrich	7 50
Fairview S S Class 15 Mich	3 60
S E Unzicker	8 00
Alice Hershberger and others	7 50
Delaware S S Pa C 1	2 50
Delaware S S Pa C 2	2 50
Delaware S S Pa C 3	2 50
Delaware S S Pa C 4	2 50
J H Eigsti	5 00
Lena Zehrs S S Class	15 00
Phoebe E Hershbergers S S Class	5 00

Jacob D Eash	5 00
Belleville (Pa) S S C 15	7 50
Belleville S S	7 50
Allenville S S (8 members) Pa	20 00
Middlebury S S C 13	10 00
Per S D Guingerich	228 47
A Friend	5 00
The Sisters	68 00
A Friend	1 00
Vesta Zook	15 00
Mary Wismer	15 00
Nappanee W Market St S S Class 9 Ind	15 00
Rockton Pa S S Y Peoples C	15 00
Nappanee W Market St S S Class 5 Ind	2 50
A H Weaver and wife	5 00
Homer Wengers S S Class	5 00
P J Blossers S S Class	5 00
Otis J Bontrager and wife	5 00
Midland S S C 3 Mich	2 50
Mary Gardners S S Class Neb	15 00
David Good	30 00
Martins Creek S S Ohio Class 1	54 00
Class 2	15 00
Mark C and Lewis P Showalter	13 20
Fairview S S C 11 Mich	2 50
S R Yutzie	5 00
Fairview S S C 13 Mich	2 50
Fairview S S	2 50
A Sister	20 00
Greenwood A M S S Del	20 89
L S Kreider	7 50
E J Varns	22 50
Coalridge Cong Mont	1 00
Fairview Cong N Dak	2 52
S W Miller & C D Yoder	125 00
Lockport A M Cong O	37 50
Walnut Creek A M Cong O	100 00
Arcola Cong O O Ill	200 00
Fairview S S C 11 Mich	2 50
Fairview S S C 8 Mich	2 50
F F Stutzman	2 50
John Schertz Sr	400 00
Geo L Brubaker	7 50
Howard-Miama S S C 14 Ind	15 00
Nappanee W Market St S S Class 9 Ind	10 00
Maple Grove S S Ind	30 00
John H Sommerfeld	5 00
J S Loucks	2 50
J K Millers S S Class Mich	2 50
Howard-Miama S S Ind	11 00
Bethel S S Kans	60 00
Alta-Sask Dist Mis Bd	53 00
A Brother	5 00
Belleville S S C 15 Pa	2 50
Weavers S S Va	135 00
Mt Clinton Va	46 00
Ida Driver	5 00
Plainview S S Ohio	15 00
Midway Cong Ohio	65 00
E S Knopp	10 00
Canton S S Ohio	14 70
Oak Grove S S Prim Dept	2 50
Oak Grove S S Inter Dept	2 50
Oak Grove S S	66 35
Beach S S Ohio	20 00
O O & Cons A M Pa	25 20
A Brother Ia	5 00
Clarence Detweiler	5 00
M S Yoder	8 40
Upper Deer Creek S S Ia	106 03
Emerson Rogers and wife	7 50
Jos Schantz and S S Class	7 50
W H Slaubaugh	8 40
J S Guingerich and family	8 40
Liberty Cong Ia	1 50
W Union S S Ia Class 8	62 00
Class 9	2 50
Class 13	4 50
Class 2	12 55
Class 25	30 00
Class 22	7 00
Class 18	27 00
Class 19	25 00
Class 15	8 40
Class 21	7 50
Class 16	2 50
Class 20	37 00
Class 3	9 30
A Friend of the Needy	10 00
Shore S S Y Womens C Ind	2 50
Holdeman S S Ind	37 12
Hopewell Cong Ind	10 00
Clinton Frame S S Ind	15 00
4 Miller Children Ind	4 00
A Brother & Sister Ind	5 00
Fairview S S Class 10 Mich	2 50
Middlebury S S Class 11 Ind	14 45
Elkhart Literary Society	15 00
Elkhart S S Helping Hand C Ind	10 00
C A Shantz and wife	10 00
Zion Cong Ore	38 86
Zion S S Class 17 Ore	7 50
Blough S S Pa	30 00
Altoona Mission S S Pa	5 00
Scottdale S S Pa	82 50
Waterloo S S Ont	15 00
First Mennonite S S Ont	45 00
Zurich Cong Ont	10 00
St Jacobs Cong Ont	82 81
Brethren Row Cong Pa	21 00
Pleasant View S S Okla	20 00
Hesston Cong Kans	25 41
E Holbrook Cong Colo	26 55
Pleasant Valley S S Kans	20 00
White Hall S S Mo	2 50
Cherry Box Cong Mo	5 00
Bethel Cong Mo	13 55
Bethel S S Class 8 Mo	5 00
Mt Zion Cong Mo	8 50
Palmyra Cong Mo	20 10
Limon S S Colo	2 50
Sycamore Grove S S Mo	23 06
Dan Hershberger	2 50
Lydia Kauffmans Class	5 00
A D Hartzler and family	2 50
P E Kauffman and family	2 50
Zion Cong Mo	1 00
	$3,376 32
Total contributions for month of February	$ 4,085 01
Previously reported	$626,891 63
	$630,976 64
Previously reported by E M B of M & C	$190,987 26
Grand Total	$821,963 90

Gratefully acknowledged and reported by the Mennonite Board of Missions & Charities.

V. E. Reiff, Gen. Treas.

Elkhart, Ind.

Married

Grimm—Weaver.—On Feb. 4, 1923, at the home of the officiating minister, Bro. Allen H. Erb, occurred the marriage of Bro. Earnest Grimm and Sister Frances Weaver, both of La Junta, Colo. May heaven's richest blessings be theirs thru life.

Obituary

Hershberger.—Nathaniel J. Hershberger was born near Walnut Creek, O., on Jan. 2, 1860; died at Walnut Creek, O., on March 31, 1923; aged 63 y. 2 m. 29 d. He spent all his lifetime in this locality, except three years in Indiana. About 4 years ago he had a stroke of paralysis, from which he never recovered. The first few years he could attend church but for two years he could not leave home. He was bedfast for over three months. He was married to Mary Ann Mutchelknaus, Dec. 16, 1883. To this union were born 3 daughters and 1 son. The mother died Oct. 27, 1889. The son died June 11, 1890. He was married a second time to Lydia E. Miller on Jan. 1, 1891. To this union were born 5 sons and 1 daughter. One son died Jan. 28, 1903. He leaves to mourn his departure his widow, 4 sons, 4 daughters (1 daughter in Indiana; 1 daughter near Shanesville, O.; 1 daughter at Mt. Hope, O.; 1 daughter near Walnut Creek, O.; 3 sons at home), 14 grandchildren, 3 brothers, 4 sisters, and a host of relatives and friends. For many years he was a stock buyer. He joined the Walnut Creek A. M. Church in 1882. He was a life long member of the same. Services were held at the same place on April 2. A large concourse of friends attended. Services were conducted by Lester Hostetler and S. H. Miller. Text, Gal. 2:20, which the deceased selected a few years ago. Burial in the cemetery nearby.

Hofstetter.—Rhoda Mary Hofstetter (nee Zuercher) was born in Wayne Co., O., Aug. 14, 1893; died April 9, 1923, following an attack of influenza; aged 29 y. 9 m. 7 d. On Aug. 20, 1922, she was united in marriage to Wm. Hofstetter. She leaves her deeply bereaved husband, father, 3 brothers, 6 sisters, and 10 step-children. Her mother preceded her in death 7 years ago. Funeral services were held April 12 at the Swiss Mennonite Church (of which she had been a faithful member from her youth) by C. N. Amstutz in German and I. W. Royer in English. The remains were laid to rest in the cemetery nearby in the presence of many friends and neighbors.

Kurtz.—Jacob S. Kurtz was born Jan. 11, 1867, near Morgantown, Pa., on the farm where he was born; died Mar. 13, 1923; aged 56 y. 2 m. 2 d. He took sick at noon Mar. 12 and died 9:30 P. M. following day. He leaves to mourn his departure, his wife (nee Lydia Mast), 3 daughters, 6 sons, 9 grandchildren and 3 sisters. One grandchild preceded him to the glory world. He was a member of the A. M. Church. Funeral services were held Mar. 16, briefly at the house by Jno. S. Mast, and at the church by David Yoder and Jno. A. Kennel.

Amstutz.—La Vera Harrieta, daughter of Bro. Dan B. and Sister Fanny Amstutz, was born near Dalton, O., Sept. 5, 1922; died of broncho-pneumonia, April 5, 1923; aged 7 m. She leaves parents, 2 brothers, 6 sisters, grandparents, and a host of other relatives to mourn her early departure. Services were held April 8, at the Swiss Mennonite Church by Jacob Nussbaum in German and C. N. Amstutz in English.

Yoder.—Isaac P. Yoder, son of Christian K. and Catherine Yoder, was born in Mifflin county Penna., March 13, 1853; and departed from this life, April 10, 1923; at West Liberty, O.; at the age of 70 y. 28 d. When he was a child of two his parents moved to Wayne county, Ohio, and seventeen years later they came to Logan County where he has since made his home. About this time he accepted Christ as his Savior and united with the Mennonite Church, in which he has continued to be a faithful member. On Jan. 24, 1878, he married Martha B. Kaufman, daughter of Joshua and Lydia Kaufman. To this union were born 12 children, who with their mother and 13 grandchildren survive him. The following are the names of the children: Milton Yoder of Bellecenter; Lewis Yoder and Aquila Yoder, of Nampa, Idaho; Katie Yoder, Mrs. Clara King, Mrs. Ernest Hilty, and Elmer C. Yoder, of West Liberty; Mrs. Alta Hilty and Mark Yoder, of Urbana; John H. Yoder, of Waycross, Georgia; Fred Yoder, of Springfield; and Ellen Yoder, of Cleveland. He also leaves the following brothers and sisters: Levi K. Yoder, Samuel P. Yoder, A. I. Yoder, C. E. Yoder, M. S. Yoder, Mrs. A. Y. Hartzler, Mrs. J. E. Zook, and Mrs. Rudolph Yoder. One brother, John, and one sister, Mrs. Melinda King, preceded him to the spirit world. He was a kind husband and father, and opened the doors of his home to his two daughters and two grandchildren in their sad bereavement. He will be sadly missed by those who looked to him for guidance in the affairs of home and business during the past years. Funeral services conducted by C. Z. Yoder and Levi Plank. Text, Rev. 14:13.

Miller.—Ivan Eugene Miller, son of Arletus and Priscilla Miller, was born at Charm, Ohio, Feb. 22, 1923; died March 23, 1923; aged 1 m. 1 d. His sickness was Broncho-pneumonia. He died before a doctor arrived. He leaves to mourn his departure parents, 3 brothers, 1 sister, 3 grandparents and relatives and friends. Services were held at the Walnut Creek A. M. Church. Burial in cemetery nearby. Services by S. H. Miller (Job 5:6, 7) and Lester Hostetler (Mark 10:13-16; part of Rev. 22),

ITEMS AND COMMENTS

Recent developments in Ireland indicate that the Free State may soon reach a state of comparative peace and quiet. The irregular forces are being subdued more and more and their leaders are being captured. De Valera however, is still at large. It is a subject of general comment that comparative peace and tranquility is in sight for the Emerald Isle.

The recent rapid rise of the price of sugar led to an investigation by the federal government. As a result injunctions were issued against certain large Associations restraining them from practices that encourage gambling in this sweet commodity. There was an immediate effect on sugar prices, a noticeable decline being evident.

American and British explorers have recently made some very valuable discoveries on the site of the ancient "Ur of the Chaldees." These may prove to be more valuable from an archaeological standpoint than the discovery of the tomb of Tutankhamen in Egypt. The British Museum and the University of Pennsylvania Museum are in charge of the work of excavation. Ur dates back to a period 5000 years ago. Abraham was called to leave this city and go to the land that the Lord would show him. The temple of the Moon god is one of the interesting things discovered. It is surrounded by a wall two miles in circumference. A large number of clay tablets bearing inscriptions in the wedge-shaped characters used in writing by the Persians, Assyrians and other ancient peoples have also been found. Jewelry and many specimens of ancient pottery are among the other valuable treasures that were discovered by the spade of the excavator. It will require many years to completely excavate the site of this famous Bible city. The recent discoveries of the excavators bring more and more confirmatory evidence that the records of the Bible are true.

The Turkish Nationalist Assembly has recently approved the so-called "Chester concession" which gives American business men some very important rights in Turkey. Rear Admiral Colby M. Chester, now retired, from whom the concession takes its name, was sent to Turkey in 1908, by American business interests, with the approval of President Roosevelt. He succeeded in getting certain concessions from the Sultan then in power. Since that time the Turkish government has changed hands and with the intervention of the World War and other disputes the agreement had never been ratified by the later authorities in Turkey. Now the Nationalist Assembly has ratified it. It grants American business men the right to build two thousand miles of railroads in Turkey, rebuild the city of Angora, open up mines and oil fields, and develop other industries. The work under the Chester concession will be done by a corporation called the Ottoman-American Development Company. Among the prominent Americans interested in this company besides Admiral Chester, are General George W. Geothals, the builder of the Panama Canal, and Kermit Roosevelt, son of the late President. This concession may lead to international complications. Great Britain, France, and Russia were opposed to its ratification, because they were seeking concessions for themselves. The Mosul oil fields, which were one of the principal reasons for the rupture of the Lausanne Peace Conference, are involved in this agreement, as a part of them is given to the Americans to develop. Just what may come out of this matter from an international standpoint remains to be seen, but it is to be hoped that no serious misunderstandings may result.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
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Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, Amos Swartzendruber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Coumbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.— (1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

CONFERENCE ANNOUNCEMENT

The Eastern A. M. Conference will be held, the Lord willing, at the Plain View Church near Aurora, Portage Co., Ohio, on May 31 and June 1. Members of Conference will meet at the said church May 30 at 3:00 P. M. All who come from the south, instead of going to Hudson, should get off the train at Akron, take the Interurban and go to Kent, then take the bus at the Public Square at 9:23 A. M. or at 1:23 P. M. for Aurora and stop off at the Mennonite Church. For further information write to Henry Haas, Kent, Ohio. Those who come via Cleveland, take the bus at the Public Square for Aurora at 7:00 A. M. or every two hours after, or if preferred the Erie train may be taken to Aurora. Those coming from Youngstown by train or bus to Aurora will be met with conveyances to take them to the church. All coming to Aurora should correspond with Harvey Hostetler, Aurora, Ohio.

A. I. Yoder, Moderator.
C. Z. Yoder, Secretary.

HAVE YOU?

By Sadie Brubaker

For the Gospel Herald.

Have you ever stopped to ponder
When upon life's changing way,
You have met a fallen brother
Who was happy one blest day?
Have you ever felt the burden
That the sin-crushed heart must bear;
Have you tried his load to lighten,
Agonizing oft in prayer?

Have you ever thought to reckon
How it might have been with you,
Whom the tempter found when weakest
And you would have fallen too?
Were it you, what is your pleasure?
Would you wish your friends to flee,
Pointing back and proudly saying,—
"I am glad it isn't me?"

Seems I see the sinless Savior
Weeping in Gethsemane
For my sin; and would it matter
Had He said,—"It wasn't me?"
Yea, and whose the sin that led Him
To the cross on Calvary?
Did He when sin seemed the blackest
Say, "I'm glad it wasn't me?"

Oh, how deaf our ears to hearken
To the tearful sinners' plea,
And the things that grieve another
Oh, how blind our eyes to see.
Each frail life however armored
Has its virtues to defend,
But 'twill keep our armor brighter
If to others help we lend.

Gravois Mills, Mo.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, Pa., THURSDAY, MAY 3, 1923 (Gospel Witness Established 1905) No. 5

EDITORIAL

The announcement of the Annual Meeting of the Mennonite Board of Missions and Charities will be found on the last page of this issue. This is one of the most important of the annual meetings of the Church. All those who have the opportunity should arrange to attend. May we all pray that this meeting may be the means of adding impetus to the great work of spreading the Gospel to all the world. Directions to get to the place of meeting will appear in the announcement next week.

The Endurance Test.—Dancing girls are coming in for their share of attention these days, because of the endurance test now on among them. The record is reported to be something over one hundred hours on the floor without intermission. Preachers occupying the stand for that many minutes are unanimously voted "too long-winded." The endurance test of worshipers in the house of the Lord makes a poor showing as compared with the endurance test at the shrine of the goddess of pleasure.

In a certain book review we find this sentence:

"The idea is not to lay down what every Christian should be **compelled** to believe, but what true Christians from the beginning **have** believed, and what those led of the Spirit **do** believe."

The thought that is emphasized is the freedom of the child of God. The unbeliever pities the child of God, imagining him to believe to obey because he must. He rants about the "religious dogmas" which are forced upon unwilling slaves who are under the bondage of law. The fact is, there is nothing in the Bible which we are **compelled** to believe. There is no one so free as is the freeman in Christ Jesus. But when faith enters the heart the love of Christ constrains such an one to "obey from the heart" whatever form of doctrine the Gospel of Christ enjoins upon him. The child of God believes, not because he **must** but because he "will do His will."

What?—The Christian faces this question continually with reference to being, doing, and destiny. "What is thy life?" is but one among many questions calling for light on our present state and standing. With reference to doing, there are several forms in which the question may be put, depending upon the mind and makeup of the one asking it, as follows: What **shall** I do? What **may** I do? What **can** I do? What **ought** I to do? What **will** I do?—in what form do you usually ask this question? With reference to destiny, one practical form in which to use the question is that found in the language of Jesus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Evolution in the Public Schools.—A wail of distress is heard from the ranks of modernist theologians because an effort is being made before several state legislatures to make the teaching of Evolution in the public schools unlawful. Here are the facts in the case: This is supposed to be a Christian nation. But the Bible, Christianity's BOOK, is virtually barred from the public schools. There is nothing that discredits the Bible and its message more than Evolution does. It is noteworthy that all agnostics, free thinkers, atheists, and other classes of unbelievers are believers in Evolution, and that practically all evolutionists are either destructive higher critics or sympathizers with them as opposed to orthodoxy. If this is a Christian country, why should the Bible be kept out of the public schools as "a sectarian book" while Evolution, its greatest enemy, be taught freely in all schools, from the primary grades up? But whatever is done in state legislatures with reference to the teaching of Evolution, all Christian parents should exercise vigilant care lest their own children, whom they are commanded to bring up "in the nurture and admonition of the Lord," be inoculated with this subtle enemy.

Lost Opportunities.—It was Whittier who wrote,

> "Of all the sad words of tongue or pen,
> The saddest are these: 'It might have been.'"

This was written with reference to a love affair, and for this reason the truth it expresses has not received the serious consideration which it merits. The point at issue is that of lost opportunities. The five foolish virgins who found that "the door was shut," the rich man who begged but found that it was too late, and other illustrations from Scripture are but mournful reminders of what "might have been" had opportunities been improved.

Overseers in charge of congregations should not neglect their present opportunities. Having been commissioned to watch for the souls of the members of their flocks, they should not be negligent in the matter of improving their opportunities. In a recent letter which we received a brother calls attention to some shepherds who are out of touch with the members of their flocks and not aware of it, closing with the remark, "Some day they will wake up to find that their members have gotten away from them." **Now** is the time to improve your opportunities, as opportunities are all connected with the present. Make full use of the present, and it will not be necessary to write the word "lost" before this word in the future

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

I LOVE THY KINGDOM, LORD

I love Thy kingdom, Lord,
The house of Thine abode—
The Church our blest Redeemer sav'd
With His own precious blood.
I love Thy Church, O God,
Her walls before me stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end.
Beyond my highest joy
I prize her heav'nly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Jesus, Thou Friend divine,
Our Savior and our King,
Thy hand from ev'ry snare and foe
Shall great deliverance bring.
Sure as Thy truth shall last,
To Zion shall be giv'n
The brightest glories earth can yield,
And brighter bliss of heav'n.

—Timothy Dwight.

THE KINGDOM OF GOD
An Exposition of Rom. 14:17

By Allen B. Christophel

For the Gospel Herald.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14:17.

The Kingdom Defined

The primary aim of Christianity is to bring about a right spiritual relation, and material conditions will adjust themselves automatically. The Jews—as well as all not capable of spiritual discernment—could not comprehend this truth, and for this reason Christ's mission was not fully appreciated, and understood. Therefore, they did not accept their promised Messiah and He did not become such to them. Wrong spiritual attitudes and relations are responsible for improper conditions among men and within ourselves. Warrings and strifes among men, and disturbed souls and consciences—often physical disorders—come because hearts are out of tune with the Infinite. Such undesirable conditions are merely the raspings of these improperly adjusted spiritual chords. The kingdom of God, fully established in the heart, assures three conditions: (a) Righteousness; (b) Peace; (c) Joy in the Holy Ghost. Righteousness—to appear before Him, justified by the merit of Christ's blood, sanctified by His Spirit. Peace—to live in love and charity, at peace with all saints, and as much as possible with others. Joy in the Holy Ghost—the blessed joy that is wrought by the Spirit in the hearts of believers; joy that surmounts all earthly sorrows; happiness when all about us is turmoil; security, even when walking through "the valley of the shadow of death." Righteousness, peace, and joy are an almost all-comprehensive trio of words and form the foundation and superstructure of religion. And the extent in which the kingdom of God is established in the hearts of men, to that extent will these conditions be realized. In considering the kingdom and its various aspects, the words of Christ must form the foundation; and all the prophecies and epistolary teachings, if properly and divinely interpreted, will coincide with His words, and portray some phase of the plan of salvation.

Aspects of the Kingdom

Jesus used various words, figures, and terms to illustrate different phases of His work and kingdom. In speaking with the rich young ruler (Matt. 19:16-24) concerning the conditions of salvation, He uses five terms to designate it: (a) Eternal life; (b) being perfect; (c) treasure in heaven; (d) kingdom of heaven; and (e) kingdom of God, proving that they are identical. For the sake of variety, but more to include all its different aspects, He uses them interchangeably. This is only one of many like cases.

Three-fold Character.—The term "kingdom of God" is used in three senses: (a) The whole universe is God's footstool, and all principalities and powers are under His control; (b) The body of those who have accepted Him as their sovereign, do His will, are the recipients of all His blessings, and will ultimately live and reign, with Christ, in His (God's) presence; (c) The truth of God's Word, revealed by His Word and Spirit, making wise unto salvation—life eternal. In the fulness of time, He will make the (seemingly) most secure institutions crumble and fall before His mighty power. But His will is best exemplified and manifested in those who of their own will and desire, accept Him as their spiritual Father. The term "kingdom of God" emphasizes the phase of God's plan that deals with the Author, Controller, and Founder.

The Kingdom of Heaven.—This term emphasizes the location (or headquarters) and spiritual atmosphere of Christ's work and body. "For our conversation (citizenship, commonwealth, R. V.) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." In the New Testament dispensation, the spiritual elements of the New Jerusalem have come to earth in the form of the new covenant, and God's people obtain a foretaste of heaven's glory and are pure, even as Christ is pure. They are represented as "coming unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem," and God dwells with them in a very important sense. They are one with the redeemed above, and together they constitute one "family in heaven and earth." They all love the same Father, drink from the same fountain of eternal life, partake of the fruits of the same tree of life, and bask in the same sunlight that beams from the throne of God. The very elements of heaven are realized and portrayed by those who have been washed in the blood of the Lamb and have become His purchased possession. "I will dwell in them, and walk in them; and I will be their God and they shall be my people." But the kingdom of heaven will come in fulness when "the last enemy which is death" shall have been conquered.

The Kingdom of Christ, or of His Dear Son.—This term emphasizes the leadership and mediatorship in God's great plan. John (Rev. 1:9) speaks of himself as being "in the kingdom ....of Christ." Paul says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). In His trial before Pilate, Jesus was accused of aspiring to supplant the Roman emperor. He answered this charge by saying, "My kingdom is not of this world." To the question, "Art thou a king then?" He answered, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Christ brought and exemplified the truth. All that accept Him as King come into vital possession of this Gospel truth, and members of the kingdom of God, of heaven, and of Christ, sons of God, "heirs of God and joint-heirs with Christ."

The Church.—The term "church" signifies "body." In Scripture it is used in a three-fold sense: (a) The invisible body of Christ, consisting of all the saved, whom God knows, but whom we cannot infallibly know; (b) The visible body, made up of the professed followers of Christ; (c) Local congregations and organizations. The "kingdom of heaven" as it relates to the Church refers to those that are truly converted, and adhere to her doctrines as they portray God's will; the Church, as related to the "kingdom of heaven" refers

to and exemplifies the visible body. "I will give unto thee the keys of the kingdom of heaven," is the charge given to one who was designated head of the early church, and consequently to all duly constituted church leaders, indicating that the Gospel is committed to the Church's care and that she is to represent the kingdom on earth. The true Church is a virgin, betrothed to Christ, ready to be united with Him at the "marriage of the Lamb." God's elect are—in a like sense—subjects of a kingdom, absent from their King, waiting His coming and coronation, to reign with Him. Neither the kingdom of God, of Christ, of heaven, nor of the true Church contains anything that defiles, but the visible body is often so polluted as to almost eclipse her light. The parables of the Tares, the Mustard Seed, and the Leaven, portray conditions under which belief and practice were so much corrupted as to almost lose identity, but the true Church and kingdom—evangelical truth and Christ's body—have never been, are not now, and never will be corrupted. And so long as God allows the world to exist, He will preserve truth and light whereby men may see and secure truth if they desire. Only those that are "born again" will be privileged to represent this body.

Characteristics of the Kingdom

There are five essentials in the establishment of a temporal kingdom: (a) A king; (b) a throne: (c) territory; (d) subjects; (e) laws. And these are all embodied in God's great plan.

The King.—To Pilate's question, "Art thou a king then?" He answered, "Thou sayest I am a king. To this end was I born, and for this cause came I into the world....," virtually claiming that title, but not as a political sovereign. At His triumphal entry into Jerusalem, Jesus said, "Behold, thy king cometh." But He came as a servant. Illustrating His mission He said, "But if I, with the finger of God, cast out devils, no doubt the kingdom of God is come upon you." Through His atonement Christ destroyed, "him that had power of death, that is the devil." John (Rev. 1:5) designated Christ as "the prince of kings of the earth." At His ascension, He went to the "right hand of God, exalted." Paul says, "He **was crowned** with glory and honor." Again he says, "Our Lord Jesus Christ who is King of kings and Lord of lords." He came to suffer and die, but His death is an incomparably greater victory than earth's grandest triumph, because it was the portal to the victory over sin and Satan—the most rigorous and relentless tyrant existing. According to students of genealogies, both Mary and Joseph were of the lineage of David. Mary's ancestry traced through Solomon, making her oldest son the claimant to the throne by birth. Joseph's ancestry traced through Nathan (who was to have the regal right because Solomon's sons had been cursed) making his oldest son the claimant to the throne by royalty. They were therefore the only living family whose oldest son could claim the throne by birth and royalty. But being the Son of God, He was by human and divine birth the heir to the throne of God and of Israel. In His first public appearing in the temple (Luke 4:17-27), Christ referred to the prophecy concerning Himself according to which He was to (a) Preach the Gospel; (b) Heal the brokenhearted; (c)Bring deliverance to the captives; (d) Recover sight to the blind; (e) Set captives at liberty; (f) Preach the acceptable year of the Lord. This included His mission, save that of judging the world. But the condition under which Christ was to be received and recognized as such was that of faith and obedience. The widow of Serepta had abundance of water in the midst of famine, and drought, because she accepted the prophet's condition. Naaman was the only leper that was healed among the multitudes in that land, because he was the only one that met the conditions. And Christ is or will be all that was prophesied of Him, only to those that receive Him as the Lamb of God, and King of Israel.

The Throne.—"But unto the Son he saith, thy throne is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Christ says, "I also overcame and am set down with my Father in his throne." Again He says, "All power is given unto me, in heaven and in earth." Paul speaks thus of Christ's throne: "Let us come boldly unto the throne of grace." From a throne, high above the heavens, Christ issues His decrees. So great is His glory that the heavens cannot contain Him; and yet He is so lowly that He sets up His throne in the hearts of even the most lowly of His believing children.

His Territory.—"All power is given unto me in heaven and in earth." In the untold ages, God said of His Son, "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "His dominion shall be from sea to sea." Since His exaltation, "All the angels of God worship him," as well as the redeemed souls on earth and in glory. His territory covers all heaven and earth. His Gospel is for all men. Wherever men accept Him, He sets up a throne.

Subjects.—"The church is subject unto Christ." In a temporal kingdom, all living therein are tributary thereto. But those rendering most loyal service receive special consideration. When Christ comes in judgment, all will fall at His feet; in the kingdom of grace, those that receive salvation become kings and priests and reign with Him forever. The qualities of heavenly citizens are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." Under the old covenant, the Jews were God's chosen people, a nation and kingdom for the special purpose of making known His name among the Gentiles; by adoption, all the faithful in Christ bear the same relation to God as did the faithful Jews—an holy nation, and kingdom, whose duty is to exemplify the doctrines of God among sinners (Gentiles). The "Israel of grace" of Pauline epistles means those that are saved by grace.

Laws.—The work of Christ consists of the giving of doctrine and the imparting of life. Doctrines are basic principles underlying God's universe and Christ's plan. The Sermon on the Mount has been called the "constitution or 'Magna Charta' of Christ's kingdom." In it are all the fundamental principles of Christian living. All the doctrines of the New Testament hinge on the sayings of Christ in this sermon. The Holy Ghost reveals to and enlightens seeking and believing souls. The Church has been entrusted with "the keys of the kingdom of heaven," and it is her duty, through duly constituted avenues, to interpret and apply the principles as changing world conditions and their problems present themselves. And these teachings of the Word, the revelations of the Holy Spirit, and the regulations of the Church—as her decisions and motives are in harmony with the Word and Spirit—are obligatory. Those obeying these dwell in spiritual union with Christ now, and in bodily and spiritual union hereafter; those refusing this, in similar banishment. The laws, then, of the kingdom of God have three sources and as they agree, are a unit: (a) the doctrines of God's Word; (b) the leadings of the Holy Spirit; (c) the decisions of a Spirit-filled and Word-obeying Church. But the kingdom is not doctrine alone; it is life—life abundant and eternal. Jesus revealed and exemplified the will of God, and now "the kingdom of heaven is within you" and gives the motive power to please the King.

(Continued on page 92)

Preacher's Page

SERMON OUTLINE

By L. S. Glick

For the Gospel Herald.

Joseph as a Type of Christ

1. In leaving his home to become the preserver of his people. Gen. 37:28; 45:5; Cf. Jno. 3:16; Phil. 2:5-11.
2. Sold by his brethren, Gen. 37:28; Jesus was sold by his Jewish brother, Judas. Matt. 26;15.
3. As a servant. Gen. 41:46-57; Cf. Jno. 13:1-17.
4. "Tempted, yet without sin." Gen. 39: 7-12; Matt. 4:1-11.
5. Taken prisoner. Gen. 39:20; Cf. Matt. 26:50, 57.
6. Declared king. Gen. 41:37-45; Cf. Luke 19:37, 38.
7. Freely forgave his brethren. Gen. 45: 5; 50:21; Cf. Luke 23:34.
8. Wanted to be alone with his brethren. Gen. 45:1-4. So Christ manifests himself to his own out of sight of the world. Jno. 20:19, 20; Col. 3:3.
9. Married a Gentile. Gen. 41:45; Cf. Rom. 11; II Cor. 11:2.
10. Joseph must needs crucify the flesh to forgive his brethren freely, and fulfil the divine plan. Gen. 50:15-22. Christ was crucified for our redemption and to fulfil the Scriptures. Heb. 9; I Pet. 1:18, 19; I Cor. 15:3. After a careful study of the above scriptures it should help us to more fully exclaim with Paul in the language of Gal. 2:20.

Minot, N. D.

THE MINISTER'S LIBRARY

By Lewis S. Weber

For the Gospel Herald.

The success or failure of a minister of the Gospel depends very largely upon the character of the books he uses in his study. That he needs some kind of library goes beyond question, but some preachers have acquired an abnormal taste for accumulating a large number of books which in many cases are not as serviceable as they should be, judging from their cost and the shelf space they occupy. A large library is not necessarily a proof of wide reading and scholarship, but in many cases it is a witness to the ignorance of the owner. Let it not be understood, however, that it is unwise in many instances to have a reasonably complete library. The minister needs it with many other accessories to reach his highest point of usefulness; only let him select those books that will serve him best in his ministry as preacher and pastor. The question then arises, "What books shall I place upon my shelves?"

First and most important of all, the minister must have a prominent place in his study for the Bible, which is not only the Book of God but also the God of books. Dr. Maclaren once told an audience that he owed everything to his study, day by day, of a chapter in the Hebrew and a chapter in the Greek. In this way he could get the original meaning of texts and their contexts which is often lost in the translations. Not all ministers have learned to master these original languages; but even so, we can receive much help by the use of an exhaustive Bible Encyclopedia, such as Young's or Strong's, in tracing words to their root meanings. While the authorized version is the best for pulpit work and devotional purposes, every minister should have the Standard Revision for his study. One who is acquainted with German or Latin will find versions in these languages very helpful in getting finer shades of meaning.

Then the preacher should secure and read carefully, the leading books by the leading men of his own denomination. He should also take a few if not all of the papers and periodicals published by his brethren. This is necessary in order to keep in touch with his own people so that he may understand their needs and growth, and also to keep in sympathy with their men and measures. Many preachers will read and recommend books by French and English authors, while books far in advance of these, produced by our own men are left upon the shelves of our publishing houses to mold instead of being used in their libraries. However, he should not neglect to read the works of the leading men of other religious bodies to safeguard against narrow-mindedness.

A study of the best commentaries will prove fruitful in connection with his sermon preparation. One or two of these should always be at hand. Perhaps among the most useful of these are Matthew Henry's and the six-volume set by Jamieson, Fausset and Brown. Not all Bible commentaries are good expositions of the entire Bible. Some authors are rich on the Gospels but not on the Epistles. Others make a specialty of apocalyptic writings, or prophecy or the Psalms. Very few men can treat all of these different subjects adequately and thus it is best to select those parts where the author excels. For instance, Spurgeon's "Treasury of David" on the Psalms, and Dr. Maclaren's works on the Epistles of Paul could scarcely be surpassed. Other good commentators are, Westcott, Lightfoot, Ellicott, J. R. Miller and many others. The minister should discover which authors best meet his needs and then select their best works.

The best books on theology and Christian doctrine should also be secured and perused. It is very essential that the minister be firmly grounded on the great fundamental doctrines of the Bible and an aid to accomplish this is the study of some of the classic works on theology such as Denney's "Studies in Theology" and Torrey's "What the Bible Teaches." In this we would also include a comprehensive treatise on the ordinances and principles practiced by his own denomination. Many preachers in our own dear church have been unable to hold their own young people because they did not know the doctrines well enough to explain them intelligently.

Books of a devotional character should occupy an important place in our ministerial life. Sermons should never be wholly intellectual but very highly devotional. The appeal must reach the heart as well as the head. By devotional books we mean those that will suggest thought as well as stimulate to meditation. It is a mistake to think that there is any inconsistency between earnest thought and earnest devotion. The books by Andrew Murray are very helpful and many have been inspired by J. R. Miller's devotional writings and S. D. Gordon's "Quiet Talk" series.

Several volumes of sermons by some of the great preachers would be a source of help. Reading some of the masterpieces of Spurgeon, Beecher, Parker, and many others will put fire into the soul of any of us. These sermons, however, should be read for the inspiration and suggestions only, and should never be appropriated wholesale. The sermons delivered by Phillips Brooks or Dr. Jowett have accomplished marvelous results, but for us weaker vessels to try to mimic these great homilists, parrot-like, is not only an insult to them but often the means of failure in our own efforts.

Then there should also be some literature on the work of the Sunday school, since this institution is a very vital part of the church. The pastor must not think that the Bible school is out of his field; for indeed it is the nursery where the "twigs are bent," and the tender plants are prepared for future work in the Church and mission field. Thus it is very essential that he read such books as deal with the nature, habits, and needs of the child; the qualifications of teachers, and, in fact with the problems of Christian education in general.

The minister's library would not be complete without a reasonable number of books on mission subjects. Someone has aptly said, "Facts furnish fuel for missionary fire." And since this is true it is very important to impart information on the needs of the world. The heathen are starving for want of material food and for

the Bread of Life, and people are not going to help until they know the conditions. The home church should be a sort of recruiting center for missionary service. To make his church serve this purpose the minister must know for himself and impart to his people the urgent call of the unsaved world. The information comes by reading the splendid books which any mission board is anxious to recommend to us.

Some ministers wonder if they can afford to give any place to magazines in their libraries. This will depend on the amount of time he has for reading and study. The minister, above every one else, should be a man with a world-wide view. Men who know nothing about conditions beyond their own community are not going to be the best kind of preachers. We do not mean that he should rob his periods of Bible study and devotion, but his devotional study should be supplemented by acquiring a right view of movements in the world. He might well peruse a general magazine like "The Atlantic Monthly," or "The North American Review." A missionary periodical like the Missionary Review of the World will supply illustrations for sermons as well as portray present day missionary activities. A Sunday school paper, such as "The Illustrator," or "The Sunday School Times" will also be of inestimable value. A good magazine on Homiletics would be a constant help in sermonic work.

Another question sometimes faces the minister, and that is, Should any fiction be upon his shelves? This again depends very largely on the amount of time at his disposal. The man who toils with his hands most of the time, having only about two hours for study, four or five evenings in a week has no time to read fiction. To the one who spends the most of his time in delving into the fathomless depths of Scripture it may be helpful and a source of recreation to devote a little time to the great classics such as the best of Scott, Eliot, Hawthorne and others. However, the modern novels which are written for popular use should never have any place in a minister's library. They are not worth the space they would occupy upon the shelves; they are simply mind-poisoners and trashy time-killers, and ministers of the Gospel with a heavenly message need to employ both their minds and their time with better things.

The individual minister may want books on subjects which are of special interest to him. He might profitably use several volumes on the person and redemptive work of Christ, or on the Holy Spirit, or on Paul or the Psalms or Prophecy or on any other of the great themes of Scripture. The number of books will be regulated by his financial situation and the amount of time he has for reading.

Good books are a great aid to the earnest minister of Christ, but God forbid that anyone should depend on these man-made tools alone when we have God's inspired Word to study and to preach, and may each one of us "look to the hills from whence cometh our help." We need Christ more than books. We need His Word, His Holy Spirit and His abiding presence if we would serve Him truly.

Toronto, Ont.

PULPIT POINTERS

The following from the pen of a layman appeared in the Toronto Daily Globe:

What constitutes true preaching? What are the elements of that presentation of Christian truth which will inevitably and constantly lead to the satisfaction and inspiration of congregations? There are three, and perhaps only three, elements in genuine and successful preaching.

The first of these is a strong conviction of the supreme authority of the Bible as the Word of God. A preacher cannot deliver his message effectively unless he is fully assured that it comes from God and is the message of God for His people. Much of the ineffectiveness of modern preaching is due to the absence of this conviction. Men do not and cannot make a proper appeal to their congregations unless they are convinced that what they preach is a veritable word from on high. "I have a message from God unto thee" sums up the attitude of the real preacher. Old-fashioned language used to refer to the preacher's "passion for souls," and this is impossible apart from his unfaltering faith in the authority and obligation of the Word of God.

Another essential element of true preaching is the accent of personal experience. Hearers recognize the presence or absence of this with startling rapidity and ease. They know almost infallibly whether or not a preacher is able to say, "We speak that we do know and testify that we have seen." Deep answers to deep, and the man who knows by experience and enjoys in his own life the truths he proclaims will elicit a response from his hearers which will gratify and satisfy both him and them.

One more feature of vital preaching is the delivery of the gospel message of the Person of Christ in all the glory of His redemptive grace. It is only too possible to preach truth in the most orthodox way and yet to fail of accomplishing the task of winning men to Christ. Christianity has its truth, its doctrines, its philosophy, its ethics, but all these need to be associated with and concentrated in the living, Divine Person of Christ. "Whom we preach," said the Apostle, not "what we preach." And when a man witnesses to Christ as He is revealed in the Bible the result is certain and convincing.

An orthodox preacher, able and intellectual, but too apt to give his people the doctrines of Christianity rather than the Person in Whom the doctrines become vital, one Sunday morning saw a piece of paper in his pulpit, "Sir, we would see Jesus." The man was wise enough to feel the force of the criticism, and at once altered the accent and emphasis of his preaching and made it centre on the Person of Christ as the One who would "draw all men" unto Him. The result was immediate and undoubted, and it was not long before another note was seen in the pulpit. "Then were the disciples glad when they saw the Lord."—The King's Business.

DRIVING WITH OIL

I wanted to drive an iron bar thru a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this simple lesson. They take hold of an important enterprise with much zeal. They are intensely earnest, and even morbidly conscientious. Every body ought to see it just as they do, and whoever does not is hammered at without mercy. Such uncharitable zeal provokes opposition. It excites all the friction of the natural heart. Men will not appreciate the truth presented when they are repelled by the spirit in which it is presented. Let the reformer be sure to have plenty of oil. Let him speak the truth in love.—Sel.

He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.—Proverbs 11:26.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

VOICES ARE CALLING

By S. P. Yoder

For the Gospel Herald.

"Take heed therefore how ye hear"—Jesus.
Hark! Voices around us are calling;
They to all our senses appeal.
Their accents forever are falling
In strains that we hear, see or feel.

Some voices, seductive, alluring,
Appealing to evil within,
Would lead us from goodness enduring
To wander in pathways of sin.

Sweet voices from heaven descending
Fall softly on listening ears,
Where longings for goodness ascending
Are waiting life's glorified years.

Some voices are vague and deceiving,
'Tis wisdom to heed how we hear;
Demanding good ground for believing
Fair words that may falsely appear.

The voices around us impressions
Are making for good or for ill;
Our lives are the expressions
Of what we imbibe and fulfill.

Denbigh, Va.

HOME

By H. N. Troyer

For the Gospel Herald.

In these busy days we take so much for granted. We become thoughtless of the best that surrounds us. Our minds become drawn to the tangible things of this earth which most of the world follows after. We do not take time to consider and appreciate what God has done and is doing now for us. We often do as Moses did in his early life and need the desert experience to bring us back to the place God wants us to be.

Practically all will agree that the homes (not houses) of today are quite different from those of our forefathers. Whether better or worse let each one determine for him or herself. But there were strong points in former homes which merit our attention as an oncoming generation.

As we reflect on this it seems as if our ancestors had a good conception as to why God ordained the home. They seemed to see that the family life was the foundation work of not only their Christian life but their general life as well. It was here that the strongest and most lasting impressions were made. Very early in life the children learned to work with each other, to have patience and mutual forbearance as well as lessons in love, reverence, submission and self-control. The reader will notice that these traits of character are all very necessary if we want to make the most of life.

It was also noticed that the mind developed very rapidly thru association with each other. We must not forget that not all days then were filled with muscular activity but that social intercourse was more frequent than now. Necessarily this is always true with a slower moving people for they are naturally more sociable, not being influenced by the rush of things about us occasioned by rapid means of conveyance and communication.

God, in instituting the home, meant it to be a real center of child life where the child could be and would be properly nurtured and trained for the duties of a whole Christian life. It is admtited by all thoughtful people that the home or family life is a type of all the later activities in which we will engage. While not able to control later activities we can do much to so surround and regulate our family activities that they will teach the children the lessons for life's future.

In later articles we may try to picture some of these older homes and perhaps draw a few practical lessons from them.

Harrisonburg, Va.

IN THE ATTIC

"I feel just like a bit of furniture —shabby and worn—that has served its day, and now, displaced by a newer and more costly piece, has been stored in the attic, there to await, in obscurity, whatever change fate may bring. I try so hard to keep bitterness out of my soul. But this feeling of not being used—indeed, of not being capable of use—makes me often sad when I think of my crowded yesterdays. Still, I know in my heart that the good Father will not leave me in the attic. In a little while He will assign me a place in His house of many mansions. And I am sure that I shall not be in the attic there!"

The speaker was an old, bent man. I found him sitting beneath a tree by the roadside. I shared with him for a moment the pleasant shade, and found him eager to talk. As I lingered, he told me the story of his life, concluding with the words quoted above.

There was an indescribable pathos about the speaker and his words. His trembling hands, his poor, thin voice, his dim eyes, his wasted form —all these fashioned such a picture of pathetic loneliness as one seldom sees on this earth.

I tried to speak an encouraging word as I went my way, leaving the old pilgrim still mumbling, sadly, to himself. And, as I walked, I wondered whether this feeling of being "in the attic" is not more common among old people than we think. The very spirit of our age fosters neglect of the frail and the handicapped. We "hurry along," speed being more important than direction, leaving the aged and the infirm sitting, dust-covered, by the roadside and in solitary gloom. And should one of them shout a word of caution or counsel we laugh them to scorn, thus adding to their feeling of uselessness.

"Honor thy father and thy mother," thus do we read in God's Book. And is there a better way to carry out the spirit of this precept than to just let them know, by little attentions, that they are still capable of serving the world? Shall we not take time, as we "hurry along," to extend to every old person we meet the same fine courtesy and kind attention that we would wish another to offer our own father or mother?

Not soon shall I forget the old pilgrim beneath the tree!—E. C. Baird in the Christian Standard.

THE CHRISTIAN IN BUSINESS

By Harry Kauffman

For the Gospel Herald.

It has often brought a feeling of sadness over me when observing the way some Christian professors conduct their business affairs. not being as honest as they should be, taking a little advantage of some one, or misrepresenting things that they sell. The Golden Rule if kept in mind, seems to me is a great help. "Do unto others as you would have them do to you." Let us make this our motto as we go thru life.

Also let us be prompt in paying what we owe as much as possible. Sometimes perhaps we could pay our debts if we would not buy so many luxuries, such as high-priced cars, pianos, and many other things.

The story is told of Abraham Lincoln that while clerking in a store by mistake he did not give the full amount of change to a lady. That evening after work he walked quite a distance to pay her the dime. Are we as anxious to pay up when we can or would we rather buy some of the luxuries of life?

I wish it could be said of us as a Christian Church that we are all honest in business and honest before the Lord, so that we might have power to win souls for the Master.

Hesston, Kans.

Sunday School

For the Gospel Herald.

Lesson for May 13, 1923—I Sam. 16:1-3

DAVID, THE POET KING

Golden Text.—Surely goodness and mercy shall follow me all the days of my life.—Psa. 23:6.

Biographical Sketch.—David was the youngest son of Jesse. He was anointed king over Israel after the rejection of Saul because of disobedience. But for many years after this event he did not fill the office to which he had been chosen, for the reason that Saul was still filling that place and David refused to lift his hand against the Lord's anointed. At first Saul was friendly inclined toward David, but after he heard the song of the women: "Saul hath killed his thousands, and David his tens of thousands," a spark of jealousy was awakened in that haughty monarch that kept growing until it developed into an insane madness which prompted him to seek David's life with a murderous hatred. The character of David was manifest in this that he had several opportunities to take Saul's life but refused to touch him, nor did he permit others to harm him in the least. Finally Saul was slain in battle with the Philistines, and David inquired of the Lord whether he should now make an effort to take the kingdom.

David was anointed king at Hebron, but for seven years he ruled over the tribes of Judah and Benjamin only. Gradually, however, the opposition against him weakened until finally the other ten tribes made their peace with him and for thirty-three years he reigned over all Israel. Under him the kingdom prospered greatly. As "a man after God's own heart" he stands out as the greatest of Israel's kings.

But David was human. He fell into grievous sins which brought him much bitterness during the latter years of his reign. Though he sincerely repented and was again restored to favor and friendship with God, he had sowed the seeds which brought him many sorrows. The most formidable opposition against his rule was Absalom's rebellion which however, was finally put down. In his last days another son, Adonijah, attempted to gain the throne, but David had already decreed that Solomon should be his successor and he was formally recognized as such before David died. On the whole, however, the reign was a prosperous one, and the kingdom was handed over to Solomon in excellent condition.

Lessons to be Learned.—1. The first lesson to be learned is the attitude of Samuel after the fall of King Saul. There was genuine sorrow over his downfall, even if Samuel had been humiliated before Saul was anointed king. Unselfishness was a prominent part of his makeup. One of the qualities of true manhood is that of being large enough not to act small because of ill treatment.

2. "The Lord looketh on the heart." Eliab in dress parade, in fine stately form, impressed Samuel as having excellent qualities for a king. But the Lord looked past appearances and saw what was in the heart. It was in David that God saw the real kingly qualities. It was made evident later when David went out against Goliath while Eliab was afraid to meet him. But this is not to be construed as a rebuke to man for looking at the outward appearance. The only way we have to base an estimate on fellow men is from appearances. Our opinion of a man's worth is determined by what we hear him say or do. But God sees direct into the heart and knows the motives that are back of what appears on the outside. Hence the importance of following the Spirit's leading in the matter of determining who are God-called men to fill the various positions in the Church.

3. When looking for dependable men, you make no mistake in searching among men who are found at their posts of duty. There were several fine looking men among Jesse's sons; but when the Lord finally chose the future king He chose the one who at this time was out in the fields caring for his father's flocks. Choose the busy man, if you would find a substantial worker.

4. God sees in every child the making of the future man. Though David was but a young shepherd boy, God saw in him the "man after God's own heart." Parents should study the characteristics of their children and seek to draw out those qualities only that will make of them the kind of workers they ought to be when they grow to manhood and womanhood. There are certain qualities that need to be restrained, others that need to be encouraged. By cultivating the good and weeding out the evil they are aided in their preparation for such stations in life only as will enable them to fill the places which God ordained they should fill.

5. While God does the choosing, it is for man to co-operate with Him in seeing that this choice is recognized. Thus it was that Samuel and Jesse co-operated with the Lord in getting David to his God-ordained place. So likewise should the Church co-operate with the Lord in the work of getting every member into the place which God ordained they should fill.

—K.

Our Young People

WHILE THE MASTER IS AWAY.—Acs. 1:1-14; Mk. 13:32-37

Topic for May 13

MOTTO

"Be ye stedfast, unmoveable, always abounding in the work of the Lord."

MEDITATIONS ON THE TOPIC

I. **The Time Until Jesus Comes Again.**—Jesus has vividly illustrated our duties by illuminating parables and illustrations. He told the disciples plainly at the close of His earthly ministry about going away and coming again. He also told them about the work He desired them to do while He was gone and how He would help them by the presence of the Holy Spirit who would come as a comforter instead of Jesus in the body. The Holy Spirit will dwell in the believers and make them to live in the nature of Jesus in the world during all the time until he comes.

Just as a master would desire that his servants would faithfully do the work which he had assigned them, so Jesus expects His work to be done faithfully by those in whom His Spirit dwells while He is away. It is also His desire that many who do not know Him and have His Spirit should become acquainted with His Gospel and in believing receive also the Spirit and enter into His service.

But there are many who use the time of the absence of the Master as a time to do their own pleasure. Sinners put off the day of accepting the Gospel because they think the day far away when they shall die or when Jesus shall return. Christian professors grow careless and think it needless to be so particular because there is plenty of time to do the Lord's work, yet all the while they are idle, souls are dying and much precious fruit goes to waste.

But Jesus wants us all to live each day as though we expected Him to return every moment and with the return to behold our service whether it is faithful or not, giving us our reward if we have done His will and receiving our judgment if we have not done His will.

II. **The Text.—Acts 1:1-14; Mk. 13:32-37.**—The first passage gives an account of the going away of Jesus and what His final message was to the disciples who were left. The first thing they were to expect was the Comforter to abide instead of the bodily presence of Jesus and to give them power as witnesses for Him, throughout all the earth.

The next passage gives Jesus' illustration of what His going away is like and shows that it is important that we are watching and praying and working in His absence expecting His return at any moment.

SEED THOUGHTS

When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?

If at the dawn of the early morning,
He shall call us one by one,
When to the Lord we restore our talents,
Will He answer thee, "Well done"?

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 3, 1923

Field Notes

The Nebraska Sunday School Conference is to be held at Shickley, Neb., May 2 and 3.

Baptismal services were held at Oak Grove Church near West Liberty, Ohio, on Sunday, April 22.

Bro. Joseph W. Coffman, of Dayton, Va., has changed his address to Job, W. Va. May his labors in that needy field be blessed of the Lord.

Change of Address.—Sister Catherine B. Kulp, former worker at the Los Angeles, Calif., Mission has moved to La Junta, Colo., R. 2.

Bro. Daniel Kauffman of Goshen, Ind., spent the latter part of last week in Missouri, attending the funeral of Sister Kauffman's uncle.—H.

Preparatory services will be held, the Lord willing, at the Altoona Mission on Saturday evening, May 5, and communion services the Sunday morning following. N.

The Executive Committee of the Mennonite Board of Missions and Charities held an important meeting at Elkhart, Ind., on Tuesday, April 24.

A series of meetings was planned to begin Sunday, April 29, at the Hess Church near Lititz, Pa., with Bro. John W. Weaver of Union Grove, Pa., as evangelist.

Bro. E. L. Frey of Wauseon, O., will (D. V.) hold communion services in Ontario, Can., at the Hay congregation on May 13, and at the Poole congregation on May 20. B.

Bro. C. K. Hostetler of Youngstown, O., has changed his residence from 314 Worthington St., to 542 Broadway. Those addressing him should note this change.

The Conservative Amish Mennonite Conference will be held (D. V.) at the Locust Grove Church near Belleville, Pa., June 5. The ministry will meet the day before.

Baptismal services were appointed for Sunday, April 29, at Sterling, Ill. It was expected that Bro. J. S. Shoemaker would be present to conduct the services.

Bro. E. J. Berkey of Oronogo, Mo., is expected to begin a series of meetings at Roseland, Neb., immediately after the Nebraska Sunday School Conference at Shickley, May 2 and 3.

A Sunday School Meeting has been arranged for, to be held at the Marion Church, Franklin Co., Pa., on the evening of May 30 and all day May 31. Bro. Abram Metzler of Martinsburg, Pa., and Bro. J. C. Clemens of Lansdale, Pa., are the speakers from a distance. Several local brethren are also on the program. S.

The brotherhood at Risser's congregation, Lancaster, Co., Pa., has arranged to hold a series of meetings, beginning Sunday evening, June 3, to be conducted by Bro. Amos Myer of Mummasburg, Pa. Also a Sunday school meeting will be held June 5, the Lord willing.

We are in receipt of a program of a minister's meeting to be held at the Springdale, Va., church, May 18 and 19. Judging from the subjects and speakers a live spiritual meeting is in prospect.

Bro. M. C. Lehman, missionary on furlough from India, preached for the congregation at Elkhart, Ind., on Sunday, April 22. He filled a number of appointments at several other churches in Elkhart county during the week following.

The brotherhood at Clarence Center, N. Y., has taken steps to organize a congregation under the Ontario, Can., Conference. Quite a number of our people have moved into that community recently and we are glad to know that they take an active interest in the Lord's work. A Sunday school has been organized for some time.

An inspiring communion service was held at Chicago Home Mission on Sunday, April 22. The bishop brethren, John Nice of Morrison, Ill., D. G. Lapp of Roseland, Neb., and S. C. Yoder of Kalona, Ia., were present and took part in the services. One person was baptized and two others received by letter. There were sixty-one communicants.

Bro. J. W. Shank, who with his family is home from the South America Mission on furlough, has arranged the following schedule (subject to change) in his travels westward: Altoona, Pa., May 6; Scottdale, Pa., May 8; Orrville, Ohio, May 10-14; Goshen, Ind., May 15, 16; Chicago, Ill., May 17, 18; Kokomo, May 20, 21; Leeton, Mo., May 23, 24; Newton, Kans., May 25-27; La Junta, Colo., May 28.

Correspondence

Coalridge, Mont.

Dear Herald Readers, Greetings of love to all:—A few lines from this place may be of interest to some.

On April 1 we reorganized our Sunday school, the following officers being reelected: Supts., Emmet Harshbarger, Wirt Harshbarger; Chors., Nettie Kauffman, Menno Harshbarger; Sec-treas., Russell Harshbarger. Attendance in general has been good considering the cold winter and health conditions, and with the coming of spring we are glad to note an increase.

We are having a late spring and there has been little work done in the fields. The weather is good at present. Health in general is good,

for which we thank our kind heavenly Father.

Yours in His service,
Apr. 15, 1923. Cor.

Orrville, Ohio
(Orrville Mennonite Mission Church)

Greetings in the name of Him who loved us and gave His life a ransom for our souls.

On April 21, baptismal services were held, at which time thirteen souls sealed their vows to live for the Master. On the following day services were held commemorating the suffering and death of our Lord. Services were conducted by Bros. A. J. Steiner and J. S. Gerig.

May we ever look to Him for grace to live loyal lives.

Cor.

Cloverdale, Ohio
(Mt. Pleasant congregation)

Dear Herald Readers, Greeting:—A few lines from this place may be of interest. We had for some time been without a resident minister until this month, when Bro. G. B. Brunk moved from Spring City, Pa., to this congregation. Bro. Brunk had charge of the work here some years ago, and is well known by most of the members. He lives one mile from the church on the L. E. Strite farm. We are glad for the courtesy that was shown them since they are here. We trust that their coming will be for the good of the work here.

If plans are carried out our council meeting will be held May 6.

L. E. Strite.

McMinnville, Oreg.

Dear Herald Readers, Greetings to all:—We have many reasons to be thankful to the Lord for the many blessings He is giving us day by day, both temporal and spiritual.

On Sunday, Apr. 8, 1923, we held our communion services at this place, when we were again permitted to partake of the sacred emblems of our dear Savior.

We were glad for a number of our dear brethren and sisters that were with us from our home congregation, and especially for the presence of our dear aged bishop, Bro. J. D. Mishler, who officiated at this service.

On Sunday, Apr. 15, we were permitted to attend communion services at the Hopewell Church, which we enjoyed so much.

We are glad to welcome Bro. J. M. Mishler and family, who just recently moved into this part of the valley and expect to worship with us. We surely will appreciate their presence and help in the work at this place. We would also be glad to welcome others.

May we earnestly strive to work for the Lord while it is day, for the night will soon come when our work will be done. We again ask you to remember the work at this place.

Apr. 17, 1923. Fannie Shenk.

Hubbard, Oreg.
(Hopewell congregation)

Gospel Herald Readers, Greeting:—Communion services were held here Apr. 15. Most of the members were present; also some from McMinnville, Waterloo, and Portland.

Bro. Lind, of Albany, preached on the words, "Till He come" (I Cor. 11:26). Christ is the Chief Figure of all time. We all may show our love for Him by keeping His commandments.

Bro. Jno. Schnavel, formerly of Holland, was received into church fellowship by water baptism. Sister Emma Gingerich was received by letter.

After living here for more than twenty years, our dear bishop, J. D. Mishler, has moved over to Sheridan, Oreg., where he will stay with his son, J. M., who moved on a large farm in that locality. They will attend the McMinnville Sunday school. Their going away makes it necessary to change some of the officers and teachers here. May others be gathered in to fill the ranks.

In His service,
April 19, 1923. J. B. Y.

Peoria, Ill.
(Garden St. and Western Ave.)

Greeting in the Name of the One, "Who was delivered for our offenses and was raised again for our justification."

Thursday, Apr. 5, we began our revival meetings with Bro. G. F. Derstine in charge, continuing until Sunday, Apr. 15. Bro. Derstine gave a series of eleven messages on prophecy. Attendance was splendid and interest strong. At the closing service Sunday night there was not room enough in the hall to seat all who came; but we arranged to seat about 30 in the primary room to the rear of the rostrum. Altho they could not see so well, they could all hear well. By using as many folding chairs as possible we were able to seat about 200 in the main hall, besides those in the primary room.

There were seven confessions and a number of others who were deeply convicted, who we hope will yet surrender to the Lord. Among those who confessed are a man and his wife, who have attended services here faithfully for some time, and for whose conversion we have labored and prayed earnestly. It has meant a great deal for this man to take this stand, because he has been a prominent worker and organizer among labor unions and such like. He is certain to meet with opposition as he takes his stand against these things.

Besides those who confessed during the meetings, there is an aged couple, who had confessed previously, who, we expect, will also unite with the church. This brother, altho not yet received into the church, has been giving the writer a tenth of his wages each week, to send to India and Russia. Pray for them all that they may be true followers of the Lord.

The young folks of the Union congregation near Washington, Ill., came over one evening during the meetings and gave the Easter story in song, which was greatly appreciated. Also a number from other congregations helped with special singing. Come again. Bro. Alvin Yordy of Eureka, Ill., was with us over both Sundays leading the singing. This also made it possible to have a quartet with Bro. Derstine, and Bro. Culp and his daughter, member of the Mission.

This week and last week a number of us motored out to Harmony and Roanoke churches, several evenings, where Bro. Derstine was holding meetings. Thus with the Ford we are able to take some of the members and others interested that they can meet with the country membership. Also in hauling folks to the services here the Ford has proven a great help. We wish to thank those who have supplied the means to buy gasoline, etc., to enable us to run the car, and are trusting the Lord to continue sending that which is needed in that line.

We have held two funeral services in the Mission chapel in the last two weeks, of those who were friends of the Mission. We praise the Lord for this opportunity to preach the Gospel message to folks who otherwise cannot be induced to attend our regular services.

Pray for the work and the workers at this place.

Your unworthy servant,
John L. Harnish.

Pond Bank, Pa.

Dear Herald Readers, Greeting:—Our Sunday school attendance is increasing, especially among the children, for which we thank the Lord.

On Sunday, April 8, we held our council meeting, Bro. W. W. Hege of Marion, Pa., being in charge of the service. Our brother earnestly pleaded for unity, peace, love, and

(Continued on page 93)

Miscellaneous

DELIVERANCE

By Joseph Metzler

For the Gospel Herald.

Since Satan, the author of evil and lies,
Deceived our first parents and caused them to fall,
(Told them if they disobey God they'll be wise)
Poor man was in bondage—the curse was on all:
We all lay in ruin imprisoned in chains;
And sinner no help to his brother could give.
God's infinite love which will always remain,
Provides great deliverance so sinners could live
Ever in sweet peace and communion with God.
The glorious freedom of Christ they should choose,
And be saved and delivered by His precious blood;
Adopted, made meet for the Master's sweet use.
Those who their great need and their misery see,
And on the great God, the Deliverer call,
He saves, heals and helps for His mercy is free.
If some on Him call and are saved, why not all?
God delivers from evil and the power of sin;
From persecution and discouragement sore;
From the vile, corrupt life, without and within;
From trials and troubles till this life is o'er.
From Sodom's overthrow God delivered just Lot,
And from Egypt to Canaan His people He brought.
The penitent Ninevites He destroyed not;
He from lions saved Daniel who prayed as he ought.
A song Moses sang, God's great love to tell,
When freed from the type of old Satan and sin.
So when we're delivered from sin and from hell,
We should sing a new song and help others to win.
Then our final deliverance Jesus will give
To us when our suffering and service are done.
Oh! who would not suffer in heaven to live,
With Jesus in bliss when the victory is won!

North Lima, Ohio.

ESSENTIALS TO SUNDAY SCHOOL POWER

By Esther Nunemaker

For the Gospel Herald.

Not in any calling of life would man succeed without knowledge of the principles pertaining to his vocation, for back of every vocation lies a purpose.

We could find many definitions as to the purpose of the Sunday school, but seemingly all would lead to the one great purpose of giving the Gospel to every creature.

Since the organization of the first Church, which Christ Himself organized, the Church has been the agency through which this work is carried on. The Church today needs the Sunday school to meet the responsibilities pressing upon her for the religious teaching of childhood and youth.

When Christ had completed His work on earth and returned to glory, He left with His disciples the Holy Spirit which is today the most real and the most powerful Worker, whom no eyes can see and no ears can hear, but whose presence is felt and known in the hearts of living men and women.

That the Sunday school may be one of power, it is necessary that we have true, devoted Christian workers, consecrated to the cause of Christ, who can say with Paul, "It is no longer I, but Christ which liveth in me." Here we have the secret of power and influence, two great forces which are very closely connected. There can be no power without influence, and where there is influence there must be power back of it.

Some one has said that the teacher is the hinge upon which the Sunday school swings. How very important then is his work. Where is the teacher that fully realizes his responsibility who does not long for the ability to teach in the same sweet, effective manner that Christ taught? When teaching He did not begin with something they did not understand but always led them from the known to the related unknown, yet His most effective teaching was His living example.

Various and many are the tasks of the Christian of today but we realize that there is none that is of more importance than that of the work of the Sunday school. We realize it is a soul-winning work and in order to lead souls to Christ there must exist within the school many glowing examples of fervent zeal.

There is in these days a great stress laid upon the mechanical parts of the Sunday school, such as the officers, course of study, program, the building and equipment, as well as the teacher's knowledge of the Bible, lesson plan method of teaching, and pupils' co-operation.

Not for a moment should we belittle the value of these great assets to the Sunday school. We need the right officers, we need a systematic program to go by, and we need buildings which have the proper equipment so that we may present the truths in the best possible way to the pupils. Great is the importance that the teacher should know his Bible and know how to prepare his lesson in the best possible way, as well as to know the proper way of presenting the lesson to the class. "For God wants workmen." But after all are these equipments, and is this knowledge the secret of success to the earnest Christian worker?

With all these in store we are brought face to face with our insufficiency, our own nothingness and we see as perhaps never before the need of laying hold of a power that is more than the human, the power of prayer.

This brings us to another need which is essential to a powerful Sunday school. How much do we stop to think of the prayer life of our Master? What an example He left us! All through the gospels, records show us how prayer filled His life. "He withdrew himself into the wilderness and prayed." "He went into the mountains apart to pray." "And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." Or, "He went out into a mountain to pray and continued all night in prayer to God." Prayer was the secret of His work.

If this was necessary for Christ, how much more for us? The great people of the world today are people who pray; not those who talk about prayer, or who say they believe in it, or who can explain it. But those who take time to pray. If they seem to lack time to pray they take time from something else, tho something else may be important, very important and pressing, but they consider prayer first and group the other items in life's schedule around prayer. These are the people today who are winning souls for Christ.

The reason we so often fail in winning our fellowmen is, that we try to win them without first getting power from God. Jesus was in communion with His Father and so He could be assured that His prayers were heard.

In like manner if our efforts are going to reach the hearts and consciences of the people we must spend much time in prayer to God, that there may be power accompanying the teaching of the Word.

Sterling, Ill.

Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die.—John 11:25.

Not only does suffering make us more patient and fit us better for the service of the Lord but it helps us to set our "affections on things above."—C. Z. Yoder.

THE IMPORTANCE OF A BETTER UNDERSTANDING OF BAPTISM

By C. F. Zuercher

For the Gospel Herald.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins.—Mark 1:4, 5.

We find here that John baptized for the remission of sins. Do we look at baptism in that way or do we consider it only as a necessity required by church rules in order to become a member? Many people look at baptism too lightly. Perhaps the more thought we give to baptism the more benefit there can be derived from it.

If even Christ needed to be baptized, how then could we expect to be of greatest possible use without being baptized? Is there anything else mentioned in the Bible which is considered of equal importance to baptism, for complete repentance and remission of sins? Let us understand that it is required of us that we be baptized in the name of the Father, of the Son, and of the Holy Ghost. Did we consider that this act was done for us with such reverence? God wants baptism for a sign of our faith and repentance. The act of baptizing would be of little importance to anyone if he did not know fully what baptism stands for or would have no desire to become baptized. Those who fully desire to become baptized and have given considerable thought to the subject, and have read well on the matter will understand the importance of baptism better in a way than what they could be told. Desire is the first avenue of understanding. Too much emphasis can not be put on getting young people to desire baptism. The day on which we were baptized was a great day for us. Probably most people remember that day as long as they live. Will not God remember it also? Is it then of little importance? But as has been said heretofore if we would not understand the meaning of baptism it would do us little good. Just how much instruction should be given to those to be baptized is not entirely in my field of vision. Such instruction should however not be inadequate. Things too easily gotten are usually not fully appreciated. A good preparation is generally desirable.

In a book that I have read it said that being baptized should mean that we have realized our condition and have appealed to God for mercy; that we are going to carry the banner of Christ and that we have forsaken selfish worldly ways, with sins and follies; and have accepted the blood of Jesus as an atonement for our sins; and are now with the organization which God has instituted for the furtherance of His cause in this world. Such an understanding is not liable to be misleading. And let us not forget to give much thought on the subject. Perhaps the understanding of baptism is in one way a little like writing an essay. At first we can not think of anything to write and often seem to think that the subject we have to write on is of but little importance. Yet, after putting much thought and spending some time on the topic we are surprised to find that there is a great deal about the subject to interest us.

Mark 16:16 says: "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." This makes plain again that baptism testifies to our faith. Let us always remember what a great gift we received from God when we were baptized and let us make good use of ourselves for that reason even alone. As to those who were not yet baptized, you can look forth to a great day, a day on which you will proclaim to the world that you have chosen Christ as an everlasting Savior to prepare the way before you; that you have bowed and gone on your knees before the Almighty power; that you have taken the greatest step in your life toward God. You have this day fulfilled the desire of Jesus. And may we hope that your understanding of baptism is such that you will never forsake Christ and the Church but daily live in the promises of God and walk in the path of holiness.

Mark 6:4 tells that "we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Therefore we should lead a new and better life after baptism. This does not mean, however, that we should be careless before we are baptized and do just as we please, not regarding the will of God. If we should do so, then when would we become fit subjects to become baptized? Should we just make a sudden change from bad to good? We should by all means repent and do good, but would it not be a thousand times better if we had never led a wicked life at all? Young people would do best by living a life which would all the time be preparing them for baptism. Some might ask, then what is the use of baptism if we were to live a good life before we were baptized? The answer is this: No matter how good, moral lives we live, we are all sinners by nature and need to be converted or born again. It will then be possible to lead a better life after being baptized than it was possible to do before. Repentance, conversion, and baptism set us on a strong foundation or rock. It enables us to do good works. So let us think of the importance of baptism and give it due reverence. It would be a great sin to disregard our baptism, because the Bible puts much emphasis on it.

Christ set us a good example by being baptized and then living according to the Word of God. Will we follow?

A FEW MISTAKES AMONG CHRISTIANS

By A. R. Kurtz

For the Gospel Herald.

We as Christians should be careful what names we call people. Nick-names are not becoming. How often we hear professed Christians call children young goats. You may say, "I don't mean it that way." Then why not call them children and not "kids," for a kid is a young goat, and that would make the parents old goats?

In speaking you should avoid saying, "You bet." If you bet you gamble, and I do not believe a gambler has any part in the kingdom of God. If you say you bet and then do not, you are telling an untruth, and the Word is very plain as to the destiny of liars. The Word says, "But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Let us avoid the use of slang in our speaking.

We should be sure to keep the Lord's Day sacred. We believe there is a difference between the Jewish Sabbath and the Lord's Day. The Sabbath was a day of rest; the Lord's Day is a day of service. We should spend it in His work, not in visiting in which we talk of worldly things or in feasting. I believe it would be better if we would fast more.

It makes my heart sad to see people coming from the east and going to the beach of other nearby towns on the Lord's Day. Not long ago some young men told me that they had gone to Catalena Island on the Lord's Day. It made my heart sad. What if the boat had sunk and they would have had no chance to repent? We should not trifle with God or His day. Let us not rob God of His day but may we say with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord," and not seek worldly pleasure.

518 Crocker St.,
Los Angeles, Calif.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is meant by being unequally yoked together with unbelievers? II Cor. 6:14, 15. J. M. B.

Answer: To be "unequally yoked together," means to be hitched or bound together in one body in an unequal way that proves to be galling, trying, inconsistent and dangerous to the one thus bound.

To the Christian, every phase of unequal yoking is divinely forbidden by this passage of Scripture, whether it be with world organizations, such as secret or fraternal societies, business corporations, political parties, social organizations, or with such religious organizations whose membership is composed chiefly of worldly minded people who are void of true Christian faith, and are guilty of anti-Christian practices.

Neither are Christians to be "yoked together with unbelievers" in the marriage relation, that is, the unmarried Christian should by no means give his or her consent to become bound in the marriage relation to one who is an unbeliever. Nevertheless, we would conclude from Paul's teaching in I Cor. 7:12, 13, that if both parties were unbelievers, or unconverted at the time of their marriage, and afterward (as was true in Paul's time) either the husband or wife would become converted, they should not separate. The believing husband should not put away his wife, even tho she continues to be an unbeliever, neither should the believing wife leave her husband, even tho he continue in unbelief. II Cor. 6:14, applies to believers before the marriage contract is sealed, and not when either husband or wife becomes converted after they are married.—J. S. S.

Please Explain Matt. 11:11, 12.—A Sister.

Answer.—Our Lord said that John the Baptist was "more than a prophet," and referring to the prophecy of Malachi he is spoken of as the messenger who was sent to prepare the way for the reception of Christ and His kingdom.

Jesus makes it clear in verse 11, that of all divinely appointed messengers there were none greater than John the Baptist. Yea, he was greater than Moses, Isaiah, Jeremiah, Ezekiel and all other prophets. He was not considered greater because of his ancestry, wealth, or any form of outward splendor, but for reasons as follows: His birth was foretold, his name was given, and his mission outlined by an angel before he was conceived by his mother, which was not true of any of the prophets before him; he was the connecting link between the Old and New Covenants; the Father had sent him to prepare the hearts of men to receive the promised Messiah as their Savior from sin and its power; he it was, that baptized our Lord and directed his own disciples to "Behold the Lamb of God, which taketh away the sin of the world."

His greatness was further manifested in the spirit of true humility; when he referred to himself he said, "I am the voice of one that crieth in the wilderness," and when he spake of Christ he said, "He must increase, but I must decrease."

Even though John was the greatest of God's messengers in that day, because of the greatness of his mission in preparing the people for the reception of Christ, nevertheless, "he that is least in the kingdom of heaven is greater than he." That is, they that are the least in the kingdom of grace, and are called as apostles, ministers and ambassadors for Christ and His Gospel, are greater than John, because they are called, not simply to present the dawning of the Gospel today, but are empowered by the living Christ to perform miracles, and commissioned to preach Christ crucified, risen, and glorified. Thus they stand in a closer relation to our Lord, in preaching more fully the truths of His Gospel thru the power and direction of the Holy Spirit, which means a mission and commission greater than that of John's.

V. 12. From the time of John's public appearance, when he began to preach the doctrine of repentance and forsaking of sins, unto the time of Christ's early ministry, "the kingdom of heaven (suffered) violence, and the violent (took) it by force." Not that the doctrines of the kingdom of grace were violently attacked by its enemies at this time, but as Luke puts it "Since that time the kingdom of God is preached and every man presseth into it." That is, special efforts were put forth, and earnest desire was manifested on the part of many to enter into Christ's kingdom. In order to do this it became necessary to deny the self-life; the aim and temper of the mind needed to be altered; hard tasks were to be performed; sufferings to be endured; a corrupt nature needed to be overcome; hence the necessity of striving, wrestling, fighting and being in agony in order to win the prize and blessings of the kingdom of grace and glory. Thus the "violent" make their calling and election sure.—J. S. S.

THE KINGDOM OF GOD

(Continued from page 91)

The plan of salvation has made Christ the Mediator between God and man. The longing and dream of ancient Israel was deliverance from captivity and freedom; in Christ, all who believe, have deliverance from the bondage of Satan—glorious liberty. His mission was far greater than the fondest hopes of Israel, and to speak of Him as having failed in His purpose because of rejection by the Jews, and postponing His kingdom until a later period is minimizing the plan of salvation, rating Him as the mere victim of Jewish unbelief, and disparaging His atoning and mediatorial work.

The Final Triumph of the Kingdom

"The kingdom of grace and the kingdom of glory form the endless reign of Christ." The present kingdom is that of grace and salvation; the future, that of power and glory. "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." While journeying from Egypt to Canaan, a tabernacle, for temporary worship, was built. It served a noble purpose. But on reaching Canaan, a permanent temple was built. The former was the antitype of the latter—a preparatory place in a land of pilgrimage, for a permanent center in a permanent home. The citizens of the heavenly kingdom are now partakers of the tree of life in so much as they receive eternal life in the soul; when death (sin) is subdued, they shall enjoy this unmolested by sin and evil. On this side the line of death, believers have access to the tree of spiritual life; beyond mortality, they are preserved by the tree of physical and spiritual life. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Jerusalem was the capital of the Jewish kingdom; thence came their laws and authority as citizens, and thither all faithful Jews longed to go and there abide for worship and protection; the heavenly Jerusalem is the capital of the kingdom of God (and heaven), on earth, thence come its laws and power, and thither all "Israel of faith" longs to go for fellowship, and eventually, for eternal abode, happiness and protection. The richest blessings from God, on earth, are but the earnest (guarantee) of manifold greater blessings in heaven. The kingdom of grace is but the anteroom to the kingdom of power. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but shall break in pieces

and consume all these kingdoms, and it shall stand forever." Wherever the kingdom has been established in the hearts of men, it has broken down all the strongholds of sin and brought happiness; to have received it, it has destroyed error and set up peace and prosperity; and in God's own time all human agencies and principalities shall be destroyed, and His kingdom of justice and glory shall be set up—eternal justice for the ungodly; eternal glory for the blood-washed.

Goshen, Ind.

CORRESPONDENCE

(Continued from page 89)

forgiveness. In Matt. 18:21 we have Peter asking how often he should forgive his brother; whether seven times would be sufficient. Jesus answered, "Not until seven times, but until seventy times seven." I would to God that we had more of that "seventy times seven" spirit of forgiveness. God can only bless us as we forgive one another. When we pray we say, "Forgive us our debts as we forgive our debtors." How can we expect to be forgiven if we do not forgive?

Just recently two workers from the Knoxville, Tenn., Mission, Sisters Carrie Brooks and Lena Peterman, visited this place, being accompanied by Sister Anna Keener of Maryland. Pray for the work at this place.

In His name,
Apr. 20, 1923. Lydia Bumbaugh.

Beaver Crossing, Nebr.

(West Fairview Church)

Dear Gospel Herald Readers, Greeting in Jesus' dear name:—On Apr. 22, communion services were held at this place, Bro. J. E. Zimmerman officiating. A goodly number of the members were there and partook of the sacred emblems. The roads and weather were not very favorable or likely more would have been there.

A nice rain fell on the 20th and again some more on the 23rd with cloudy weather today. Some of the wheat does not look very good and some is no good at all. It seems the crops all around are rather late this spring, as we had such a long dry period. We would hear many say, "We won't raise anything this spring." But let us turn to I Tim. 6:6-8, which reads, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content."

We ask an interest in your prayers for the work of this place.

Yours in the Master's service,
April 23, 1923. Ben Roth.

Aurora, Ohio

Dear Herald Readers, Greeting:—On April 22 we held our communion meeting. Nearly all partook of the sacred emblems representing Christ's broken body and shed blood. It was a spiritual feast that will not soon be forgotten. What a blessed privilege to turn our hearts back to Calvary and have again brought to our minds the greatest tragedy in the history of the world. We once more hear the Savior say, "As oft as ye eat this bread and drink this cup, ye do shew forth the Lord's death till He come again," and are reminded of the love that prompted Him to lay down His life upon the cruel cross that we might have life and have it more abundantly. Bro. E. L. Frey of Wauseon, O., had charge of the services, using for his text, I Pet. 3:18. He was also with us in the evening services and after the young people's Bible meeting gave us another inspiring message.

We are looking forward with pleasure to the time when the church Conference will meet here. We cordially invite all who are interested in the work and spiritual advancement of the Church to be present with us.

In His service,
April 25, 1923. G. S.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—We had our usual Good Friday and Easter services, which were full of interest and meaning, in memory of the great events of our Savior's life.

In the evening of April 10, Bro. David Garber of Elizabethtown, Pa., spoke to us on "The Water of Life," to a good crowd of listeners. Was sorry he could not be with us longer.

On Apr. 16, Bro. Newton Weber of Canada, former student of the E. M. S., and his bride were with us. He gave us a practical lesson on "What have I done" (Jer. 8:6)? We are always glad for ministering brethren who come our way to give us the life giving message.

Our inquiry meeting was held Saturday afternoon Apr. 21. All present expressed peace and a desire to commune, but as usual a good many were absent. Sorry that anything but sickness should keep members from a meeting of this kind. It is very helpful to the individual and encouraging to the officials to have all present.

The ministers' meeting will be held at the above named place on May 18 and 19 with preparatory service Saturday afternoon, followed by communion on Sunday. All brethren and sisters who can be with us at this time will be heartily welcomed and I am sure if they come hungering they will be filled.

Maggie M. Driver.
April 26, 1923.

Scottdale, Pa.

The past week has brought with it the usual number of visitors, tho the individuals were, also as usual, different from those in the recent past.

Bro. Daniel Kliewer of Mound Ridge, Kansas, was the guest of his sister, Sister Wm. Winsinger, during the week-end of April 22. On Tuesday he accompanied his sister Martha to Downingtown, Pa., where both expect to remain for some time. Sister Martha has been a worker in the Publishing House for a number of years. She will be missed here, and may be assured of a hearty welcome when she returns.

Bro. and Sister J. L. Berkshire and Bro. and Sister G. W. Townsend, with their children, of Masontown, Pa., worshiped with us on Sunday, April 22. They had come by auto on Saturday evening, and returned home Sunday afternoon.

Bro. A. B. Gilnett of this congregation is at present in the Mt. Pleasant Memorial Hospital, where he underwent an operation for hernia early last week. He was getting along very nicely, according to last reports. Bro. and Sister Elmer Johnson of Masontown (Sister Gilnett's brother) have been helpful visitors in the Gilnett home during this trying time. To add to the trouble little Thelma Gilnett has had a siege of measles to contend with—almost well by this time.

Sister Annie Nissley of Landisville, Pa., has returned to her home after a stay of a few weeks with her daughter, Mrs. G. W. Cutrell, where she has been helping out, as grandmothers do, while Orie had scarlet fever in one part of the house and Grandmother Keim took care of Baby Benjamin Elwood and his mother in another part.

Bro. James Hostetler of Holmes county, Ohio, stopped in Scottdale for a few hours last week to visit his sister, Mrs. Vernon Smucker.

Remember your busy friends at Scottdale in prayer.

Correspondent.

Serve the Lord with gladness. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good.—Psalm 100:2, 4.

DIFFERENT WAYS OF LOOKING AT THE FIELD

By John E. Kauffman

For the Gospel Herald.

The Priest had a clear vision of the field but passed by on the other side of it.

The Levite had a vision of the field, he made a special trip to the place to study the need, and when he saw the need he counted the cost and passed by on the other side.

The Samaritan had a glimpse of a needy field, he went at once to the place to study the need, and when he saw what was needed he had compassion (he did not say that he had, but we know by his works that he had even if the Word did not say so).

There is a vast difference between taking a look at the field, or supplying the needs. I also noticed that he did not depend on someone else to help him supply the needs of this place, but reached in his own pocket for means, and said nothing to anyone else about it.

Elverson, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

GENERAL REPORT OF AMERICA MENNONITE RELIEF ACTIVITIES IN THE UKRAINE, 1922

(Continued from last week)

II Clothing Distribution

The second great purpose of the A M. R. from the beginning of practical efforts to do something in Russia, was to supply clothing to the needy. At least part of the original shipment of clothing sent to Constantinople in October, 1920, and several later shipments, were brought to Alexandrovsk via Odessa in January, 1922. Clothing distribution was not attempted until the kitchen feeding was well under way. In April and May the neediest volosts were supplied with some clothing at that time. But what we had was only a "drop in the bucket" for the thousands who needed clothing, and who could not afford to buy it. A small shipment arrived again in May. The large shipment gathered in Scottdale in August, 1922, actually reached Alexandrovsk about December 1, too late to be sorted, checked, and shipped out before the close of the year. Most of it went to the Volosts for distribution soon after the first of January, 1923.

III. Medical Aid

Next to food and clothing, the greatest need in Russia is for medicines. The A. M. R. brought to Constantinople in October, 1920, a one thousand dollar shipment of medicines Part of this was distributed there, but much of it, together with some additional supplies purchased there, and some received from the American Red Cross, was brought to Alexandrovsk in February, 1922. Most of this lot was soon distributed to the hospitals and doctors in the volosts where the A. M. R. was operating But it did not last long. Fortunately, about the time this supply was gone the A. R. A. began to make a general distribution of medical and hospital supplies, and very kindly, and bountifully, supplied practically every hospital and ambulatory which the A. M. R. recommended as needy. The A. M. R. undertook to forward these supplies to their destination.

To illustrate how great the need really was along this line, I might tell you of a surgeon, with a well equipped hospital, the only one for twenty-five miles around, who had only soda left in his supply room; or of another, who performed three operations as soon as the medicines arrived, which he could not have performed without anaesthetics which we sent him.

In June, 1922, that dread disease of famine areas, cholera, began to appear in the Ukraine. The A. R. A. had foreseen this, and had planned to vaccinate all persons fed in famine kitchens. The program was not carried out quite as fully as that, but at least practically every village where the A. M. R. was operating a kitchen received enough vaccine to take care of those who actually wished to be vaccinated. Fortunately these prompt measures on the part of the relief organizations, together with the excellent cooperation on the part of the local doctors, soon put a stop to the epidemic, and only a small number of people died.

April 27, 1923.

SPECIAL MEETINGS

For the Gospel Herald.

Manson, Ia.

Report of the Sunday school and young people's meeting program held at the Manson congregation, Manson, Iowa, April 8, 1923.

Organization:—Mod., D. D. Zehr; Secretaries, Ora Keiser, Chris Stoltzfus; Chor., Vernon Hooley.

Children's Exercises, J. W. Hess.

Topics Discussed: **Developing our Talent for Christian Service,** Maude Egli, Nick Stoltzfus; **The Sunday School as a Means for Spiritual Uplift,** Rose Swartzendruber, A. R. Egli; **Influence and Blessings of Faithful Attendance at S. S.,** Iva Martin; **Upon Whom does the Work of the Y. P. M. Depend,** C. B. Egli; **How Make Young People Realize that they are a Part of the Organization,,** Vernon Hooley; **How to Become a Real Bible Student,** Lena Zook.

Some Thoughts Presented: We should not allow our talents to lie dormant, nor become discouraged if we are criticised. The S. S. aim is to impart spiritual knowledge and to develop spiritual lines. Where there is love and unity in the S. S. there will be spiritual uplift. Parents must put forth their best efforts to have their children attend regular. The work of the Y. P. M. depends on all. The Church is a body, we are all members. Study the tactics the world uses to interest the young people and apply spiritually.

Metamora, Ill.

Program of the sixty-third Sunday school meeting held at the Roanoke Mennonite Church, Sunday, April 1, 1923.

Organization:—Mod., J. D. Smith; Chor., Milton Buzzard; Secy., Martha Weaver.

Topics and Speakers:—**What Christ's Victory over the Tempter means to me,** Kathryn Camp (essay), Elmer Oyer; **Christ's Method of Dealing with Friend and Foe,** Walter Yoder; **The Lost World and Uplifted Christ,** C. F. Derstine.

Evening Devotion at seven o'clock, followed by a short Easter program by the Roanoke children, also several selections by the Roanoke young people's chorus.

Sermon, by C. F. Derstine.

Secy.

Nampa, Ida.

Report of Third Annual Christian Worker's Conference held at Nampa, Idaho, Apr. 8, 1923.

Organization:—Mods., S. Honderich, Omar G. Miller; Chors., J. B. Shenk, Katie Schiffler; Secys., Guy R. Shenk, Leo F. Hostetler.

Program:—**Devotional,** E. E. Zuercher; **How May We as a Church Attain a Higher Standard of Spiritual Life?** G. J. Yoder; **Means of Strengthening our Idaho Congregation,** Edna Slatter, L. F. Hilty; **Children's Half-hour,** conducted by Katie Schiffler; **How Can We Overcome Worldly Tendencies?** Abraham Good; **Marriage in the Lord,** John Schiffler; **What Constitutes a Scriptural Constitution and Discipline?** Leo F. Hostetler, S. Honderich; **Obedience,** A. M. Shenk; **Devotional Exercises,** G. B. Hilty; **Qualifications of a S. S. Teacher and Superintendent,** F. H. Hostetler; **Ways of Creating More Interest in the S. S. Class,** Vertie Hostetler; **My Place in S. S. Work,** J. B. Shenk; **Purpose and Present Accomplishments of our Y. P. M.,** Ruth Lapp; **Problems of Young Christians: (a) Social,** Anna Kauffman; **(b) Educational,** Barbara Garber; **(c) Religious,** Allie Shenk; **(d) Leisure Hours,** H. G. Nine; Male Quartet, "Rejoice My Soul;" **Relations of Old and Young in Church,** Joe Slatter; **Results of Faithful Service,** Ina Flisher; **Devotional,** Omar G. Miller; **Round Table: "Signs of the Times and Meeting the Present Needs,"** conducted by George B. Hilty; **Essay,** Mrs. D. F. Detwiler; **Gospel Sermon,** S. Honderich.

The conference was well attended, four automobile loads coming over from Filer, Idaho.

Leading Thoughts: We must obey God's commands and heed His warnings. Our congregations should work together to gain strength. We should use the talents we have and not sit idle, waiting for more. It is necessary that we surrender unconditionally to the will of God. The purpose of the Church is to lead men to Christ. Our Constitution should be based on fundamental truths and not resemble a creed. Our eternal happiness depends upon obedience. The S. S. Teacher should be enthusiastic, zealous, happy, prompt, real, have a passion for souls and live close to God. Social problems of Y. P. should be solved largely by parents. Consecration is more necessary than education. The world needs to be firmly grounded in the faith of our fathers. Everything works together for good to those that love the Lord.

Secys.

REPORT
Of Dorcas Sewing Circle, Willow Springs Congregation, Ill.

For the Gospel Herald.

Money Received	$85 24
Disbursements	
For Old People's Home	25 00
For Girls' Home India	5 00
For Materials	48 24
Number of articles made	155
Second Hand Clothing shipped	2 bbls.
Number of members	15

Sent by Sec.

When the skin is seared with a hot iron there is no feeling there. So is the seared conscience that has not been purged by the blood of Christ. You cannot depend upon it.—C. Z. Yoder.

"Earth's sweetest joy needs heaven to make it complete."

Married

Lichty—Kipfer.—On April 19, 1923, Bro. Rudy Lichty and Sister Mary Ann Kipfer, both of the Poole congregation, Ontario, Can., were united in marriage by Bro. Peter Boshart.

Kropf—Kipfer.—On Jan. 18, 1923, Bro. Alvin Kropf and Sister Lovina Kipfer, both of the Poole congregation, Ontario, Can., were united in the bonds of holy matrimony, Bro. Peter Boshart officiating.

Bontrager—Hershberger.—On Feb. 7, 1923, at the home of Bro. P. P. Swartzendruber, Bro. Chris Bontrager and Sister Viola Hershberger, both of the East Union congregation, near Kalona, Ia., were united in the bonds of holy matrimony, Bro. Jacob K. Yoder officiating. May God bless this union.

Swartzendruber—Bender.—On Feb. 24, 1923, at the home of the officiating minister, Bro. Jacob K. Yoder, Bro. Loyal L. Swartzendruber and Sister Lydia Bender, both of the West Union congregation, near Wellman, Ia., were united in the bonds of holy matrimony. May God guide them thru life.

Stahl—Weaver.—On Sunday morning, April 1, 1923, at the Blauch Church, near Davidsville, Pa., Bro. Howard Stahl of the Blauch congregation, and Sister Mabel T. Weaver of Harrisonburg, Va., were united in matrimony in the presence of a large congregation, Bro. S. G. Shetler officiating. May God's choicest blessings rest upon them.

Obituary

Gingerich.—John G. Gingerich was born Feb. 23, 1854; died Apr. 2, 1923; aged 69 y. 1 m. 9 d. He was united in marriage Oct. 3, 1878, to Lydia Winey, who preceded him in death about 26 years. To this union were born 5 daughters and 1 son. He is survived by 4 daughters and 1 son, 6 grandchildren, and 2 brothers. He was a consistent member of the Mennonite church to which church he remained faithful until death.

Schmidt.—Joseph H. Schmidt was born in Waterloo Co., Ont., on Apr. 18, 1856; died at the home of his son John, near Petersburg, Ont.; aged 66 y. 11 m. 24 d. He was married to Elizabeth Rohr who predeceased him several years ago. He was a faithful member of the Mennonite Church for over 30 years. He leaves to mourn his departure 1 son, 3 daughters (3 children having died), a number of grandchildren, 3 brothers, and 5 sisters. The funeral was held at the First Mennonite Church, Kitchener, Ont., on Apr. 14, conducted by Brethren Manasseh Hallman and U. K. Weber. Text, John 21:22.

Whitmer.—Susana Metzler Whitmer was born Dec. 30, 1848, in Springfield township, Mahoning County, Ohio; died April 8, 1923; aged 74 y. 3 m. 9 d. She was not sick longer than about a week with pneumonia. She bore her sickness with patience and expressed herself anxious and ready to go to her everlasting home. In her early youth she united with the Mennonite Church, remaining a faithful member till the end. About 40 years ago she was united in marriage to William Whitmer, to which union was born one son, Henry, who with his father in the year 1912 preceded her in death. One grandson, Edward, and 3 brothers, together with a number of other relatives, remain to mourn her death. Funeral services were conducted at the home of her brother, Joseph Metzler, at North Lima, Ohio, Tuesday, Apr. 10, and at the Midway Mennonite Church, by A. J. Steiner, I. B. Witmer, and M. C. Lehman. Text, I Cor. 2:9, 10.

Bergey.—Katie K. (Moyer) Bergey, wife of Frank K. Bergey, was born Sept. 21, 1875; died Mar. 10, 1923, at her late home near Telford, Pa.; aged 52 y. 5 m. 28 d. She leaves to mourn her departure her husband, 3 sons and 3 daughters (Howard M., Vernfield; Harry M., Earlington; Marietta, wife of Wilmer B. Souder, Morwood; Sallie, wife of Roland D. Destine, Franconia; Willard M. and Katie M. at home), 1 sister (Mary K. Moyer, Kulpsville) and 10 grandchildren. She had a stroke of paralysis on Oct. 15, and later had an attack of grippe followed by another stroke. She was only in bed two weeks. She was a kind and loving mother and wife and a faithful member of the Mennonite church until death. Funeral services Mar. 19, 1923, at the Franconia Mennonite church. Text, Phil. 1:23.

Now we long to cross the river,
Where the holy city stands;
There to see and know and love her,
When we are gathered over there.

The Family.

Pellman.—Barbara Pellman was born Feb. 22, 1832; died Mar. 14, 1923; aged 91 y. 20 d. She was a daughter of Christian and Barbara Graybill, and was the last surviving member of a family of 11. On Feb. 26, 1857, she was united in marriage to Charles Pellman to which union were born 6 children, 5 sons and 1 daughter. The husband and 3 sons preceded her in death. She is survived by 1 daughter (Mrs. Annie Graybill), 2 sons (Charles and John), 11 grandchildren, and 11 great-grandchildren. In her youth she consecrated her life to the service of her Master and united with the Mennonite Church to which she remained a faithful member until death. Owing to her extreme age she was confined to her room for a year, but she bore her affliction patiently and peacefully fell asleep, trusting in her Savior. Her selected text was John 16:33. Funeral was held in the Mennonite Church at Cross Roads, near Richfield, Pa., by W. W. Graybill, and — Rowland of the Brethren Church. Interment in the cemetery near by.

Yoder.—Sadie Yoder, wife of Jesse J. Yoder, died April 1, at the Lancaster Hospital. After a lingering illness she was taken to the hospital where she underwent an operation. Her condition gradually grew worse until death claimed her. Her death came as a great shock to her many friends and to her immediate family. She leaves her husband and six children to mourn the loss of a dear mother and companion. Two children preceded her in death. She was aged 40 y. 6 m. 10 d. The funeral services were held at the Locust Grove Church, conducted by J. B. Zook, in English, and J. D. Yoder, in German. Bro. Yoder and the remaining children have the sympathy of the entire community during their trying hour, and may they take comfort in the words of the Lord, wherein He said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." We believe that such faith was manifested during the life of the sister, as in early life she united with the church and was a devoted member until death. A Friend.

Snyder.—Bro. John G. Snyder was born in Lancaster Co., Pa., Feb. 14, 1844; departed this life very suddenly at his home at Mt. Joy, Pa., April 13, 1923; age 79 y. 1 m. 29 d. He was twice married. His first wife, Fianna Eby, preceded him to the spirit world 37 years. His second wife, Annie Risser, died 15 years ago. He was a faithful member of Erisman's congregation for many years. He leaves to mourn his departure 2 sons, 3 daughters, 26 grandchildren, 7 great-grandchildren, 1 brother, 2 sisters, and many other relatives, neighbors and friends. Funeral services were conducted at his home April 16, 1923, by Bro. Henry Lutz; at the Mt. Joy Mennonite Church by Bro. Henry Longanecker and Bishop Isaac Brubaker. Text, "There is but a step between me and death." (I Sam. 20:3)

Keep me faithful Lord until that day,
When Thy voice shall call from earth away,
That at last by Thy good grace, I again may see his face,
The dear grandfather who prayed for me.

A granddaughter.

Shank.—Sister Nealia (Crown) Shank, wife of Bro. J. Luther Shank, was born near Weyer's Cave, Va., June 14, 1882; died at her home near Dayton, Va., March 12, 1923; aged 40 y. 8 m. 28 d. 20 years ago Sister Shank was united in marriage to Bro. Shank. Sister Nealie was sick about 2 weeks of influenza and pneumonia. They had three Doctors with her one night. While everything was done to relieve her it seemed to be in vain, until the Lord took her home with Him where pain and sorrow never come. She leaves a sorrowing husband, and 9 children, 2 having gone before to that beautiful home. An infant died only a few hours before the mother. She also leaves her aged parents, 3 brothers and 1 sister. She united with the A. M. Church a few years ago. Sister Shank was ready to go and spoke of this being a sinful world. She will be missed at home and in the neighborhood. She won friends wherever she went. Her life should be an example for us. Funeral services were held at the Pleasant View Church on Mar. 13, by Bros. John Wenger and Lewis Good. Text, John 14:1. She was laid to rest in the adjoining cemetery.

Can it be that she has left us?
She who always had a smile?
Yes, she's gone and we'll soon meet her,
'Twill only be a little while.

A Friend.

Kanagy.—Jonathan D. Kanagy was born near Port Royal, Juniata Co., Pa., Dec. 27, 1871; died near Belleville, Pa., Apr. 15, 1923; aged 51 y. 3 m. 18 d. He was united in marriage to Mary Yoder, Feb., 1902. To this union were born 9 children, 8 of whom are living: 3 boys, Mandas, Aaron, Jonathan; 5 girls, Lina, Manda, Lizzie, Mary and Vernie. The youngest is less than two years old. Jonathan, or "Yonie," as we love to think of him, moved in early life with his parents to near Milroy, Mifflin Co., where he resided a number of years, later purchasing a farm near Belleville where he has resided since. He united with the A. M. Church early in life and lived a loyal, devoted life to his God and church, living separate from the world in appearance, conversation and from the fascinating things of this life which are so alluring to many Christians. The home has lost a loving husband and father, one who was very much devoted to his children. The church and Sunday school have lost a faithful worker. Being gifted to sing he used his talent to God's glory. He served in the capacity of Asst. S. S. Supt. for several years, and for many years as a teacher, for which work he was especially qualified. Although we cannot always see God's guiding hand and the reason such workers are called from the work and from the home yet we humbly submit to the will of Him who doeth all things well, and say with Paul, "Oh God, how unsearchable are thy judgments, and thy ways past finding out." "Yonie" was sick about 10 days but had been ailing for some time previous and probably thought it might prove serious as the day he took sick he wrote to a brother and sister that he was failing and that it might prove more serious than was thought of at that time. He died of typhoid pneumonia, suffering very much pain in the 10 days he was sick. The day before his death he seemed better and hopes were expressed for his recovery, but we believe he realized his serious condition, as he at this time arranged things to depart. Sunday, Apr. 15, things grew more serious until 4 o'clock, P. M., when the gentle voice said, "It is enough, come Home." Besides his family he leaves to mourn his loss two brothers (Bishop Eli of this place, and Simon of Hesston, Kansas; three brothers preceded him in death), four sisters (Rebecca of Goshen, Ind.; Amelia of Greenwood, Del.; Mollie of N. D.; and Lydia of this place). A number of other relatives and friends will miss him. His funeral was held at Locust Grove Church conducted by Joshua B. Zook, in English, and J. D. Yoder, in German. His remains were laid to rest in the cemetery nearby. The bereaved ones have our deepest sympathy.

One that will miss him.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Pacific Coast District Conference will be held (D. V.) at the church in Filer, Idaho, June 4-8, inclusive, 1923, as follows:

Monday, June 4, 1 P. M., Ministerial Meeting.

Tuesday and Wednesday, June 5 and 6, Sunday School Conference, Worker's Conference, Mission Board Program, Sisters' Sewing Circle Program.

Thursday and Friday, June 7 and 8, Church Conference.

Address all inquiries or announcements as to your coming to S. Honderich or Eli Shank, Filer, Idaho.

We heartily invite co-laborers from other districts to be with us. Plan your trip to be a missionary trip.

Fred J. Gingerich, Moderator,
Omar G. Miller, Secretary.

Ohio

The Mennonite Conference of Ohio will be held at the Bethel Church, at West Liberty, O., May 23, 24, 1923. Those coming to attend Conference should take trains to Bellefontaine or Urbana and the I. C & E. Traction Line to West Liberty.

Any one desiring to be met at the train should write to the Secretary of Conference.

A. J. Steiner, Mod.
J. Y. King, Sec.

Eastern A. M.

The Eastern A. M. Conference will be held, the Lord willing, at the Plain View Church near Aurora, Portage Co., Ohio, on May 31 and June 1. Members of Conference will meet at the said church May 30 at 3:00 P. M. All who come from the south, instead of going to Hudson, should get off the train at Akron, take the Interurban and go to Kent, then take the bus at the Public Square at 9:23 A. M. or at 1:23 P. M. for Aurora and stop off at the Mennonite Church. For further information write to Henry Haas, Kent, Ohio. Those who come via Cleveland, take the bus at the Public Square for Aurora at 7:00 A. M. or every two hours after, or if preferred the Erie train may be taken to Aurora. Those coming from Youngstown by train or bus to Aurora will be met with conveyances to take them to the church. All coming to Aurora should correspond with Harvey Hostetler, Aurora, Ohio.

A. I. Yoder, Moderator.
C. Z. Yoder, Secretary.

BOOK REVIEWS

The Charge of the Church of Jesus Christ To You

By J. H. Langenwalter

This is a new book of 77 pages addressed especially to young people who are just about to enter into a life of Christian service. It keeps in mind particularly the teacher and preacher but is applicable to all who intend to apply themselves in lines of definite Christian work. The chapter heads are as follows:

I. Individual Prospective Teachers.
II. Members of a Group of Teachers.
III. Leaders of Groups.
IV. Servants of God.

The letters to Timothy and Titus, which are rich in instruction to the minister and teacher, are used mostly as a Scriptural background for the thoughts presented. A book that is worth reading.

Price, 90 cents. By mail, $1.00. Address Bethel College, Newton, Kans.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, Amos Swartzendruber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Coumbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

The Resurrection Body

By Wilbert W. White

This book presents some strong arguments for the belief in a bodily resurrection. The fact of the resurrection of the body of the Lord Jesus is very ably defended and explained. It is shown very clearly that the resurrection is a historical fact that can not be controverted. The great foundation doctrine of the Christian faith is Scripturally and logically held forth in an interesting manner. Some new and helpful thoughts are presented. The table of contents will give an idea of the nature of the message of the book.

I. With What Body do They Come?
II. How are the Dead Raised?
III. Why is the Resurrection Judged incredbile?
IV. Why is the Resurrection Judged Credible?
V. The Resurrection and the Power of God.

Price, $1.00. Published by the Geo. H. Doran Co., New York City.

ANNOUNCEMENT

The Filer, Ida., congregation extends a cordial invitation to attend the Pacific Coast Sunday School and Church Conference which will be held at Filer, Ida., June 4-8, D. V.

We would very much appreciate it if the deacons or ministers from each congregation within the district would let us know soon about how many can be expected from their congregations.

Those coming via U. P. will change at Minadoka to the O. S. L. which arrives at Filer at 12:35 and 3:30 P. M.

A stage route from Boise, Bliss, and Gooding also leads to Filer.

Address all communications to E. A. Shank or S. Honderich, Filer, Ida, R. R. 1.

NOTICE OF ANNUAL MEETING

Of Mennonite Board of Missions and Charities

The Annual Meeting of the Mennonite Board of Missions & Charities will be held, the Lord willing, near Kokomo, Ind., May 20-22.

The Executive and Mission Committees will meet in joint session at the above place May 18 and 19 to make final arrangements for the meeting and transact such other business as may come before them for consideration.

All committees having reports to make at the Annual Meeting, will submit same in writing.

A program of special interest to the general public has been prepared for the public meetings which will be held May 20-22.

D. D. Miller, Pres.
S. C. Yoder, Secy.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

MAY 3, 1923

"Look on the fields; for they are white already to harvest."

"God.....hath made of one blood all nations."

"New world conditions as a result of the war," is a catchy expression used as the basis of a specious argument for a new order of things in which some of the most objectionable features of the old standards in the Church, from the viewpoint of the world, shall be abolished, and a more lenient code substituted. It sounds very good and proper—all this new, revised, improved, and amended plan for getting things just right—but there are a few things that remain the same notwithstanding all the wars that ever were waged.

1. There is still a great deal of sin in the world.

2. There still remains only one remedy for sin—the blood of Jesus Christ.

3. There still remains only one process by which sinners may be made fit to enter the presence of God—"Ye must be born again."

4. There still remains one Gospel of salvation thru Jesus Christ—a Gospel that is to be made known to the world of sinners by those who have accepted it and been saved—"Go ye, therefore, and teach."

5. Human nature remains the same in the twentieth century A. D. as it was in the fortieth century B. C. Left to itself, to devise its own plans for betterment, the human race is lost, hopelessly lost.

"New world conditions" have not changed the work of the Church so much after all, have they?

Paul took illustrations from the Greek race course. May I be pardoned if I take one from the baseball diamond? I don't know much about the game—never played in a game of baseball in my life—but I have heard them talk about it. There is an umpire, I believe, who decides all disputed points. As matters go, no game could be played without an umpire. Both sides may denounce him as unfair, but his decision stands. There is an interesting point of the game. Did the ball or the runner reach the base first? The umpire thinks the ball did and announces: "Runner out on first!" The runner disputes the point. Immediately two thousand voices shout, some one thing and some another. The game is threatened. It looks as if there were going to be a general fight with bats and fists as weapons and a number of broken bones or heads. Quite undisturbed, the umpire calls, "Play ball!" His decision stands. The jangling stops. Batter, pitcher, and the rest of them take their places and the game goes on.

It seems to me—no, it requires no imagination to realize—that there is a discordant note in the voices of those whom Christ has called to a definite work by His Great Commission. What is all the noise about? Are we worried because there are so many souls all over the world still unsaved? Then let's get to work and strive to rescue them. There is no need to argue with the ball player to convince him that his main business just at the time of the game is to "play ball." It ought not to be necessary to argue with a Christian to convince him that his main business is to be a witness for Jesus Christ. But I greatly fear that the worry and the noise is not about the lost souls, but about the half-inch of space or the half-second of time that makes the difference between "out" and "safe"—the hair-breadth of space that makes the difference between "my doxy" and "the other fellow's doxy."

If those fellows on the diamond, and the thousands that watch them, can be wrought up into such a state of frenzy over a mere game, what shame that the professed follower of the Prince of Peace allow the golden harvest to waste while they quibble and quarrel, knowing that the eternal destiny of numberless souls hangs upon the question of whether we are going to be obedient to our Master's command or not.

"Go ye into all the world, and preach the gospel to every creature," and the petty differences that cause the discord will be forgotten.

THY NEIGHBOR AS THYSELF

Our attention was recently called to an editorial in an agricultural paper on this subject. It is a command that cannot be too much emphasized or practiced, that latter clause of Matt. 19:19. What does it mean?

Most of us have a pretty good opinion of ourselves, and in a sense, quite properly so; for if we did not come up to our own ideals of what we ought to be, the logical thing for us to do is to get ourselves into line with our ideals. "No man ever yet hated his own flesh," is quoted as a very natural and proper statement of a proper condition. Self-love is wicked and ruinous only because its indulgence leads to the exclusion of love for others.

We have a profound respect for our own motives. If some one imputes wrong and selfish motives to us we, quite properly in most cases, resent the imputation. We know our own motives, we say, better than any one else and the other man has no right to try to scrutinize our mental conditions or our inner heart's promptings and accuse us of wrongs in our inner being that are not there.

Are we willing that our neighbor should have, and are we willing to give to our neighbor the right to judge of his own motives? If we love him as we love ourselves we will be as anxious to let him have this right as we are that we ourselves should have it. What a world of difference there would be if all professed Christians would observe Matt. 19:19.

We have a great love for our own property rights. We distinguish between "mine" and "thine"—with special respect for "mine." We want others to have the same degree of respect for property rights when the antecedents of the pronouns are reversed, and mine becomes thine and thine mine. If we love our neighbor as ourselves our respect for his property rights will be as great as we wish his respect for ours to be. And it will make no difference in what kind the "valuable consideration" may consist of—land, flocks and herds, bank stock, good name, social standing, or the assurance of a home in heaven. If we love our neighbor as ourselves we will want him to have all the blessings of every sort we wish for ourselves.

When our Savior in Luke 10 showed us that we are neighbor to all the world—to every creature whom we can reach with our influence for good—He intended that we should exercise our love for these world-neighbors just as much as for the neighbors we gossip with over the back fence. And in showing them the right kind of love we will eagerly, anxiously take to them, and give to them that which is most precious to us—the priceless Gospel of salvation thru Jesus Christ.

Next time you meet one of those whom the world despises, of alien race, perhaps, or socially outcast, stop to analyze your feelings toward that one. That person is your neighbor. You have salvation in your heart, and you know it. The neighbor does not, and you know it. Do you love the neighbor as you love yourself? How much are you willing to do and to give and to be that this neighbor may obtain salvation as you have it?

And this neighbor—different in color and habits from yourself, and speaking what to you seems a jabbering tongue—is only one of millions just as needy of your love as he is, and just as much beloved of our heavenly Father as you and I are. Do we love our neighbor as ourselves?

And if we did, if we should begin right now, this minute, what a world of difference there would be by tomorrow morning!

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

I. Observations and Experiences Enroute to Dhamtari, C. P. India.

The value of memory (one of the faculties of a normal mind) cannot be overestimated, especially if the objects seen, the talks, messages, and discourses heard, and the experiences realized are of such a nature that they bring to our hearts joy and satisfaction when we recall or remember them. Even tho it has been over twelve years since Bro. J. S. Hartzler and the writer set sail for India, nevertheless it is still of special interest and encouragement to me to remember the many strange things we saw, and pleasant experiences which we were permitted to enjoy while enroute to our mission headquarters in India.

I feel confident that the reader will appreciate having me relate some of our observations and experiences, hence I shall give a few reminiscences of our travels from New York City to Dhamtari, India.

I remember with special interest our taking leave of the Home land on the S. S. "Caledonia," scheduled to leave New York City for Glasgow, Scotland, at 3 P. M. on Saturday, June 4, 1910. The waving of hands, hats, handkerchiefs, and flags; the shouting of good-bye's and farewell's followed by the brushing away of unbidden tears, was a scene which caused my heart to be filled with strange emotions. It was indeed a scene never to be forgotten.

I remember with pleasure our voyage across the Atlantic in our stately Steamer with 941 passengers on board, of which there were over two score of ministers and missionaries enroute for the World's Missionary Conference at Edinburg, Scotland. Also our voyages over the Mediterranean, Red, and Arabian Seas. An excellent opportunity was afforded us to study the nature, habits, characteristics, and the moral and spiritual condition of the passengers. Some were studious, sober minded, and refined; others were giddy, boisterous, and seemingly bent on carnal gratification. These characteristics were manifest among the passengers of the various vessels on which we had taken passage.

Our tours thru Scotland, England, Germany, Switzerland, Italy, Palestine, and Egypt, and our stops in the cities of Glasgow, Edinburg, London, Rome, Naples, Constantinople, Smyrna, Athens, Beirut, Damascus, Nazareth, Hebron, Jerusalem, Jaffa, and Cairo, also furnished us with many pleasant memories, such as a great variety of landscape scenery; the strange customs and costumes of the people in the various countries; the many languages and dialects which we heard spoken; the public meetings we were permitted to attend; the private visits in homes; and our varied experiences on land and sea gave ample food for thought, and continue to do so.

I remember with special pleasure our arrival at Bombay, India, on the morning of Sept. 15th, 1910. With eager eyes we scanned the dock to get a glimpse for those whom we hoped to recognize, and extend to us a welcome to the land of Hinduism. Tears of joy filled the writer's eyes as we caught sight of Bro. and Sister M. C. Lapp who stood on the dock with several of the Brethren missionaries in a shower of rain, awaiting our arrival. It was indeed a happy meeting never to be forgotten. After securing our baggage and passing thru the Custom House, we wended our way to the Temperance Hotel in that part of the City called Colaba. Mrs. Briggs the hostess of said hotel was very hospitable and seemed especially interested in favoring and serving missionaries.

I remember quite well our observations and experiences in taking a stroll thru parts of Bombay the following day after our arrival. The street scenes were of special interest, such as, the many pedestrians composed of various castes, with their strange costumes; the peculiar conveyances such as one-horse cabs, ox-carts, donkey-drays, and human burden bearers; dogs, goats, donkeys, and cattle walking at random thru the streets; the semi-nude men and women, and children in their birthday garb, all were so striking that we shall not soon forget. The Bazaars of Bombay, with their various kinds of merchandise for sale, and the lazy-like, sleepy looking shop keepers, also very strikingly impressed us with the fact that we were not in an American city.

I have pleasant recollections of our stroll thru the Victoria Gardens, with its beautiful flowers, stately palm trees, and many fine tropical plants. The great variety of birds, animals, etc., which, on account of climatic conditions, are not to be seen in the American "zoos," also very strikingly impressed me.

With a sense of horror I remember our visit to the Burning Ghats, where we saw Hindu corpses placed in heaps of wood by some near relative, and fire set to the same, and thus the dead were cremated. With less horror we remember our visits to the Towers of Silence in which the Parsees place their dead immediately after they expire, after which the vultures come immediately and de-

vour the corpses, thus the air, fire, water, and earth, for which the Parsees have great reverence, do not become polluted.

I remember distinctly that in company with Bro. and Sister Lapp we took passage in a compartment coach on a train headed for Igatpuri, at 7 o'clock in the evening, arriving at our destination at 11:45 P. M. Here we were the guests of Bro. and Sister Lapp, in the Missionary Rest Home established at Igatpuri. I vividly remember the beautiful landscape surrounding the Home, which was built upon the brow of a hill over-looking the City of Igatpuri with a population of 10,000.

With great pleasure I remember our short stay at this place, and the Gospel services we were permitted to enjoy in the morning and evening of the first Sunday we spent in India. These services were held in the Methodist church, and by request of H. N. Duthie, the pastor, both Bro. Hartzler and the writer brought a Gospel message to the congregation, one of us in the morning and the other in the evening.

I also remember how desirous we were to wend our way to Dhamtari to meet the other missionaries who at that time were on the field. Accordingly we in company with Bro. and Sister Lapp boarded a train at 11 A. M. on Monday morning and started for our desired haven. The coach compartment assigned us; the train men; the passengers; the varied scenery along the way; the growing crops of rice, cotton, sugarcane, etc., grown in certain localities along our route, and the stop-overs we made at the cities of Bhusawal, Nagpur, and Raipur where we changed cars, all were of special interest, and served to be educational to us. J. P. Rogers, a Christian Alliance missionary, a very devoted worker, joined us at Bhusawal, and was our traveling companion for some distance. We very vividly remember the little prayer-meeting we had together in our compartment on the train, before he left us.

A nine hour lay-over at Nagpur waiting for an east bound train, gave us an excellent opportunity to visit the College established at that place. The same is under the auspices of the United Free Church of Scotland. After visiting its various departments thru the courtesy of Mr. Robertson, we were impressed with the large student body of five or six hundred; the courtesy manifested on the part of the students; the recitations that some of them gave, and the broken English which many of them spoke.

We also visited the extensive Empress Cotton Mills, established in this city, with its six thousand employees. To see the cotton taken in its crude form and follow it as it passes from one mill to another until it appears in bolts of muslin or some other fabrics, is certainly wonderful to observe, and something to be remembered.

After leaving Nagpur we sped on toward Raipur, at which place we were obliged to wait what seemed to us three long hours, then took passage on the Narrow Gauge Line running south-ward to our final destination. At 11:30 A. M., just forty-eight hours after leaving Igatpuri our miniature train pulled into Dhamtari, the place which to us was the center of attraction. We were met at the station by some of the missionaries and escorted to the Sundarganj Mission Station where the rest of the missionaries and others were awaiting us and extended to us their greetings of welcome. We at once repaired to the School building which was also used for religious services, Here upon invitation a crowd of about five hundred, composed of mission workers, native Christians, city officials, merchants, and others, had congregated for a special service. At this meeting Bro. Hartzler and the writer had each the privilege to give a message to the mixed congregation thru an interpreter. The service was of intense interest to us all. The spirit which prevailed, and the fellowship enjoyed with the band of missionaries, caused our hearts to be overwhelmed with joy and gladness, which time cannot erase from my memory, Praise the Lord.

Dakota, Ill.

A MESSAGE FROM OUR KANSAS CITY MISSIONS

To Whom it may concern,

Greetings:—Complying with repeated and urgent requests from those "over us in the Lord," and in grateful recognition of the loving cooperation of Christian friends from far and near, this little message appears.

It is sent forth, with the sincere hope and prayer that He "Who was moved with compassion," when He saw the shepherdless city-dwellers years ago, may continue to so "move" upon the hearts of His dear children, that the great work of carrying the glorious gospel to the lost of Kansas City may continue to prosper and be blessed of Him. A word with reference to

It's Origin

"In the beginning God." The Kansas City Mission has had, what might be termed an "honorable and legitimate birth." The expression, "In the beginning God," rightfully applies here.

About 18 years ago, three brethren residing in different parts of the middle west, were all at the same time impressed with the urgent need of establishing a Gospel Mission in Kansas City.

Without either knowing of the other's impression, these three brethren each wrote a letter to one another unburdening their convictions. This was accepted as the direct leading of the Holy Spirit and resulted in the opening of the Mennonite Gospel Mission at 200 S. 7th Street, in May 1905.

It's Object

From the beginning, it has been the object of the Board, to not merely have the name of having a Mission here, and barely exist, but to really "do business for God" on this corner. In the early history of the Mission, the Board expressed the object of the Mission as being:

1. To preach and teach the Gospel.
2. To put homeless children into Christian homes.
3. To provide clothing and food for the worthy poor.
4. To provide free medical aid for the afflicted poor.
5. To welcome all classes especially the poor and needy.

To this might yet be added a 6th reading thus: "The distribution of safe and sound Christian literature."

It's Location

Because of the many hills in Kansas City, Brother Friesen thought that Mission work here was "uphill work." One of our country preachers when here, remarked that "Rome is built on seven hills, but I believe Kansas City is built on seventy." It is on one of these hills that the Seventh Street Mission is located near the centre of Kansas City, Kansas.

It's Motto

The Mission has adopted Wesley's motto which follows:

"Do all the good you can,
In all the ways you can,
To all the people you can,
In all the places you can
By all the means you can,
Just as long as ever you can."

The kind reader will notice that for a Mission to square up its activities in line with that motto in a city such as this, will mean a tremendous drain on one's physical, mental, spiritual and financial resources. But we try to remember the Savior's words, when He said, "I must work the works of Him that sent Me while it is day, for the night cometh, when no man can work."

It's Field

Think of a city with well-nigh five hundred thousand (500,000) inhabitants, with but very little sound Gos-

pel teaching done in it. Think of its multitudes of Christless homes; divorced and deserted mothers, and its vast army of neglected children. Recall if you please, the frequency of murders and holdups. (Just two doors from here, a woman shot her husband three times.) Think of the many false cults propagated by men of ability and training; think of the coldness and apostasy of the modern Protestant city church and you have the answer to the question, "Why have a Gospel Mission in Kansas City?"

It's Conference Relationship

The Kansas City Mission being located in the Missouri-Kansas Conference District, is also affiliated with that Conference, same as the older established rural congregation in the district.

We find this means "advantage and profit," "much every way." Rom. 3: 1, 2. In being thus yoked up with others of "like precious faith," it provides a safe, satisfactory and Scriptural basis for church discipline which we regard as being necessary to maintain the purity of the church. Bro. Joe C. Driver has bishop oversight of the Kansas City Mission Congregation.

It's Present Activities

Besides house-to-house visitation work among the poor and afflicted (who many times are in hospitals) and many other duties springing from that work, such as securing employment, providing medical aid, etc., there is the following weekly program:

Sunday's Program at Argentine Mission

9:45 A. M. Sunday School.
10:45 Preaching.
7:00 P. M. Children's Meeting followed by either Y. P. Meeting or Preaching.

Sunday's Program at 7th St. Mission

2:00 P. M. Sunday School.
3:00 Preaching.
7:30 Gospel Meeting.

Week-night Meetings

Tuesday evening—Cottage prayer meeting in 7th Street District.

Wednesday and Saturday evenings alternately, mid-week Bible classes at 7th Street Mission and at Children's Home.

Thursday evening—Prayer meeting in Argentine District.

A members' meeting is held about every two months on some week-night evening in which ways and means are considered of best enlisting the co-operation of the local congregation in the work of the Missions.

If the reader were privileged to attend one of our weekly Bible classes and hear the reports given of visits made and of work done by our Kansas City members, I am confident that he would no longer question the wisdom of supporting Gospel work in Kansas City. With the apostle John the writer is constrained to say, "I have no greater joy than to hear that my children walk in the truth."

At the Watch-night Prayer Service on New Year's eve, a new phase of work was taken up. It is that of ministering to invalid "shutins" not only in Kansas City, but wherever such are found and can be reached by mail. There are possibly 50 different names of "shutins" on our list already. We solicit the names of such anywhere they may be, these are remembered before God in prayer by the folks here and are sent a personal gift on their birthdays.

It's Workers

The writer and his wife are the only workers here that are appointed by the Board; but for about one year, a class was conducted weekly in the study of "Personal Soul-winning." In these meetings, it was shown from God's Word, how to do personal work, and it was also pointed out that this is one way in which each one of God's children can render service to the Lord of the highest type. It is certainly inspiring to hear the reports of such work done by the converts. Besides these the following former full-time workers are in the city, for the most part engaged elsewhere but still rendering faithful assistance to the work of the Mission:

Salina Swartzendruber, Mrs. Anna Smith, Martha L. Buckwalter, and Rufus Horst and wife. Then too, there are a number of young workers from the country who are employed in the city and thus give appreciated service in Sunday Schools, etc. The loyal co-operation of the Superintendent and other workers of the Children's Home means a real asset to the Missions.

Thus God has blest us with a band of loyal, earnest workers in our own congregation who are after all not dependent upon the Board for support. When Bro. J. M. Kreider, the Field Evangelist, learned this on his recent visit here, he remarked that we are having things on a basis here that he had long wished all our Missions would be. To God alone, belongs all the praise, for the work is His and not ours.

Results or Growth

We shall cite a few facts giving evidence of growth.

Instead of there being just one Mission as at the beginning, we are now operating two Missions; the Children's Home is an outgrowth of the work of the Missions and while it is now a separate institution it is a real asset to the Missions.

A number of Converts have died bearing bright testimony to the saving grace of God. A number of converts have moved to other places and are workers where now located. The present membership numbers about 55.

Among brethren who came here as workers, no less than thirteen have since been ordained as ministers of the Gospel. Some are engaged in old established country congregations, at least one is in rural mission work, one is doing the work of an evangelist, some are in India, while still others are today serving as Mission superintendents in other cities.

The Outlook for the future, "is as bright as the promises of God." We have here a great field for work, a precious nucleus of a congregation, ready to help, (though most of them are poor in this world's goods) but rich in faith. We have a sure foundation, a blessed hope, a glorious Gospel and the promise of God's help if we are faithful.

It's Present Needs

The present urgent needs frankly stated are prayers and means for current expenses. Few things so inspire a mission-worker to "press the battle to the gate," as to have the assurance that he is backed up by the prayerful support of God's faithful.

By having less workers on the field than in recent years, and by the hearty co-operation of the local Congregation the current expenses are considerable less this year than in former years.

But to close this years budget for both Missions, ending March 31st, 1923, there is still needed about $900.00.

Last year, by God's grace and your support, we were enabled to close the year with practically no deficit, in spite of the financial stringency and in spite of many calls for help from other sources.

We are working hard and praying earnestly that the same may be done again this year.

Kindly notice that the time from now until March 31st is but very short. **May the Lord depend on you?**

What can I do?

Many earnest Christian friends, while not so situated that they can leave home and go into definite Christian service are eager to have fellowship with us in this great work, which the Lord has entrusted to His children. For the convenience of these, we answer the above question. You can have a very real share in the work.

1. By sending a free will offering

personally for the support of the work.

2. By getting your friends interested with you in this work.

3. By providing the clothing needed for one worker for one year.

4. By providing for the support of one worker for one year, approximately $300.00 would do that.

5. By special prayer. By being some Missionary's intercessor, an "Aaron or Hur." By becoming the personal friend of one of the workers and thus help solve some of the many knotty problems confronting him in the work.

6. By having your congregation, your Sunday school, your sewing circle or Y. P. Meeting pledge say $10. 00 or $20.00 or more or less a month for a year in support of the Gospel Missions here.

7. By providing means for new song books for each of the Missions.

8. By providing for the fuel bill.

9. By getting the children in your congregation interested and by giving them an opportunity to give the returns of the quarters, so that they too may have a share not only in snatching brands from the burning but also in championing the doctrines of Christ and the church. This is what the children in Kansas City do who were given quarters to invest.

10. By having this message read before your congregation, thus giving them an opportunity to give an offering to the Lord in support of the Gospel Missions in Kansas City, and thereby replenish the treasury which has been overdrawn for some time.

Assuring you that we are grateful for past support and crave a continuance of same, I remain,

Your unworthy servant,
J. D. Mininger.

P. S. Offerings may be sent to the writer or to V. E. Reiff, Elkhart, Ind. If sent to the latter, be sure to specify that it is for the Kansas City Missions.

J. D. M.

200 S. 7th St.,
Kansas City, Kansas.
February 21st, 1923.

NOTES FROM INDIA

By J. H. Warye

For the Gospel Herald.

This seems to be the month for Hindoo weddings in India. At present there is one in progress in this village which will last about four days. The wedding party made a trip of two nights and one day to a distant village to bring the bride—a girl of about fourteen years of age. Sometimes during the day the party goes outside the village and dances to the native music. These weddings are often annoying with their noise and cripple school attendance, but they bring opportunities to preach the Gospel to many who have never heard the story before. The Bible women enter the homes with their messages and the men preach in the streets. One of our men here is only nineteen years old—a new convert from the village and he is not afraid to preach the Gospel to the people. The people seem ready to listen but the greatest difficulty with them is that they have no background of moral or Christian influence to work on. However, the grace of God is sufficient.

At this writing Bro. Miller will soon be able to leave the Calcutta hospital and resume his duties. The other sick excepting Bro. M. C. Lapp, have recovered. Bro. Lapp still remains in a weakened condition but has improved in his speech and articulation.

This last Sunday communion services were held at the Sundarganj congregation at Dhamtari. Two hundred forty-one partook and observed the ordinance of feetwashing.

Examinations were held at the vernacular Boys' Middle School at Dhamtari in which about 95 per cent passed. This is very extraordinary for this country.

This is the season for touring among the distant villages. This week Bro. and Sister G. J. Lapp are touring in the Sihawa district. Five Indian evangelists from this station are at present in the Kankar State. This state is south of us and is ruled by a native king. We are working and praying to open up a new station in this large state where the people have been waiting for many centuries to hear the Gospel.

Mar. 21, 1923.
Balodgahan, via Dhamtari, India.

"OPPORTUNITIES FOR SERVICE AMONG ARGENTINE WOMEN AND GIRLS"

By Lillie F. Lantz

For the Gospel Herald.

The missionary's work is generally among and with the poorer class of people, as it seems that they are more ready to listen to the Gospel than those more prosperous. In a few words we will describe the homes, conditions and environments of the Argentine women and girls.

The majority of the homes of these the poorer class are built of brick, some of mud and straw, one or two rooms with dirt or brick floors, one door and a window. A large brick wall surrounds the patio (yard) which does not have pretty flower beds, a nice lawn with trees and swings nor a driveway for autos. But, instead are high weeds, pigs, chickens, dogs, flies, and insects in abundance. This state of affairs however is due to the lack of training and education and because they are careless and lazy, and it is unnecessary to state that disease, filth, and sin exist.

We do not want to leave the impression that all the Argentineans live thus, for as in many other countries there are the rich, cultured, educated upper class, these are not so ready and open to receive the Gospel teachings, their minds being more occupied with the pleasures of this world. We believe that in many cases the Gospel will be accepted, for the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Home Department. — There are many practical, Christian opportunities for service among the women, and we consider that the Home Department is very practical, because in this way we get into the homes with the Word of God, singing, reading, and explaining and praying with the family.

Cradle Roll Department.—This is new, as we have but recently opened this work, but we are well pleased with the results so far. The mothers also seem to be delighted to have their wee babies enrolled in the Sunday school. This awakens an interest and responsibility as well, and the mother looks forward to the time when she can take the child and place it in the Beginners' Class as a regular attendant.

Mothers' Meetings.—We often find mothers unable to read or write, very seldom getting away from their homes to attend a meeting. Many are ignorant in the knowledge of training and bringing up their children who as a rule are neglected.

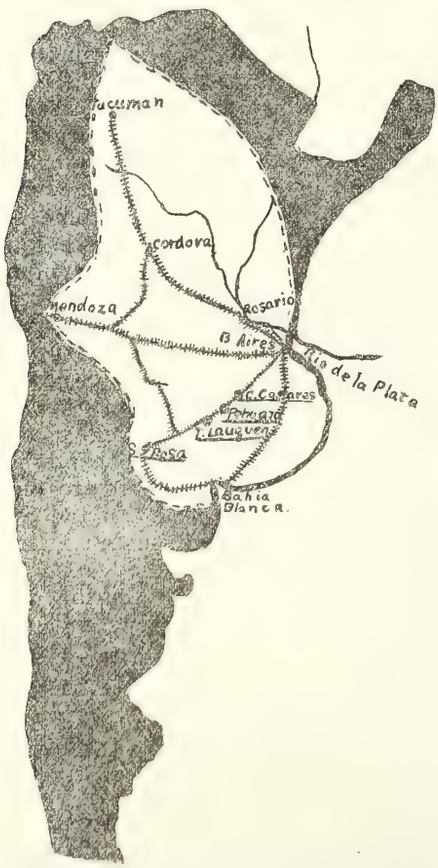
Ways of Approach.—The girls here are in many ways like all others, they have dreams and visions; their likes and dislikes, and their own special problems. There are many avenues and channels in which to work with the girls, the chief difficulty however, is in knowing which method is the best. First of all we ought to study the girl and her problems from all sides, gain her confidence, make her feel that we are interested, that we love her and are here in order to help her.

A splendid opportunity to reach and interest the girl is found in the Sunday school, where they can be taught the Word of God. Thru hearing and believing they are converted and come into the Church. There are

also great opportunities for service in the Young People's Meetings, Teacher Training Classes, and Singing Classes, which offer magnificent avenues of approach to the hearts and lives of the women and girls.

There are splendid opportunities for trained Bible and singing teachers to direct these young girls in the Christian life so that they may be used in spreading the Good News for the salvation of many precious souls. The chief end of all service among the Argentineans is that there shall be saved girls, saved mothers, and a saved nation.

Therefore let us make use of the opportunities and enter these open doors for service among the Argentine women and girls.



SKETCH MAP OF THE ARGENTINE REPUBLIC

Total length from north to south, 2025 miles. The central white portion represents the section where the main missionary activities are carried on. The shaded portions represent the places where there is practically no Gospel effort of any kind. On the main railway line between Buenos Aires and Santa Rosa may be seen the other stations of our mission: Carlos Casares, Pehuajo, and Trenque Lauquen.

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matthew 7:12.

FIRST ANNUAL CONFERENCE Of the Mennonite Church in the Argentine

For the Gospel Herald.

Believing that these programs will be interesting to many of our people in the home land we have translated them from the Spanish into English.

The program gave one session each to the Sunday School, Young People's Meetings, The Church and Mission Work in the Argentine.

I. Monday, Feb. 12, 1923. The Sunday School.
Albano Luayza, Moderator.
1. The place of the S. S. in the Gospel Church.
Bertolome Gonzalez.
2. How to better develop the S. S.
D. Parke Lantz.
3. The Teacher:
a. His preparation outside of the class Juan Michelli.
b. In front of the class
Santina Cavadore.
4. The parent's part in the S. S.
Sra. de Luayza.
5. The Children and the S. S.
Anita Cavadore.

II. Monday P. M. Young People's Meetings Session.
Bertolome Gonzalez, Moderator.
1. The place of the Y. P. M. in the evangelistic work Emma Shank.
2. The duties of the Leader
Aurelia Zapico.
3. Essential points for the speaker
J. W. Shank.
4. Duties of the various commissions Mae Hershey.
Special meeting for the Children, Stories and Illustrations
Laura Rivas.
Monday evening, Moderator, T. K. Hershey.
Testimony meeting in charge of D. Parke Lantz.
Sermon: W. G. Lauver. "The Second Coming of Christ."

III. Tuesday Morning: "The Church" Session. Moderator, T. K. Hershey.
Annual reports of the Churches, Tabulated Summary by the Supt., Bro. T. K. Hershey.
The Place of UNITY in the Church
D. Parke Lantz.
Conference Sermon. (Based on Acts 20) T. K. Hershey.

IV. Tuesday P. M. Mission Session. Moderator, T. K. Hershey.
1. How to advance the Gospel work in this part of the Argentine
J. W. Shank.
2. My responsibility toward the lost world. W. G. Lauver.
3. Stewardship, or the duty of giving with a system
Albano Luayza.
Special Children's Meeting, Stories and Illustrations
Ambrosia Valerdi.
Tuesday Evening.
Reports of the committee on recommendations.
Sermon (Isa. 53), Albano Luayza.
The Secretaries:
Santina Cavadore
D. Parke Lantz.



Delegates of the First Mennonite Annual Conference in the Argentine at Dinner Feb. 12, 13, 1923

Those who have been reading the letters from the Argentine, have noticed that Bro. Garcia, a colporteur, has been selling Bibles at our different Stations. Believing that what he has done in four months might be interesting, the following is his report as handed me.

Towns	Bibles	N T	Portions of B.	Yiddish	Tot.
Pehuajo	130	60	440		630
T. Lauquen	57	56	140		253
Santa Rosa	22	30	20		72
C. Casares	25	70	230	21	346
	234	216	830	21	1,301

We feel sure that so many books could not have been sold in the same length of time 4 years ago in these towns. We see then the result of the teaching of the Gospel. Hundreds of people in these parts are beginning to read the Bible. What the result will be God alone knows, but His Word assures us that, "It shall not return to him void." As we see men and women become interested in the Gospel, there comes over us a feeling of sadness to know that there is no one to send to them and explain what they are reading. How their faces light up with joy when they have this privilege. "Who will go for us." Is the burning question today, as it was in the day of Isaiah? Is there not some who will say, "Here am I send me?" The work here is growing faster than we can keep up with it. We are needing workers very badly, is it possible that in all our big congregations there is no one who will "Come over and help us"? **O that our preachers would get on fire for missions,** we are sure the same fire would spread and burn the missionary call into the hearts of many. Brother, Sister, this means you. If you cannot come, **pray and give** that some one else may come. We have been pleading with God and the Board for two years for more workers, and still we receive letters from the Board saying, "No workers to send as yet." How it pains us to receive such letters.

I might have said that Bro. Garcia whose report is given above is a convert here at Pehuajo. Since he has been converted, his wife and two daughters have accepted Christ.

Yours in His dear Name,
T. K. Hershey.

FINANCES OF THE ARGENTINE MENNONITE MISSION

By J. W. Shank, Treas.

For the Gospel Herald.

The purpose of this article is to bring before our readers the financial side of the work of the mission. We need the co-operation and confidence of those who make up the home constituency. If a few statements can be made that will show just what money has been spent and how it is spent. perhaps there will be more confidence. It is always the desire of the workers on the field to co-operate with the home council in making new plans that involve the expenditure of money.

The Different Funds of the Mission

1. **The Mission Fund.**—This is the general fund from which we pay all of the general expenses of the mission like rent, light, articles of furniture for the churches, repairs on mission property, carfare that is caused by a trip made for the mission, upkeep of automobile, etc. We receive at the present time $225.00 per month from the home treasurer. During the current year we have received on the field by special donations, offerings from the native Church and from the missionaries something more than $300.00 for this fund. The receipts here on the field will not be so large the coming year because of the fact that the native members have voted to put their offerings into the building and property fund. It is easier to create interest in raising money for church building and property than for current expenses. Since our needs for better church accommodations are very great we feel justified in encouraging our people to contribute to that fund.

2. **Women's Bible Readers Fund.**—This fund has been well kept up by the many friends at home. At no time since we began have we lacked funds to keep the work going. The expenses for one Bible reader per month is about twenty pesos a month (something over 8.00 dollars). The expenditures since Jan. 1st have been nearly 900 pesos, supporting on an average six readers, tho at times we have had more readers working.

3. **Sunday school fund.**—Into this fund we put all of our Sunday school offerings and any special gift from friends that come for that purpose. We pay Sunday school supplies, picture cards, wall rolls, Sunday school papers, wall maps, teachers' supplies and in certain cases have paid chairs for some branch Sunday school. The expenditures from this fund are pretty large so that we never have much surplus. During the last year we spent over 550 pesos or about 225 dollars. We owe much to the primary department of the Sunday school of La Junta, Colo., for their contributions during the past year. Our own Sunday schools just about pay the regular supplies but we found outside contributions quite valuable in enabling us to get some good maps, blackboards, and other similar articles for the Sunday schools.

4. **The Kindergarten Fund.**—The purpose of this fund is to supply the needs of the kindergarten and school, paying teachers, providing supplies, etc. We have been handicapped in not having sufficient funds to expand the school work as we would like. The expense for a good native teacher is fairly heavy and of course there are many minor expenses. The receipts have come from offerings from the children and from teaching English and there have been occasional donations. This year we opened a kindergarten in Trenque Lauquen. The equipment, including playground aparatus, and supplies for hand work, the native helper, etc., cost 366 pesos. The average cost to keep a kindergarten going is much less than this, because the same supplies and equipment last, in some cases, for years. The total expense for teaching over a hundred children from the ages of five to eight years in the different stations was 1139 pesos, not including December. This is something over 400 dollars. We are dropping all English teaching, so that we will be without that source of help during the coming year. I should state that the greater part of the income for this fund came from English teaching last year.

5. **Building Funds.**—This fund receives attention only when there is a particular object in view. At present the church building at Pehuajo is being started by funds recently received for that purpose.

6. **Bible and Tract Fund.**—The purpose of this fund is to supply reading matter for the people. The Camino Verdadero is published monthly and 7000 copies are distributed. Bibles, Testaments, and Gospels are bought and sold or given away as the case may be. We also buy and sell hymn books, wall mottoes, etc. The money for the publication of the Camino Verdodero comes from free-will donations from various friends in the States. We receive some special donations on the field and then there is a small income from the sale of religious literature. The expenditures from this fund during the current year were nearly 1000 pesos. About 100 pesos was received by the sale of literature. The rest came from donations on the field and from the United States.

7. **Native Worker's Fund.**—The receipts for this fund come direct from the General Treasurer. The monthly amount is 100 dollars. This amount is required for the living of the native missionary and his famiiy. Since the rate of exchange has dropped so much, it will not be sufficient to cover the amount in pesos which he should receive. Out of this amount brother Luayza pays his house rent and supports a family of six children. Since his work is practically the same as that of any other missionary family, it can readily be seen that the amount required is not large.

8. **The Evangelistic Fund.**—This fund was created with the idea that we might thru it be able to make evangelistic trips to small towns in

our district. The receipts have been very small so that not a great deal has been accomplished thru it. Since the fund has not been large enough to cover the expenses we have for making such trips, we are compelled to draw from the general mission fund to meet them. During the year 1922 we received only $6.90 to put into this fund.

Money from Native Sources

In the distant future it may be possible that our native church can contribute very materially to the work. Considering the circumstances, the people are doing very well now. Perhaps we should explain why it is that these people can not do more than they do. In the Trenque Lauquen congregation where we have now twenty-six members, there is not a single family that has an income of over fifty dollars a month. In families where the husband is a Christian not a single one earns more than is needed to feed and clothe the family in the simplest manner. In the Pehuajo congregation there are several families who are in very good circumstances. In all except several cases a sacrifice must be made to enable contribution for the work.

The cause of this condition is that the poor man who lacks education can not advance with ease financially. Conditions are very hard here for the unskilled laborer because wages are very low and living is very high.

The Responsibility of the Church at Home

Thus the responsibility will continue to be heavy upon the home Church. Our people who know the Gospel and have learned to estimate its importance in the lives of human beings must be willing to make sacrifices for the sake of the Lord's work in all lands. Continue to give as a Christian privilege and duty. The day will come when the work in our older stations will become practically self supporting. For many years it will be necessary to continue pushing out into other sections and also strengthening our work in the stations where we are.

The Problem of Securing Church Property

All mission boards who have work in South American fields advocate the plan of securing property and building their own churches and homes for missionaries as soon as possible after entering a new section. The reasons for this are various. In the first place rents are exorbitant in nearly all parts. The work must of necessity be started in the towns where the people are and then too it must be in the section of town where it may be reached by people from all parts of town. It is in the central part where rents are most expensive.

In the second place a religious work should be begun in very respectable quarters; otherwise it will be looked upon with disrespect. A church building is always much better than a mere hall, even tho it be very simple. The Catholic church has caused the people in general to look upon a church as essential for a place of worship.

The missionaries on the Argentine field feel that every new station should have its own home within a year if possible after its beginning. When mission property is owned the people look with confidence upon us, and the saving to the home board is very great.

Some startling figures. Is the Mennonite Church doing all she can?

A short time ago there came to our attention an article published in the "Signs of the Times," of the Seventh Day Adventists explaining their financial policy. Let us look at a few figures and see whether we are approaching their accomplishments.

During 1920 a membership of 185,000 raised $11,854,404.23 for evangelistic work. $4,810,000.00 of this went to foreign missions. In that year the amount per capita for foreign missions was $26.00 per year of 50c a week. In the same year 310 foreign missionaries were sent out from the home land to 36 different sections of the foreign field. The number of missionaries supported by this denomination in the foreign field are 4261.

Consider these figures a moment. At the same rate, estimating the membership of the Mennonite church at 40,000, our annual contribution would be $1,040,000.00 for foreign missions alone not counting charitable and home mission work. There would be in the foreign field over 900 missionaries and 67 new ones would be sent out each year.

We sincerely believe that the Adventist people teach doctrines that are not according to the Gospel. If we believe that, should we allow them to do **ten times** as much mission work as we are doing?

But how do the Adventists raise the funds? The author of the article explains as follows: "They advocate and practice tithe-paying....In 1920 the tithe was 60 per cent of the funds raised by the church. A council considers the needs of the foreign field and agrees upon a budget. The matter is then presented to the churches, and an appeal is made for them to rally to the goal. The people vote to raise the amount and set themselves to the task. An elderly member was asked, "How do you always happen to have your fifty cents each Sabbath?" The reply was, "It does not happen; **I always plan for it.**"

This last paragraph may seem out of place in this article. The reason why it found its way into the article is this. We have been praying and anxiously waiting for the time to come when we will have a church home in Trenque Lauquen. The figures from the article read in the Signs of the Times were so striking that we were set to thinking: **If the entire Mennonite church would "plan for it,"** could not a great deal more be done for the advancement of the work in South America and India?

We are indeed grateful for the splendid help we have received from the church at home for this work. May God bless the givers and may each year bring more abundant blessings because of a more abundant service.

Trenque Lauquen,
F. C. O., Argentine.

WHY MISSION SCHOOLS ARE NEEDED IN ARGENTINA

By J. W. Shank

For the Gospel Herald.

The purpose of this article is to set forth the leading reasons why evangelical missions must concern themselves with the educational training of the people. Our observation for over five years has led us to believe that no mission can afford to ignore this need. We will offer some of the reasons that are most prominent.

1. **There are not enough schools to accommodate all children of school age.**—This may seem strange when it is known that in Argentina there are laws that are supposed to compel attendance in the public schools. But the fact is that from 25 to 40 percent of the children of school age do not attend school. In the county in which Pehuajo is the county seat in a recent report there were reported over 2000 children of school age who can not read. All of these children could not attend school if they should all so desire at the same time because there is not sufficient accommodation. In the entire county of Trenque Lauquen there is a total population of 18,700 and of these there are only 2036 children who were enrolled in the schools during this year.

2. **Very few public school teachers are Christians and many of them make sport of religion.**—Not only is it true that there is practically no religious influence in the schools but many of the teachers are immoral in

their conduct. Last year one of the public school teachers helped a bunch of girls to smear cow dung on the doors at the mission. Never have the rudest street boys done such a thing to us. If a teacher will stoop to such a trick it may well be imagined what kind of moral influence she will have over her pupils. Of course it is not to be expected that all teachers or even the majority would deliberately set a bad moral example like the above, but the condition morally of public school teachers is bad enough in general.

3. **Parents who are poor can not give their children the opportunity to complete their education.**—It is very seldom that the children of really poor parents continue in school after the third or fourth year. In the upper grades the demands for supplies are so great that they can not afford to buy them. According to the system here, the child must do a great deal of work on drawing paper, copy books, etc. He is graded rather on the neatness of his copying, his ability to follow in detail the stereotyped system, than in his actual mental ability. For that reason it is more expensive to furnish the supplies. Parents become discouraged and finally take the child out of school.



Bible Reader in one of the Homes

4. **We need better school conditions so as to prepare our young Christians for religious work.**—We often find among our young converts persons who really are talented to work but whose training has been very inadequate. The inadequate training is due to poverty, lack of opportunity or some other legitimate cause. Since there are so many unfavorable conditions, the parents become discouraged in their efforts to give their children an education. The missionaries have a good opportunity to find among the children promising future workers. Even tho a child has lost the opportunity to study at the proper age, he may be given an opportunity in time to save him for the work. We see many prospective workers among the families who come to the mission. If we would be able to put them into a mission school we could prepare them for service; otherwise it is very difficult to do so.

5. **The Argentine school system does not properly provide for commercial and industrial instruction.**—Under the present system commercial and industrial subjects are very seldom taught in connection with the public schools.

That means that people of poor or even moderate circumstances cannot afford to pay the high prices that are asked in the private schools. The result of this condition is that all of the office jobs and better paying positions of any kind are secured by the children of the wealthy people who can well afford to educate their children.

Having considered some of the inadequate conditions of the native school system we should now suggest some of the things that mission schools can do to aid their own work and to aid in the mental and moral uplift of the people in general.

Evangelical missions should by all means provide school opportunities for children of the first three years' study. This includes the **kindergarten** and **first two years.** The reason for this is that children can not enter the native schools until they are eight years old. This delay for children of poor parents is a great disadvantage because it delays their preparation to help earn the living of the family.

Furthermore, the lack of public school facilities and the lack of character and moral force of teachers, makes it imperative that the mission should provide school opportunities for the **intermediate grades.**

Lastly, the mission can do a wonderful service for its community by providing **high school instruction with commercial and industrial departments.** This would be very valuable for the preparation of native young people for Christian work and would also serve the purpose of giving better opportunities to young people who want to learn to earn their own living.

The principal point aimed at in this article is to suggest the need of providing some educational opportunities for the children of Christian families. The problem would be too large to plan much farther than that. The facts we have mentioned are sufficient to show that there is a real need. The present force of workers on this field feel the need very keenly and would be happy to be able to do something more definite toward its solution.

Trenque Lauqen, Argentina.

REPORT OF J. W. Shank

For the Gospel Herald.

My work this past year has simply been a continuation of the former year. The main difference is that it becomes more complex each year. One may say it is the work of a pastor in a comparatively new field. Our aim is to evangelize our field as soon as possible and to do this it is necessary to work in a variety of different ways

We have at present one central hall and two small halls, each about a mile from the central one. In these we have regular preaching services and Sunday schools. Aside from this we have occasional cottage meetings in homes that are somewhat isolated from the regular preaching places. It is my duty to conduct these various preaching services and Bible classes, having an average of four meetings per week. The Sunday schools also require my personal attention, tho we have the helpful assistance of several native Christians. Counting the three Sunday schools, we have seven regular meetings a week and sometimes there are extra meetings.

Next to the work of conducting the mentioned services comes that of home visiting and literature distribution. It requires much time and patience to do this work but it is no less important than the preaching, because by this means we bring the Gospel to many people who never come to our other services. Often it

looks like a waste of time and energy to walk so many miles attending to this part of our task, but very often we have had definite proofs that the work is bearing fruit. Sometimes there are people who, after having scorned to receive a tract or to listen to a word about the Gospel, are won by our very persistence and sincerity. Perhaps one time the person will tear a Gospel tract to pieces; perhaps on another occasion his curiosity will get the better of him and he will read a little; not seeing anything alarming, he may on another occasion sit down and read it thru. Thus little by little the seed grows and then fruit of some kind is sure to follow. We know it is only the most uncultured and fanatical person who will deliberately tear up a tract. We know too that God can convict even such persons making them see what they really are.

Having the responsibilities of a growing congregation in this field means considerable. The people when they first accept the light have only a vague idea of what it means to be a Christian. They need a long period of teaching to properly prepare them for baptism and even after they have been taken into the Church they must be visited very frequently in order to keep them growing. They begin with great enthusiasm but they often allow the most trivial thing to discourage them completely. The missionary must give fatherly counsel not only in spiritual matters but in domestic affairs as well. The native Christians who are capable of helping are willing and conscientious but they need much supervising and teaching. They are fine imitators but lack originality. This fact makes the missionary's work more constant and tedious.

I will give two incidents to show two sides of our work, the encouraging and the discouraging features. One morning when I was very busy a man and woman called at the door asking for the privilege of talking with me. They were conducted to a seat on the porch. They said they had come to find out what was necessary to do to become members of our "society." I talked with them for about an hour showing them that the first step was to be converted to God. I read many scripture passages and explained their meaning, trying especially to impress them with the importance of the new birth as Jesus taught in John 3 when talking to Nicodemus. Then I gave them a copy of the New Testament, showing the part they should read first in order to best understand it. Then I gave them tracts and other literature in which were found simple explanations of the Salvation plan. They went away expressing their gratitude and I invited them to come to the meetings and also to come again to receive more light. How happy I was to think that we had found two more seekers after the great truth.

But they never came again. I hunted up the place where they lived hoping that I might again come into conversation with them. The husband met me at the gate rather excusing himself and trying to apologize for not having come to the meetings. He said his wife was away from home and that for that reason he was tied at home. To my surprise he did not invite me in nor show any inclination to talk at the gate. About two weeks later I met him on the street. He again began with his apologies, but again seemed in a hurry and I could not get into conversation with him. Some time later they moved to another town. I made inquiries and found that they were spiritualists. This case was like others with the spiritualists. They get tired of their cult but their minds have been so poisoned with those things that it is hard to get them to see the deep things of God. Thus we lost this family. Our bright hopes were blasted before there was time for them to flower and bring forth fruit.

Another occurrence of this year has a brighter ending, at least so far. I gave out some tracts to a man who had sold us some things at the door. I heard no more of him for more than a month. He read the literature I gave him and became greatly interested. By chance he found one of our Christian families and discovered that they were believers. He borrowed a New Testament from them and began reading it daily. In his eagerness to find the light he read it thru. As he came to the different teachings of Christ and the apostles he began to apply them to his own life. His wife who listened to the reading did the same. His seventeen year old daughter also took heed. After having read the entire New Testament he came to me and declared that he and his family were converted. I asked him whether he knew what conversion meant. He explained with perfect clearness its meaning and likewise many other points I asked him. We gave him a most hearty welcome upon having found the precious truth. Since that I have had the opportunity to give them several doctrinal lessons. They live in a town eight miles away and for that reason it is very difficult for me to get to see them. They have given proofs of a complete change in life since they are in the new way and their happiness has no bounds. We praise God for Mr. Losano and family and we are praying that they may prove faithful to their newly found faith.

Yours in the joyful service.

READING THE BIBLE IN THE HOMES

By Florence B. Lauver

For the Gospel Herald

This part of the work is one of the most effective and interesting parts of our work.

We go to those homes who have consented to have us come weekly. We read a portion of God's Word, sing one or two hymns, give thoughts on the scripture read, and have prayer. After which, in the homes that are new, a number of questions are asked and their appreciation and love for these things is often expressed, while on the contrary some present ask questions and give opinions that they want the Catholic religion or none. Others do not care to have anything to do with the priest and those who seek only their money and say they can be saved by only being good, and do not need the Bible or Christ as their helper and guide. But the majority show a deep appreciation and joy on having the privilege of hearing the blessed Word of Life for the first time.

This visitation work gives us a splendid opportunity to become acquainted with the people, hearing of their joys and sorrows and securing their friendship, which is one of the first steps in leading them to Christ.

The Bible reading work has been a great help since we have begun services in this town. Those of the homes in which we have been reading are our friends and they see that our religion is not what the priests have made them believe. "That we do not believe there is a God." Many people tell us of how surprised they are, seeing we believe so differently from what they thought. Some have been taught that our mission to this country is evil and if we enter their homes with the Word they are forever lost. Thus you see the priests have made them believe many lies concerning protestants in order to frighten them. But the truth they are bound to see and then are more willing to accept than ever.

We will now give a few of the direct results of our visitation work.

In one of the homes at first they did not seem to care much about consenting to have us come and when we came they always seemed too busy. But now it is one of the

homes most interested. They come to the services when possible. They have a good looking and intelligent daughter who loves to help in the services, singing and all. Our prayer is that she may become a worker in His service. To visit in this home is a pleasure. To this home came the young lady who was the first person to accept Christ in Casares. She came there every time to hear the Word, invited us to come to her home and took us to several of the homes of her friends. She is now an enthusiastic worker. Her testimony of what Christ has done for her and her pleasant manner is the means of drawing others to see the light as she helps with the Bible reading. And since that time her cousin, Aunt, and grandmother, with whom she lives have accepted Christ.

Another home is that of a widow. She greatly enjoys our visits and the things of God. She and her daughter take great interest, but live so far away it is difficult to attend the services. We feel the Lord is working in their hearts and they will accept Christ as their Savior when the invitation is given, and give up all for Him. May you add to your prayer list, the work in this town, the Bible reading work, the Jewish work, our teaching the new converts (we usually go to their homes and teach them a lesson each week), the converts, and also for us that the Lord may use us to His honor and glory in bringing the Gospel to the lost.

HOW THE WORK IS STARTED IN NEW TOWNS

By W. G. Lauver

For the Gospel Herald.

In writing on this subject, we will naturally write more especially about the beginnings in the particular town in which we are located.

The first difficulty which is often met on entering a new town is the finding of a suitable hall in which to begin holding public services. When we first came to Carlos Casares, we rented several rooms, the best we could find at that time, and in these undesirable quarters we spent the first three months after our arrival in Casares. In the meantime we were looking for an opportunity to rent a hall and more sanitary living quarters, thus having an opportunity of talking and explaining our work to many different classes of people. Everyone at once knew that we are foreigners, and the first questions usually asked us, were of what nationality we are, and what line of business we expected to follow in the Argentine. We gladly embraced every opportunity of explaining to them about the King's business in which we are engaged.

We also found some who were glad to have us visit in their homes to read and explain the Bible to them, the interested ones told their friends about us, and thus the interest kept growing.

Another great help in bringing the work before the people, when starting in a new town, is the small monthly paper (El Camino Verdadero). We aim to place one of these in each home in town, thus even the priest has the opportunity of knowing about the work, but as a rule does not look with favor upon what we are teaching, and at once starts to make propaganda against us and the work. The readers of the Herald noticed in former articles, how the priest in Santa Rosa has made great propaganda against the work and workers there, but we are glad to say has not been able to hinder the Lord's work. "If God be for us, who can be against us?" We are glad to say that so far the priest in Carlos Casares has done very little in the way of trying to hinder the work, altho we have found out that he has told some people not to read any of the literature that is put out by the Mision Evangelica (Evangelical Mission) and to destroy the Bibles, if they have any in their possession. But the majority of the people here have very little faith in the priest at best, and when they once get a taste of the good things of God, they pay very little attention to what the priest says.

After being in Carlos Casares three months, the Lord opened the way for us to rent a suitable hall and living rooms together, thus giving us the privilege to proclaim in a public way, the good news of salvation. Many were the questions that were asked us about our purpose in renting such a large hall. It was not long, however, until the hall, (which was then being repaired so as to have a respectable appearance, having formerly been used as a grocery store and saloon), was in readiness, and announcements, announcing a special series of meetings, were distributed to all parts of town. Crowds of eager listeners came each night to listen as Bro. Luayza expounded to them the Word of Life. We were made to rejoice in seeing souls confess Christ as their Savior, one before the special meetings, a number during the special meetings, and also a number since the special meetings closed. This brought in a new phase of the work in the new town, namely the instructing of the new converts, and helping them to grow in grace. They need your prayers that they may prove faithful, being the first converts in this town, they meet with many difficulties. One young man has had to leave his home, because his parents are strongly opposed to him accepting the Protestant religion, and all the converts must bear the scoffing of their former friends, but they are rejoicing in the new found gladness.

The missionaries also need your prayers as they meet with the difficulties in the work, not only in the new station, but also in the older stations.

Carlos Casares, F. C. O.,
Argentine.

WEEKLY LETTER FROM SOUTH AMERICA
(March 14, 1923)

By D. Parke Lantz

For the Gospel Herald.

March 7, while the missionaries were holding an evening cottage meeting on the east side of Trenque Lauquen, somebody threw a brick with great force on the roof of the little house, which scared the people for a moment. Several men looked for the person who did it but could not see anything of him, therefore we finished the meeting in due time.

Bro. T. K. Hershey conducted baptismal services in Trenque Lauquen March 8, five precious souls being received into the Church, four women and one man.

On Saturday, Mar. 10, the first baptismal services were held in Carlos Casares. The five who were baptized are now very happy in Christ, and their testimonies were surely from the heart for they stirred the hearts of those who were present.

There are more that we hope to see baptized before long; some need more teaching others more grace in order to be willing to obey the plain Gospel teaching regarding the wearing of gold. We praise the Lord that conviction is now stronger than ever and our prayer is that soon these persons will get the victory over their deeply-rooted pride and custom.

Beatrice and Lester Hershey visited the Lauvers for a few days before going back to School in Buenos Aires. While there a number of the converts and friends met for a social gathering. Sister Lauver writes that, "It was pleasing to see in the Scripture Contest how the new converts had already learned many verses and could compete with those who had much more experience in Bible Study, which is a new book to them."

Sister Felisa Cavadore has gone to her home in Pehuajo after spending the two months of School Vacation

in Carlos Casares, where she and Sister Bernavela Moreno were used of the Lord to visit and read the Bible in the homes of those who are lost, not knowing anything of salvation so great and free. Her work was much appreciated.

Bro. and Sister J. W. Shank with their sons, Robert and Pablito, visited with the Lauvers on Sunday, March 11. Bro. Shank preached to a large and attentive audience. This week the Shanks are in Buenos Aires attending to the many details belonging to the securing of passports and passage for the States on the 29, of this month.

On Saturday, March 10, a telegram was received at Trenque Lauquen which gladdened the hearts of all the Missionaries and caused many thanksgivings. It was from Bro. Reiff, the treasurer of The Mennonite Board of Missions and Charities, giving us the news that the Board had cabled money to buy a property in Trenque Lauquen. We notified Bro. Hershey at once and he made arrangements and came down on Monday and after seeing the owner of the property the agreement was drawn up and now Bro. Hershey has the papers in the hands of the proper officials so that everything will be all right and as soon as the present occupant can get away then we will move. This may not be for several months yet.

Bro. Hershey tells me that the large heavy iron beams for the new Church Building in Pehuajo have arrived and that about $400.00 were saved thru his buying them when he did. The iron rails contributed by the Railroad Company are there also. The building of the Church will go forward with all speed now as the contractor has other work that he wants to do before the winter sets in, about June 20.

Trenque Lauquen, F. C. O.

THE PROBLEMS OF A MOTHER AND HER CHILDREN IN THE ARGENTINE

By Florence B. Lauver

For the Gospel Herald.

These problems and duties are various and especially for that mother who has children large enough to attend school. But since it is not our lot to face these problems yet it would be more fitting for one who has older children, to write this, as our oldest child is not yet two and the youngest only one month. But nevertheless we will try and give an idea of a few of these problems.

The mother and family engaged in mission work no matter if at home or abroad needs the prayers of the church at home, as she has many problems and responsibilities facing her. She feels her great responsibility of the call of the Master in the bringing of the Gospel to the lost around her and to help them to know Christ and His saving power. As she sees so many without Christ dying daily she has a great desire to be used in winning souls for Him. There are many duties and places which she only can fill. She and the husband, who is pastor, must do much visiting in the homes as mostly the women are alone and it is not best for a man to visit these homes alone. She must take a deep interest in the individual lives of the members and the lost souls around if she wishes to help them in any way. She should help in the services. She should know and take an interest in the work of the native Bible readers and help them in their work and show them effective verses to use in their personal work, and in answering the excuses and many questions which are asked of them as they go from home to home among their own people teaching the Word. And besides her household duties there are many others. But to her children she naturally owes her first duty—to these jewels given by the Lord to mould and train for future workers in His service. She must tend to them and bring them up in the fear of the Lord. In the busy lives of missionaries it is at times difficult to find time to do everything, but this part is most important and a responsibility. Their young lives are like twigs easily bent either way and then is the time to train them for the Lord by example and teaching. It is the desire of every Christian parent to see their children grow up to be workers in the Master's vineyard. We feel there would be nothing harder to bear than to see our dear children grow up not wishing to live for Him and in the end die without Christ.

One thing we see which will not be the best for the child is the association the children will have. Most of the children have not had good training in the home. The morals in general in this country are of a low standard, and the parents are not careful as to what they say in the presence of their children nor as to what they learn from others, nor the way in which they learn it. So it is very necessary for the parents to look after the association of their children. But it is often impossible for parents in mission work to keep the children in good company, as those who attend the meetings are often from the homes of drunkards and parents who take little care in training their children. The children on the streets naturally use all kinds of bad language.

The Christian lady from Switzerland who lives in this town says that children come there all hours of the day after her daughter to come and play with them. And she is shocked at the songs, words, and undesirable things that her little three-year old child has already learned from these associates.

The public schools are also an undesirable place to send children. In the first place because of the associations and secondly because of what they are taught and the manner in which they are taught. The school room is a noisy place. We live across the street from one and the way in which the teachers yell and speak always in a cross loud voice is surprising. To be heard above the teacher the children also speak loudly and it makes quite a commotion. One of the missionaries sent his boy to a school to be taught arithmetic and Spanish. He soon had his son stay home and taught him at home himself altho he scarcely had time to do it.

Then comes the problem of sending the child away to school where they receive better training and in our native language. This means separation of many miles, sometimes undesirable environment, unpleasant experiences with the teachers and matrons and usually the cost is more than that which the missionary is able to pay. But there is no other remedy the child cannot remain in ignorance.

Later comes the time when the child must remain in the home land while the parents come to their foreign work. This is also very hard to be separated so many miles and not have the child under your care. And they know if sickness or death comes to them while separated it is impossible to see them any more in this life. But for His sake and the sake of the many lost souls it is a privilege to be counted worthy to sacrifice and suffer for Him who gave His life for us. May you pray for the missionary parents and their children.

MISSIONARY MOTIVES

1. Why Should I Study Missions?

Because my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

Because a study of missions will greatly increase my faith in Christianity and Christianity's God. It is God at work.

Because as a Christian I can not otherwise grasp the full mission of the church.

Because as one who has a personal duty in regard to missions, I can

not intelligently discharge this duty without informing myself on the subject.

2. Why Should I Give to Missions?

Because it is the most paying investment.

Because of the joy that comes to the giver.

Because I am only a steward of the money that God has given me, and I must use it for His glory.

Because I am put to shame by the liberality of heathen converts.

Because it is God's will that missionaries should go, and that I should help them.—Rom. 10:14.

Because I am grateful to God for what He has given me.—John 3:16.

Because souls are dying and I may help to save them.

3. Why Should I Pray for Missions?

Because the world needs prayer.

Because in the past missions have always prospered as believing prayer has increased.

Because God has conditioned the success of missions on prayer.

Because I am commanded to pray.

Because I can plead great promises.

Because the prayer of faith is always answered.

Because Christ is praying for those for whom He died.

4. Why Should I Be a Missionary?

Because in no other than Christ is there salvation.

Because multitudes have not heard the Gospel and are dying.

Because the doors of the nations are open.

Because the need for more missionaries is urgent, unceasing, imperative.

Because Christ says, "Go ye into all the world."

Because Christ gave up everything that I might be saved.—Missionary Pastor.

THE WAYS OF PRAYING

Some time since we indicated seven different ways of giving: "The selfish way, equal way, proportionate way," etc. It has often occurred to us that the Word of God hints many ways of praying also, and their mention may show their defect and necessary lack of prevailing power. For instance:

1. The formal way—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a habit which has lost its real motive power.

2. The hurried way—hastening through it as a disagreeable and irksome duty—a duty indeed but not a delight, and to be dismissed as quickly as may be.

3. The selfish way—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. The impulsive way—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The faithless way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the thoughtful way, seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. The earnest way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The trustful way—coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. The consistent way—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. The spiritual way—so cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail, and how we may succeed.—The Missionary Review of the World.

A PRESENT FOR THE LORD JESUS

From Miss Nount, a missionary of the Zenana Bible and Medical Mission, has been received the following letter which shows the sacrificial spirit which obtains among so many new converts from paganism:

"We were busy, my new co-workers and myself, getting ready for Christmas, when I heard a voice calling me from the verandah, and jumping up to see who was there, I lifted the blind and found standing outside a poor Hindu woman.

"She was one of our Zenana pupils from a village where our Bible-woman works, and I thought she had come to ask for her annual prize, for we give her every year a piece of material with which she can make herself a 'Kurta.'

"After receiving her salaam and giving her a few words of welcome, I went on to say that I was sorry we had not yet got her present ready, but would send it on in the New Year, but she stopped me, and with glistening eyes and a beaming smile said, 'I haven't come for that. I have brought a present my self for the Lord Jesus It will be His birthday tomorrow, and I want Him to have this because I love Him'

"I waited, and from the folds of her sari she produced a four-anna piece which she pressed into my hand, repeating her request that it should be given to the Savior on His birthday.

"I put it, on Christmas morning, into the collection plate with a special note wrapped around it, and I know that He who accepted the widow's mite saw and accepted this love gift from one who is one of India's seekers.

"'I gave my all for thee,
Hast thou given aught for me?'"

—Evangelical Christian.

THE FATHER'S CARE

By Charles I. Junkin

For the Gospel Herald.

Not one of them is forgotten before God—Luke 12:6.

In the trees the birds are singing in the mountains and the glens,
By the rivers and the brooks and by the sea;
But there's food for all the robins and the tiny little wrens,
And there's bread in His hand for me.

All the meadows bloom with daisies and with dandelions bold,
And the clover-blossoms cover all the lea;
But there's clothing for the lilies and the buttercups of gold,
And there's raiment in His hand for me.

And the clouds of trouble gather, and the stormy wind is heard,
And the angry tempest rages wild and free;
But there's shelter for the sparrow and the little humming-bird,
And there's safety in His arms for me;

And the world is full of children, oh, so many and so fair!
Like the sunbeams as they sparkle on the sea;
But there's room for all the children in the Father's tender care,
And there's room in His heart for me.

—S. S. Times.

GLEANINGS

Progress in Afghanistan

From Afghanistan comes the astonishing information that modern hygiene is invading the land. It has accomplished what the most powerful emir could not do: namely, that on account of cholera a great sacrificial festival was omitted, which generally attracts large masses of the population. Modern education is also entering in. Kabul has a high school and a military school. Only we do not yet learn that Foreign Missions have a free course. —Basel Mag.

Among the Miao

Walter T. Herbert, a Baptist missionary under the China Inland Mission in southwest China, writes of work among the Miao people: "I have been in China for twenty-four years and had hoped to devote my life to preaching amongst these tribes people. Last year I had the joy of coming to these parts Now these people are coming to the Lord in thousands! They are burning their idols in great numbers. Their object of worship as a rule is a sow's jawbone. They are quite distinct from the Chinese in worship as in other ways, and they have always been treated very badly by the Chinese. Consequently they are very

poor____The Gospel is bringing great joy into their lives. They are great missionaries, and tell the glad news all around. When not tilling the ground we get them and go and preach in the surrounding districts. Two weeks ago a party went out for six days and came back reporting over twenty families turning to the Lord, and many idols burned!"

Women in Egypt

Three societies for the liberation of women have been founded in Egypt. One of these, led by a highly cultured Egyptian lady, Mrs. Labiba Ahmed requires the following oath from its members: "I swear to elect chastity for my crown and virtue for my guide, to live as a free woman and a good wife and mother, to do my duty toward my God and my country, to love others as I love myself and to hate for them everything that I hate for myself."

Where did she get these thoughts? This society is solely for wives and mothers.

China Inland Mission and Education

Evangelism rather than secular education has always characterized the policy of the China Inland Mission. Their educational work has been confined to elementary grades and to a very limited extent to the training of converts. At present, the pupils in C. I. M. schools number about 10,000—a very small part of the people connected with the missions of this Society, which has 60,000 members and 60,000 catechumens.

At a conference in Shanghai held last April, the mission workers strongly recommended that the school work be extended and strengthened, especially in the higher grades. Well qualified educational, spiritual workers are therefore called for to train leaders of the coming Church in China.

Christian Revenge

The head Chinese teacher in the Union Kindergarten Training School in Peking is an earnest Christian woman, whose parents were killed by the Boxers when she was a little girl. Relatives, still living in the home village and not Christians, have urged her to revenge herself on the man who murdered her mother. Recently she persuaded one of the Christian teachers in Peking to go home with her, and all the village gathered to see and hear her. She told them of her life since leaving home, and continued: "I am not going to revenge as you do. I am going to revenge as a Christian should. I am what I am because the foreigners came here and preached the religion you killed my mother and father for. They believed in educating girls. I want the girls of Tieh Chang to have a chance like mine to get this religion and this education. So we have come to start a school in memory of my mother, and I want you to let your girls come."

"Faith may be (a) the act or exercise of a person in believing, or, (b) the object of belief."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

1923

GENERAL FUND

Forks Cong Ind	$ 26 10
Emma Cong Ind	12 80
A Sister Washburn Ill	2 50
G J Yoder	25 00
Gulf Haven Cong Miss	6 75
Salem S S Alta	20 93
Clearspring Cong Md	15 92
A Brother Marion Pa	25 00
Roanoke Cong Ill	13 13
Waldo Cong Ill	16 00
E Union Cong Ia	39 62
Sugar Creek Cong Ia	61 53
Liberty Cong Ia	1 00
Mt Clinton S S Va	179 00
Cherry Box Cong Mo	1 00
Berea Cong Mo	20
Mt Zion Cong Mo	1 50
LaJunta Cong Colo	11 26
Logan & Champaign Co Miss Meeting O	48 97
Leetonia Cong Ohio	27 49
Oak Grove Cong Md	1 25
Springs Cong Pa	2 55
	$539 50

INDIA

General Fund

Melvin D Schrock	$ 10 00
Springdale Cong Va	47 14
Jacob D Esch	5 00
E Fairview Cong Nebr	143 24
A Sister Washburn Ill	2 50
Baden Mission Ont	30 00
Enos Shantz Estate	400 00
Hagey Cong Ont	10 00
Coalridge Cong Mont	12 00
Calkins Cong Mont	1 00
Fairview Cong N Dak	5 00
Souderton T M Pa	37 45
Harmony S S Ill	9 58
Union S S Ill	9 30
Morrison Cong Ill	18 45
Matt. 6:4 Peoria Ill	6 00
Beulah Beach	5 00
Sugar Creek Cong Ia	100 00
Liberty Cong Ia	9 00
Pleasant Valley Cong Kans	3 50
LaJunta S S Col	21 52
Cherry Box Cong Mo	1 75
Berea Cong Mo	25
Canton S S O	14 70
Bethel S S O	12 03
C K Hartzler & family	10 00
Zion Cong Ore	16 00
Creston Cong Mont	1 71
Blough Cong Pa	13 00
Springs Cong Pa	2 55
Mt Joy Pa Y P M	3 00
Salunga S S Pa	34 65
Jos Sensenig	5 00
	$1,000 32

India Missionary Support

E A Rediger	$140 00
Willow Spgs S S Ill	150 00
H V Albrecht	150 00
S W Miller & C D Yoder	100 00
First Mennonite S S Ont	30 25
Perkasie S S Pa	150 00
Blooming Glen S S Pa	145 00
Midlebury Cong Ind	42 00
	$907 45

India Missionary Child Support

So Union & Walnut Grove S S O	$ 10 55
Prim Dept Hopewell S S Ind	1 85
Prim Dept Willow Spgs S S Ill	2 00
Harold Bontrager	6 75
Logan Co S C Ohio	3 50
Conistoga S S Pa	59 10
C 3 Middlebury S S Ind	1 20
Clinton Frame S S Ind	9 00
Penn S S Kans	24 50
Larned S S Kans	7 50
	$125 95

India Native Workers Support

2 Classes E Petersburg S S Pa	$ 7 50
E Petersburg Y M B C	7 50
Manheim B S C Pa	7 50
S P Good	120 00
Anna Lapp	60 00
Doylestown S S Pa	30 00
St Jacobs Y P M Ont	30 00
Spg Valley Cong N D	5 00
A Brother Pa	10 00
Two Sisters Pa	5 00
Shore Y P B M Ind	19 46
	$301 96

India Bible Women

Old Sisters C Oak Grove S S Ohio	$ 6 00
Logan Co S C Ohio	4 00
Salem S S Wooster O	6 00
Doylestown S S Pa	18 00
	$ 34 00

India Medical Work

A Friend Manson Ia	$ 10 00
Berlin A M Mis S S O	6 00
Warwick River Cong Va	21 97
A Sister Va	5 00
A Sister Mattawana	5 00
Schertz Bros	30 35
Stahl S S Pa	46 78
L L Hershberger	60
Wilmot A M Cong Ont	49 00
Levi Mann	1 50
Two Sisters of S Union S S O	24 00
	$200 20

India Orphans

Mrs Warren Farmers S S Class	$ 8 00
Y Womens B C Mt Joy S S Pa	30 00
Samuel Frys S S C	15 00
S B Landis S S C	14 00
Allen Gantz	7 00
Oscar Lindners S S C	5 50
William Eigsti	12 00
Edw McCloskey	12 50
Eva A Souder & S S C	7 00
Barbara Zehr & S S C	30 00
Y Mens C Nappanee N Main St S S Ind	5 25
J H Eigsti	29 00
Andrew Nafziger S S C	60 00
Mrs Andrew Nafzigers S S Class	28 00
Simon Litwillers S S C	68 50
Tim S Cripe & S S C	26 50
A D Diener	10 00
Busy Workers Class Union S S O	3 06
C 11 Waldo S S Ill	22 00
Emma Litwiller and Anna Martin S S Classes	30 00
E A Rediger — S S C	18 00
S S & Omer Troyer	15 00
Naomi Erb	7 00
Jacob E Kurtz	29 00
C 16 Forks S S Ind	7 50
Bethel & Guilford S S O	
Class 4	14 50
Class 6	7 50
Class 7	7 50
Class 8	14 50
Class 3	7 50
L S Kreider	7 50
A J Stutzman	8 00
E J Varns	22 50
Mt Pleasant S S Va	
Class 1 & 2	6 00
Class 3	2 50
Class 4	5 00
Class 5	2 50
Class 6	5 00
Mattawana S S Pa	14 50
Stahl S S Pa	17 13
Miriam Nyce & S S C	7 00
S 15 Waldo S S Ill	28 00
Simon Litwiller's C	4 90
J W Springer	30 00
John Kaufman	30 00
Gortner Union S S Md	6 17
3 Jr Girls C Hopedale Ill	28 10
Dan B Nafziger & S S C	28 00
Salem S S Alta	15 00
Floradale Y P M Ont	30 00
First Mennonite S S Ont	60 00
Ruth Wambold	1 40
Mable Groh	6 00
Sherkston S S Ont	38 50
Weber S S Ont	50 00
Waterloo S S Ont	15 00
Souderton S C Pa	28 00
Stauffer S S Md	5 00
Ed Oyers S S Class	7 50
C 4 Harmony S S Ill	15 00
Olive S S Ind	107 00
John Mumaw & S S C	8 25
C 12 Yellow Creek S S Ind	2 00
6 Classes Shore S S Ind	15 00
Middlebury S S Ind	
Class 10	9 55
Class 16	7 50
Classes 17 & 19	4 00
Class 18	24 00

Class 20	5 75
Class 21	5 00
Prim & Jr Dept	7 50
Berean Y L C Elkhart Ind	7 00
Mens C 12 Elkhart Ind	5 00
Open Buds C Ind	3 15
C A Shantz & wife	21 50
Norman Hostetler	7 50
Isaac Kulp & wife	30 00
Cherry Box Cong Mo	15 00
Oak Grove S S Ever Ready C O Ch Co	2 50
Volunteer C	5 00
Primary Dept	5 00
North Lima S S O	25 53
Nampa S S Ida	12 75
Bethel S S Ore	
Class 5	12 25
Class 6 A	7 50
Class 6	5 00
Bethel S S Ore	2 50
Zion S S Ore	
Class 1	5 00
Class 5	2 50
Class 15	2 50
Class 16	4 50
Weaver S S Pa	37 50
Scottdale S S Pa	37 50
Altoona Mission S S Pa	8 50
Barbara Musser	14 00
Lillian Ebersole S S C	14 00
C 1 & 2 Paradise S S Pa	30 00
	$1,494 24

India Widows

Sisters of Thomas Cong Pa	$ 13 50
Los Angeles Mis S S Cal	40 00
Lena Zehr	20 00
Warwick River Cong Va	20 00
Willing Helpers Oak Grove Jr Dept O	20 00
Bethel & Guilford S S	
Class 1	15 00
Class 3	5 00
Class 8	5 00
Classes 2 5 9 10	10 00
Mt Pleasant S S Va	
Class 8	7 50
Class 9	14 50
Maple Grove S S Ind	35 85
Hopedale S S Ill	9 11
Doylestown S S Pa	5 00
S C Beachey	20 00
Olive S S Ind	10 05
Mothers C Elkhart Ind	5 00
Willing Workers C Elkhart Ind	5 00
Helping Hand C Elkhart Ind	5 00
Mrs Warren Farmers S S C	8 00
	$273 01

India Famine

Sycamore Gr S S Mo	$ 23 06

Native Teachers

Viola Wenger	$ 10 00
Mary K Zimmerman	6 00
Mollie Weaver S S C	5 00
H S Roth S S C	15 00
A Sister Souderton Pa	6 00
Marion Charlton	10 00
	$ 52 00

India Head Master

Schertz Bros	$ 19 65

Primary Schools

Mt Zion Cong Mo	$ 30 00

Girls' School

Hesston College Y P C A	$ 70 75

Girls' Orphanage

Mummasburg S S Pa Loyal Workers' C	$ 28 34

Ghatula Dispensary

Anna N Ranck	$ 5 00

Hospital Building

Hesston College S S Kans	$ 5 00

Hospital Endowment

L L Hershberger	$ 20 00
Otis C Bontrager	50 00
	$ 70 00

Native Nurse

Two Sisters Landsdale Pa	$ 8 00

Sankra Church Building

E A Shank	$ 3 00
A S Hamsher	10 00
P J Miller	5 00
	$ 18 00

Sundarganj Church Building

Scottdale S S Pa	$ 25 00
Peter Garber	75 00
John Schertz Sr	250 00
	$350 00

Balodgahan Church Building

Peter Garber	$75 00
John Schertz Sr	250 00
	$325 00

Teachers' Home Balodgahan

Goshen Un Menn Miss So Ind	$ 3 50

India Personal

A D Yoder & family	$ 25 00
Katie Litwiller	25 00
	$ 50 00

Touring Outfit

Bethel S C Mo	$ 8 95
Total for India	$5,404 38

SOUTH AMERICA

General Fund

Jacob D Esch	$ 5 00
Mrs Amelia M Zook	6 50
Doylestown S S Pa	10 00
"Mother"	50 00
Berean C Clinton Brick S S Ind	3 00
LaJunta S S Colo	21 52
Mt Zion Cong Mo	1 00
Rockton S S Pa	2 50
E Scottdale S S Pa	3 19
Shellburg Cong Pa	2 00
Weaver S S Pa	7 87
	$112 58

So. Amer. Missionary Support

Warwick Riv Cong Va	$ 75 00
Walter D Craig	5 00
Schertz Bros	25 00
Sisters of Reiff Cong	9 00
Chambersburg S C Pa	13 25
Stauffer Cong Md	19 00
E Union Cong Ia	200 00
Sycamore Grove Cong Mo	60 00
East Menn Board of M & C	150 00
	$556 25

So. A. New Missionarys Sup

Teachers E Scottdale S S Pa	$ 31 00

So. Amer. Missionary Children

Mary Sommer & S S C	$ 17 75
Mummasburg S S Pa Sunshine Band	8 66
	$ 26 41

So. Amer. Tract Fund

Check 100	$ 15 00

Trenque Lauquen Church Bldg

Sisters of O Grove S S Champaign Co O	$ 15 00
Jos Metzler	10 00
A L Buzzard	10 00
C A Shantz & wife	45 00
Samuel Hess	5 00
Simon Eberly	5 00
Martin Mumma	5 00
Viola Wenger	5 00
Wichita Mis Cong Kan	30 02
R A Allebach	15 00
E R Miller	10 00
Jos Orendorff	15 00
I W Royer & wife	10 00
J V Fortner	15 00
Reuben Cockley	15 00
H N Detwiler	5 00
Barbara Otto	5 00
Jacob Yoder	2 00
J L Yoder	5 00
Lillie & Ina Hostettler	5 50
Elmer Eby	5 00
Ephraim N Eby	15 00
Elam H Risser	15 00
E A Shank	2 00
Carver Cong Mo	7 50
Mission Friends Aurora Ore	30 00
Groffdale S S Pa	15 00
Tuleta S S Tex	3 85
John Boegli & wife	15 00
Clayton Rohrer	5 00
L S Kreider	5 00
[illegible] Kreider	5 00
James Hostetler	15 00
E B Shoemaker	15 00
Bro "Anonymous"	5 00
Fairview S S Ore	21 27
P S Heatwole	15 00
Brethren Per E M Detweiler	16 00
C J Freyenberger & wife	10 00
Elmdale Cong Mich	19 50
Lewis P Showalter	15 00
F E Neuenschwander	5 00
Aaron M Leatherman	5 00
C T Kauffman	3 00
A M Landis	10 00
Edna B Nice	10 00
Howard-Miami S C Ind	25 00
E J Varns	15 00
S. P. Good and Simon Huber	10 00
Conestoga Cong Pa	12 00
Sharon Valley Cong Minn	1 00
Joe C Brenneman	15 00
Walnut Creek A M Cong O	50 00
Otis J Bontrager and wife	11 50
Jacob B Thomas	15 00
Menno W Weaver	25 00
Elizabeth Combs	15 00
Weaverland S S Pa	104 00
New Holland S S Pa	15 00
Bowmansville S S Pa	15 00
A Brother Pa	26 00
Metzler's Cong Pa	16 50
Marion Cong Pa	18 65
John Schertz Sr	200 00
Peter Garber	25 00
Ft Wayne Cong Ind	16 70
A Brother and Family, Olive Cong Ind	15 00
Anna Shaum	25 00
Elizabeth Thompson	25 00
A R Miller	20 00
C W Leininger	10 00
Cleo Mann	5 00
Leroy Hostetler	5 00
Titus Miller	5 00
A Brother	1 00
W Liberty Cong Kan	5 11
Hesston College Y P C A	70 75
Bethel S S O	12 03
S Union & Walnut Grove S S O	50 00
	$1,400 89

Pehuajo Church Building

John Schertz Sr	200 00
Pleasant View Cong Okla	15 81
A Brother Blenheim Cong Ont	10 00
Wellesley A M Cong Ont	42 20
	268 01

So. America Kindergarten

Marion Charlton	5 00
Total for So. America	$2415 14

CITY MISSIONS

Altoona Mission

Weaver Cong Pa	5 32
Casselman Cong Md	3 00
Glade Cong Md	2 05
For Building—	
Kauffman Cong	22 00
Scottdale Cong Pa	325 00
	357 37

Canton Mission

Berlin A M Mission S S Ohio	6 96
Joel Baumgardner Est.	2 07
Ladies' Aid Sugar Creek Ohio	5 00
John C Miller	1 00
Jos D Miller	1 00
Minnie Campbell	2 00
Harvey Miller	5 00
Beech Y P B M O	5 71
Trail Sew Cir O	10 00
Martin's Y P B M O	5 10
Canton Mission S S O	11 35
Joel Baumgardner Est. (End)	183 33
Provisions—	
S E Allgyer and E M Yoder	2 25
Amos Becher	5 40
Harry Sommers	1 25
Chris Smucker	2 00
C M Graber	2 80
C N Miller	50
M H Eshleman	80
Trail Sew Cir O	8 00
	$266 32

Chicago Home Mission

Schertz Bros	25 00
Peter Garber	25 00
Freeport Cong Ill	55 37
Willow Springs Cong Ill	7 00
Alpha S S Minn	3 50
Weaver Cong Pa	5 33
Bro Barge	2 00
Bro Esbenshade	2 00
Sister Drange	1 00
Mr and Mrs Hershey	2 00
D M Brubaker	5 00
E Union Cong Ia	2 00
Metamora Union Sew Cir Illinois	5 00
Provisions—	
E Union Cong	26 00
John Roeschley	3 00
Eli Roeschley	2 50
John Good	6 00
	177 70

Chicago Gospel Mission

Goodfield Cong Ill	10 00
Willow Springs Cong Ill	7 00
House Income	30 00
	47 00

Fort Wayne Mission

Joel Baumgardner Est	2 06
Joel Baumgardner Est (End)	183 34
Holdeman Cong Ind	8 50
Yellow Creek Cong Ind	28 00
Howard-Miama Cong Ind	20 66
Berea Cong Ind	6 26
Maple Grove Cong Ind	19 00
Leo Cong Ind	18 58
Fairview Cong Mich	19 13
	305 53

Kansas City Mission

Joseph Bechtel	5 00
Bethel & Guilford Cong Ohio	35 00
A Friend Manson Ia	10 00
J R Schantz	2 00
Calkins Cong Mont	1 25
Spring Valley Cong N D	5 00
Fairview Cong N Dak	9 50
Peter Garber	25 00
Palmyra Cong Mo	11 30
Cherry Box Cong Mo	6 25
Catlin Cong Kan	2 00
Hesston Cong Kan	26 34
Bethel Cong Mo	10 45
Berea Cong Mo	20
Mt Zion Cong Mo	20 25
La Junta Cong Colo	11 26
Pleasant Valley Cong Kan	5 00
Sycamore Cong Mo	25 47
Manson Cong Ia	21 76
Liberty Cong Ia	10 00
Woodriver S S Neb	19 68
W Union Cong Ia	41 10
Souderton Cong Pa	64 65
Alvin Selzer	12 00
Mrs H W Lambertson	2 00
Pearidge Cong Mo	6 50
A H Weaver	50 00
Iva Cook	5 00
Shem Swartzendruber	25 00
Josephine Schrock	2 00
I B Stutzman and wife	15 00
Friends	25 00
Wm and Ella Landis	10 00
John Nice	5 00
Mt Pleasant Cong Va	25 00
H B Curtis	5 00
L J Johnston	7 50
Mrs Lucy Compton and Laurence Mitchener	3 00
Phoebe Bachman	10 00
Jos W Coffman, wife and daughter	10 00
M B Derstine	5 00
Chas E Mohr	5 00
Adolph Wagner	2 00
Bl Sp Lbr & Mill Co	1 00
Provisions—	
W E Helmuth	3 00
	602 46

Lima Mission

Joel Baumgardner Est	2 06
Joel Baumgardner Est (End)	183 33
Logan-Champaign Co O Mission Meeting	50 00
Naomi Brenneman	9 00
Mrs Ben Hunt	1 00
Raymond Aushberger	10 00
Lima Mis Sunday Eve Off	7 81
Lima Mis S S Offering	12 93
Provision—	
S E Allgyer	50
J Y Smucker	60
A S King	1 05
Henry Mueller	30
Mabel Brenneman	60
	278 28

Los Angeles Mission

Esther Bricker	5 00
Bethel Cong Ore	10 00
Hopewell Cong Ore	5 00
Albany Cong Ore	15 45
Los An. Mis S S Offer	13 33
	48 78

Peoria Mission

Birth Day Offering Roanoke Primary S S per Mrs Peter D Schertz	2 00
Schertz Bros	50 00
Peter Garber	25 00
Willow Springs Cong Ill	9 51
Oscar Shelley and wife	10 00
Henry Schantz	42
Garage Income	6 00
Provisions—	
Henry Schantz	1 00
Freeport Cong Ill	10 50
Clothing—	
East Bend Sew Cir Ill	9 00
	123 43

Portland Mission

[illegible] Minnville S S Ore	96
Bethel Cong Ore	14 55
	15 51

Toronto Mission

Enos Schantz Est	100 00
Blenheim Cong Ont	10 05
Blenheim Y P M Ont	3 50
Fst Menn Cong Ont	75 95
Fst Menn Y P M Ont	33 00
Snider Cong Ont	15 40
Bean Cong Ont	50 00
A Sister Ont	3 00
A Friend	3 00
J C Fretz	2 00
J B Martin (Clothing)	20 00
	315 90

Wichita Mission

Cherry Box Cong Mo	2 00
Mt Zion Cong Mo	2 50
Building—	
Abram Eby	50 00
Yoder Cong Kan	81 05
La Junta Cong Colo	75 80
E Holbrook Cong Colo	12 46
Pleasant Valley Cong Kan	21 25
B A Gerber	10 00
P M Weaver	20 00
H J King	5 00
Penna Cong Kan	28 40
B E Miller	15 00
E Buckwalter	10 00
B J King	5 00
T J Cooprider	25 00
Catlin Cong Kan	25 95
Larned Cong Kan	40 75
Wm S and Ella Landis	10 00
White Hall Cong Mo	9 00
Palmyra Cong Mo	11 25
Mt Zion Cong Mo	9 90
Cherry Box Cong Mo	10 00
Sycamore Grove Cong Mo	27 00
Manitou Cong Colo	10 00
Protection Cong Kan	20 00
	537 31

Youngstown Mission

Plainview S S O	12 00
Ben Zeigler	4 20
Clarence Lesher	1 00
I S Lehman	2 00
Youngstown M S S Off	3 64
Youngstown Mis Sunday Eve Offering	5 84
House Income	36 00
Elida O Sew Cir (Clo)	13 50
	78 18

Total for City Missions $3153 47

CHARITABLE INSTITUTIONS

Children's Welfare Home

A Sister Shipshewana Ind	5 00
E Holbrook S S Colo	25 30
Berea Cong Mo	20
Mt Zion Cong Mo	1 00
Liberty Cong Ia	1 00
Fannie Mast	5 00
A Sister Wayland Ia	5 00
Lena Horst	2 00
Wm Landis and wife	10 00
John Kennel	1 00
Six Sisters Kalona Ia	1 11
Special Support	200 00
Provisions—	
Alvin Selzer	14 50
Woodriver Cong Neb	17 90
Lower Deer Creek Sew Cir Ia	5 00
A P Hershberger	3 15
Sugar Creek Cong Ia	30 75
	326 11

Orphan's Home

Bethel S S Mich Junior Earnings	12 25
F I Smucker	100 00
Goodfield Cong Ill	13 00
Logan-Champaign Co Mission Meeting O	200 00
Special Support	580 95
Elida O Sew Cir	12 00
J E Weaver	92
Laban Showalter	5 00
D K Hartzler	100 00
Zion S S Class Ore	15 00
S R Clevenger	20
Amos King	100 00
Phoebe Byler's S S Class	3 06
F B Showalter	10 00
Farm Income	72 61
Provisions—	
Sterling Ill Sew Cir	10 50
Busy Bees' Sew Cir Manson Ia	4 00
J Y King	2 00
Jeff Zook	90
Jos Smucker	1 00
A Z Dettweiler	1 00
Isaiah Hartzler	90
Charles Hershberger	90
Earl Near	2 70
Maugansville Sew Cir Md	4 00
	1252 89

Illinois Home for Aged

Willow Springs Cong Ill	11 15
Calkins Cong Mont	50
Goodfield Cong Ill	9 25
E Bend S S Ill	31 50
Special Support	40 10
Peter Garber	10 00
Farm Income	3 81
Provisions—	
Ezra Yordy	1 50
J W Schertz	24 60
Edwin Schertz	12 50
Edwin Rediger	6 00
Furnishings—	
Olive Zimmerman	12 00
Manson Ia S C per Jno Gingerich	35 80
Mrs Jno Beller	3 00
	201 71

Ill. Home for Aged Building

H G Schertz	50 00
J J Smith	25 00
Edd C Schertz	5 00
E J Schlegel	25 00
	105 00

La Junta Sanitarium

Hospital Fees	877 18
B F Miller	5 00
E E Miller	5 00
Clarence Ebersole	5 00
Allen Kuhns	2 50
Allen Ebersole	1 00
Farm Income	1135 00
	2030 68

La Junta Hospital

Fees	1312 20

Total for Charitable Institutions $5228 59

OTHER FUNDS

District General Funds

Lakeview Cong N D	5 00
Fairview Cong N D	1 00
Coalridge Cong Mont	12 00
Calkins Cong Mont	1 25
Sharon Valley Cong Minn	1 10
Blooming Glen Cong Pa	129 00
Rockhill Cong Pa	45 45
Lower Salford S S Pa	50 00
Line Lexington Cong Pa	44 00
Clinton Frame Cong Ind	34 83
Midland Cong Mich	3 85
Zion Cong Mich	3 65
Clinton Brick Cong Ind	11 00
Shore Cong Ind	8 00
White Hall Cong Mo	4 50
Cherry Box Cong Mo	1 25
Berea Cong Mo	15
Albany Cong Ore	28 69
Hopewell Cong Ore	12 50
Firdale Cong Ore	2 06
Bethel Cong Ore	4 89
Creston Cong Mont	1 86
Nampa Cong Ida	9 41
Stahl Cong Pa	10 68
	426 12

Rural Missions

Berea Cong Ind	12 00
White Cloud Cong Mich	4 75
Middlebury Cong Ind	25 15
Elkhart Cong Ind	40 00
Shore Cong Ind	10 00
	91 90

Annuities

Levi Gerber	100 00
A J and Anna Amstutz	200 00
	300 00

Personal Funds

Logan Co S C Ohio	2 50

Board of Education

Metamora Cong Ill	16 91

Manitou Church Bldg.

Mt Zion Cong Mo	25

Mo.-Kans. Evangelistic Fund

Mt Zion Cong Mo	2 00

Old People's Home

Scottdale Cong Pa	24 32

So.-West. Pa. S S Conf. Mission Fund

Kaufman S S Pa	13 50
Blough S S Pa	13 00
Scottdale S S Pa	26 86
	53 36

Total for Other Funds $917 36

SUMMARY

Alta-Sask Dist Mission Board	35 93
Canadian Treasurer	1090 25
Eastern Board of M & C	488 65
Dak-Mont Dist Mission Board	60 60
Frank Co Pa & Wash Co Md Dist Mis Board	105 82
Franconia Conf Dist Mission Board	716 55
Ill Dist Mis Board	1414 50
Ind-Mich Dist Mis Board	788 47
Ia-Nebr Dist Mis Board	509 19
Middle Dist Va Mis Md	209 00
Mo-Kan Dist Mis Board	1090 42
Ohio Dist Mis Board	1047 80
Pacific Coast District Mission Board	159 87
So-West Pa Dist Mission Board	600 47
Mennonite Board of M & C	14 340 92

Total for March $22 658 44

Gratefully acknowledged by the Mennonite Board of Missions and Charities.

V. E. Reiff, Gen. Treas.
1711 Prairie St.,
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1905) SCOTTDALE, Pa., THURSDAY, MAY 10, 1923 (Established 1864 Gospel Witness) No. 6

EDITORIAL

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Ten Minutes.—What about them? Most people waste several times that much time daily and think nothing about it. If you would know how much you miss by allowing them to go by unoccupied, sit down and make a list of all the things you might have done in that time—prayer, Scripture reading, personal work, etc., etc. Multiply by 365, and you have the number of lost opportunities for the year.

Youthful Defenders of the Faith.—From a recent letter written by one of our young people to another we glean the following:

> "More than ever do I feel the need of contending for the old faith, the old path, the old Gospel. I think there is a great responsibility resting upon us as young people. I almost tremble when I think that the future Church depends upon us. Shall the Church drift because we fail to do our duty? May such never be the case."

With a body of young people holding that kind of an attitude toward the Gospel and the Church we feel safe in passing the mantle of responsibility on to the succeeding generation. Let such young defenders rise in every congregation and those responsible for their bringing up do everything in their power to encourage such sterling qualities on the part of all our young people.

From "The Awakener," organ of the Indiana Sunday School Association, we clip the following:

Is the Future of the Church Assured—

When 26,860,000 Protestant or nominally Protestant children and youth in America are receiving no religious instruction whatever?

When the average attendance of the 15,617,000 children enrolled in Protestant Sunday schools is from 50 to 60 per cent of the enrollment?

When the Church is losing during their youth four out of every five children she has had in the Sunday school during childhood?

Etc., etc., etc., etc.

These questions, if they indicate properly the conditions in America (which we have no reason to doubt) reveal some startling conditions. It will take considerable improvement before America can be truly called a Christian nation.

When we compare the Mennonite Church with the average Protestant church in America, we are made to feel that our methods haven't been so ineffectual after all, as compared with those of the modernist church. While we have, in recent years, lost far more of our young people than we would like or ought to have lost, yet our losses have not shown such an appalling percentage as that shown in the above questions. This we say, not boastingly, for we ought to have done better than we have; but it ought to make us think before we exchange our way of working for the popular methods which we are told are so effective. After all, there is nothing like the old-fashioned Gospel and a consecrated, separated life, when it comes to making an effective appeal to the human heart and to holding young people for the faith and service of Jesus Christ.

Modernism is not only a failure in holding people for the real orthodox faith but also in holding young people to any kind of a church. Modernist churches are much more successful in drawing large crowds to their entertainments than in holding the masses in a real acceptance of the religion of Jesus Christ. Read Jer. 6:16.

THE ASCENSION OF OUR LORD

One of the most thrilling messages which the ears of mortal men have ever heard was that proclaimed by the two men in white apparel as the disciples watched their risen Lord take His triumphant flight to glory.

Christ had "shewed himself alive after his passion by many infallible proofs," had made provisions for the enduement of power and subsequent evangelization of the world, and was now fulfilling His promise to "go away" and send "another Comforter" who should bring to the remembrance of His disciples all things which He had taught them. As the form of our Lord was disappearing in the heavens, the glory of the Lord was impressed in thrilling power in the assurance that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This has ever since that time been the Christian's hope. As the shadows of earth sometimes darken the lives of men, a steadfast look into heaven cheers the soul with the thought of a returning Lord. In the language of John we pray, "Even so, come, Lord Jesus."

Thursday, May 10, being the time that we remember as "Ascension Day," let us meditate briefly on what this glorious event means for us.

1. In the first place, it suggests to us the idea of triumph. The resurrection of Jesus was indeed a mighty and far-reaching victory of the dark domain of sin and death and hell. But that alone left Jesus on the earth. Glorious as it was, it was not complete without the ascension of our Lord into the realms of glory. If of the resurrection we sing, "Look, ye saints, the sight is glorious," why should we not with equal fervor say the same of the sight of the ascending Lord?

2. It suggests the thought of glory. Up to this point, while the disciples were confirmed in their faith and the doubtings of former times were no longer in evidence, the bodily presence of Jesus was still the impressive feature of the personality of Jesus. Now the scene is transferred from earth to glory and their vision of their Lord was wholly the vision of faith. When, ten days later, the promised Comforter did come and brought all things to their remembrance, they remembered Him in the role of the Lord of glory, the beloved Son at the right hand of the Father, enthroned in glory. The glory of His resurrection and ascension was but an introduction to ano emphatic reminder of the transcendant glory which He now enjoys in eternity.

3. It reminds us that our Lord is coming again. The two men in white apparel, in announcing that "this same Jesus" shall come again, told substantially the same thing that our Savior repeatedly said of Himself and that the apostles often repeated afterwards. There is no fact more emphatically testified to in Scripture than that our Lord will return in power and glory to receive to Himself the elect of all the ages. As to the incidents surrounding and following His coming, men may differ; but as to the fact of His personal return, no one who believes the Bible has the slightest doubt about it.

4. It cheers us with the thought that "when he shall appear we shall be like him; for we shall see him as he is." It is this fact that gives the ascension of our Lord its importance. With overflowing joy we turn aside from the turmoils of earth and say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." And as we meditate upon the certainty of Christ's return we are cheered to press on and encouraged to do our very best that the greatest possible number of souls may be ready when He comes.

Let us never fail to think of the ascension of our Lord in feelings of reverence, of gratefulness, and of fondest hope.

DOCTRINAL DEPARTMENT

ON THE CROSS

On the Mount of Calvary
Jesus died for you and me;
On the Mount He suffered pain
That you and I might live again.

On the Cross in agony
We have been from guilt set free;
On the Cross He conquered sin,
That we eternal life may win.

On the Cross He shed His blood,
To fulfill His Father's Word;
Through Jesus' death my faith is sealed,
Through His life my soul is healed.

On the Cross He saved the lost,
Think but of the price it cost!
He paid that price in agony
On the Cross of Calvary.

From the Cross on Calvary
Comes a ray of light to me,
Through it I see eternal life,
And the end of pain and strife.

—Roy W. Wolfgang.

ETERNAL PUNISHMENT VS. ANNIHILATION

By John L. Horst

For the Gospel Herald.

The theory of the annihilation of the wicked is brought up once and again by two different schools of teachers, i. e., Seventh Day Adventists and Russellites (or International Bible Students, as the followers of the late Pastor Russell call themselves). While these two cults are widely different in their general teaching this is one point on which they come upon common ground—the impenitent dead will in their final state be annihilated; that is, cease to exist instead of enduring conscious suffering thruout eternity, as orthodox theology teaches. These people are very active in selling their books and spreading their propaganda, and often the unwary are induced to buy their books without knowing what they are. Our minds are especially drawn to the former class above mentioned, because of questions and teachings that have come to our notice recently.

In the teaching of the Seventh Day Adventists there may be found some things that are very good. Unmixed error is seldom found. False teaching is usually well intermingled with that which is good, as in this way it is propagated with much greater facility. Adventists are usually very outspoken in their condemnation of many popular sins. Of course, their insistence on the observance of the Jewish Sabbath smacks strongly of legalism instead of grace, and the teaching that the souls of all the dead are sleeping until the resurrection is unscriptural; but the casual reader may get along very well in reading these books until he comes to the destiny of the wicked dead. Then he runs into one of their most pernicious doctrines—that of the final annihilation of the impenitent.

Certain scriptures are stressed very hard and their own peculiar interpretations put upon others until the reader who is not very well grounder or informed on the Bible teaching on this point may easily be led into accepting their theory, or at least, to have serious doubts as to the truth of the orthodox teaching on this point. For instance, a reader wrote recently:

"There is a Seventh Day Adventist bookseller thru this community at present who denies that there will be an eternal punishment for the wicked, and insists that the wicked will be annihilated and that all feelings and torment will be taken away after this process. Basing his arguments on such texts as Mal. 4:1-3; Rev. 20:14; 2:18, he explains that the "second death" is the death that ends the misery of the wicked in hell, and compares the "night and day" (mentioned in Rev. 14:11; 20:10; Isa. 34:10) with our twenty-four hour days as having their end. Of course I feel sure that this is not the right meaning of these scriptures, but in my limited knowledge of the Bible, I am not able to understand them to my own satisfaction Will you give me some light on them? What is meant by the second death in Rev. 20:14?"

In the first place, the annihilation theory fails to take cognizance of the uses and root meanings of the words "life" and "death." Life is used to signify union; death to denote separation. Physical life is nothing more than the union of the soul or spirit with the body. Natural death is the separation of these elements. At no time is the soul "sleeping." The references which speak of the "sleeping" of the blessed dead always refer to the body. Spiritual life is the union of the spirit with God and everlasting life is that union lasting thruout eternity. Death, natural or spiritual, when spoken of man, nowhere signifies cessation of being. The death of animals and plants does not belong to our present discussion. Spiritual death is the separation of the soul from God. "She that liveth in pleasure is **dead** while she liveth" (I Tim. 5:6). "You....who were **dead** in trespasses and sins; wherein in time past ye walked according to the course of this world" (Eph. 2:1, 2). Here we have the paradoxical statement of dead persons living and walking. Other proof texts could be given but these will suffice to illustrate the point.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better" (Phil. 1:23). "We are confident, I say, and willing rather to be absent from the body and be present with the Lord" (II Cor. 5:8). The foregoing texts with many others that could be cited among which are the presence of Moses and Elijah on the Mount of Transfiguration and the account of the rich man and Lazarus prove not only the utter untenability of the "soul sleeping" idea but show conclusively that death is not synonomous with cessation of being. It is true that there are certain Old Testament texts (as some in Ecclesiastes) which would seem to substantiate the idea of utter unconsciousness of the dead, but these must be taken in the light in which they were written, which is from the standpoint of the natural man—the man "under the sun." This does not detract from their being given by inspiration. But in reading the Bible we must note carefully who is speaking.

The soul sleeping and annihilation theories in a measure stand or fall together. Granted that natural death does not mean unconsciousness of the soul, there can be no basis of reasoning that would indicate that the eternal or "second death" means a cessation of existence or annihilation. This point then is of paramount importance in dealing with this subject. Settle it for all time in your mind that death as used in the Bible in regard to man at no time means extinction or unconsciousness or cessation of existence and you will have no trouble to satisfy your mind that the annihilation theory is entirely unreasonable and unbiblical.

Jesus Himself was very explicit in His teachings on the subject of the eternal punishment of the wicked, revealing perhaps more along this line than all the other witnesses taken together. He teaches again and again of the everlasting punishment which the impenitent shall finally have to endure. He speaks of it as a place "where their worm dieth not, and the fire is not quenched." In Matt. 25:46 He speaks in these solemn words: "And these shall go away into everlasting punishment: but the righteous into life eternal." It is very plain from this statement that the punishment of the wicked is just as everlasting as the reward of the righteous. The same Greek word (aionios) is used in both cases. "The lake of fire" and "the second death" spoken of in Revelation refer to the same place as that which Jesus so often emphasized—the place of the eternal torment of the wicked. In Rev. 20:10 we have these significant words: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet **are,** and shall be tormented day and night for ever and ever." By comparing Rev. 19:20 we notice that the beast and the false prophet had been cast into this place a thousand years beforehand and they are still existing—not having been annihilated in that time. The play upon the words "night and day" as meaning something which has an end is entirely unwarranted and out of keeping with the clear sense of these Scriptures. The verse in Mal. 4:1 which sometimes is made much of dare not be taken by itself to prove a pet theory. Scripture must be compared with scripture. There is no reason to think that the stubble here referred to is any different from the chaff in Matt. 3:12 which "will burn with fire unquenchable." Even in a natural sense nothing can be annihilated. Altho stubble may be burned, not one atom of it is annihilated. So the soul that suffers the penalty of eternal fire will remain in eternal existence.

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

We can well say in the words of W. E. Beiderwolf (slightly paraphrased): "A man who can read annihilation into the plain teaching of the Scriptures can discover a Beethoven symphony in the croaking of a frog pond."

Scottdale, Pa.

ESSENTIALS IN BIBLE STUDY

By Wm. A. Miller

For the Gospel Herald.

It has been my own, and possibly the experience of others, that the "Book of Books" was very dull and uninteresting reading matter—just so many words put together, the meaning of which was but dimly, if at all, comprehended. Consequently the Bible was neglected. Reading matter, some of which was hardly profitable for the youthful mind, was preferred to the Bible. It is the purpose of this discussion to look into the matter, and if possible to suggest a solution.

First, let it be definitely understood if the Bible is not an intensely interesting book, the fault lies not with the book, but in the individual. "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him; neither can he receive them for they are spiritually discerned" (I Cor. 2:14). Lack of interest in the Bible indicates a lack of deep spiritual life in the individual. Do not criticise the Bible if it fails to hold any charms for you. Get into the right attitude spiritually and the Bible will cease to be an uninteresting book.

Much depends upon the way we approach the Bible. I am afraid it is too often a case of "familiarity breeds contempt." We see so much of the Bible (from the outside) that we apparently lose the respect for, and the reverence we owe to the Bible. We do not mean to be disrespectful, and irreverent, but when we fail to use this great gift of God, or when we treat it as an ordinary book—as simply one of a number of books in our possession—we dishonor it. The fact is the Bible is the unchangeable Word of an immutable God, and as such demands the utmost honor we are able to bestow upon it. With the Christian it should be **THE BOOK**, not a book.

Since the Bible is the infallible Word of an omnipotent, and omniscient God, we can but expect to find some things therein that the finite mind can not fully grasp. Indeed the Word warns us that "The things which are secret belong to the Lord, but the things that are revealed to us and our children forever that we may do all the words of this law" (Deut. 29:29). Because some people cannot understand everything in the Bible, they reject it altogether. This is the height of foolishness. Because we can not completely understand it is no good reason to reject it, but on the contrary is a positive proof of its being the Word of God. Then if we do not fully grasp the things we read, we will not throw them away, but in faith accept them, knowing that some time we shall know more fully the meaning of, and the reason for these things.

Now let us see some things that are essential to Bible study for pleasure and profit. We will not outline a method of Bible study, but only mention a few things that will fit into any method we may use.

The Indwelling Spirit of God is the first requisite, and an indispensable factor in successful Bible study. The Apostle Paul claimed that he did not teach words of man's wisdom, but words which the Holy Ghost teaches. (II Cor. 2:13). Again he says, "ALL

(Continued on page 126)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A MESSAGE FROM INDIA

By R. R. Smucker

For the Gospel Herald.

As we sit down to write this brief letter from this part of the Lord's vineyard, the sun is beating down on the earth with intense heat; the wind is blowing about a twenty-five mile gale or better; the earth is dry and parched, and the fields that have not been plowed have wide cracks in them which get wider each week as the ground dries out deeper and deeper. When one goes out from the bungalow during the day the wind and the sun seem to vie with each other to make one uncomfortable. And the hot season is just beginning. While we are rather new to venture an opinion it seems to us as tho India will have a hot hot-season this year. Last year the heat did not get so intense as it was the year before. At this present writing the missionaries are beginning to close their bungalows during the middle of the day in an endeavor to keep out the heat of the day and to keep in the cool of the night and early morning.

We are very sorry to report that the health of the missionaries in general is not so good as it has been the past few years. Indeed there are more whose health is a bit off par just now than there have been any time in the past three years and perhaps longer. Bro. Mahlon Lapp's condition is very critical. Malarial fever seems to have taken its toll this year from the busy missionaries' time and energy. Other minor ailments also have hindered the work quite a bit. Pray for the work that the health of the missionary body may improve.

During this month's moonlit evenings the evangelistic campaigns are being carried on. Every year, if nothing hinders, these campaigns are carried on. The Christian people are divided into one or more groups under capable leaders and go out nightly for from one to three weeks singing songs at the various villages, telling the Gospel story, talking with the people in the villages, selling them testaments if they wish, giving out tracts—in short, sowing the seed in ways that appear best at the time. Here at Sankra we are following this method this year: All the people who can, go to the same village for two nights, then to another and so on. This way the singing is fairly good each evening. There are hardly enough people here who can take active part in these meetings to divide into two or more groups. Hence we go out all together and that way have a much stronger meeting. Just at present seems to be a good time to sow the seed of the Gospel. The time of the year is at hand when the weddings are on in full blast. Also this past year the crop was a fairly good one. Some one has said that the number of weddings is in direct proportion to the crop. No money—can't get married. The people naturally invite their relatives and friends and in that way it is an excellent opportunity to tell the Story and let them spread it. The first night we went to a village that had twelve weddings going on. These last for three days. All the twelve began on the same day and naturally closed on the same day. The last thing is a big feast and the giving of gifts to the couple and the exchange of good-byes. The second night for our campaign at that village happened to be the last night for their work, the feast. Naturally our crowd was mostly conspicuous by its absence. We had some children and a few grownups. However, we leave it with God and thus seed sown is not wasted. We see only the outer man; God sees the inner.

Our one request is that you remember the work here with your prayers and thoughts. Think of us and the work here and breathe a prayer that we each one may be found ready and able to grasp opportunities to do work for Him when the moment comes. We know not what hour or moment a chance presents itself to work for Him in direct message telling moments.

March 28, 1923.

Sankra, India.

THE BROTHERHOOD AND THE MISSIONARY ON FURLOUGH

By T. K. Hershey

For the Gospel Herald.

Perhaps suggestions as to how the brotherhood can be a help to the missionary on furlough, should be written by one who has returned home and can write from experience. A few lines, however, from one who has convictions on the subject may be helpful.

In the first place, the missionary returns to his native land not for the sake of taking a trip, but because he needs rest and spiritual contact with the Church he so loves. In brief, he needs the Church and the Church needs him. The brotherhood is ready to draw from him, but at the same time, should not forget to give the spiritual and physical aid that the missionary so much desires.

Only the one who knows what it is to be separated from home, friends, and Church for some years; to spend his life acquiring a foreign language; to help establish and organize a Church in a foreign field; to feel keenly at times the lack of funds; to see the great opportunity of saving souls pass without being able to do anything; to acquaint himself with the strange and peculiar customs, as well as climate; to properly care for his own family and to be responsible for a new-born Church in a foreign land; such a one understands why a missionary needs a furlough.

It is doubtless difficult for some to understand the importance of a missionary returning home at regular intervals. To such, we would suggest that the life of a missionary be studied. He will find it is a most strenuous life, and very wearing on the nervous system. The question then that should concern each member of the Church is, How can I help a missionary on furlough to secure this much needed rest and spiritual help?

Here are some hints:

1. Do not keep him up until the early hours of the morning. Remember it is every night for him, while for you it is only one night. Visit during the day and not after services.

2. The missionary should have and doubtless has pictures, etc., to show. Do not ask him to do this at every home. Select some central home to which invite friends, brethren, and neighbors. Thus in explaining the work of the foreign field, much time, energy and strength may be saved.

3. Don't think hard of the missionary if he sleeps a bit later in the morning than you. Remember he is worn out, tired and needs **rest.**

4. Don't give him a big dinner after which you expect him to sit down in a closed-up room and visit. If he gets sleepy, blame yourself. He may be willing, but the flesh is weak.

5. Don't expect a missionary on furlough to begin at once to visit the churches. Let him **rest** in some quiet place for at least a month or two. He will be worth more to the churches and to the foreign field that he represents.

6. Be ready to help him get around among the churches in as comfortable a way as possible, for he is tired and **needs rest.**

7. He will be expected to write articles and give many talks, which he has not been able to prepare be-

forehand. Give him a quiet place to study, pray and meditate, even though it may be only a half an hour before services.

8. If you have found a good spiritual book that has helped you, suggest it to the hungry, exhausted missionary.

9. Encourage him by contributing to the cause for which he appeals. The funds for which he solicits are in accordance with the wishes of the Board he represents.

10. Be charitable and longsuffering with him, for he is human. Above all, avoid catchy and unprofitable questions.

11. Observe his good traits, earnestness, and enthusiasm, and pray for his faults.

12. See that his family is bei cared for in his absence, so that his rest may not be disturbed by being anxious for them.

13. If he has pictures, some of which you may desire, do not forget that he must pay to have them developed.

14. Pray earnestly, daily, and intelligently that he may be used of God in awakening greater interest in the field he represents, and that larger contributions may be the result of his furlough.

These are some of the things the brotherhood may do, to help the tired, wornout, overtaxed missionary on furlough.

WEEKLY LETTER FROM SOUTH AMERICA

(March 21, 1923)

By D. Parke Lantz

For the Gospel Herald.

Dear Herald Readers, Greeting in the name of our Lord Jesus Christ: —We desire to tell you today of the many ways in which our Master is blessing the work in the Argentine, for the salvation of many precious souls.

Bro. Pastor Bertaloni, of Trenque Lauquen, visited the members and workers in Carlos Casares, taking an active part in the services thus encouraging the work. While he was there, Bro. Lauver took him and Sotero Garcia, the co porteur of whom we have told you before, together with Bro. Swartz, and visited several small towns near by, distributing literature and selling Bibles and Testaments. They found many persons interested in the Gospel, who expect them to return and hold public services.

On Saturday March 17, Bro. Hershey conducted the first communion services in Carlos Casares, six natives and the three missionaries being present, all of whom expressed great joy in being able to take part in the first meeting of that kind.

Bro. and Sister Shank returned to Trenque Lauquen on March 15, after some days spent in Buenos Aires getting passports, etc. Some time in the preceding night thieves got into their room and helped themselves to some clothing, a razor and $5 which was in Pablito's bank. Total loss computed at 115 pesos. No clue to robbers.

Bro. Pablo Cavadore, who is assisting Bro. Hershey at Pehuajo, is proving himself capable of conducting some of the meetings, and as soon as he learns to manage the Mission Ford will be given charge of the work in Nueva Plata.

If nothing prevents present plans, the new Church in Pehuajo will be under roof in another week. Bro. Hershey writes that after the Sunday night service, a mother of a little girl went up to him and said, "Pastor, I have decided to follow Christ; and from now on I want to do His will."

The Bible Training School, of which we wrote before, is now in progress and special interest is being taken in the subjects taught. Bro. T. K. Hershey is being assisted by John Michelli of Pehuajo, who teaches grammar one-half hour each week.

Monday, March 19, twenty-three persons took part in the communion services here in Trenque Lauquen. On Tuesday the officers for the Young People's Meeting were elected.

Continue to remember the work here in your devotions and services.

Trenque Lauquen, Argentina.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Were the twelve apostles converted when they were following Christ? Considering Peter's denial and Judas' betrayal, is there any such thing as following Christ without being a believer? What is conversion? Does the new birth take place at the same time? E. B.

Answer: In referring to Luke 22:32, the position is taken by some that Peter and the rest of the disciples were not converted while following their Master. John 6:70 of course proves that one of them was a devil, but that is not true of the eleven. Verse 31 and the first sentence of verse 32, in Luke 22, makes it clear that Peter was not a servant of Satan, but a man of faith, and Jesus prayed for him that his "faith fail not;" that is, that it would not utterly fail, but after being weakened in passing thru the sifting ordeal, it be revived and become triumphant.

The following Scriptures make it clear that the twelve (with the exception of Judas Iscariot) were truly converted when they were following Christ during His early ministry: "He that believeth on the Son hath everlasting life" (Jno. 3:36). Not shall have, but "hath." Note Peter's declaration in Matt. 16:16: "Thou art the Christ, the Son of the living God." His was a living, saving faith. Also what he emphatically declares concerning himself and others with him in John 6:69: "We believe and are sure that thou art that Christ, the Son of the living God." Their faith in the living Christ gave evidence of their conversion, with the one exception.

Peter's denial of his Lord and Master, gives evidence that it is possible for one who is converted, and saved by grace thru faith, to deny his Lord either by word or action, in times of severe testing, or when sorely tempted and tried.

The betrayal of our Lord by Judas, proves that there may be in the ranks of Christ's professed followers, or members of the Church, those who are not converted, but are servants of Satan, and are in a blinded and unsaved condition.

No one can be a follower of Christ in the truest sense of discipleship, without faith in Him as his personal Savior.

Conversion is the changing from one position to another: from one state to another; turning from one course to another, hence evangelical conversion is turning from the love of self and the world to the love and service of God. All who are thus truly converted are at the same time recreated or regenerated thru the life-giving Word, and the quickening power of the Holy Spirit. See I Pet. 1:23; Jas. 1:18; Tit. 3:5.

—J. S. S.

It has been said that simplicity and purity are the two great elements of a happy life and that simplicity is the sign of truth.—H. N. Troyer.

When people become indifferent in church attendance, in prayer life, or in reverence for God's house their eye becomes darkened.—C. Z. Yoder.

First people love the world, then they become a friend to the world, and lastly they conform to the world. —C. Z. Yoder.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MEMORIES

Selected by Mary Beutler

When my heart is sad and weary,
And oppressed with grief and care;
When no loved one is beside me,
Every bitterness to share;
When I hear no more the voices
That were wont my soul to thrill;
And I sadly sigh and wonder,
If I am remembered still.

Then what happiness and pleasure
Letters bring into my heart,
Newer life and light and feeling,
To its pulses they impart.
Welcome, voiceless, spirit talkers,
Silent messengers they come,
Overflowing with affection
From the loving hearts of home.

Dearly cherished, ever cherished,
Shall each sacred token be;
In my coming years to waken
Youth's sweet memories for me.
When perhaps the hand that traced,
Or the hand that fondly gave
Every proof of deep affection,
May be resting in the grave.

Wakarusa, Ind.

CHILD TRAINING

By H. N. Troyer

For the Gospel Herald.

Many people are continually looking for perfection. Those who have never had a home of their own, or at best have had a childless home, or even an only child, are the ones that often do the most talking and writing about what the home should be. Those who have had a home for a number of years and have been blessed with several children usually say very little, even when asked to do so. The reason is not hard to find. Before marriage one thinks one would do so and so if he had a home of his own. Usually the first child dispels some of the illusionment. One finds that the child may have a will of its own. Also that the child will not fit into the cut and dried plan mapped out beforehand. The rewards and inducements that were contemplated being offered failed to attract. The ideal plan is to direct the child so as to keep him busy and growing in a number of ways at the same time. A mechanical builder set is bought (including motor) for which several dollars are paid. The father is so much interested in constructing, assembling and running different models made therefrom that several days are spent very profitably with the son looking on and turning the electric switch on and off. But the boy is not interested in construction and a constant cry comes "What can I do?" The father tries again and again to get the boy interested but of no avail. Finally he tries pets. The boy does well for a while but becomes forgetful and finally one of the parents takes care of them. Other things are tried and sometimes something is found. As the family increases in size the problems increase for each one seems to have a different bent.

Often the majority of home idealists (as they call themselves or are called so by others) do not even see the directed side of the family life but only the restrictive side and they think the child should do so and so with no thought of what is needful to teach them thus. They have the punishment all cut and dried, one for each separate offence or perhaps a whipping as the cure for every one of them. But a rude awakening may come to such a one if he has his family's welfare at heart. He whipped and whipped hard, only to have the same thing happen again within a few days. Tried the same remedy, only more severe, with same result. It was then time for sober, second though on the part of the parent and so at next offence sending to bed without supper was tried. This gave the patient time to think and was effective for several weeks. But sometimes remedy after remedy must be tried and it seems as if all fail.

The above is written so that some who have not had this experience may be more charitable in their criticism of others' homes. We have the first parent of a large family to meet yet who thinks he has an ideal home, and he is usually substantiated by testimony from his neighbors. This is not because their ideal is not high enough, for each has a picture of what a true Christian home should be. A visitor, unless also blessed with a large family, simply cannot understand or appreciate the position of parents of such a family and how they would conduct themselves under similar circumstances. Child training is one of the biggest jobs God has given here on earth and requires a long apprenticeship. God however intended that we should all work at it and do the best we can with His help and guidance. The joy of watching a young life unfold goes ahead of any other earthly joy providing it is unfolding Godward. Watching your stock grow and get fat does not even come into the comparison. In order to get this joy in its fullest sense however we must be confidential companions with the children. They will unconsciously drop remarks and show by their life, when we least expect it, the way they are growing.

Knowing what we would like to have in the home and how we would like to do there does not say that we have it that way. In fact, this is one of the big problems of married life—to get to the place we want to get. A prominent educator was once walking along the streets of Canton, Ohio, when he noticed a mother and small son ahead. Being of an observant frame of mind and always open for helpful material in his teaching work he determined to observe the couple ahead, since both were going in the same direction. As the boy was full of life it did not take him long to pick up a stone and throw it at a dog that came along. Immediately the mother praised his good marksmanship but suggested that he try to see how many of the telephone poles he could hit as they go along. In this way his mind was turned into another channel. "At last," thought the professor," I have found a perfect mother. I'll watch her a little longer." It was not long till the professor saw a pool of water ahead on the sidewalk and was all attention for he knew the natural inclinations of small boys. He wondered just what this model mother of his would now do. The boy headed straight for the pool but the mother seemed not to see. Naturally when that boy hit the pool the water flew. The professor was all eyes by this time but the mother evidently was not ready or not equal to the occasion for the rough treatment the boy received did not show the thoughtfulness on the mother's part one would have expected.

So let us be charitable with each other. We do not know what we would do under similar circumstances. We do not know how the children of this or that family must be handled. Let us give each other credit for doing and wanting to do the best for the children under the circumstances we are placed under. There are exceptions but any real parent has his children's welfare at heart. While their way may not be our way, the end that is reached is what counts.

Harrisonburg, Va.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Proverbs 3:5.

Thanksgiving day means to me a day of spiritual enjoyment.—J. S. Horner.

"The way to do a great deal for Christ is to keep on doing a little."

SUNDAY SCHOOL LESSON

Lesson for May 20, 1923—I Kings 18:30-39

ELIJAH, THE FEARLESS PROPHET

Golden Text.—Choose ye this day whom ye will serve.—Josh. 24:15.

Biographical Sketch.—Elijah the Tishbite was a prophet who stood in a class all by himself. The first glimpse that we have of his life was his sudden appearance in Israel to bring the message that a prolonged drouth was at hand. After a retirement of three years and six months, during which time the king sought diligently to find the trouble-maker, he again appears to announce that they are ready now to decide whether God or Baal should be recognized as the God of Israel. It was on Mt. Carmel that the test was made. Two altars were erected and a sacrifice placed upon each. The prophets of Baal were to call upon their god, while the lone prophet of God was to call upon his God. The one who would answer the prayer and consume the sacrifice was to be recognized as God. It is needless to say that the prophets of Baal were completely defeated and that Elijah won a signal victory. The people, seeing that Elijah's sacrifice was consumed, though it had been thoroughly drenched with water, set up a shout, saying, "The Lord, he is the God; the Lord, he is the God."

But Jezebel refused to acknowledge defeat, though Ahab had done so. She vowed vengeance against Elijah, and he fled from her presence. It was during this time of retirement following his flight that the weak side of Elijah was brought to light. So despondent did he become that the Lord had to rebuke him. He was given a vision of his future work and again encouraged to serve God faithfully. The most notable event of his life after this was his rebuke of Ahab for the part he took in taking over Naboth's vineyard after that man of God had been treacherously slain. His work on earth completed, he was triumphantly taken home to glory, sharing with Enoch the distinction of being removed from earth without dying. His taking away was an appropriate ending of his spectacular career.

Thoughts on His Life.—1. The first thought that impresses us in connection with his life is that he was distinctly a man of God. His first message was a message from God. In all his life he was a representative from God, making known the will of God to man. Even while under the juniper tree—at his very worst—he was still on the side of the Lord. His strength and his weakness was all on the altar of the Lord. In him every child of God has a thrilling example of what it means to be a man of God.

2. Compare the noisy demonstration on the part of the prophets of Baal with the quiet petition of faith on the part of the man of God. The former did not lack fervor and possibly they were sincere; but none of these can be any substitute for calling upon God "according to his will." The two essentials to prevailing prayer are faith in the living God and praying to Him "according to his will."

3. People in Elijah's day were very much like some people today. When Elijah called on them to make a choice they were silent. When he proposed to make a test as to who should be recognized as the God of Israel they gave their consent. When finally the prophets of Baal failed to get a response from their god and the God of heaven answered Elijah's prayer and consumed the sacrifice, they set up a shout, saying, "The Lord, he is the God." Too many people are like the chaff, "driven with the wind and tossed." What God wants is men and women who have the courage of their convictions and take a stand for the right, whether it be popular or unpopular.

4. Have you noticed that in Elijah's Mt. Carmel experience there was no room left for any one to explain his triumph from natural causes? Elijah was in no hurry to bring on the test; he let the prophets of Baal have all the chance they wanted. When their failure was apparent, and the day was nearly spent, he began. But first he let them pour on water so that no one could have any ground for saying that everything was fixed beforehand. One quiet prayer to God brought the response. God answered the prayer, as only the miracle-working God can.

5. The Mt. Carmel incident furnishes us an object-lesson in study on power. Though there were 450 prophets of Baal and only one prophet of God; though the king and queen, the wealth of Israel, and the inclinations of the people were all on the side of these prophets, it was after all the simple petition of faith that reached the power of the Throne. Massive buildings, great multitudes, demonstrations of noise, and glittering splendor are all impressive before the eyes of man, but the simple faith of a humble child of God has more power with God than either or all of them. "Not by might nor by power, but by my spirit, saith the Lord."—K.

BIBLE MEETING TOPIC

WHAT THE HOLY SPIRIT DOES FOR THE CHRISTIAN.—Jno. 14:15-26; 16:13.

Topic for May 20

MOTTO

"The manifestation of the Spirit is given to every man to profit withal."

MEDITATIONS ON THE TOPIC

I. **The Christian's Abiding Friend.**—Jesus had been a very precious friend to the disciples who walked with Him in the world. They longed to be with Him always. But while He was here in the body people often crowded over each other to get near to Him. Zacchaeus climbed up in a sycamore tree to see Him. Some could not get near him without taking off the roof of the house. Possibly some could not see him at all. But when Jesus went away to Heaven, He sent another friend, not in an earthly body like the body of Jesus, but the Holy Spirit who can dwell in every body who has been cleansed by the blood of Jesus and has made room for Him. There is no time coming when the Spirit of Christ will be taken away from the children of God any more, except from those who so sin against Him that He can no longer dwell in their wicked sinful hearts.

When this abiding friend dwells in us He will make our lives like the life of Jesus when He was in the world. We know how loving and kind and good He was. How obedient He was to the Father! How unselfish He was toward all men! How pure He was from the defilements of sin! How strongly He met the Tempter and overcame him! How faithful He was in pointing sinners to the way of life and truth! The Holy Spirit will make us like all that and will be like an ever present friend to give us comfort and help along the pathway of life. Study the Word and see how precious this friend really is. Do we have Him in us now?

II. **The Text.—Jno. 14:15-26; 16:13.**—These scriptures teach how the Holy Spirit as a comforter will be sent from the Father to the loving and obedient disciples. They tell of the blessing that this comforter will bring with Him into the life of all who receive Him.

OUTLINE STUDY

1. Regenerates.—Jno. 3:5; Indwells.—Jno. 14:17.
2. Changes into Godlikeness.—II Cor. 3:18
3. The seal or sanctifier separating us unto service and glory.—I Pet. 1:2; Eph. 1:13, 14; II Thes. 2:13.
4. Gives power.—Acts 1:8.
5. Satisfies.—Jno. 7:38, 39; 4:14.
6. Gives assurance of sonship.—Rom. 8:16; Gal. 4:6.
7. Helps in prayer.—Rom. 8:26; Jude 20.
8. Gives understanding of Spiritual things.—I Cor. 2:10-12; I Jno. 2:26, 27.
9. Unites in one body.—I Cor. 12:13; Eph. 4.
10. Comforts, guides, etc.—Acts 9:31; Jno. 14:16; 16:13; Acts 16:6-10, Lk. 12:12.

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Editor

Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors

J. A. Ressler John L. Horst

Contributing Editors

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 10, 1923

Field Notes

Last Sunday was the time set for communion services at Salem Church near New Paris, Indiana.

Bro. L. S. Glick of Minot, N. Dak., underwent an operation for appendicitis April 28. At latest reports he was getting along as well as could be expected. He wishes to be remembered at the Throne.

The Mission Board of the Washington Co., Md., and Franklin Co., Pa., Conference is erecting an Old People's Home near Maugansville, Md. The foundation is completed, and the work is progressing nicely.

Bro. Menno B. Weaver, deacon of the Firdale congregation near Airlie, Oreg., was called to his eternal reward April 26. Remember Sister Weaver and family in your prayers. Obituary later. G.

The Annual Sunday school meeting of the Morrison's Cove District will be held at the Martinsburg, Pa., Mennonite Church on the evening of May 12 and all day May 13. An interesting program has been prepared.

Bro. H. J. Powell, deacon of the Concord, Tenn., congregation, who has been quite sick for some time, was very low according to latest reports. His son, Bro. L. J. Powell, of South English, Ia., was with him last week. May we remember the brother in our prayers.

A series of evagelistic meetings will be held, the Lord willing, at the Chambersburg, Pa., Church, beginning about May 13. Bro. Abram Metzler of Martinsburg, Pa., will have charge of the work. An interest in your pravers in behalf of the work is solicited.

Communion services were held with the congregation at Carver, Mo., April 28, Brethren Joe C. Driver and J. R. Shank conducting the services. The day following, Brethren Driver and Shank, accompanied by Bro. J. L. Collier, went to Mt. Zion Church to attend the funeral of Bro. Abe Wenger.

Bro. J. W. Shank recently sent a card stating that he had to change his plans entirely with reference to stopping at places on his trip westward. Sister Shank's father, Bro. I. M. Hershey of La Junta, Colo., is in a serious condition. Hence the schedule of dates given in last week's Herald can not be carried out. We hope Bro. Hershey may speedily recover.

NOTICE TO SUNDAY SCHOOL SECRETARIES

The Book Department of the Mennonite Publishing House would be pleased to have all Sunday school supplies orders for third quarter to reach us by June first. This will enable us to book the orders, write the labels, wrap the packages and get the goods to the customer in ample time for the beginning of the third quarter. We send out over 80,000 copies of the different kinds of Lesson Helps each quarter. This amounts to over five tons in weight, making a great many packages to wrap and tie. With some of the workers on vacation at this time of the year we need a little more time to fill the Quarterly orders. In fact, early ordering is a good rule for the secretaries to follow not only for the coming third quarter, but each succeeding quarter. Thank you!

Correspondence

Nampa, Ida.

Dear Herald Readers.—On April 8, the third annual Christian Workers' Meeting was held at our place of worship.

There was an excellent program arranged, in which a number of the brethren from Filer, Ida., took part. It was an all-day meeting, and those present were much encouraged to go forth in the great work of the Lord.

Bro. Emanuel Kenagy of Albany, Ore., was also present. Bro. S. Honderich gave us a Gospel sermon at night, after which he at once left for his home to be on duty in the schoolroom the following morning.

Mrs. F. H. Hostetler.

Denbigh, Va.

Dear Herald Readers, Greeting:—With the coming of spring, when the earth is being covered with life and beauty, we are again reminded of the time when the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

Our quarterly mission meeting was held this spring on "Easter Day," combining two important subjects; that of missions with the resurrection. The first command to go was given on the resurrection morning when Jesus told the women at the sepulchre to "Go and tell."

Little Frances Yoder, seven-year-old daughter of Bro. J. H. Yoder is home again, after spending six weeks at the hospital on account of a serious burn. Her clothes caught from the smoldering embers of a brush pile fire, and the flames gained headway before they were discovered, but were quickly smothered when her brother came to her assistance and applied his coat. At first it was not thought to be serious, but after calling the doctor he advised sending her to the hospital. After two weeks it was decided that skin grafting was necessary. At the time of the accident her mother was sick in bed and the whole time she was gone, some one or two of the family were down with the influenza. Bro. Yoder's have suffered much from sickness and increased expenses, and they need our sympathy and prayers.

We had arranged for Bro. Enos Hartzler of Marshallville, O., to conduct a series of meetings in February, but on account of the epidemic

of influenza, they were postponed. Later the meetings were cancelled, because of pressing spring work.

We have disappointments and sorrows in this world, but the Christian man or woman, the one whose trust is in the Lord, may be "as sorrowing, yet always rejoicing."

Cor.

Colorado Springs, Colo.

(Manitou congregation)

Greetings:—We feel especially grateful to our heavenly Father at this time, as we believe our prayers have been answered. On Apr. 20 Bro. Will Gingerich of Wellman, Ia., came here to serve us as pastor and on the following Sunday preached his first sermon, taking for his text, II Cor. 6:1. Some very helpful thoughts were given. Our prayer is that the Lord may use Bro. Gingerich, to His honor and glory, and that the work here may prosper.

Bro. and Sister E. A. Rediger of Gridley, Ill., have returned to make this their home. We are glad to welcome them back.

Bro. and Sister Winey of La Junta were recent visitors at this place.

Bro. and Sister P. D. Shetler have returned to their home at Kalona, Ia.

Bro. and Sister E. G. Martin, who were here on account of Sister Martin's health, have returned to their home in Lancaster, Pa. Sister Martin's condition became worse and she had a desire to return home. Our hearts were made sad to hear of her death a short time after arriving home. May the Lord comfort Bro. Martin and his little daughter in this hour of trial.

Yours in His service,
Ada Shetler.

Gravois Mills, Mo.

Dear Herald Readers, Greeting:—It has again been our privilege to engage in the communion service during the past week. Bro. J. C. Driver came into our midst Monday, April 23. On that evening preparatory services were held in the Holt neighborhood at the home of a sister who has been sick in bed since January. Communion services were held in the same home the next forenoon. 15 took part in that service.

From here Bro. Driver went on to Carver where he preached Wednesday evening.

Thursday morning Bros. Driver, J. R. Shank, J. P. Brubaker, and the writer left Carver for a communion service that evening across the river at Sagrada. The river being up nine feet we were obliged to ferry across rather than ford the river. The ferry tender was not at home so it was necessary to wait two hours on the river bank before getting across. We reached Sagrada about 4:30 in the P. M. After the evening service we came back nearly to the ferry, arriving there at 1 A. M. Two of us had gone 40 miles over the rocks and hills in a big wagon that day and we were all ready to stop for a few hours sleep. The next morning we crossed the river back into Wilson Bend and were soon at Carver.

Because of the death of Bro. Abe Wenger of Mt. Zion congregation, uncle of Bro. Shank, and the funeral being on Sunday the Communion Services were held at Carver Saturday evening, April 28.

On Sunday evening, April 29 Bro. Driver returned to the Holst Schoolhouse and at that service Bro. J. P. Brubaker was ordained a minister of the Gospel. Bro. J. C. Driver officiated at that service. Other ministers present were Bros. J. R. Shank, E. C. Bowman, J. L. Brubaker and C. D. Driver. Deacon J. S. Detwiller was present also.

May you all pray for the work in the Missouri hills.

In His Name,
Ida Brubaker.

Foosland, Ill.

Greetings in the name of Him who loves us and gave Himself for us. We recently enjoyed a spiritual feast, one that shall long be remembered. Bro. C. F. Derstine was with us, delivered seven messages to us from "Night Scenes in the Bible." These messages were soul stirring. God was with us in the power of His Word which is sharper than any two-edged sword. Sinners were warned, saints strengthened and souls saved. Fifteen souls stood for Christ. Others are still counting the cost. May they too step out of darkness into the marvelous light. We know there is joy in heaven when souls turn to God.

We are having beautiful spring weather. All nature is bursting forth again in fulfillment of God's Word, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

In His glad service,
Josephine Schrock.

Gasport, N. Y.

Dear Herald Readers, Greeting:—On April 8 Bro. Bergey of Canada, was here and held four meetings. On April 22 Bro. Witmer was here and held two meetings. These meetings were well attended.

We are glad to say that we have heard from quite a few of our Mennonite brethren who are interested in New York state. We hope some more will move here. Bro. and Sister Wagler, who moved here this spring like it real well. Some time ago we received a letter from an aged brother in Ohio, who was here on a visit, stating that this section impressed him very favorably when compared with sections west, north, and south that he had visited. There are at present thirteen Mennonite families here. We ask an interest in your prayers.

A. J. Mast.

Flanagan, Ill.

To all Gospel Herald Readers, Greeting:—On Sunday, Apr. 15, Bro. Samuel Garber, Tremont, Ill., was with us, at which time the ordinances of communion and feetwashing were observed. On account of sickness a number of families could not be present. Bro. Garber also preached a sermon after young people's meeting. Pray for the work at this place.

In His service,
Apr. 26, 1923. Lydia H. Smith.

Fairview, Mich.

Greeting of love to all Herald readers:—Perhaps a few lines from this place would be of interest to many readers. We are thankful for the beautiful weather after a long winter as March and the forepart of April were very stormy much of the time and lots of snow, but when snow left the water soaked in the ground. We have had fine weather since for which we give God the praise and we are also glad when Sunday school and church will have better attendance again. God has spared us all and given us better health that we may all go to the house of God where we can mingle our voices together in the beautiful songs and make melody with our lips and hearts to the Lord.

Bro. M. S. Steiner gave us a very good sermon last Sunday on Unbelief. May we give heed to the words when we are so richly admonished from time to time. May God bless His children everywhere. We crave an interest in the prayers of His children that we as a church at this place may ever grow in purity and sincerity in the work for His cause.

Yours in Christian Love,
April 26, 1923. Mary M. Zook.

Aurora, Oreg.

(Bethel congregation)

Dear Herald Readers, Greetings in the worthy name of Jesus.

On Feb. 4, Bro. Gabe Shenk, came into our midst conducting evangelistic services every evening and spending the day in Cottage Visitation work. These services came to a

(Continued on page 124)

Miscellaneous

THE MASTER CALLETH THEE

By D. M. Friedt

For the Gospel Herald.

When in childhood's golden morning,
Where not a toil nor care you see,
With Joy and peace each hour adorning,
Hearken: The Master calleth thee.

In youthful bloom and early life,
With carefree heart and youthful glee,
E'er come the days when grief is rife,
Listen; The Master calleth thee.

Now in early days of manhood,
When highest goals in life you see;
When long thy Maker thou'st withstood,
Oh hear: The Master calleth thee.

Yes, when middle age is reached,
And life's decline you soon will see;
Many times you've heard the Gospel;
Then know: The Master calleth thee.

As down life's steep decline you're rushing,
The wrath of God don't fail to flee;
But yet that still small voice you're hushing,
Oh turn: The Master calleth thee.

Look! Silvery locks show ripe old age,
Tottering steps, and feeble knee;
The counsel of God accept, each page,
For yet: The Master calleth thee.

Farmer, merchant, doctor, lawyer,
Whate'er thy call in life may be;
Over sin and death you may be victor,
For still: The Master calleth thee.

Dundee, Ohio.

ASCENSION DAY

By Levi Blauch

For the Gospel Herald.

Many years ago Christ was born as an innocent child. Heaven rejoiced, the shepherds were made glad, but the world tried to destroy Him. In this they failed, because His time had not yet come. He lived and grew to manhood and became a blessing to the world, but finally when the time came He was crucified and died for the sins of mankind. He was buried by one of His disciples, the powers of the world secured the grave, but when the appointed time came the powers failed again and could not keep Him in the grave and He was resurrected by the divine power of God, the Father. The world saw Him no more, but for forty days he remained on the earth. At different times He appeared to His disciples and at the end of the forty days He led His disciples out as far as Bethany and there He lifted up His hands and blessed them. "And it came to pass, while he blessed them, he was parted from them, and carried into heaven" (Luke 24:51). In Acts 1 we read that a cloud received Him out of their sight. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said, ...This same Jesus, which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

It seems to me that we should thank God that these disciples had the privilege of listening to the farewell address of their blessed Master and then seeing Him ascend into heaven and listening to the words of those two men who stood by them in white apparel. It must have been an impressive experience, one that would long be remembered, that the disciples had when they saw Him depart and received the promise of His coming again, but with all that they could not go with Him. There was a duty for them to perform on earth, and they went back to Jerusalem to an upper room and there continued with one accord in prayer and supplication. Peter stood up in the midst of them and preached a sermon, after which they received the outpouring and infilling of the Holy Ghost.

Now what does His ascension mean to us? Does it mean that we patiently wait and prepare for His second coming and have our hearts filled with the Holy Ghost, so that when He comes we may meet Him in the air and be forever with Him in glory?

Ascension day should mean for us a day of thanksgiving and prayer. We should thank our kind heavenly Father for the empty tomb. If Christ would have stayed in the tomb, where would we be? Why we would be lost in dark heathenism, and oh, how dark this world would be! But thanks be to God for a resurrected Christ who ascended into heaven. And after His ascension came the outpouring and infilling of the Holy Ghost. Christ has now become our High Priest and is daily interceding for us at the Throne of Grace. Oh, I wish that we could only realize the great value of the ascension of our blessed Savior, who was born for us and lived for us as none other could. He suffered and died for us; He was buried and resurrected for us. And then He ascended up into heaven to intercede for us and He is coming again to take to Himself His Bride, the Church.

Brethren and sisters, will we be among His Bride, and ascend with Him to glory? When He ascended the first time He went alone; the disciples could look on but could go no farther. When He comes again the faithful disciples will all go with Him. Glory to His name, for such a home gathering! Can we afford to miss it? No! No! Never!!

Johnstown, Pa.

THE VALUE OF TIME

By Sadie Brubaker

For the Gospel Herald.

To many this may seem a very unimportant subject yet we feel sure that those who have been victims of this error have only failed to recognize the outgrowth of carelessly reckoning with time.

In this age of commercialism, most things are valued in dollars and cents and I will condescend to this standard in a measure, in the discussion of this subject. If I had time to make a research of the statistics for the year just past, I am sure I could present figures that would startle us. Just consider the use and misuse of time in the smallest details. I would not venture a guess at the great amount of time and money that has been lost through haste and carelessness of individuals who failed to properly address their mail matter. Even so small a matter, think of it!

Recently I scanned a long list of delinquent tax payers. In number there were two hundred and forty, just in one county. Now say that one half of these delinquencies were due to mere neglect. One hundred and twenty persons paying from ten to seventy-five cents for the habit of carelessness and procrastination would net the nice sum of approximately $51.00. That is just one item among many common every day occurrences.

Then there are the phone dues, the electricity, and our periodicals that we all have to meet, or any systematic payment. We have allowed the habit to grow on us of just waiting until the corporation or individual sends a statement, or dun as we say. In a small town we can easily reckon that five hundred persons are reminded of duty at the cost of two cents each. There again we have for a result just $10.00 wasted. Think of all the other items that may come to your mind of money and time spent uselessly in legitimate living and calculate the great loss if you can.

After we have a keen vision of all the time and God-given means that we handle so carelessly, we wonder after all if we are good stewards, and if the Lord could pronounce us "faithful over that which is least."

Face to face with the figures of waste and worse than waste that is so prevalent in our great land, we set at the side of this the picture of millions of human souls who know nothing but want and misery. A-

mongst these suffering creatures are those who have sacrificed all but happiness to labor and give aid to these souls. Theirs must be the horror of witnessing and yet oftentimes must turn away even such as these because of deficiency in funds. All the world is sick—of sin, of war, of dread, of cold, and hunger.

Ours, the best of all lands, is sick of the "Speed Mania," that cause for the everlasting, weary chase to keep up with the demands of a hell bound world. All the nations about us declare that we live too fast; we don't take time to really live. What is the profit of speed if it gets us nowhere? At our door lies the greatest opportunity to live broad, useful lives; we should wield an influence for good from pole to pole. Yet we scarcely take time to care for our own souls.

When men of the past who were rich with wealth and fame, would have given all they had for a moment of time, why do we esteem it so lightly? The least of us can recall a very short period of time that marked most wonderful and tragic crises in our lives, yet we forget the worth of the passing moments.

As the signs of the times point to the soon coming of our Master we may well ponder on the subject and pray as did the Psalmist,—"So teach us to number our days, that we may apply our hearts unto wisdom."

Gravois Mills, Mo.

RADIO

By Delbert Myers

For the Gospel Herald.

Is it right for members of the church to install radiophones in their homes?

This is a question, no doubt, that is in the mind of many brethren. I have been a radio experimenter for the last twelve years and have built and operated both receiving and sending stations but it is about three years since the radiophone became popular. It is only in the last year that the rural districts are making radiophone installations. As to whether the radiophone brings many dangers, will say that this depends entirely on the party operating it. There is some truth in this statement but there are many arguments in favor of the radiophone that counterbalance the arguments against it. There are so many good programs that you do not have to listen to programs that are of a questionable nature.

In reference to the statement sometimes made that many of the religious programs cater to now popular religious teachings, I do not fully agree on this point. I have been a radio listener for years and I have not yet heard a denominational sermon. What I mean is a sermon designed to press on others their doctrine or belief. I have not yet heard a Christian Scientist sermon nor a Spiritualist sermon. In every instance the minister preached Jesus to the radio listeners and to those present at the service. And I also wish to say that some of the best sermons that I ever heard were over the radiophone. And the best missionary talks heard were over the radiophone.

Now I wish to state that the radiophone has opened a new field for good in the line of church services, as well along educational lines.

1. By means of the radiophone you reach a class of people with church services and lectures that could not be reached any other way and that have never heard a sermon before. A good sermon falling amongst a group of mountaineers, or some rural fields where church services are not held certainly cannot make them any worse spiritually. On the other hand it can work a good influence for things that are spiritual.

2. Invalids in rural districts that could not attend services are getting much good out of the sermons that are broadcasted, and you need only to hear some of them express their thanks to the advent of the radiophone to realize the benefit that they are getting from this class of service.

3. The people that are church going people will not stay away from regular services. They will naturally go to church. Besides experiments have shown from statistics prepared by churches that have tried broadcasting sermons that it has a tendency to increase instead of decreasing attendance. This statement has appeared in one of the recent radio journals, written by one of the churches that has tried the experiment.

4. Colleges are preparing educational courses to be broadcast and can be picked up by anyone that has the means of receiving same.

5. Daily market reports, weather conditions, time signals and also information is given to the farmers by the Government, relative to crops and their care.

Now in conclusion I will again say that this question must be answered by each individual. We can take an automobile and make it a blessing, or we can make it a curse. The same is true of the radio. We can use it for good, and receive many benefits, and we can discard all that does not meet our approval. I also wish to say that we should not let the radio interfere with our devotional life. But we can give each its place in the home. If installed, parents can guard the programs that are listened to, besides the operators of broadcasting stations are eager for suggestions as to the kind of programs desired by radio listeners. By requesting of them educational, instructive programs we can help to create a demand for this class of programs.

As for me I can operate my station and do so with a clear conscience. To the brother who feels that he could not do so, I would say refrain from installing a radiophone. Now since we are confronted with this problem, we should bear with each other and not hastily condemn those who differ with us on this question. In conclusion the question must be answered individually.

Amboy, Ind.

CLOUDS

By Noah G. Good

For the Gospel Herald.

Clouds are, naturally speaking an accumulation of water vapor, borne by the air. Both water and air are factors which are essential to our physical life. But both are only used to assist us in using our more nourishing foods. There are various kinds of clouds which might be considered.

So in our spiritual life we have clouds. They are the natural things which hide God, our Sun. Also the natural things forming our spiritual clouds are necessary, for without them we could not exist.

Then again there are clouds which fly low, called nimbus. They are often of long duration, but after they vanish the sky will appear more blue the sun more bright, and the plants more healthy than before.

So the Lord may cause continued clouds of sorrow to linger over us but after they have passed we will see Him more nearly as He is.

Then we think of another cloud called cumulus which forshadows a heavy thunder storm. It usually follows a day of intense heat and often comes very suddenly and unexpectedly. At its approach the birds seek cover and cease their songs. All nature then looks on in awe.

This also has a meaning to us. It is only Satan's will that a period of great Christian endeavor should be followed by great horrors. It also reminds us of that last week in Dan. 9:24 which shall culminate in unparalleled horrors.

Then there is another cloud which flies high above the others. It is the white fleecy cloud which tells of

fair weather. Through these clouds the sun may be seen but not in its fullness.

So the Lord has given us, to observe nature around us and see His wonders, His greatness and His love to us.

Once in a while the sun may dazzle our eyes for brightness, even through the cloud. So nature does reveal God beyond our human comprehensive ability.

Mohnton, Pa.

CORRESPONDENCE

(Continued from page 121)

close on the evening of Feb. 18, resulting in nine confessions.

On April 22, five of these precious souls were received into church fellowship by water baptism. May we continue to pray for the other four and others who are lingering between two opinions, that an unreserved surrender may be made and that they too may accept the overcoming life.

On April 29, preparatory services were held; nothing preventing communion services will be observed on May 6.

We earnestly solicit the prayers of God's people in behalf of the work at this place, that this little post may become a real lighthouse to the surrounding community.

Apr. 29, 1923. Cor.

Canton, Kans.

(Spring Valley congregation)

Dear Herald Readers, Greeting:—The Lord has done great things for us whereof we are glad. On Sunday, April 22, we held our examination meeting. Nearly everyone expressed peace. If the Lord will, we expect to hold our communion service on May 6.

On April 29, our twenty-fifth Sunday school conference was held.

We expect the Volunteer Band of Hesston College to give us a program on the evening of May 6.

We ask an interest in your prayers for the work at this place.

Hattie Sommerfeld.

April 30, 1923.

Cherry Box, Mo.

Greeting of Love to all Herald Readers:—We can truthfully say with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

On April 12 Bro. J. M. Kreider of Palmyra, Mo., came into our midst. We had meetings each evening until Sunday evening. We also had services Saturday afternoon and Sunday morning.

We again had the privilege of commemorating the death and suffering of our blessed Lord. Such meetings we surely enjoy especially when every member is present.

Spring is again opening with all its beauties of nature. There are good prospects of fruit again this year and small grain looks fine.

We have had lots of sickness during the winter, but health in general is good again.

Bro. and Sister Bissey are quite feeble, but they could be out at our communion services.

We ask an interest in the prayers of the Church.

Yours in His name,

Apr. 30, 1923. Nannie Yoder.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—Sunday, April 29, baptismal services were held at the church here when one young soul was received into church fellowship. We also held our inquiry meeting on the same date. Peace was expressed and our communion services will be held, the Lord willing, on Sunday, May 13.

Among those of our number who are spending the week end at other places are Bro. J. B. Hernley and son, Bro. Elam, and Bro. Christ Hernley and children, all of whom were visiting in Lancaster county; and Bro. J. A. Ressler and family who left this morning to visit Sister Ressler's home folks near Sterling, Ohio.

Bro. Daniel Kauffman of Goshen, Ind., editor-in-chief of the Gospel Herald spent a few days here this week.

We solicit an interest in your prayers for the work at this place.

May 5, 1923.

A WORD OF WARNING

The following letter is self-explanatory. Self appointed delegates for worthy causes should be made to show their credentials before they are recognized and entrusted with money. Bro. Neufeld is authority for this statement and we give it so that people may not be induced to contribute thru persons or channels that are not duly authorized to handle funds.

"Inasmuch as P. E. Bergen, of Rush Lake, Sask., is at present visiting among the Amish Mennonites in the United States in the interests of the refugees in Germany, we would herewith send out an earnest warning, as Bergen is traveling entirely in his own interests. He, Bergen, would under no circumstances be entrusted with any such work from this source (i. e., his work would not receive the sanction of any one here).

(Signed) Heinrich A. Neufeld, In charge of the Menn. Brethren congregation in Herbert, Sask., and Chairman of the Herbert District of the Mennonite Brethren Church."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

According to reports from Russia the A. R. A. was feeding in February 1,500,000 children, and by March 15 1,890,000. On April 1 they intended to increase the number to 2,063,000. Most of the children fed are in the Ukraine, Kazan, Ufa, and Saratov Goubernia.

* * *

Plans are under way on the part of our Unit in Russia to use some of its funds in purchasing seed to be distributed to some of the needy farmers. The Government is advancing a certain amount of seed to farmers, but there is fear that it will not be in sufficient quantities for all, and with the knowledge and consent of the Government the plans mentioned above are being considered. The seed will probably be given in the form of a loan, the farmer to return a certain quantity of grain after harvest.

* * *

Another plan which is under advisement by our workers on the field is the purchase of horses for the permanent use of the farmers in the districts in which our work is being done. It is pointed out that while the tractors were indispensable for meeting the abnormal situation following the two years of famine, horses after all will be the more economical and practical for the majority of farmers when once normal conditions have been restored. The Central Committee is considering the problem.

* * *

Within one week comes the news of the death of two Russian young men who came into this country as refugees during the past few years One, John Kroeker, died by his own hand, on the farm of Bro. Henry Albrecht near Tiskilwa, Ill. For several days he seemed to be unduly depressed and showed signs of an abnormal mental condition, which ended finally in taking his own life by hanging. It is not known at present whether he had any friends or relatives.

The other death is that of Gerhard Dick who died in the hospital at Massilon, O. He suffered an attack of rheumatism which went to his heart. His burial took place on Sunday, April 29th, at the Sonnenberg church in Wayne Co, Ohio.

Neither of these two young men were members of the group of sixty-two that came from Russia, but came a few months later.

* * *

GENERAL REPORT OF AMERICAN MENNONITE RELIEF ACTIVITIES IN THE UKRAINE, 1922

(Continued from last week)

IV. Food Remittance Work

One side issue that the A. M. R. took up, almost from the beginning—and that because it had such an important bearing on the work in general—was that of cooperating with the A R. A. in getting A. R. A. food packages into the hands

of the people for whom they were intended. This was necessary for several reasons: (1) Those who bought the food drafts in the U. S. often did not have the proper address, or did not write it fully (very many changes have also been made recently in names of places); (2) The people often did not get their notification cards until several months after they were mailed; (3) If any question came up as to the location of a village, the A. R. A. employees could often not decide it, because they were not acquainted with the settlements. To overcome these difficulties the A. M. R. arranged to send someone as regularly as possible to Ekaterinoslaw—at the beginning the nearest Food Remittance Station—to find in the files the notification cards for Mennonites and bring these cards to Alevandrovsk. From there the cards were sent to the various settlements for signature, and returned as soon as possible to Ekaterinoslaw. Some time later an A. R. A. substation was established in connection with the A. M. R. office in Alexandrovsk, and still later this was changed to a regular station. By this kind of cooperation with the A. R A. the work of delivering the packages was speeded up materially, and about 99 per cent of the packages sent for Mennonites were delivered, which is much higher than it would otherwise have been. At the close of 1922 the whole A. R. A. office at Alexandrovsk was consolidated with the one in Ekaterinoslaw, so that we had to go back to our first plan of sending someone to Ekaterinoslaw to do this work.

The number of packages sent has materially decreased since August, 1922, and will probably continue to do so. The many packages sent during the summer months helped the organization a great deal, because they increased by so much the total amount of food sent in.

The A. M. R. had permission to arrange its own package system from the beginning, but we did not have the personnel necessary to carry on any extensive work along these lines. We did however arrange to use the special flour and corn-grits shipments, which we received directly from the U. S., to make up packages for needy groups of people where for various reasons kitchens could not be organized.

(To be continued)

May 4, 1923.

REPORT

Of the Mennonite Women's Missionary Society for January, February, March, 1923

FOREIGN MISSIONARY SUPPORT

General

Markham S C	$23 50
Blenheim S C	10 00
St Jacobs S C	26 00
Shantz S C	25 50
Floradale S C	25 00
Hagey S C	20 00
Waterloo Sr S C	25 00
Biehn & Geiger S C	20 00
Wilmot A M S C	50 00
Wanner S C	11 75
Kitchener Dorcas	10 75
Kitchener Ladies Aid	97 80
Selkirk S C	10 50
Breslau S C	10 00
Strasburg S C	5 00
Manheim S C	14 00
Interest	3 65
Elkhart S C	10 00
Hopedale S C	50 00
Fairview Mich S C	3 60
Nappanee S C	15 00
Total	**$467 05**

Mary Good

Sterling S C	$ 1 50
Oak Grove & Salem S C	5 00
Total	$ 6 50

Nellie Warye

Sterling S C	$ 1 00
Oak Grove & Bethel S C	20 00
Total	$21 00

Ruth B. Miller

Girls S C Orrville	$ 1 25
Walnut Creek S C	4 75
Maple Grove S C Pa	15 00
Logan Co S C	47 50
Martins Creek S C	9 11
Oak Grove & Salem	5 00
Orrville S C	8 05
Pike S C	8 50
Salem S C	15 00
Zion Missionary Society	6 00
Martins & Pleasant View S C	10 26
Total	$130 42

South America Missionary Support

Sarah Weidman	$ 1 00

South America Nurse

Logan Co S C	$ 5 15
Walnut Creek S C	8 30
Martins Creek S C	4 95
Orrville S C	10 00
Maple Grove S C Pa	6 60
Total	$35 00

South America Bible Reader

Logan Co S C	$ 3 00
Girls S C Orrville	1 90
Total	$ 4 90

South America—General

Howard-Miami S C	$25 00

India Medical Fund

Pleasant Grove S C	$ 3 00
Bloomingdale S C	7 10
Mrs M C C Kitchener	25 00
Trail S C	6 00
Emma S C	3 30
Shore S C	3 20
Elkhart S C	10 00
Total	$57 60

India Bible Woman

Vineland S C	$16 00
Sonnenberg S C	24 00
Total	$40 00

India Native Woman Teacher's Home

Pleasant Grove S C	$ 3 00
Kitchener Ladies Aid	15 00
Trail S C	5 00
Sterling S C	8 00
Bethel S C Mo	3 75
May S Gauger	10 00
Ruth A Yoder	10 00
Orrville S C	4 00
Logan Co S C	11 70
Emma S C	50
Howard-Miami S C	10 50
East Union Girls S C	10 00
Elkhart S C	10 00
Salem S C Ind	10 00
Total	$111 45

Orphans' Home

Holderman S C	4 50
Kouts S C	3 00
Total	$ 7 50

Orphans' Home Hospital Fund

Interest	$ 33 93
Berne Mich S C	9 00
Total	$42 93

Expense Fund

Kouts S C	$ 1 00
Salem S C	1 90
Fairview S C	3 60
Nappanee S C	2 00
Emma S C	**1 50**
Nappanee S C	4 00
Elkhart S C	5 00
Interest	149 27
Total	$168 27

Home Missionary Support Fund

Sarah Weidman	$ 1 00

Monthly Letter Fund

Floradale S C	$ 3 00
Hagey S C	2 00
Kitchener Ladies Aid	6 00
Markham S C	2 00
Wilmot A M S C	3 00
Bloomingdale S C	1 00
Breslau S C	2 00
Waterloo S C	4 00
Total	$23 00

GENERAL FUND

Logan Co S C	$34 85
Sterling S C	3 00
Salem S C	10 00
Goshen S C	2 00
Nappanee S C	6 00
Total	$55 85

Russian Relief

Poole A M S C	$20 00
Biehn & Geiger S C	50 00
Total	$70 00

Friesen Family Support

Poole A M S C	$ 5 00

India Widow Support

Goshen S C	$ 5 00

Literature Fund

Pamphlet Sales	$ 3 50

Prayer Cycle

Nappanee S C	$ 1 00

Old People's Home

Topeka S C	$11 45

Gratefully acknowledged.

Ruth A. Yoder, Treas.,
Bellefontaine, Ohio.

REPORT

Of the Weaver, Pa., Mennonite Sewing Circle for the Year April 1, 1922, to March 31, 1923

No of meetings	12
Average attendance of members	10
No of average absent members sending contributions	4
No. of Visitors	20
No. of Garments and Articles made	218
No. of Garments and Articles donated	14
No. of quilts quilted	8
To Balance from last year	$15.07
Amount of Contributions	115.93
Miscellaneous expenses	71.51
Expended for support of Bible Woman	36 00
Expended for repairing church	20.00
Amount in Treasury	3.49

Myra V. Yoder, Secy.

REPORT

Of the Zion Sewing Circle, Bluffton, O., for the Year ending March 31, 1923

Balance on hand at beginning of year	$ 5.52
Received during year	94.31
Donated for Foreign Missions	29.00
Donated for Home Missions	17.70
Expended for material	51.58
Balance on hand	1.55
Number of garments made	78
Number of comforters made	16
Number of quilts made	1
600 cookies and 100 popcorn balls donated to the Orphans' Home, West Liberty, Ohio	
Number of meetings held	15
Average attendance	11
Average collection	$7.81

Ella Messinger, Sec.

ESSENTIALS IN BIBLE STUDY

(Continued from page 115)

Scripture is given by inspiration of God," etc. (II Tim. 3:16). No one is better able to interpret a letter than the author of that letter. So in this case, the Holy Spirit being the Author, He also becomes the only rightful, and infallible Interpreter of the Book of His inspiration. Without His illuminating power the Bible becomes (as is the case of many), a book full of contradictions—a meaningless jumble of words. With His power in the life the Bible becomes a beautifully harmonious book, teaching the way of God in truth.

Prayer is a vital factor in successful Bible study. Not only do we need to pray for daily strength to meet the problems of the day, but it is essential that we pray for spiritual food, that we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "Open Thou mine eyes that I may behold wondrous things out of Thy law," is a good prayer to breathe at the beginning of every session of Bible study.

Reading. Of course there can be no real Bible study if we do not read the Bible. We may read books about the Bible, and helps to Bible study, but any method that leaves the Bible out of the question is not a real method. The Bible is its own interpreter, and while text-books on the Bible are of great value, never let go of the Bible. Read it, but not to find contradictions or imperfections. The infidel reads for this purpose, and finds many apparent contradictions, and as a result is more than ever confirmed in his infidelity. But read it for the purpose of profiting by the good advice given, and to find out God's will concerning you. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:16).

Meditation.—There are perhaps times when we can not be reading the Bible. At this time we can protably meditate upon it. "O how love I thy law; it is my meditation all the day" (Psa. 119:97). "My heart was hot within me; while I was musing the fire burned; then spake I with my tongue" (Psa. 39:3). See also Psa. 1:1, 2; 63:6. Some of the most precious thoughts have come as a result of deep meditation on God and His Word.

Obedience. We must be willing to obey explicitly every command given if we would successfully study the Word. "If any man will to do His will, he shall know of the doctrine whether it be of God or whether I speak it of myself" (Jno. 7:17). The soul that is unwilling to obey will not get very far in Bible study. To illustrate: A man desires to make a journey on a dark night. If he stands still his lantern will light only a small part of the way. If he moves onward the lantern will light the way step by step to his destination. The Word is the lantern: the destination is heaven; and we are travelers to this destination. If we please to follow, to go step by step as the way is shown, we will eventually find ourselves in our desired haven. If we choose to stand still we will get nowhere.

A Systematic Method of Study. To do the most effective work we must go about it systematically. I am not going to suggest a method here. There are many good methods of study. One way may be used to advantage at one place, while another should be used at another.

In conclusion I would like to quote a text, found in II Cor. 3:18: "But we all with open face, beholding as in a glass the glory of God, are changed into the same image, from glory to glory even as by the Spirit of the Lord." The Bible is a mirror which reflects the glory of God. Moses had to veil his face when he came down from Mount Sinai, so the people could look upon him. But we "with open face" behold the glory of God, and beholding are transformed into His image.

Horton, W. Va.

REPORT

Of the Blough Sewing Circle of Johnstown, Pa., Feb. 21, 1923.

No. of members 26.	
No. of garments made 36.	
Women's dresses 4.	
Petticoats 12.	
Girls' dresses 6.	
Aprons 7.	
Blouses 3.	
Dresses 2	
No of quilts quilted 7.	
Balance in treasury from last report.	$ .62
Money received	16.62
Expenses	15.28
Balance in treasury	1.34

Olive Zimmerman, Secy.

Married

Heatwole—Martin.—On April 25, 1923, at the home of Bro. and Sister J. D. Martin, occurred the marriage of their daughter, Fannie Ruth, and Elmer J., son of Bro. and Sister E. F. Heatwole. Both are members of the Springdale congregation. Bishop A. P. Heatwole, grandfather of the groom, officiated, assisted by Bishop Lewis Shank, uncle of the bride. May their journey thru life be a happy one, with God's richest blessing attending them.

Obituary

Lehman.—Peter R. Lehman was born April 21, 1842; died April 16, 1923; aged 80 y. 11 m. 24 d. Bro. Lehman was a consistent member of Stauffer's Mennonite Church always being present when health permitted. He is survived by his aged wife and one son Aaron (with whom he resided) and 13 grandchildren. Two sons preceded him to the spirit world. Funeral services were held on April 20 at Stauffer's Church near Bachmansville, Pa., by Bros. John G. Ebersole and Noah Risser. Burial in the adjoining cemetery. Text, Phil. 1:21.

Varnes.—Jefferson Varnes was born July 17, 1854; died near Beck's Mills, Ohio, April 26, 1923; aged 68 y. 9 m. 9 d. In August, 1876, he was united in marriage to Elizabeth A. Fair. To this union were born 3 sons: Elmer J., of Holsopple, Pa.; Willis, of Clark, O.; and Russell at home. Mother and 3 sons survive him. He suffered a stroke of paralysis in Jan., 1921. During his affliction he was baptized and united with the Mennonite Church at Martin's Creek. Funeral services were held at his home on April 22, conducted by S. H. Miller. Burial was made in Berlin cemetery.

Hershberger.—Cinda Stutzman Hershberger was born Dec. 30, 1857; died at Walnut Creek, Ohio, April 17, 1923; aged 65 y. 3 m. 17 d. She was married to E. A. Hershberger Feb. 24, 1884. To this union were born 2 sons and 3 daughters. She is survived by her husband, 2 sons, 2 daughters, 1 adopted son, 9 grandchildren, 2 brothers and 1 sister. She was a consistent member of the Walnut Creek Mennonite Church. Funeral services were held at the Mennonite Church conducted by the home ministers.

"Mother, thou art sweetly resting,
Free from sorrow, pain and care."

Riehl.—Sister Fannie Riehl of Morgantown, Pa., was born March 30, 1836; died Mar. 1, 1923; aged 86 y. 11 m. 2 d. She was married to John Riehl and lived in matrimony for sixty-one years. Death came suddenly, due to heart failure and old age. She had been almost blind for the last several years. She leaves to mourn her departure an aged husband; one son, Christian; one adopted son, Charles; (one son preceded her to the spirit world); eight grandchildren, and one great-grandchild. Funeral services were conducted at the home of her son on Mar. 6 with further services at the Amish Mennonite Church by Amos B. Stoltzfus in German, and J. S. Mast in the English language. Interment in the Pine Grove cemetery.

Huber.—Susan D. Huber (nee Deels) was born Sept. 18, 1843; died April 25, 1923; aged 79 y. 7 m. 7 d. She was mother of 8 children, 4 of whom preceded her in death, leaving 2 sons and 2 daughters to mourn her departure; also 8 grandchildren. For 45 years they lived near Strasburg, Pa., then they moved to their son Elam's home at Witmer, where they lived for 6 years. She had gone to her daughter on a visit and was attacked by heart trouble, from which she never recovered. Funeral was held April 28, 1923, at the home of her daughter, Mrs. Enos Herr, near Lampeter. She was buried at the Brick Mennonite Church. Services were conducted by Frank Herr and Sanford Landis.

Daughter-in-law.

Zook.—Elizabeth Yoder Zook was born in Juniata County, Pa., Oct. 14, 1845; died April 5, 1923; aged 77 y. 5 m. 21 d. With her parents, Jacob and Anna Yoder, she moved from Pennsylvania to Mahoning Co., Ohio, and later to Cass Co., Mich. There she was married to John S. Zook, of the same locality Oct. 10, 1876. To this union were born three sons and two daughters: Mrs. D. E. Lantz, of Oak Harbor, Ohio; Sidney, residing at home; John, of Denbigh, Va.; Milo, of Sturgis, Mich.; Edith, who died June 4, 1899. She leaves beside her husband and children, one step-daughter, Mrs. Harvey Miller of Goshen, Ind.; one foster daughter, Mrs. Melvin Lilley of Wooster, Ohio; four sisters (Mrs. Maria Smucker of West Liberty, Ohio; Mrs. Lydia Yoder and Mrs. Magdalena Smucker of Smithville, Ohio; Mrs. Abi Miller of Denbigh, Va.); two brothers (Simon of Denbigh, Va.; Gideon of Meridian, Ida.); and seventeen grandchildren. For over five years she suffered with paralysis and often longed to be at rest. Her last request for prayer was for patience to wait until she could go. Funeral services were conducted at the Clinton Frame Church near Goshen, Ind., April 8 by D. J. Johns. Burial in Union Chapel cemetery.

Miller.—Annie P. Miller was born July 4, 1854; died Apr. 11, 1923; aged 68 y. 10 m. 7 d. Sister Miller's health had been failing for some time. The immediate cause of her death was an attack of grippe, from which she failed to rally. Her brother, Daniel P. Miller, was laid to rest several weeks previously. Sister Miller was a member of the Amish Mennonite Church near Grantsville, Md. She was of a modest nature and agreeable disposition. She is survived by a brother and a sister. She and her sister lived together in the village of Springs, Pa., for a number of years. Funeral services were held in the Springs Mennonite Church conducted by Brethren C. W. Bender and Noah Brenneman. The sermon was followed by remarks by N. E. Miller.

Yoder.—Sarah E. Yoder was born Feb. 17, 1864; died Apr. 21, 1923; aged 59 y. 2 m. 4 d. She was the daughter of Elias and Elizabeth Hershberger and was united in marriage with Jonas D. Yoder on Dec. 10, 1893. To them were born a son and one daughter, both of whom and the husband are living at Springs, Pa. Sister Yoder was suddenly taken ill on the morning of Apr. 21, and by noon had passed into eternity. She had in early life united with the Amish Mennonite Church of which she was a member at the time of her death. The funeral was held at the Springs Mennonite Church, conducted by Brethren Gideon Yoder of Wellman, Ia., John Mast of Belleville, Pa., J. B. Miller and Noah Brenneman, of Grantsville, Md., and N. E. Miller, Springs, Pa.

Burkholder.—Ernest Lee Burkholder, infant son of Brother and Sister Wilson and Amelia Burkholder, was born Jan. 21, 1923; died at their home north of Kalona, Ia., Feb. 26, 1923; aged 1 month and 6 days. He is survived by his parents, three brothers, one sister, and his grandparents. His stay on earth was brief, yet long enough to endear him to the hearts of his parents and while his bright days on earth were few, he has gone to where there is joy unspeakable and full of glory. Funeral services were held at the East Union Church, Feb. 27, and the body laid to rest in the East Union cemetery. Services were conducted by Joe C. Brenneman and D. J. Fisher.

More and more we miss thee,
Friends may think the wound is healed,
But they little know the sorrow,
That lies within the heart concealed.

Kauffman.—Moses M. Kauffman, of Middlebury, Ind., died April 12, 1923. Though he had been ailing for some time his death came unexpectedly. He arose, dressed himself and was found dead sitting in his favorite chair. He was born in Logan Co., Ohio, on May 9, 1847. With his parents he came to Middlebury in 1850 and lived in this vicinity ever since with the exception of about four years when he lived in Missouri, where his only child, Ira S. Kauffman, of Elkhart, Ind., was born. He was twice married: first to Annie Stutzman, who died after a few years of married life; and on Nov. 10, 1874, he was married to Sarah Kurtz, who preceded him in death, Oct. 14, 1919. He was of a family of twelve children, of whom but two remain. In early life he joined the Mennonite Church of which he was a faithful member until death. Funeral services were held at the Middlebury Mennonite Church by S. S. Yoder on April 14, after which the remains were laid to rest in the Forest Grove cemetery.

Wenger.—Sarah, daughter of Pre. Peter and Maria Basinger, was born in Mahoning Co., Ohio, Sept. 7, 1840; departed this life at her home near Concord, Tenn., April 27, 1923; aged 82 y. 7 m. 20 d. She was married Nov. 26, 1857, to Noah C. Wenger of Dayton, Va., at which place they lived until Dec., 1889, when they with their family moved to Tennessee. Her husband died Nov. 5. 1900. Since his death her son-in-law, daughter Barbara, and family lived with her. Since Barbara's death (2 years ago) her only daughter faithfully helped care for the home and grandmother. During grandmother's illness since the middle of March Mrs. Jesse Brenneman, Newton, Kans., and Mrs. Mary Anne Lehman, Waverly, Ia., her only living children were by her bedside. She united with the Mennonite Church in early life, lived a meek, submissive life which manifested itself all the more in her last days. She was very patient. When asked how she is, she generally replied, "Oh I don't suffer, I am not sick." A few days before she passed away her voice became quite weak but she expressed her confidence in the Lord, and asked for prayer and singing as at previous times—and joined in singing. She also leaves 2 brothers, 2 sisters in Ohio, 20 grandchildren, and 26 great-grandchildren. Funeral services were held April 29, at the Concord Mennonite Church, conducted by Wm. Jennings. Text, Rev. 7:13, 14. Interment in the adjoining cemetery.

Albrecht.—Barbara Nafziger was born in Rheinbayern, Germany on Aug. 28, 1851; died at her late home in Champaign, Ill., April 9, 1923; aged 71 y. 7 m. 12 d. In 1870 she came to America with her parents, living with them near Bloomington, Ill., for four years, when she was married to John Albrecht of near Flanagan, Ill. This happy marriage terminated when her husband died in Feb., 1900, but by her courage and faith in God she carried on the family responsibilities. Her life was ever guided by the prayer that she might be given the ability to see the right and have the strength to follow it. For several years she made her home in Flanagan. The last ten years were spent in Champaign, where she moved for the purpose of educating her two younger sons. It was said that she was ever ready to help a good cause along by giving of her means. She leaves 4 sons and 3 daughters: Mrs. Joseph Ingold, Mrs. P. L. Guth, Mrs. E. J. Gable, P. D., and S. A., of Flanagan, Ill.; W. A., of Columbiana, Mo.; and D. A., of Champaign, Ill. One daughter, Mrs. S. J. Sutter of Flanagan, preceded her to the great beyond. A number of grandchildren and great-grandchildren, besides many friends also survive. Short services were held at her home in Champaign, April 10, after which her remains were brought to the home of her son S. A., at The Homestead, where services were held April 12 by D. W. Slagel (I Pet. 1:3-25) and at the Waldo Church by Bros. J. D. Hartzler (Acts 9:36-42) and C. F. Derstine (Acts 13:36 and Heb. 11:16). Many friends and relatives had assembled. Interment in the Waldo cemetery.

Reinbold.—Catherine (Yoder) Reinbold was born March 30, 1854; died near Youngstown, Alta., at the home of her son, James J. Reinbold, on April 10, 1923; aged 69 y. 11 d. She had been helpless the greater part of the winter, rheumatism being her trouble, but towards spring she had improved to such an extent that preparations were made to send her to Michigan as the doctor had advised a change of climate. However, the Lord had a better change in store for her, for before she was able to travel, hardening of the liver set in and on April 10 she quietly passed away. In 1874 she was married to John N. Reinbold, who answered the last call a little more than five years ago. To this union were born 11 children. Three died in infancy. The following remain to mourn the loss of a mother: Jacob J., of Osceola, Mich.; Mary Ann Seymore, of Elkhart, Ind.; Lovina Taft, of Bellington, Wash.; Wm. J., Harbor Springs, Mich.; James J. and Reuben J., Youngstown, Alta.; Adelphia Lucretia Newell, Sullivan, Mich.; and Emma Elizabeth Musselman, Eldersley, Sask. Seventeen grandchildren and three great-grandchildren also survive. For many years the father and mother lived a faithful Christian life and in 1897 Bro. Reinbold was ordained as deacon for the flock at Brutus, Mich., where they lived and labored faithfully in that office till 1909 when they moved to Alberta and settled in a district where there was no Mennonite congregation. When he again moved among those of like faith, poor health did not permit him to take up his former work but he remained true to the end. Services were conducted at the house by A. Reist of Youngstown, Alta., and at the schoolhouse near the cemetery by N. B. Stauffer of Aldersyde, Alta. May God comfort the bereaved.

Zimmerman.—John Zimmerman was born June 15, 1843, in Baden, Germany; died near Argonia, Kansas, April 10, 1923; aged 79 y. 9 m. 25 d. His fatal illness was only for a few days. He united with the Amish Mennonite Church in his youth, and was a faithful member to the end. His great desire was to fill his place in the church. He came to American in 1856, locating in Butler County, O. A year or so later he came to the state of Illinois. He was married December 19, 1864, to Catherine Zimmerman in Livingston county, Ill., and came to Johnson County, Iowa, in 1865. In 1873 he was ordained minister of the Gospel, in which service he worked faithfully for fifty years. They moved to McPherson County, Kansas, in 1877. They were the first Mennonite family in that part of Kansas. In 1883 his wife departed to the great beyond. To their union were born 7 sons and 6 daughters. June 8, 1885, he was married to Drusila Mishler; to them were born son and daughter. He leaves to mourn his death his sorrowing wife, four sons, five daughters, 42 grandchildren, 14 great-grandchildren, and many friends and neighbors. It can be truthfully said of him, "He hath laid up for himself treasures in heaven." The surviving children are: J. J. Zimmerman, Harper, Kans.; P. J. Zimmerman, Inman, Kans.; Philip Zimmerman, Jet, Okla.; Mrs. A. N. Troyer, Hesston, Kans.; Mrs. J. C. Brenneman, Kalona, Ia.; S. J. Zimmerman, Los Angeles, Calif.; Mrs. M. A. Troyer, Harper, Kans.; Lavina Zimmerman, Argonia, Kans.; Mrs. William Hershberger, Argonia, Kans. Funeral at his home by Christian Troyer. Text, II Tim. 4:6-8.

"Father's chair is vacant,
And his voice is stilled,
But his place o'er yonder,
Now, we hope, is filled."

Wenger.—Abraham Wenger was born in Rockingham county, Va., Dec. 14, 1857; died at his home near Versailles, Mo., April 24, 1923; aged 65 y. 4 m. 10 d. In 1869 he accompanied his family to Morgan county, Mo., which has since then been his home. Dec. 23, 1883, he was married to Caroline Lehman, who survives him. To them were born six children: William, Bessie, Daniel, Jesse, Edward, and Oakley. The first and the last died in early manhood, the rest are still living. There remain to mourn their loss a sorrowing widow, a daughter, three sons, an adopted daughter, an adopted son, 5 grandchildren, 2 brothers, a sister, and many relatives and friends. About thirty years ago he united with the Bethel Mennonite Church, but later he and his companion transferred their membership to Mt. Zion Church. He was a loyal member, a good counsellor, of deep convictions, and his overflowing love endeared him to practically every one who knew him. A pillar in the faith, his departure is severely felt not only in his home but also in his home community, his home congregation, and in the home conference district where his services were valuable and appreciated. During the past few years his health failed him, and an attack of the influenza followed by a carbuncle was more than his enfeebled frame was able to stand. He passed away in full faith of a better world to come. Funeral services at Mt. Zion Church, conducted by Joe C. Driver, Amos Gingerich, C. B. Driver, and Daniel Kauffman. Text: "Precious in the sight of the Lord is the death of his saints."

Schlegel.—Mary Miller was born Feb. 14, 1847, near New Hamburg, Ont.; died April 25, 1923, at the home of her daughter, Lena Kremer, Milford, Nebr.; aged 76 y. 2 m. 11 d. At the age of 9 years she with her parents immigrated to Davis County, Iowa, at which place she accepted Christ. She joined the Amish Mennonite Church and remained a loyal and faithful member until she peacefully fell asleep in Jesus. On Aug. 25, 1863, she was married to the late Bishop Joseph Schlegel. To this union of 50 years, were born 13 children, 8 sons and 5 daughters. Her husband and 2 daughters preceded her in death. She is survived by 8 sons, 3 daughters, 37 grandchildren, 48 great-grandchildren, one brother, Mike Miller of Pulaski, Iowa, and a host of other relatives and friends.

Mother's gone to live beyond this vale
Of sorrow, pain and care,
And if thru life we live for Him,
We'll meet her over there.

Funeral services by Joseph Rediger, Geo. S. Miller and Joseph E. Zimmerman.

ITEMS AND COMMENTS

Since Jan. 1 more than 77,000 immigrants from England, Ireland, and Scotland have entered this country. It is expected that the quota for the fiscal year, which is 90,000, will be filled by the end of May. If this happens, British immigrants will be barred from the United States for the first time in history.

May 8 was the one hundredth anniversary of the famous song "Home Sweet Home." The words of this song were written by John Howard Payne an American, and the music by Henry R. Bishop, an Englishman. No other song it is said can be sung by so many people without words or music. Its popularity, no doubt, is due to the fact that it touches a theme that strikes a responsive chord in the hearts of all civilized people.

Work has been started on the largest suspension bridge in the world. It will cross the Hudson River at Bear Mountain, south of Peeksville, N. Y., and will be used almost exclusively for automobile traffic. The suspended span will be 1632 feet in length. This is 32 feet more than the Williamsburg Bridge in New York City which is now the largest single span bridge in the world. The bridge will be built by a private company and all motorists crossing it will be charged a fee.

The second Near East Peace Conference convened at Lausanne, Switzerland, April 23. The first conference, held at the same place, broke up Feb. 4 as a result of the Turks refusing to agree to the terms submitted by the Allies. Whether the present conference will accomplish more than the previous one is hard to tell. The Turks submitted as one of their first demands that the Allied forces leave Constantinople and Chanak at once. This the Allies have refused to grant, saying that their troops will not leave until the treaty is signed and ratified. The Turkish debt question and the terms by which foreigners will be tried by separate courts seem among the hardest problems for the conference to solve. Joseph C. Grew, United States minister to Switzerland, is attending the conference as an observer. He will look after the interests of this country.

President Harding has a plan to stop the smuggling of liquor along the Atlantic Coast. He plans to call upon the United States Navy to bring the "rum-runners," as they are called, to justice. There seem to be some difficulties connected with this plan, however, and he has asked the Department of Justice to pass upon the question. It is questioned whether the President has power to use the Navy Department to work for the Treasury Department, which has charge of the enforcement of the liquor laws. If the Department of Justice decides that this can be legally done, the President and Secretary of the Navy Denby will do all in their power to put a stop to liquor smuggling along the coast. The operations of the Navy would have to be confined to the three mile limit except in the case of American ships. To carry the work beyond that might lead to international complications.

YOUNG PEOPLE'S CONFERENCE

Arrangements are being made for holding a Young People's Conference at the Forks Church, near Middlebury, Ind., June 14-17, 1923. An interesting, inspiring and helpful program is being prepared. All are invited to attend.

Executive Committee,
Harold Bender, Chairman.

ANNUAL MEETING
Of the Mennonite Relief Commission for War Sufferers

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held at the Mennonite Church near Kokomo, Ind., afternoon and evening, May 19, 1923, preceding the Annual Meeting of the Mennonite Board of Missions and Charities.

All officers of the Commission and Members elected by the district Conferences are requested to be present. The public is invited to attend the meetings.

Levi Mumaw, Secy.

NOTICE OF ANNUAL MEETING
Of Mennonite Board of Missions and Charities

The Annual Meeting of the Mennonite Board of Missions & Charities will be held, the Lord willing, near Kokomo, Ind., May 20-22.

The Executive and Mission Committees will meet in joint session at the above place May 18 and 19 to make final arrangements for the meeting and transact such other business as may come before them for consideration.

All committees having reports to make at the Annual Meeting, will submit same in writing.

A program of special interest to the general public has been prepared for the public meetings which will be held May 20-22.

Those coming to the Mission Board meeting can either come to Amboy on the C. & O. R. R. or the P. C. C. & St. L. R. R. notifying N. W. King, Amboy, Ind. Parties coming on thru trains on the P. C. C. & St. L. R. R. can come to Converse and notify Niles M. Slabaugh, Greentown, Ind. (Amboy telephone). Those coming to Greentown can come on the T. St. L. & W. R. R. from St. Louis or on the Ind. Railways and Light Co. (Interurban) from Frankfort via Kokomo and notify Wm. H. Myers, Greentown, Ind. (Amboy telephone). Parties can come to other stations by notifying one of these parties in advance. There is a telephone at the church. Call Mennonite Church, Amboy central.

D. D. Miller, Pres.
S. C. Yoder, Secy.

Eastern A. M.

The Eastern A. M. Conference will be held, the Lord willing, at the Plain View Church near Aurora, Portage Co., Ohio, on May 31 and June 1. Members of Conference will meet at the said church May 30 at 3:00 P. M. All who come from the south, instead of going to Hudson, should get off the train at Akron, take the Interurban and go to Kent, then take the bus at the Public Square at 9:23 A. M. or at 1:23 P. M. for Aurora and stop off at the Mennonite Church. For further information write to Henry Haas, Kent, Ohio. Those who come via Cleveland, take the bus at the Public Square for Aurora at 7:00 A. M. or every two hours after, or if preferred the Erie train may be taken to Aurora. Those coming from Youngstown by train or bus to Aurora will be met with conveyances to take them to the church. All coming to Aurora should correspond with Harvey Hostetler, Aurora, Ohio.

A. I. Yoder, Moderator.
C. Z. Yoder, Secretary.

BOOK REVIEWS

Forty Principles in Bible and Sunday School Lesson Study

By Clayton F. Derstine

A new book of 36 pages which in a brief, concise way gives some valuable principles which should govern the study, preparation, and teaching of Bible lessons. The author gives methods of practical, systematic study that will prove a great help in getting away from the haphazard, disconnected study of the Bible which is all too prevalent. The book is written in an interesting, gripping style that will hold the attention of the reader. A book of especial value to Sunday school teachers as well as to all who are in any way interested in Bible study. The main divisions are as follows:

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The Class Period.
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Seventh Day Adventism

By W. E. Beiderwolf

A valuable and interesting booklet which gives the history and teachings of Seventh Day Adventism and shows where they are out of harmony with the teachings of the Bible. Inquiries come to us from time to time for literature throwing Bible light on the teachings of this sect. Here is something that is brief, clear and strong. Those who are in doubt about these matters as well as all Christian workers who wish to inform themselves on this subject will do well to read this booklet.

Price, 20 cents. May be had by addressing

Mennonite Publishing House,
Scottdale, Pa.

"The enduement of power always accompanies the baptism of the Holy Ghost."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"O taste and see that the Lord is good."

Men seldom look straight at the sun. Either because the light is too dazzling, or there are clouds in the way, or for some other reason, people are satisfied to receive the blessings of sunlight without looking directly toward the source of it. Men (not seldom, but) never look into the face of God. It is not necessary, for He has provided other means. "No man can see my face and live," is His decree for men living in the flesh. But His life becomes the light of men, the heavenly sunlight is reflected in the lives of His people, so that light sufficient is provided for all who wish it. Of the people of God it is said, "**Ye** are the light of the world." Therefore, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Carry a Smile.—There are several reasons why you should. In the first place, we are told that "a merry heart doeth good like a medicine." It is good for the health to be in a cheerful frame of mind. As worry is hard on any one's nerves, so cheerfulness is taught in Scripture. Christ seldom referred to the trials of life but that He coupled with it an exhortation to "Rejoice." It is the Christian's happy privilege to borrow the sunshine of heaven while facing the perplexing problems of life. "Rejoice in the Lord alway; and again I say, Rejoice."

Finally, it pays to carry a smile for the effect it has on others. People are attracted by sunshine and repelled by gloom. That smile on your face, especially if it is the joy of the Lord welling up from an overflowing heart and lighting up the countenance with the sunshine of heaven, is a benediction to others wherever you go.

"When you laugh, the world laughs with you;
When you weep, you weep alone."

Annual Report.—Elsewhere in this issue will be found the Fifteenth Annual Report of the Mennonite Publishing House. It will be well worth while for our people to carefully look over the statements presented therein. Our publication work is growing from year to year and we are glad under the blessing of God to be instruments in His hands to broadcast Christian literature. The importance of this work is more keenly felt when we realize that the forces of evil are busily engaged in scattering reading matter that is far from elevating and often is destructive to the spiritual life of those who scan its pages. We are glad that the report of this year shows a normal, healthy growth and development of the work. We recognize the fact that this would not be possible except thru the cooperation and support of our readers, and wish to express our sincere appreciation of the generous way in which this has been extended. May we ask a continuance of the same for the years that are yet in the future if the Lord tarries? Especially do we ask you to remember the work here in your prayers. Our work has not been faultless; it is not without its problems and difficulties. Hence we keenly feel the need of help from on high. We ask you, too, to continue to send material for publication, as you have done in the past, as well as to do what you can to enlarge the subscription lists of our periodicals. May we unitedly continue on in the work of spreading the Gospel, praying meanwhile that the Lord may give the increase in the salvation of lost souls and the strengthening of those who are already within the fold.—H.

OUR COMING CONFERENCES

Within one month from the time this reaches the eye of the reader all our spring conferences will have been held. That great results will come from these meetings is evident from the number of prayers ascending to God daily in their behalf. And that the value of these conferences will depend largely upon the preparations made for them as well as upon the loyalty of our people afterwards is equally apparent. To this end we submit, for the consideration of those interested in the welfare of our conferences, a few suggestions:

1. **Remember the meaning of the word** "CONFERENCE."

These meetings should be instructive, entertaining, edifying—but their chief object is to afford an opportunity for our workers, especially the elders and overseers of our congregations, to get together and **confer** upon the issues and problems and opportunities confronting the Church in the district in which the conference is held. Let those responsible for making arrangements for conference see that the most important and vital issues facing the members and congregations of the district are brought before this deliberate body.

2. **See that important questions are brought before the conference in the most advantageous way.**

This includes a number of things. In the first place, the question should be carefully and properly worded, so that the question as worded will convey to the conference the exact nature of the subject before it. Again, the ministerial body or committee should carefully weigh the question as to whether this is the appropriate time to consider the question publicly and also devise ways and means of giving direction to the public discussions so as to guard against unprofitable controversy. If it is a very delicate question a good plan would be to assign it to some committee a few days beforehand, with

a view to giving it a careful study and drafting an appropriate answer or resolution, that the conference may have opportunity to discuss the resolution in connection with the question. Such care and study beforehand usually means a more profitable discussion and a wiser conclusion than if the consideration of the question were postponed until after conference had assembled. Three things should be kept in mind by the ministerial body or committee to whom is entrusted the work of preparing for conference: (1) preparation of the work for conference consideration; (2) the mode of procedure in conference; (3) a constructive program of the work of the Church in the conference district during the coming year.

3. **Two of the things to be avoided in conference work are (1) the spirit of controversy, and (2) avoiding the real issues.**

While some people forget that "the servant of the Lord must not strive," others forget that we should "contend earnestly for the faith." When questions arise upon which people differ, it is hard telling which is the most destructive policy, controversy or side-stepping. Controversy is not only hard on spirituality but as a rule it defeats the end desired to be gained. On the other hand, to stay away from a real issue because we want to avoid controversy means to postpone the day of trouble and to face harder conditions later on. Every conference, as well as every congregation, should endeavor to keep its slate as nearly clear as possible. Paraphrasing an old proverb, we suggest: Never leave for next year what you can dispose of this year.

4. **Two more things which ought to be avoided in conference are (1) the habit of reviving things supposed to be settled, and (2) the habit of "railroading" things through conference without careful and scriptural consideration.**

The first is unfortunate, for a number of reasons. It means waste of time. It encourages indecision and therefore weakness. It encourages the spirit of controversy. For example: Two brethren are arrayed on opposite sides in the consideration of a question. The one that is beaten keeps up his propaganda and the next year he comes back with enough votes won for his side to outvote the others. The other brother, finding himself beaten this time, starts on another propaganda with a view to getting favorable action the next time. This is an extreme case; but we have known matters that ought to have been settled long ago come before conference year after year, getting stale with age, perennial breeders of animosity and controversy, as useless as they were destructive. Be very slow to reopen settled questions.

On the other hand, be deliberate in considering everything that comes before conference. If it is an important matter, it deserves a careful consideration. If it is to be sent through quickly, let it be settled outside of conference. Any meeting that is not a deliberative body is not a conference and ought to be known by some other name. While we do well to guard against controversy, we should not forget that "in the multitude of counsellors there is safety." When it comes to passing resolutions, be sure that you have what you want before passing them. Better no final action than to act on important matters hastily or unwisely.

5. **Let faith, not feeling, form the basis of every decision.**

"What saith the scripture" should be the deciding question on every occasion. How do I feel about it? invariably leads us in the direction of compromise. For example: the Mennonite Church has had a consistent stand against secret societies, against conformity to the fashions of the world, against carnal warfare, against the swearing of oaths, and against a number of other things which the world and popular churches uphold or apologize for. It has upheld such unpopular doctrines as the literal washing of saints' feet, the Christian woman's devotional covering, close communion, etc., etc. Naturally, such things at times come up for conference consideration, just as they are mentioned in the epistolary writings. And when they do, let us not forget to stand fast in the faith in all our conclusions, even though such conclusions do mean a course that is different from what our feelings would dictate. Had our conferences, in years past, adhered to the faith of the Gospel in all their decisions, instead of at times stepping aside a little and compromising for the sake of apparent peace, we would not be facing so many serious problems in the Church. To compromise means simply to postpone the day of trouble.

6. **Problems already grave ought not to be complicated by mixing them with personalities.**

A discussion is on. One brother makes some damaging charges against some one on the other side. Another brother gets up and reflects upon the character of the first speaker and those like him. From that time on the merits of the question at issue are overshadowed by a fight on personalities. For the good of the cause, the discussion ought to stop right there. If personal matters are to be considered, let them be considered entirely separate from any impersonal issue before conference. If on one of these issues a saint happens to be on the wrong side and a sinner declare himself on the right side, we should be man enough to line up on the side of right regardless of who is arrayed on either side. The principles of the Gospel had existence many centuries before the oldest among us was born, and no living man's shortcomings should be allowed to becloud our vision of these principles.

7. **Let the work of the conference include plans for the coming year.**

It helps us to take a forward look into the work that is just ahead. It helps the workers if they can go home with a definite vision of things aimed to be accomplished. It helps the home congregations if those whose privilege it was to attend conference can come back with a cheering message of work to be undertaken and opportunities to be improved. It makes our work in conference lighter and more encouraging when we can see daylight and something to work for ahead. And these plans should be made with the idea of putting them into practice.

SPEAKING WITH TONGUES

By J. S. Shoemaker

For the Gospel Herald.

Please explain what it means to "speak with tongues" as recorded in Acts 2:4; 10:46; 19:6, and I Cor. 14. Is the modern "Tongues Movement" in harmony with the Scriptural method of speaking with "other tongues?" —E. W. B.

When our Lord and Savior was about to ascend to glory, He gave to His followers the Great Commission, saying, "Go ye into all the world and preach the Gospel to every creature," following with the prophecy, "These signs shall follow them that believe,.....they shall speak with new tongues," that is, with other languages in order to be understood concerning the doctrines of His kingdom. We have Scriptural evidence that this prophecy was fulfilled in a general way on at least three distinct occasions. 1. At Jerusalem on the day of Pentecost. Acts 2:4. 2. About eight years later at Caesarea, in the home of Cornelius. Acts 10:46. 3. Also at Ephesus, in the year A. D. 56. Acts 19:6. Jesus spake of the gift of tongues as one of the signs following in the wake of the acceptance of His Gospel, and Paul declares that "tongues are for a sign, not to them that believe, but to them that believe not" (I Cor.

14:22). The truth of this statement was verified on the day of Pentecost. The unsaved of the various nationalities who were present on that occasion, heard the Gospel messages, each in his own language spoken by those Galileans, who themselves knew not the languages they spake at that time. The same proved to be a convincing **sign** that these were God's messengers bringing to them the message of grace and salvation. And as the Gentile believers in the home of Cornelius received the gift of the Holy Ghost, and began to "speak with tongues, and magnify God," it was a positive **sign** that those Gentile believers were accepted of God. The same thing was true concerning those Spirit-filled believers at Ephesus.

The miraculous power of God manifested in the gift of tongues on the day of Pentecost was a positive proof of the establishment of Christ's spiritual kingdom among men, and no one who heard and saw the miraculous results could gainsay its divine source, even tho it caused those present to be greatly amazed.

We should all sincerely believe that the triune God wisely designed that the Spirit-filled believers in the apostolic age should speak in languages unknown to themselves, but understood by others who were present to hear, in order to bring the knowledge of the Gospel of salvation to all who were desirous to hear and understand, but we are led to conclude from the Epistolary writings, that in later times the "speaking with tongues" became practically obsolete. Possibly for the following reasons: sons:

1. Among the three thousand souls that were converted and added to the Church on the day of Pentecost, there were undoubtedly in that number representatives of the eighteen or more nationalities or languages which were present, who afterwards became message bearers among their own people, and could deliver the message in their own language and be understood, hence no need of speaking with other tongues.

2. Neither Peter, John, James, nor Jude say anything about speaking "with other tongues" in any of their epistles. Neither did Matthew, Luke, Barnabas, nor Apollos say one word about the "gift of tongues." Paul however discusses the "tongues movement" which seemed to be emphasized in the Church at Corinth. See I Cor. chapters 12, 13, 14. The careful reader will note that he discourages, rather than encourages the speaking with tongues, especially in public assemblies. See I Cor. 14:19, 23, 28, 33.

3. It appears from Paul's statement to the Church at Corinth that there was a tendency among the Corinthian believers to abuse the gift in the general assemblies, and thus they hindered the work of the Spirit in the Church, rather than working for the best spiritual interests of all concerned. The same is true of the modern "tongues movement" of this present age.

Every religious movement that is not in perfect harmony with the Scriptures, should be testified against and counteracted by the inspired Word. The modern "tongues movement" which is receiving great recognition in certain localities and religious organizations, needs to be put to a Scriptural test and dealt with accordingly. We shall herewith make a few comparisons between said "movement" and the Word of God:

1. The "tongues" people declare that an invariable accompaniment of the Holy Spirit baptism, is to be able to speak with "other tongues."

The Word of God clearly teaches that there is but one Holy Spirit and but one baptism of the Spirit, but there are a number of different ways in which this baptism manifests itself. See I Cor. 12:4-11. In verse 13, Paul says, "By one Spirit are we all baptized into one body," the Church; but the question "Do all speak with tongues?" (v 30), plainly implies that the Spirit-baptized ones did not all speak with tongues. Thus the position taken by the "tongues" people on that point is anti-scriptural.

2. The "tongues" people teach that speaking with tongues is the most important manifestation of the Spirit's presence and power, and should be diligently and prayerfully sought for, even tho not understood by themselves or others.

This position is also anti-scriptural. In the list of the gifts bestowed by the Holy Spirit on believers as given in I Cor. 12:8-10, the gift of "divers kinds of tongues" is next to the last one mentioned, hence one of the least important; the same is true as recorded in verses 29, 30. In I Cor. 14:5, Paul clearly states that "Greater is he that prophesieth, than he that speaketh with tongues," and in verse 19 he declares that he would rather speak five words with his understanding, in order to be understood, and thus enabled to teach others, than to speak "ten thousand words in an unknown tongue."

In I Cor. 12:31, believers are admonished to "earnestly covet (desire earnestly, R. V.) the best gifts," not that which is coveted or most esteemed among men, such as "speaking with tongues," but desire earnestly that which is most esteemed by God the Father, and Jesus Christ our Savior, namely the gift of love. See Chapter 13:1.

In I Cor. 14:1, 2, Paul exhorts the Corinthian believers to "desire spiritual gifts, but rather that ye may prophesy," for "he that prophesieth speaketh unto men to edification, and exhortation, and comfort," which certainly cannot be said when one speaks in an unknown tongue.

In Eph. 4:8-13, Paul enumerates the gifts that are essential to develop into the Scriptural standard of Christian perfection, and he makes no mention of speaking with tongues.

3. The leaders of the "tongues movement" openly violate the plain teaching of God's Word when they "speak with tongues" in public assemblies, without arranging to have some one interpret what is said.

Paul thru the direction of the Holy Spirit makes it clear in I Cor. 14, that speaking with tongues should be done in private, rather than in public, but he further says if men do speak with tongues in the public assemblies, let it be no more than "two, or three at the most" "and that by course." Not two or more at the same time as the "tongues" people do. And further "if there be no one to interpret, let him keep silence in the church." (vs 19, 27, 28). In meetings of the "tongues people" oftentimes many speak with tongues in the same meeting, and continue to speak when there is no one present to interpret what is said, hence they persistently disobey God's plain command.

4. Many of the public meetings of the "tongues movement" adherents, are accompanied by grievous disorder, disturbance and confusion, and occasionally followed by immoral results.

Paul definitely declares in I Cor. 14, and verse 33, that "God is not the author of confusion, but of peace," order, harmony and love, as in all well regulated churches. The inspired Word does not approve of confusion, neither does the Holy Spirit lead into disorder of any kind. Hence all such disorderly demonstrations are sinful, even tho the perpetrators of such confusion make claims of being in possession of a high standard of spirituality.

We do not question the possibility of God giving an individual the gift of tongues if He sees fit to do so, but evidently the "gift of tongues" was so abused in the early Corinthian Church that Paul was Spirit-led to warn believers relative to the errors connected with the gift of tongues in that age, and those messages of warning should by all means be heeded by the "tongues move-

(Continued on page 143)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio
(314 Worthington St.)

Dear Herald Readers, Greetings in the Master's Name:—A few lines from this place might be of interest to you. The Lord has been blessing us at this place for which we are grateful. On Sunday, May 20, Bro. E. B. Stoltzfus expects to be with us to hold communion services. We extend an invitation to our neighboring churches.

We are planning to make several changes in our weekly services, beginning May 13, as follows:

Sunday Services, 10:00 A. M., Sunday school; 11:00 A. M., Bible study; 7:00 P. M., Children's meeting; 7:30 P. M., preaching. Wednesday, 7:30 P. M., Children's story hour. Thursday, 7:45 P. M., Cottage prayer meeting.

It will take some extra work to attend to all these meetings, and to give to the children such food that is within their reach.

We are also planning to make a special canvass of this community to find out how many people are not going to church or Sunday school and to give them a hearty invitation to come and worship with us.

We would ask those who know the value of prayer to join with us in praying for the work at this place and for the salvation of souls who are outside of the Kingdom.

Your unworthy servant,
Amos Swartzentruber.

Columbia, Pa.
(274 S. Fourth St.)

Dear Herald readers, Greetings in the name of Jesus, the Friend of sinners, He who has become the Author of eternal salvation to them that believe on His name.

We certainly are thankful for His goodness toward us at this place in supplying us so well with workers. This spring we have had a number of changes. Sister Fitzgerald of Virginia has returned home and Sister Martha Burkholder is engaged in the work at Lancaster. Also there has been added to our number of workers Bro. Elam Martin and family who have moved into the old mission building. Yet with what we are doing, in face of the Jno. 4:35 we very keenly realize that much work yet remains undone, especially when we think of the fact that so many souls are not yet prepared to meet their God. Oh, that men everywhere might learn to know Him and then praise Him for the same. David, in Psa. 139:14 gives some reasons why we should praise Him.

We are very thankful for the visitors we have had during the past month; space hardly permits to name them all.

Among the brethren who preached here during that time are: Bros. Ira Miller, Bainbridge; Maurice Hess, New Danville; David Garber, Elizabethtown; J. F. Bressler, Lancaster; John Hess, Lititz; Bro. John Gochenour, Manheim.

We ask an interest in the prayers of all God's people in behalf of the work at this place, and that wherever we are we may be lively ambassadors for Christ. The King's business requires haste. May we then be up and doing.

Yours for the Master,
May 3, 1923. Jno. L. Kauffman.

West Liberty, Ohio
(Orphans' Home)

Dear Herald Readers, Greetings of love in Jesus' name:—Since we have written the last letter to the Herald, some of our number have left us and others have stepped in to fill their places. We have taken in three children just recently, two boys and one girl. All three have been surrendered and can be placed out in foster homes. There are also a number of other boys and girls here waiting for homes. At present there are forty-eight children in the home.

Our school year has closed and we had our commencement exercises on the evening of April 26. Bro. A. E. Kreider of Goshen, Ind., was with us and gave us an interesting and helpful address. Since that time three of our children have gone away; also the two teachers and Sister Cementha Hershberger, who was with us as overseer in the kitchen almost three years. Sister Lizzie Kauffman of Middlebury, Ind., has come to take her place.

Sister Anna Hartzler who has been with us for several weeks expects to leave us soon. Then we will be left with eight workers for the present. Bro. Miller is at present in Pennsylvania. He expects to visit some children there, and he also took one of our boys along to place in a home near Kinzers. Health in the home at present is very good, for which we are always thankful. We crave an interest in your prayers and support for these needy children.

Yours in His service,
May 9, 1923. Lydia Kauffman.

Altoona, Pa.
(1614 Eighth Ave.)

We are thankful for the beautiful spring weather and to see once more the green grass and trees laden with blossoms. On Sunday, April 8, Bro. and Sister Abram B. Metzler, Martinsburg, Pa., worshiped with us in the morning and evening services.

On Sunday, Apr. 29, we held our council meeting. All brethren and sisters present expressed peace and a desire to partake of the communion.

Saturday evening, May 5, we held our preparatory services and on Sunday morning following communion was observed. Bro. J. N. Durr of Martinsburg, officiated in these services. In the afternoon communion services were held in two homes of two families who could not come to the morning services on account of sickness.

Bro. Warren Dodson and family of Martinsburg have moved to Dunkinsville. This gives them the privilege of attending the Mission services. We appreciate their presence and help in the services. There were thirty-two present in our cottage prayer meeting Wednesday evening.

Bro. and Sister Swartzentruber, workers among the Italians, have taken possession of one of the third floor apartments in the Mission building, and have started a separate Sunday school among the Italian children in the afternoon. Sister Lura Lauver spent several days with her uncle, Bro. Clayton Graybill, at Martinsburg.

Cash Receipts During April

Weaver's congregation	$ 5 32
Casselman congregation	3 00
Glade congregation	2 05
Millwood A. M. S. S.	18 00
No. 470	2 00
No. 471	2 00
No. 472	2 00
Springs S. S.	6 22
	$40 59

Cash Value Clothing and Provisions

Paradise S. C.	$22 00
Sisters Aid Society Springs	3 00
Cross Roads & Lauvers S. C.	5 00
Hagerstown S. C.	3 72
Beech S. C. Ohio	6 00
Martinsburg congregation	7 00
Allensville congregation	8 00
	$54 72

Many thanks for your support. Pray for us.

May 7, 1923. J. M. Nissley.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.—Isa. 55:7.

WEEKLY LETTER FROM SOUTH AMERICA

(March 28, 1923)
D. Parke Lantz

For the Gospel Herald.

Greetings of love to all Herald Readers:—The first marriage in the Argentine Mennonite Church took place March 22, when Bro. Ramon Hernandez and Sister Bernabela Moreno were married in Carlos Casares. Our prayer is that they may spend a happy and useful life in the Master's service. Since accepting Christ both have been persecuted and expelled from their homes, but are happy just the same in their newly found Savior. Both are teachers in the Sunday school and Sister Bernabela who formerly accompanied the Bible Reader is now reading alone.

Since there are baptized members in Carlos Casares now, Bro. Lauver has divided the Sunday school into smaller classes. It is necessary for him to help the teachers prepare their lessons before they can teach others. This gives better results all around.

In Trenque Lauquen the Shank family have been busy packing their clothes and visiting members.

On Thursday evening we held a farewell service, Bro. Albano Luayza was here from Santa Rosa and preached an edifying sermon, Bro. Shank gave his farewell message and after the meeting, the members in a fitting and touching manner presented Bro. and Sister Shank with branches of flowers and a Japanese tea set, expressing their hope that they would soon be back again with the Church in Trenque Lauquen.

All the members were at the station on Saturday morning to see them off for Pehuajo and bid them God speed on their journey.

At Pehuajo more than 100 members and converts met in a social way to greet them.

Sunday afternoon and evening both took part in the services. 120 were present in the Sunday school and 125 in the evening services. Fifteen of the young brethren and sisters sang two songs. At the close of the services, the committee appointed beforehand, read a resolution as given by the Pehuajo congregation, for the churches at home and it was handed to Bro. Shank to read to the churches and conferences at home.

On Monday the Shanks left for Buenos Aires and (D. V.) tomorrow they will board the U. S. Steamer of the Munson Line "Southern Cross" scheduled to arrive in New York April 15.

Pray for them and that they will be kept safe and well and can return in health and vigor to continue the work so much needed in this neglected continent.

Pray for the workers who remain in the field that they may have the strength to go on.

Trenque Lauquen, F. C. O.
Argentina.

NOTES FROM THE HOME MISSION

By A. H. Leaman

For the Gospel Herald.

(1907 S. Union St., Chicago, Ill.)

More than a quarter of a century ago the Lord was pleased to open the Home Mission in Chicago, under His own guidance. He has been pleased to watch over it in the matter of rooting, grounding, settling and establishing it, for which we are grateful.

That it has been an avenue of blessing to the church and to the saving of many precious souls no one will question. Faithfully it has been holding forth the Word of life and we praise God for its far reaching influence throughout various departments of the church. Scarcely have we a Mission Station in the Home or Foreign Field that one or more of its workers were not at sometime a worker at the Home Mission. More than 100 workers have been trained and between thirty and forty ministers and bishops were called to the sacred office of preaching because of their training and vision received while a worker.

The Mission stands in the center of a thickly populated section of the city from which it radiates, not only in the immediate center but to every part of the city. Former Sunday school pupils who are scattered to every part of the city look upon the Mission as their spiritual adviser in many of the problems of domestic life. The Mission aims to preach the Gospel to all who are in any way influenced by it. It aims to relieve the suffering, irrespective of race, color, or social standing. Many a home has been cheered and blessed in the receiving of a basket of food or a bundle of clothing. It aims to teach the young the ways of life through the efforts of our children's meetings and our well organized Sunday school. The purpose of our mothers' meetings is to help create in the hearts of those attending a greater love for Him in order that they may be better able to lead the inmates of the home to Christ as the Savior. In fact the Mission stands ready to help in every department of life where it may retain its testimony for the Master.

With the changes from time to time God has been pleased to bless the efforts of those who come and go as well as those who bear its burdens from year to year.

Having been asked to write a few items of interest from the Mission I shall be brief in the same.

Rowland Yoder and Ester McWhirter were joined in holy matrimony and established their home on the south part of the city. We wish our young friends God's blessing in the establishing of their new home.

Brother and sister Ole Martinsen bought a new home and are living at Glen Ellyn, Ill., about twenty miles west of Chicago. They will be able to attend all the regular services.

Brother and Sister Amos Neff are living in their new home at Maywood, Ill., about twelve miles west of the city. Transportation being good they also will have church privileges for which we are thankful.

Mrs. Striech, who for a number of years lived in the Mission building, was laid to rest at Waldheim Cemetery on April 4. Mrs. Striech was a warm friend of the Mission and will be missed by many of the Mission friends.

A liberal offering was given by our congregation on Easter morning for the new mission building in South America.

The Bible Class of our Sunday school is raising money for the support of a missionary in the foreign field.

We ask you to remember us in prayer that God may continue to bless the ministry of the Word to edifying of the Church and the salvation of souls.

Chicago, Ill.

NOTES FROM INDIA

By J. H. Warye

For the Gospel Herald.

The hot season is on and those due a furlough to the hills are leaving us. The vacancies thus made are refilled by those remaining. Bro. G. J. Lapps are moving to Sundarganj and will take charge of the church, workshop, and also oversee the work at Sankra. Bro. Millers will add to their work the Boys' Orphanage, and the work vacated by Bro. Brunks at Balodgahan is being given to Bro. and Sister Warye.

We still regret to announce the critical condition of Bro. M. C. Lapp. He is still at the Kaufman bungalow at Dhamtari and Sister Lapp is assisted by Geo. Lapps of Ghatula. The possibility of sending him to America seems to be fading away. The many letters coming from home telling how the brethren and sisters

(Continued on page 144)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

COOPERATION AND UNSELFISHNESS IN THE HOME

By H. N. Troyer

For the Gospel Herald.

Many have testified to the fact that they only found out after marriage how selfish they were in their single days. This in spite of the fact that they were one of a large family where unselfishness is almost a matter of course. In our unmarried days, unless a special responsibility was laid upon us thru a fatherless home or perhaps much parental sickness, we naturally took care of ourselves after arriving at the teen age. When ready for Church we left if we had a means of going or it was within walking distance. It was at this time that we became great sticklers for "being on time." We perhaps fumed and fussed, or at least thought along that line inwardly if not outwardly if we were kept up by something avoidable or unavoidable. We rather blamed others pretty severely for letting hindering things come up and thought that if we were in authority at our public meetings things would be done differently. Perchance we were placed into positions of responsibility by the Church or Sunday school and many were the ways we tried to get people to attend on time. Now we do not want to excuse the habitual late comer for it is often noticed that such kill much time on Sunday morning and lateness is a natural result. In these articles we are simply trying to portray life as it is going on around us and so help all of us to get our eyes opened to good intentions of others. Just to illustrate this, it is often noticed, and we might add that in the majority of cases it is true, that those who were the most insistent upon "being on time" are the ones that are not on time after they are married a few years and have a nice family started. Perhaps it is only noticed the more because of the remarks made and methods used in former years. This is not said in disparagement of those of whom this is true for it is invariably found that their intentions are good but young parents are surely in the thick of it when they have three or four little ones who are not yet able to help themselves, let alone helping to get the younger ones ready. Getting this flock ready, together with doing all the usual necessary Sunday morning chores about a farm, means something. As soon as the young parents are over this first hard pull, however, and the oldest children can help take care of the younger, then again "on time" becomes their rule.

Going thru the above period is when we get our real lessons in unselfishness. In order to get anywhere we must help each other. There are children to be washed and dressed and, not least, children to be taken care of between the time they are ready to go and the time one actually gets off. The reader will notice in these articles that the home is only treated as having several children in it. God meant it to be so for this is what the family was created for. Only in such families have the members of it a fair chance to get the training God intended them to get. In small families, especially where there are a number of years between children, selfishness is more apt to be the fruit than unselfishness.

After the older children are old enough to help take care of the younger their education goes forward by leaps and bounds. All along their pathway they have been taught to consider the younger and how much better it is to give up their own will than to have it but their real growth starts when they can actively help take care of the younger members. Before this they were, to a certain extent, concerned only with themselves watching that they be not selfish but now it is "others." They learn to toil uncomplainingly and sacrifice ungrudgingly. This becomes woven into their very being day by day and all who have gone thru this training know the value of it in later life. Its value does not only consist in helping one after having a family of their own but this training helps to make ideal Christians, loyal Church members, good servants and, not least, good overseers. One cannot govern well unless one has first learned to be one of the governed. A few years ago a mother of four children stated to the writer that she missed so much by being an only child, and that she was still suffering and expected to be handicapped thru life on account of it. After seeing how she was conscientiously bringing up and training her family, one wonders what she could have done if she had been one of several children for it seemed as if her method was nearly perfect. The children were all boys and every one just as alive as boys are supposed to be. Each one had something to do and all were kept busy. This mother and father had a good idea as to inclinations and desires of boys and this "helping" idea was utilized and directed wherever possible. In many things, four (often five) tools were available and the pleasure the youngest showed in being able to whack down a weed stalk was a pleasure to others as well.

In training of this kind, the youngest will not be apt to be the spoilt one as is so often the case and is often given by parents as an excuse for the youngest child's temperament. In the above illustration the mother was perhaps given undue prominence and would perhaps lead to the expression once heard that "the father is a necessary evil in the home." This was undoubtedly thoughtlessly said for God created two human beings adapted to each other. While the mother has the mother love, the tenderness, and perhaps the more refined ways of life, the father's love, his sternness, and life experience in the unsheltered unprotected world is just as necessary. The home that is jointly run by father and mother is the one that gives the children the best training for life. Not so long ago a mother of a fatherless boy expressed herself that she was able to bring up her boy fairly well to the teen age but that now he needs masculine influence. She wished so much that she could send her boy to a school where he would be in contact with men. Theoretical child training seldom works out in practical life.

The sacrifices required from parents and children in a home are great lessons used by God to make us better children of His. We can best be lights when we do least for ourselves. Not often, but occasionally, a parent is called upon to go thru a lesson in sacrifice that is just a little in advance of the ordinary. When a sacrifice is made, and a great sacrifice at that, for a child and then the child does not appreciate it, the pain inflicted is severe indeed. It surely is a lesson in appreciation of what Jesus did for us and we are sometimes still ungrateful.

But there is a reward in view for those suffering thus—a reward far in excess of that of a grateful child. The life of such an individual is being refined and the gold is getting purer. The grandmother's lovely face is not a carefree face. The trials and tribulations of life have given her an experience and depth of life that can be attained in no other way. Let us not shun the responsibilities of life but be willing to go thru the fire in order to more perfectly be able to carry out God's plan for us.

Harrisonburg, Va.

SUNDAY SCHOOL LESSON

Lesson for May 27, 1923—Isa. 6:1-8

ISAIAH, THE EVANGELICAL PROPHET

Golden Text.—Here am I; send me.—Isa. 6:8.

Biographical Sketch.—Little is known of the genealogy and personal history of this man of God, said to be the most eloquent of all the prophets. He was the son of Amoz, and prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. He is said to have commenced his prophecies during the last year of Uzziah's reign and to have been put to death during the reign of Manasseh. His prophecies are directed mainly to the fate of Judea and the wicked nations surrounding Palestine, and to the coming and work of the Messiah. In Isaiah, as in none of the other prophets, may we find a complete history of the coming Messiah, told centuries before His birth.

Isaiah's Vision (1-4).—It was in the year that Uzziah died that Isaiah had a vision which not only impressed him but has had a marked impression upon the people of God even to this day. He saw the Lord sitting upon the throne, and His train filled the temple. He saw six seraphim, each of them having six wings. He heard them cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." The pillars of the door were moved by the voice, and the house was filled with smoke.

Effect of the Vision (5).—"Woe is me," cried the prophet, "for I am undone; because I am a man of unclean lips." The next reference, "I dwell in the midst of a people of unclean lips," indicates that Isaiah was not an exceptionally imperfect man. He no doubt felt that he was at least as good as the average individual, and so his standing did not trouble him. But when he found himself in the presence of the high and holy God, perfect in majesty and holiness and power, pure beyond the power of human tongue to describe, he saw his utter nothingness and unworthiness before God and was ready to confess himself "a man of unclean lips." Brother, if you would have a proper conception of self and of your utter unworthiness and need of the help which God alone can give, quit comparing yourself with men and stand up beside the perfect measure of Christ. It was in this frame of mind that Peter was constrained to cry out and say, "Depart from me, for I am a sinful man, O God." Many a poor soul has felt content to remain in an impoverished condition simply because of this failure to measure up with the perfect standard. It was this open confession on the part of Isaiah that proves the true nobility of his soul.

Touch of the Altar Fire (6,7).—No sooner had Isaiah confessed his unworthiness than a response came from one of the seraphim. With a live coal in his hand, he placed it upon the lips of the prophet, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Keeping this incident in mind helps us to understand more fully what the apostle meant when he said, "Confess your faults....and thou shalt be healed." Also another apostle reminds us that "with the mouth confession is made unto salvation." It is the man who is honest enough to confess his shortcomings or sins when they are revealed to him that really prospers in the sight of God. Whatever shortcomings Isaiah had prior to this time, his rise above these shortcomings was made possible only because he was ready to confess and to receive the pardoning grace and spirit-uplifting holiness which God is always ready to bestow upon an honest soul, seeking after the best there is to be had under the grace of God. Let us never be satisfied without this coal of fire from off the altar of the Lord burning continually in our hearts.

The Call to Service (8).—The cleansing power of God is but the beginning of real worth in His service. So the logical message for Isaiah to hear, after his purification, was "Whom shall I send, and who will go for us?" This brings us to the very heart of our lesson. The real heart of the Gospel of Christ today, as also of the law in Isaiah's time, is the missionary message. The cleansing power of God is the Christian's happy lot; but it is not a blessing that is to be enjoyed in a selfish way without sharing with others. Let the cleansed lips tell of the blessed Savior who came "to seek and to save that which was lost." The last message of Christ to His disciples, previous to His return to glory, was this: "Preach the Gospel to every creature." As Christ came to a sin-cursed world to bring the glad message of salvation to whosoever would accept it, so the Christion Church is commissioned to go "into all the world" to bring this message to others.

Isaiah was ready. "Here am I; send me," was his ready response. And we have every reason to believe that he was wholly submissive to the last detail, for the book which bears his name reveals to us that in Isaiah God had a servant who could be relied upon to bear His name faithfully, no matter what comes. Are we ready to make a similar response?—K.

BIBLE MEETING TOPIC

PROBLEMS OF FOREIGN MISSIONS. —Acts 14.

Topic for May 27

MOTTO

"Lo, I am with you alway, even unto the end of the world."

MEDITATIONS ON THE TOPIC

I. **The Foreign Mission Problem.**—The mission spirit is one that loves the stranger and longs to bring him the message of life. There is always difficulty in meeting and dealing with the stranger. There is the problem of getting where the stranger is and after coming into his presence to get acquainted with him in a way to bring to him the message and to teach him the way of the message when he is ready to embrace it.

In working out the problem of foreign missions we need the one great equipment of the Holy Spirit that impels us to go out in the spirit of Jesus to seek and to save that which was lost. This Spirit needs to be not only in the messenger who goes, but in the home church from which he goes that they may not only send him forth in harmony with the Spirit's leading, but having sent him forth, to be so interested in his mission that prayers may ascend for the blessing of God upon the work, and willing hands may minister according to the ability from God to the furtherance of the work and the comfort of the worker.

The worker on the field needs to realize the presence of Jesus in all his undertakings whether they be pleasant or unpleasant to the flesh. Strange people and customs make the flesh lonely, but Jesus makes us at home anywhere by his cheering presence. Sin's awful darkness makes the heart sick and discouraged but the power of God comes to our rescue and the Gospel is the great remedy which we apply by His grace and wisdom. The little flock in a foreign land has great things to face with their ignorance of the way and the great darkness around them, but Jesus is ever ready to give to them all the grace and power that is needed for their task. The word of the Gospel is a guide. The Holy Spirit is a power. Consecrated lives are an instrument. God will work them out together to the overthrow of Satan's power.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Gospel"
2. Preaching to People in Foreign Lands.

For Young People

1. The People Who Never Heard.
2. Problems Before the Missionary.
3. Helping to Solve Problems.

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Editor

Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors

J. A. Ressler John L. Horst

Contributing Editors

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 17, 1923

Field Notes

Sunday, May 6, was the time for communion at Middlebury and Salem churches, Elkhart Co., Ind. The body of members at both places communed.

An all-day Sunday school meeting will be held (D. V.), at the Doylestown, Pa., Church on May 30. Bro. N. H. Mack of New Holland, Pa., is one of the instructors. N.

Correction.—In the issue of May 3 a Sunday school meeting was announced for the Marion, Pa., Church on May 30 and 31. The correct dates are May 29 and 30.

The Lord willing, the brotherhood in Juniata Co., Pa., will hold their annual Sunday school and semi-annual mission meeting at the Lost Creek Church on June 1 to 3, 1923. —G.

Arrangements have been made to hold a Bible meeting at Elizabethtown, Pa., on the evening of May 18, and continuing on May 19 and 20. The instructors are J. C. Clemens, Lansdale, Pa., and E. F. Hartzler, Marshallville, Ohio.

Bro. J. W. Shank, missionary on furlough from South America, is spending some time among the brotherhood in northern Indiana, Sister Shank having been called to the bedside of her father, Bro. J. M. Hershey of La Junta, Colo.

Ascension Day was well occupied by the brotherhood in northern Indiana and Michigan, there being all day Suday school meetings at Shore Church near Shipshewana, Ind., Clinton Frame Church near Goshen, Ind., and Bowne Church near Elmdale, Mich.

Bro. C. F. Derstine, Eureka, Ill., will be at Waterloo, Ont., May 26 to June 3, and at Kitchener, Ont., from June 4 to 7. Following this Bro. D. and his family expect to spend about a month in the eastern part of Pennsylvania, where he will fill appointments. His address during that time will be Souderton, Pa.

The congregation at East Fulton St., Ephrata, Pa., according to arrangements is now engaged in revival meetings with Bro. Amos Myer of Mummasburg, Pa., in charge. These meetings were to begin on May 13. Preparatory and communion services were also announced for May 12 and 13.—H.

The Lord willing, the congregation at St. Jacobs, Ont., will hold a ten-day series of meetings during the latter part of May and the beginning of June, with Bro. C. F. Derstine in charge. A Bible conference will be held May 30 and 31 with Bro. Derstine and others in charge. Pray for these meetings and attend if you can.—B.

Owing to the sudden illness of Sister Nellie F. Coffman, which required a serious operation at the hospital on the day set for the journey, she and her parents, Bro. and Sister Jos. W. Coffman have given up all expectation of locating at the Mission at Job, W. Va., this summer. They have requested the Home Mission Board, under this unlooked for turn of events, to consider their resignation and appoint a new superintendent for the West Virginia field. All necessary preparation and sacrifice at their home had been made to be absent for a year or longer, but we trust that all of us may be able in time to see in this Providential intervention, the Hand that directs all things for the good of His people, both at home and abroad.—L. J. H.

After a long period of sickness, in which tired nature at last gave way to incurable disease, the spirit of Sister Frances Hartman, wife of Bro. P. S. Hartman of near Dale Enterprise, Va., passed from earth to the beyond on Saturday night, May 5, in the 77th year of her age. May the comforts of God's Word be the portion of the bereaved. Obituary notice to appear later.—L. J. H.

Correspondence

Medway, O.

Dear Herald Readers, Greeting in the name of our Redeemer who gave himself to die for us and rose again that we might have eternal life.

On Sunday, May 6, Bro. J. M. Shank, of Elida, O., was with us and broke the Bread of life, all the members being present except one. We also enjoyed having some brethren and sisters with us from Elida, and also from Berne, Ind. Let us pray one for another that we may hold out faithful to the end.

Cor.

Topeka, Ind

(Emma congregation)

Dear Herald readers, Greetings:—We have enjoyed many rich blessings the past month. On April 22 Bro. Daniel Kauffman of Goshen, Ind., preached two helpful sermons. He instructed us on the Inspiration of the Bible as found in II Tim. 3: 16. On April 15 we had council meeting and all present expressed peace. Then in the morning of Apr. 29 two were received into church fellowship on confession, after which we had communion. Ninety-one members partook of the emblems of Christ's suffering and death. After this service the voice of the church was taken as to whether a bishop and minister should be ordained. It was decided to ordain both, by a large majority vote. May 12 was set as the time when the ordination should take place.

In the evening the Forks young people rendered a very interesting program on the topic of Prevailing Prayer. Bro. Wilbur Miller told us

how to pay if we would expect to have our prayers answered. We ask an interest in the pravers of God's people that the work we have before us may be done to the honor and glory of God.

Yours in the Master's service,
Alta Bontrager.

Reist, Alta.

Dear Readers of the Gospel Herald:—A few lines from this place may be of interest. Since 1916 we have had considerable dry weather and have mostly had only part crops, sometimes hardly enough to feed the stock over winter. But this winter we cannot complain. We recently had showers of blessing in the way of gentle rains which turned to snow and it is still snowing. A great many people left this section for other districts.

Our congregation has been in peace and good church standing for the past year and we ask an interest in your prayers that the Lord may continue to bless us to this end. We are sorry to say that we lost a number of our members thru their moving to isolated places where they do not have church privileges. May God bless them in their new homes. Those who left are Bro. and Sister J. S. Musselman and sons, and Bro. and Sister Alvin Musselman. We also lost thru death Grandma Reinbold. She lingered all winter, being in bed most of the time. The writer and companion visited her about once a week. She always desired the reading of God's Word and prayer. While Bro. N. B. Stauffer of Aldersyde, Alta., was here to preach at her funeral he asked whether we could hold our communion at that time so as to avoid him making another trip, since Sister Stauffer was not very well. So we decided to hold communion at that time and we are glad to say that all partook of the sacred emblems.

On April 1 we reorganized our Sunday school as follows: Supts., J. D. Brubaker and A. Brubaker; Sec-treas., Sister A. H. Brubaker; Chors., A. Reist and J. K. Dettwiler; Local committee for young people's meeting, Bros. A. Reist, J. D. Brubaker, and A. Brubaker; Bible class teachers, Bro. J. K. Brubaker, Sister Annie Reist; Cor., A. Brubaker. Pray for the work at this place.

April 30, 1923. Cor.

Tofield, Alta.

Dear Readers:—Again we feel to praise the Lord that He has been so gracious unto us. Truly we are receiving blessings on every hand.

Sunday, Mar. 29, communion services were held. Nearly all members partook of the sacred emblems. A few again renewed their vows. There are still a few who are drifting. May our prayers ascend to the Throne of grace for these precious souls, that they may turn before it is eternally too late.

At present we are having showers which certainly are appreciated. Farmers are all busy tilling the ground and sowing seed.

We all are sowing some kind of seed, be it good or bad. May we all sow the good seed for in due season we shall reap again if we faint not.

Sincerely,
May 1, 1923. Mattie Lauber.

Carver, Mo.

Dear Readers: There may be a number interested in the events in our field. Bro. J. C. Driver again visited this section arriving at Holst community Monday, April 24, where a preparatory service was held and a communion service the following day. The conviction of the brotherhood concerning the ordination of a minister was also taken and then we proceeded to Carver where visitation was continued and a meeting on Wednesday evening. The voice of the brotherhood here was also taken with reference to ordination and the minds of all were directed to heart searching, looking to the observance of the communion.

On Thursday evening we met at Sagrada and held a communion service with the members there, returning to Carver by driving part of the way after service at night, on account of the announcement of the death of our dear Brother Abraham Wenger at Versailles. On account of funeral arrangement we had our communion service at Carver on Saturday evening and attended the funeral at Mt. Zion on Sunday afternoon. Then we returned to Holst schoolhouse where Bro. Protus Brubaker was ordained to the important work of the ministry. All present at this service seemed to sympathize with our dear brother in the solemn charge to which he has been called. May God abundantly bless him in his calling and prosper the work. Brethren, pray for us in this field.

In His service,
J. R. Shank.

Manitou, Colo.

Greetings to all Herald readers in the Master's blessed name:—As we look out of our window we behold nature's beauties. The mountains are decorated with green shrubbery, and above them all stands the monstrous snow-capped Peak, which makes you think of a chilly, wintry day. Then we cast our eyes in front of our door, and we see people busily engaged at work in their gardens, and also see the beautiful green grass and flowers. We are reminded of the fact that we are almost in the midst of a beautiful summer day, and we can say, Amen, to the words of the prophet in Isa. 55:12.

We have been requested by Bro. D. J. Fisher (who formerly had charge of the work at this place), after getting located here, to tell through the columns of the Herald about the work at this place. Bro. Fisher had charge of the little congregation from the time the Church was built until last fall, when they moved back to Iowa again, to their former home. They spent several years here for Sister Fisher's health. When they left the little congregation was without a resident minister.

We were asked by those who were responsible to see that this vacancy was filled to consider the matter of coming out here to serve the congregation as minister for the summer, and after prayerful consideration we consented in this way, that if the Lord opens the way through the proper channels of the Church, we would be willing to go. This was done, and I believe it is only through His leadings that we are here and we are glad we can be in His service in this way. We arrived here April 20, and have received a hearty welcome from the brotherhood. We have spent two Sundays here now and had a fairly good attendance. Some could not attend services on account of sickness but are better again. We are also aware that the enemy is busy here as well as at all other places, creating a spirit of indifference and drawing people away from true devotion. Will you remember us at the Throne, that we might be just what God would have us to be in the upbuilding of His kingdom at this place? I believe the Church here has been greatly appreciated, especially by those of our own faith, who were here because of their health conditions, and could worship with those of our own faith.

Should there be any one coming to spend several weeks or months here during the summer, do not fail to come and worship with us and we would say this, If you will be here for an indefinite time bring a letter of recommendation with you from your congregation, so you can identify yourself with the congregation while here. I am sure this will be very much appreciated by the brotherhood here, and would also be a great help to the work at this place. At present there are about 30 members here.

(Continued on page 140)

Miscellaneous

THE RANSOMED THRONG

(Rev. 7:9-17)

By Barbara Cripe

For the Gospel Herald.

See the throng that yonder stands,
Arrayed in white; palms in their hands!
Every tongue and nation known
Before the Lamb, and great white throne
Singing praises loud and sweet
To One who did their whole need meet.

"Salvation unto God," they cry;
"And to the Lamb," angels reply.
"Blessing, wisdom, and glory,
Honour, power, and might, Thanks be
Unto God forever more,
Amen, Amen, we Thee adore."

Pen can not describe their bliss,
Tell me then what meaneth this?
Who are they? whence do they come?
Why so happy every one?
Why such garments pure and white?
Why such praises day and night?

These are they which now have come
Out of great tribulation,
Washed their robes in the Lamb's blood,
White and clean within the flood,
Perfect peace and joy is theirs,
King of Kings, they are His heirs.

Thus before the throne they stand
With the palms within their hands,
God of glory their delight
Serving Him by day and night,
In thier midst doth dwell the Lamb,
What exceeds this? Nothing can.

They shall hunger never more,
Neither thirst as oft before,
God shall wipe all tears away,
The Lamb shall lead and feed alway,
Heat to them shall be unknown,
God is Light, upon the throne.

May I be one of this throng?
May I join in their glad song?
Jesus' blood has washed away
All my sins, and thus I may
Join this host and evermore
Be with Christ when life is o'er.

Hopedale, Ill.

HOW MAINTAIN A LIFE OF CONSTANT VICTORY

By Sarah Downs

For the Gospel Herald.

> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord.—I Cor. 15:58.

The first thing we do when we undertake anything is to make a start. It is very important that we make the right kind of a start. Let us at this time think on how to maintain a life of constant victory. We know that to be victor we must be overcomers. Where there is overcoming there has been a work to do. Let us look into our lives and see what there is to do to be constantly victorious: 1. **The first thing to do is to make the right kind of a start,** in this that we consecrate our entire lives unto our Lord. We cannot ourselves keep our life, but should let Him have it and all that is therein. He is worthy of our full trust, for He has paid the penalty on the cross that was justly ours. On this rests the full forgiveness of our sins, and it proves His power to keep.

Let us not try to guide our lives by our good works in order to obtain salvation. The reason for many failures is due to trying to serve Him in a half-hearted way. We must trust Him to save us from the power of sin and to quicken us when we are dead in trespasses and sins for this will bring us a life of joy and victory. In Acts 5:32 we have these words: "And we are His witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."

2. **A victorious life is also a life of confessing Christ,** for He has told us that if we confess Him he will confess us before the Father which is in heaven. When is this done? When we openly unite with the Church? This is a necessary step, but we should continue to confess Him by our entire lives. This brings blessings of victory. We need to do it in our homes, before our neighbors, and all with whom we may come in contact. Sometimes a kind look or a few words of encouragement, a "God bless you," may be the means of putting hope into some discouraged heart or to one who is considering the start. Let us give an illustration. A God fearing young girl had an ungodly brother. One day he brought one of his chums home to take dinner with him. As he reached home he was anxious to have his sister to meet his chum, but he found out that she had just packed a basket with dinner and was intending to spend the day with some friends in the woods. He told her to go and he would take his chum to the hotel, but she made reply that she would not show herself so unhospitable. She went upstairs to her room to make a few changes. She had a struggle within herself for she wished to be pleasant and cheerful, tho disappointed, and she gained the victory. Her brother and chum helped her to unpack the basket and to fix dinner in the home. Afterwards they had a pleasant visit together. In the evening she made known to her brother her desire for him to attend evening services with her to hear the Gospel preached. On the way he told her that he had heard for about a year that she had confessed Christ, and the way she had conducted herself that day had made such an impression on him that he wanted her Christ in his life, and when the invitation would be given he intended to stand up for Christ. Her joy was so great that she could not speak. No matter where we are let us not hesitate to live lives that others may be drawn to him. Each time we show our colors and let people know where we stand we will be stronger than we were before.

3. **We should study the word of God very often.** In I Pet. 2:2 we have these words: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." The Bible is the place to go for soul food; it is the nourishment for the soul. In Eph. 6:14-17 we find these words: "Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." God intends for His children to put the devil to flight. When Christ was tempted of Satan He always met him with, "It is written." What was the result? The devil had to flee. God blessed him, and angels were sent to minister to His needs. What an example for us! One of our ministers, who many of us know, was once approached on the subject of the Christian religion. His reply was, "Wait till I get my sword." He reached and got his Bible. We notice that those that lead lives of success and victory are those that feed much on the Word of God. In it is advice for every need in life. If God's professed children would spend more time in reading the Bible and not so much reading newspapers, magazines, fashion plates, novels, etc., they would be better able to overcome the world, the flesh, and the devil. Things of this world tend to weaken us, and we are apt to be overcome instead of overcoming.

4. **God's people must lead lives of prayer in order to be successful.** Look at many of the great lives of the Bible. They prayed often to God. For example, notice David, Daniel, Moses, Paul. In John 14: 13, 14 we have these words: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." Look at Jesus; whenever He had a great work to perform He always spent much time in prayer. We should have had to pay our penalty if He had not prayed in the garden: "Not my will, but thine be done." When we see trouble or temptation approaching we should have a talk

with the Father. How often we sing the hymn, "Oh I love to talk with Jesus, for it smoothes the rugged road." We need not be on our knees all the time, but we should keep our heart on its knees that we lose not the spirit of prayer. When we are with those in the faith why so often is the plea, Pray for me? Because those that know God know that there is help in prayer not only for ourselves, but we can help others also to overcome temptations and trials. Christ intercedes for us. The neglect of prayer starts us on the road to failure. If we do not keep Satan trembling he will make us tremble, and often to the extent that we fall.

5. **We should keep busy in service of the Master.** We have often heard it said that Satan finds some mischief for idle hands to do. If we are busy in His service we will make use of our talents, whether they be great or little, many or few. Like several we read of in the Word, our talents will increase if we use them rightly. It may not be that we are called on to teach or preach the Word on the Lord's day, in the house of the Lord, or to take the message across the waters or even around in our own land. We can hand out Sunday school or Church literature or give people an invitation to services. There are many things we can do if we are on the look out. A certain sister did not have anything to say in the services, but she was very attentive, with face upturned, and eyes fixed on the speaker, and if any one went around to her kitchen door on the week day, she was always handing out a cup of cold water, or giving a bit of food to some hungry traveler, or giving clothing to needy ones.

6. **Our treasure whether it be houses or lands, silver or gold, should be used to the honor and glory of God.** They are the blessings of God and He has intended that we make use of them in such a way that we can honor and glorify Him. We should not lay up treasures to ourselves and let the cause of Christ suffer. He has said, "The cattle on a thousand hills are mine," and He knows the fowls of the mountains and even the wild beasts of the field are His. If we let the Lord have control of our possessions it will be the means also of making us stronger in all other lines.

7. **We must keep looking forward, or in other words keep pushing on.** In Phil. 3:13, 14 Paul says: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." When we think of the glorious things that are in store for us it should make us feel with the apostle that we forget those things that are behind. If we have made mistakes in the past we should confess it at once to God for He has promised to forgive and cleanse. Here we can again have the victory over Satan, for he loves to have us brood over our failures, and make us think that because we make mistakes that God has not forgiven us. But God tells us in His word He has. Another thing he loves to do is to keep us thinking of the victories of the past, and try to make us believe that we have done enough already. We should meet him with a "Get thee behind me Satan." There are always better things ahead, and our only safety is to forget the past and look ahead, until we come "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

I am sure there is no one who has been in the service of the Master for years, or who has just given his heart to Him who will not want to be able to say with the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." This will indeed be the testimony of all those who have been constantly VICTORIOUS.

Philadelphia, Mo.

WHERE IS THE CHURCH?

By Susan Long

For the Gospel Herald.

What difference do we see in the world and the Church? We are talking loud and strong. But what are we doing? And how are we living? Are we living for Christ?

What are we suffering for Him? How can you tell a child of God from a child of the devil?

O Lord have mercy on the Church! Where is any body willing to suffer to prove the wonderful power and goodness of God, and to endure hardships that will constrain men to believe on Jesus? Are we willing to die, if need be; willing to be jailed before we will submit to the devil?

We just trot along side by side with the world. We won't quit our meanness, we dress like the world, go to shows, go to suppers, frolic and dance, chew poison tobacco, eat filthy snuff, wear immodest apparel, talk vulgar and use slang.

Oh God, help us to separate ourselves from these things. Help us to clean up and put on the whole armor of God. Let us walk with Him, talk with Him, suffer with Him, live for Him, die for Him. Oh that God would be glorified in us and prove to the world that we are in Him! "Even so come, Lord Jesus."

Knoxville, Tenn.

WHAT THE BIBLE SAYS ABOUT PROFANE LANGUAGE

By Frank Short

For the Gospel Herald.

The word profane means irreverence to God and sacred things, to put to wrong use, pollute, or dishonor. Profane language or swearing of all kinds is desecration of God's name and is forbidden. In Ex. 20:7 we read: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." God says that He will not hold him guiltless and God always means and does what He says. Anyone who takes the name of God in vain is not a true child of God, for when our hearts are right our language will be right. It is shocking to hear how some professing Christians use profanity. They do not stop to think that Christ said, "Every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words thou shalt be condemned." In Ezek. 22:26 we read: "Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean, and have hid their eyes from my sabbaths, and I am profaned among them." Here we can see that it was wicked to put no difference between the holy and profane. In II Tim. 2:16 we see that we should "shun profane and vain babblings: for they will increase unto more ungodliness." Profane language and swearing are an improper use of the tongue and will be recorded against us, if not repented of.

Archbold, O.

We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—II Cor. 4:18.

CORRESPONDENCE

(Continued from page 137)

The Church is located on Deer Path Street, one and one-half blocks to your left as you come from Colorado Springs, or in other words, Get off at the Seven Minute Springs and walk to left up hill to the Church.

Yours in His blessed name,
May 2, 1923. W. S. Guengerich.

Eureka, Ill.

Dear Readers:—Communion services were held at Metamora church April 29, with nearly all members present. Bro. Andrew Schrock officiated. We also had a series of meetings held at Harmony and Roanoke churches with 16 converts. Bro. C. F. Derstine was in charge. May the Lord bless the various activities of the Church.

May 4, 1923. S. E. Smith.

Hershey, Pa.

(Stauffer's congregation)

Dear Herald Readers, Greeting:—We feel to praise God for the many blessings we are enjoying. Communion services were held on Easter Sunday. The day previous five souls were received into church fellowship. One more has since made the wise choice.

On Apr. 15 our Sunday school was reopened with a good attendance.

The brotherhood is looking forward with fond anticipation to May 27 when the Lord willing an all day Sunday school meeting will be held. With these rejoicings come also times of sorrowing as death has entered our ranks of late and taken an aged pillar of 81 and a flower of 15 summers. We ask an interest in your prayers in behalf of the work at this place as the harvest truly is great.

May 4, 1923. Cor.

Limon, Colo.

Greeting in Jesus' holy name:—We are glad the Lord sends us a minister to preach the Gospel unto us every Sunday. May the Spirit of the Lord ever be his guide. We will be glad to see many souls gathered into the fold, who are yet out in the darkness and pleasures of sin. May we fulfill the mission the Lord has for us, and never cease to pray for the faithful missionaries, who are willing to leave all to follow Jesus, and teach the good news, unto those who are anxious to know the true way. Let us consider how great things the Lord hath done for us. To the Lord be all praise for all His love and goodness to us.

Spring is here. Farmers are busy

(Continued on page 144)

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

GENERAL REPORT OF AMERICAN RELIEF ACTIVITIES IN THE UKRAINE, 1922

(Concluded from last week)

V. Agricultural Reconstruction

Russia is a land of almost unlimited agricultural possibilities. The Ukraine used to produce vast quantities of wheat for export, and some of the finest of it came from where the A. M. R. is now feeding. It was only natural that we should have asked ourselves last spring and summer, as we drove over the broad rolling stretches of steppes, "Why not make it possible to utilize this land? Why ship food from America when a comparatively small outlay will enable the farmers to produce it here themselves?" This thought would have pressed itself upon us earlier and more strongly if our waking hours had not been crowded so full of pressing work, during the spring and early summer months, and if we had known earlier that there would again not be much of a crop. When we saw that, June was already here. The first half of July was spent in Moscow making plans for tractor work. From that time on there was much work, gathering facts as to relative conditions and needs in the communities where we were working, arranging for fuel and oil for the tractors when they should come, and the scores of other difficulties one experiences in trying to start something new in Russia. We learned the following facts about the number of horses in the most needy settlements: In Halbstadt Volost there were 12 persons to each horse; In Nicolaipol, 8.5; In Chortiza, 7; In Gnadenfeld, 7; In other settlements, 4.5 to 5.

It was largely on the basis of these facts, and the strategic location of Chortiza and Halbstadt Volosts, from the angle of fuel transportation and the possibility of arranging a workable plan, that it was decided to begin work in those two places. The 25 Fordson-Oliver tractor plowing outfits actually arrived in Alexandrovsk on September 9. On September 15 the first land was plowed near Alexandrovsk. On September 22 eight more started at Halbstadt, and by September 23 the 25 were going. A shortage of American personnel, new drivers, new machines, which required careful working in, lack of autos to get about, rainy weather, heavy land, much of which had lain for 4 or 5 years, fuel difficulties—all these militated against us. Whenever it was possible to plow,—when there wasn't too much rain or frost—we plowed.

On December 1 the season closed. In Chortiza we had been able to work nearly two-thirds of the time, in Halbstadt, about one-half of the time. During that time the 25 outfits plowed 3201 acres of land for the farmers, 182 acres for institutions, 944 acres for the A. M. R. put in 48 acres of rye for others, and 714 for the A. M. R. All of the rye looks promising. The tractors stood up well under the gruelling work they were put thru. A careful examination in December showed only minor repairs necessary. The Fordson outfit is very well adapted to the kind of work the A. M. R. is doing and the farmers plan to do.

For the people here, the outfits were like a new toy. They gathered in great crowds to see the latest importation from America. Many farmers who had lost hope because of the conditions under which they have had to work, took new courage when they saw what it is possible to do with up-to-date methods. And nothing is needed more in Russia than hope.

A. W. Slagel.

May 11, 1923.

REPORT

Of Sisters' Sewing Circle of Middlebury, Ind., for the Year ending Apr. 1, 1923

For the Gospel Herald.

No. of members	25
No. of meetings held	14
Average attendance	21
No. of garments made	175
No. of comforters made	5
No. of quilts made	11
Offerings for year	$79.27
Expenditures for year	99.91
Money received for quilting and other sewing	23.75
Money received from church for relief sewing	49.88
Money given to various charitable institutions by S. Circle	29.50

Also sent 2 barrels of canned fruit to the Old People's Home at Eureka, Ill.

The President of our Sewing Circle, Sister Lizzie Kauffman, expects to leave Middlebury in the near future to be cook in the Orphan's Home at West Liberty, O. Sister Fannie Kerlin was appointed President in her place. My prayer is that God may give Sister Kauffman natural strength as well as spiritual, that she may be able to perform her duty, and may His richest blessings attend her.

Mrs. Harvey E. Yoder, Sec.

REPORT

Of the Bowne, Mich., Sewing Circle for the year Apr. 1, 1922, to Mar. 31, 1923

For the Gospel Herald.

No. of meetings held	11
Ave. attendance of members	14
Visitors	11
No. of garments made	227
Quilt Blocks	117
Coverings	62
Comforters	5
Crib Comforter	1
Quilts	9
Valuation of Donated Articles	$ 32.62
Money on hand Apr. 1, 1922	20.82
Money received during the year	128.02
Money expended for Home Missions	27 60
Money expended for For. Missions	3.17
Money expended for Home Work	9.06
Money expended for material for Foreign Work	55.31
India Widow Fund	8.20
Money to Russia	22.13
Other expenses	8.88
Money carried over for next year	14.49

Mrs. M. C. Hoffman.

ANNUAL REPORT

Of the Mennonite Publishing House, Scottdale, Pa., for the year ending April 30, 1923

For the Gospel Herald.

1. Report of Secretary-Treasurer

Received

Books, Bibles, etc. sold	$ 28,250 93
Gospel Herald subscriptions	14,646 17
Words of Cheer	2,864 09
Beams of Light	1,041 34
Christian Monitor	3,576 63
Mennonitische Rundschau	3,203 22
Christliche Jugendfreund	647 14
The Way	313 75
Lesson Quarterlies	17,815 60
Youth's Christian Companion	3,061 51
Advertising Space Sold	506 14
Printing Jobs, etc.	16,322 54

Income from Real Estate and Buildings		9,682 60
Total		$101,931 66
Capital furnished by the Board	$165,924 13	
Bills Payable	17,350 00	
Bal. Annuity Acct.	290 00	
Tract Fund	634 32	
Surplus May 1, 1922	67,529 02	251,727 47
Total		$353,659 13

Paid Out

Machinery and Equipment Inventory May 1, 1922		$ 30,632 22
Purchases during the year		12,225 50
Bibles, Books, etc., Inventory		29,737 40
Purchases during the year		23,592 96
Manufacturing Inventory		4,664 50
Purchases during the year including power, wages, etc.		61,855 69
Real Estate & Bldgs., Inventory		23,000 00
Additions this year		137,359 59
Interest and Discounts		5,223 32
Taxes, etc.		948 14
Total		$329,239 32
Stock and Investments	$1,875 00	
Bills Receivable	3,072 17	
Accounts Receivable	13,699 26	
Cash on Hand	970 28	
Donations, Discounts to Ministers, etc.	4,154 60	
Tracts	648 50	24,419 81
Total		$353,659 13

INVENTORY

Of the Plant and Stock

Bibles and Testaments	$ 8,073 06	
Bound Books	12,506 16	
Unbound Books	3,708 00	
Mottoes	850 79	
German Mottoes, Books, etc.	3,619 64	
Books, Inventory		$ 28,757 65
Paper Stock, Ink, etc.		5,026 25
Outfit-Equipment		40,857 72
Buildings and Real Estate—		
Old Buildings and Lots		27,500 00
New Buildings and Lots		133,000 00
Total		$235,141 62

SUMMARY

Of Loss and Gain Accounts

Total Receipts		$101,931 66
Inventory this year		235,141 62
Total		$337,073 28
Expenditures this year	$329,239 32	
Net Gain this year	7,833 96	
Total		$337,073 28

STATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

Resources

Outfit-Equipment, etc.	$ 40,857.72
Stock in Books, Bibles, etc.	28,757.65
Stock in Paper, etc.	5,026.25
Old Buildings and Real Estate	27,500.00
New Building and Real Estate	133,000.00
Stock and Investments	1,875.00
Subscription Lists	25,000.00
Bills Receivable by the House	3,072.17
Tract Fund Overdrawn	14.18
Bills Receivable by the Board	2,050.00
Accounts Receivable by the House	13,699.26
Accounts Receivable by the Board	578.00
Special Annuity Account	1,500.00
Machinery and Bldg. Inventory	2,000.00
Cash on Hand by the House	970.28
Cash on Hand by the Board	1,762.09
Total	$287,662.60

Liabilities

Bills Payable by the House	$ 17,350.00
Accounts Payable by the Board	1,000.00
Bills Payable by the Board	83,105.00
Net Solvency of the Board	186,207.60
Total	$287,662.60

SUPPLEMENTARY

Donations by the House previously reported	$ 29,306.17
Donations this year	4,154.60
Total	$ 33,460.77

The one outstanding feature of this Annual Report is the fact that there is again a healthful indication that the business is assuming its natural place and that we may reasonably expect a small margin of profit from the business each year While this is not the real purpose of the Institution, it is one of the aims of the management to so conduct its activities that there will be a small profit each year as the work goes forward. The loyal support of the entire Church will assure this, all other conditions being favorable.

The liabilities of the House are covered by the Accounts Receivable, Bills Receivable, and Cash on Hand. The statement given in connection with the general report of the New Building Fund explains how the liabilities of the Board can be reduced to the maximum assumed by the Board. A further united effort along this line will bring the desired results.

The income from the part of the New Building now rented and all of the old buildings is sufficient to meet the item of interest on the money borrowed, thus relieving the business of any burden along this line.

Levi Mumaw, Sec'y-Treas.

* * *

II. Treasurer's Report of New Building Operations, May 1, 1923

Receipts

Cash Annuities	$ 9,450 00
Discounts	1,041 56
Donations	36,694 81
Periodical Annuities	12,500 00
Loans Payable	83,105 00
Accounts Payable	1,000 00
Total	$143,791 37

Paid

Boarding Hall	$ 2,056 35
Cook Shack debit	400 62
Freight and Express	7,654 84
General Expense	5,059 82
Interest on Loans	3,009 12
Labor	31,798 53
Machinery	4,315 65
Material	76,388 39
Plastering	3,787 40
Old Building improvements	5,430 43
Real Estate	500 00
Personal Accounts Receivable	578 13
Loans Receivable	1,050 00
Cash on Hand	1,762 09
Total	$143,791 37

SUMMARY

New Building and Real Estate		$131,929 16
Old Building improvements		5,430 43
Machinery inventory		1,000 00
Boarding Hall inventory		1,000 00
Accounts Receivable		578 13
Loans Receivable		1,050 00
Cash on Hand		1,762 09
Total		$142,749 81
Cash Annuities	$ 9,450 00	
Donations	36,694 81	
Periodical A.	12,500 00	58,644 81
Accounts Payable		1,000 00
Loans Payable		83,105 00
Total		$142,749 81

Relative to the above Summary, we wish to add that there are yet unpaid about $5,000.00 in pledges that are not included in any of the items listed in the above report. By adding to this the amount expended for the old buildings, which shows face value in the present inventory of the old buildings, the machinery and Boarding Hall inventories, Accounts Receivable, Loans Receivable and Cash on Hand, the total amount will be $15,784.52. By subtracting this from the total indebtedness of the Board, the balance will be $68,320.48. In order to bring this to the amount assumed by the Board, the balance yet to be made up by contributions will be $18,320.48.

The report is made possible only thru the liberal support given the work in the localities which have been solicited. There is yet a considerable amount of territory to be covered. The work during the past two years has been hindered in different ways. At different times the work had to be cancelled temporarily on account of other duties. The many other demands for funds also had their influence on the work. We are hoping however that the balance of the amount needed will be subscribed within another year.

Levi Mumaw,
Treas. New Building Fund.

* * *

III. Report of Auditing Committee

We, the undersigned auditors, have examined the books and the foregoing reports of the Mennonite Publishing House and believe same to be correct.

We have also carefully inspected the new building and from our knowledge of plans and construction of plants, believe that the building committee judiciously spent or invested all the money received by them for this purpose in a modern plant that will take care of all our publishing and printing interests for a number of years to come.

We wish to express our appreciation of the efficient management and business methods used in keeping the records.

May God richly bless the work of this institution and may the entire brotherhood show their appreciation by their continued prayers and means.

Examined and reported this twelfth day of May, 1923.

E. J. Blough, Davidsville, Pa.
L. C. Honsaker, Martinsburg, Pa.
D. M. Wenger, Leola, Lanc. Co., Pa.

IV. General Manager's Report

This, the Fifteenth Annual Report of the Mennonite Publishing House, is submitted herewith, with a feeling of gratitude and appreciation for the way in which God has blessed our humble efforts in sending forth millions of pages of religious literature, and the generous support that has been given to the House in the way of orders for books and Bibles, and subscriptions to the various periodicals sent out.

Improvement operations have continued throughout the year. The two buildings formerly used in our work had to be remodeled, to be adapted for living apartments. We are housing twenty families in our three buildings, besides renting one business room. The improvements in our old buildings cost over $5,400 00, but they are now producing a revenue of over $2,600.00 per year. This with the revenue from the apartments in the new building brings us in an income of $5,400.00 annually.

According to the report of the building operations in the financial report appearing above, it will be noted that the cost of the new building was kept within the estimate of $125,000.00, as presented to the Mennonite Publication Board at the time the new building was authorized. Under Summary of the Treasurer's Report of Building Operations, you will find the item, "New Building and Real Estate," $131,929.16. This item includes the payment of $3,009.12 interest on money, which was not provided for when payment of bills had to be met. This item was not figured into the approximate cost of the new building. $2,000.00 for the equipment of the building to accommodate the business was not included in the estimate of $125,000.00. The expenses of soliciting the funds, such as railroad fare, etc., and other incidental expenses, in which labor was used in the installation of the machinery in the new plant, would approximate $2,000.00, which was not estimated.

The building operations, fire loss of 1921, and readjustment of inventories from former high price levels, moving, etc., affected the business operations of the House, which was reflected in last year's financial report of the business of the House showing a net loss of $264.78. We are now receiving a substantial income from rents that will easily provide funds for taxes, interest, etc., without drawing from the earnings of the business of the House. This will enable us to substantially reduce, out of the net gain of the business, the $50,000.00 principal of the debt, which the management of the House was willing to assume. The regular business of the House has been conducted much more satisfactorily in our new quarters. The volume of the business is growing. Receipts on books and Bibles are less than last year but the income from subscriptions to periodicals is increased by $5,000.00. Therefore the net gain of $7,835.96 for the past year is an indication of a more normal condition of the business.

There are a number of periodicals of the House that are published at a loss, for the reason that the income from the subscriptions of these publications is not large enough to cover the cost. However, we feel they are all needed and would not recommend their discontinuance. It would be serving a good cause if the brotherhood could aid us in extending the usefulness of these periodicals by enlarging their subscription lists, and thus incidentally increasing the revenues. You may be interested to know which periodicals are referred to — the Rundschau, Jugendfreund, Monitor, Companion, and Primary and Advanced German Quarterlies. The editors of these periodicals are putting forth their best efforts to make the papers helpful and worthy of patronage.

There have been a number of changes in the personnel of the workers during the year. Through a kind Providence we have been spared any serious injury or loss of life of any of the workers and in general a healthful Christian spirit of service has been maintained.

The installation of a bindery would be a great advantage in our work, but we have felt that rather than increase the indebtedness of the Board or House for the present we would better continue to get our book binding done by other firms.

We solicit a continuance of the prayers and support of the brotherhood in behalf of good literature, by financial contributions, to secure the balance of $20,000.00 in donations, orders for books and Bibles, and subscriptions to the various periodicals, and also your best thoughts for publication.

Gratefully submitted,

Aaron Loucks, General Manager.

REPORT OF RECEIPTS

Of Eastern Mennonite Board of Missions and Charities for April, 1923

Altoona Mission

For the Gospel Herald.

Mount Joy Y P M	$ 3 40

Bible Readers Fund

A Sister Pa	$ 5 95

Children's Home, Millersville, Pa.

Interest on Legacy	$ 8 00
Stauffers Cong	10 00
	$ 18 00

Columbia Mission Bldg. Fund

Jos Gingrich	$ 15 00
Ephrata Pa S S	25 00
A Sister	2 50
	$ 42 50

Children's Quarter Fund

Per H H Snavely	$728 46
Millwood Pa S S	4 50
	$732 96

General Mission Fund

Interest on Legacies	$ 34 00
Delaware Cong	8 34
Annual Meeting Collection	122 50
Weaverland Cong	27 50
Goodville Cong	2 00
Alice H Hershey	10 00
Hersheys S S	69 00
"Cheerful Giver"	10 00
Elmer W Martin	15 00
River Corner Cong	333 00
E Petersburg S S	83 00
Old Road S S	21 00
E Petersburg S S Class 10	30 00
Paradise Pa Cong & S S	339 90
Ephrata Pa S S	25 00
Delaware Cong	17 17
Lititz Pa S S	100 00
Mellingers Cong	416 82
Stumptown Cong	170 00
Bro Burkholder	35 00
Class No 6 New Danville S S	10 00
Kralltown S S & Cong	9 80
Belleville Pa A M Cong	15 00
John Burkholder	20 00
	$1,924 05

India Mission

Interest on Legacies	$ 28 00
E Chestnut St Lanc Pa S S	35 00
Gehmans S S	27 71
"Cheerful Giver"	10 00
Bowmansville Mission friends	68 53
	$169 24

India Support of Native Worker

E Petersburg Sisters B C	$ 11 85
Two Classes E Petersburg S S	7 50
E Petersburg S S Y M B C	7 50
Manheim Bible Study Class	7 50
	$ 34 35

India Orphan Support

A Sister Pa	$ 28 00
Lebanon Co S S Workers	28 00
Weaverland Y P M	58 00
David B Landis & wife	27 00
A Bro Paradise Pa	7 00
Classes 6 & 7 Paradise Pa S S	28 00
Lauvers S S Juniata Co	15 00
	$191 00

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Widow Support

Ida C Hostetter	$ 20 00

India Happy Five Leper Children

Thirteen Sisters Erbs Cong	$ 39 00

India Book & Tract Fund

Lizzie A Herr	$ 20 00

Lancaster Pa., Mission

Interest on Legacy	$ 4 00

Lancaster Pa., Vine St., Bldg Fund

A Sister	$125 00

Charity Fund

C H Musselman	$285 10

Near East Relief

Mrs Amanda Seidner	$ 5 00

Old People's Home, Oreville, Pa.

Interest on Legacy	$ 4 00

Philadelphia Mission

Interest on Legacy	$ 4 00

Reading, Pa., Mission

Ephrata S S	$ 10 00

South America Mission

A Sister Pa	$ 10 00

South America Tract Fund

Lizzie A Herr	$ 20 00

So. Amer. Trenque Lauquen Church Bldg

Ephrata Y P M	$ 15 00
Mount Joy Pa S S	128 03
Goods Cong	28 28
	$171 31

Total receipts for April $3,843 86

Gratefully acknowledged.

Eli G. Reist.

Married

Long—Weller.—On April 28, 1923, Bro. Ervin Long and Sister Lizzie Etta Weller, both of the Salford congregation near Harleysville, Pa., were united in the bonds of holy matrimony, Bro. A. G. Clemmer officiating.

Bare—Gongwer.—At the home of the officiating minister, on May 7, 1923, Bro. Serenus R. Bare, of the Salem congregation, and Grace Edna Gongwer, were joined in holy matrimony by Bro. J. S. Hartzler, Elkhart, Ind. May the Lord be their guide thru life.

Sensenig—Brubaker.—On May 7, 1923, at the home of the officiating bishop, Bro. Isaac H. Brubaker, Bro. Elmer F. Sensenig, of the Landis Valley congregation, and Sister Florence M. Brubaker, of the Petersburg district, were united in the bonds of holy matrimony. May God bless this union.

Detwiler—Moyer.—Bro. Norman Detwiler, of the Rockhill congregation, and Sister Sallie Moyer, Plain congregation, were united in marriage at the home of the officiating bishop, Bro. Jonas J. Mininger, Elroy, Pa., on April 14, 1923. May their journey thru life be attended by God's blessing.

Obituary

Betzner.—David Leo Betzner, son of Mr. and Mrs. David B. Betzner, was born July 28, 1914; passed away at his home in Kitchener, Ont.; aged 8 y. 8 m. 27 d. He leaves his sorrowing parents and a sister, Helen. He was taken ill of an acute attack of appendicitis and in about twenty-eight hours passed peacefully away. Leo was a member of the First Mennonite Sunday school, where he learned and stored in mind many of the gems of the Bible, which he repeated during the last hours of his life.

Wambold.—Sister Annie C. Wambold, wife of Bro. Enos Wambold, was born Sept. 30, 1847; died April 16, 1923; aged 75 y. 6 m. 16 d. She was willing to fulfil all the known will of God, so far as she was able, and passed from time to eternity fully resigned to the Lord's will, with a living hope in an eternal home with God. Funeral services were conducted at the Franconia Church on April 21, 1923, by the Brethren Warren Moyer and Henry Clemmer at the house, and at the Meetinghouse by Bros. Menno Souder, Abram Clemmer, and Jacob Clemmer. May her Savior be the Savior of those she has left behind.

Stuckey.—Jonas Stuckey, son of the late Bishop Christian and Lydia Stuckey, was born in Williams Co., O., Jan. 14, 1866; died suddenly at the home of his brother near Elmira, Fulton Co., O., Apr. 24, 1923; aged 57 y. 3 m. 10 d. He leaves to mourn his loss one brother, one nephew and one niece; also a large number of relatives and friends. His parents, one sister and one brother preceded him to the great beyond. A number of years ago Bro. Jonas gave his heart to Jesus and united with the Amish Mennonite Church and lived an exemplary Christian life until death. Funeral services were held at the Central A. M. Church near Archbold, O., Apr. 27, conducted by Henry Rychener. Text, Amos 4:12. Interment in Eckley cemetery.

Gnagey.—Barbara (Hostetler) Gnagey was born in Somerset Co., Pa., Jan. 18, 1832; died near Bay Port, Mich., Apr. 29, 1923; aged 91 y. 3 m. 11 d. She was married to Elias Gnagey in 1853. To this union were born 6 sons and 6 daughters. Her husband, 4 sons, and 4 daughters preceded her to the glory world. She had 57 grandchildren (21 deceased), 66 great-grandchildren (7 deceased); also one brother who is yet living. Grandmother was patiently and faithfully waiting for her time to go home. She suffered from a paralytic stroke. She had to lie just one way for over 18 months. She united with the A. M. Church in her youth and remained true to her faith till death.

A Grandson.

Zook.—Daniel L. Zook was born in Lancaster Co., Pa., Aug. 8, 1877; died April 15, 1923; aged 45 y. 8 m. 7 d. After a short illness of only a few days an operation was performed which proved unsuccessful. He was united in marriage to Rebecca Kauffman. To this union were born 1 son and 3 daughters. One daughter preceded him in death. He leaves to mourn his departure his companion, 1 son, 2 daughters, 1 sister, and a host of friends and relatives. He was a faithful member of the A. M. Church, a loving husband, a good neighbor, and loved by all who came in contact with him. Funeral services were conducted at his late home near Atglen, Pa., by J. M. and A. B. Stoltzfus (text Jno. 11:11) and at Millwood Church, by Jno. A. Stoltzfus and Jno. S. Mast. Text, I Sam. 20:18. Interment in adjoining cemetery.

Schwartzentruber.—Jacob Schwartzentruber was born in Waterloo Co., Ont., Aug. 4, 1841; died at the home of his son, Jacob, at St. Agatha, Ont., April 3, 1923; aged 81 y. 7 m. 29 d. He was united in marriage to Phillipine Erb on Oct. 28, 1862. She preceded him in death July 10, 1909. To this union were born 7 children, 4 sons and 3 daughters. One daughter died in infancy. He leaves to mourn his departure 6 children, 17 grandchildren, 5 great-grandchildren, 1 brother, and a host of relatives and friends. Two great-grandchildren died in infancy. Funeral services were held at the Amish Mennonite Church near St. Agatha, conducted by Brethren Christ Shultz, Christ Gascho, and Daniel S. Steinman. Interment in cemetery nearby.

The old home now is vacant,
Another voice is stilled,
But his place over yonder,
With his loved ones now is filled.

A granddaughter.

Plank.—Jacob C. Plank was born in Stark Co., Ohio, Jan. 13, 1847. When a small boy he moved with his parents to LaGrange Co., Ind. Dec. 31, 1863, he was married to Margaret Close, who preceded him in death Jan. 28, 1912. To this union were born 5 children: George, of Bannister, Mich.; Mrs. Ed. Dixon, of St. Louis, Mo.; Mordica, of Newaygo Co., Mich.; Mrs. Bert Allen, who lives near Ithaca, Mich., with whom he made his home and where he was living at the time of his death; and Emma Plank, who died Aug. 9, 1875, at the age of two years. He also leaves to mourn his death two brothers of La Grange Co., Ind., 17 grandchildren, 14 great-grandchildren and a host of friends.

Dearest father thou hast left us,
Here thy loss we deeply feel,
But 'tis God who calls our loved ones,
He will all our sorrow heal.

M. H. P.

Kemp.—Bro. Byard Linus Kemp was born in Garrett Co., Md., May 18, 1871; died at Fentress, Va., April 24, 1923; aged 51 y. 11 m. 6 d. He was united in marriage to Malinda Hochstetler, Nov. 4, 1894. To this union were born 5 sons and 4 daughters, all of whom survive. He is also survived by one brother and two sisters. Bro. Kemp suffered from a stroke of apoplexy about a year ago but was able to go about his duties nearly all of the past year until a second stroke came upon him suddenly and in about eight hours his life had fled, without his having regained consciousness. While his death was sudden his condition was such that it was constantly looked for. He often talked of it and had made the necessary preparations for the great change. He was a faithful member of the Mennonite Church from his youth and his seat in church was seldom vacant. His cheerful presence in the home and among his many friends will be greatly missed. Funeral services were conducted by Bro. C. D. Bergey from II Cor. 5:1, assisted by Bro. S. H. Brunk. May we all live so as to meet him in glory.

Witmer.—Mary (Bixler) Witmer was born in Fayette Co., Pa., Jan. 10, 1836; died on May 1, 1923, at her home near Wakarusa, Ind., of pneumonia and old age. Her age was 87 y. 3 m. 21 d. She was united in marriage to Samuel Witmer in the year 1854. To this union were born 6 children: Mrs. Eli Wenger, Miss Mary Witmer, Mrs. Geo. Weldy, Jno. H. Witmer, all of Wakarusa, Ind.; and Isaac B. Witmer, of Leetonia, O. One son (Samuel) died in infancy. Her husband preceded her in death about 8 years ago. In the year 1865 they moved to Indiana, locating near Wakarusa. They resided in the same community ever since. She was the oldest of a family of ten. One sister, Katie Lowe, of Winesburg, O., survives her. There are also 10 grandchildren and 9 great-grandchildren. Early in life she accepted Christ. She was a kind and loving mother and was especially interested in her grandchildren. Services conducted by the Brethren Henry and Silas Weldy. Text, Job 5:26. Burial at Olive cemetery.

Sweetly she sleeps; she does not know,
The grief, sadness, and pain we feel.
But to God we must our sorrow take,
For He, and He alone, can heal.

By a grandchild.

Shearer.—S. W. Shearer was born May 29, 1851, at Canal Winchester, Franklin Co., Ohio; died at his home near Jackson, Minn., May 3, 1923; aged 71 y. 11 m. 4 d. In 1867 he with his parents moved to Cullom, Ill. In the year 1877 he was united in marriage to Elizabeth Grabill. To this union were born ten children. Three, James, Grace, and Fred, preceded him in death. His wife and seven children (Byron, Harry, Charles, Olive, Russel, Mary, Wesley), a brother (John), a sister (Emma), 25 grandchildren, other near kin, and a host of friends mourn the loss of a kind husband, father, and friend. In the year 1887 he was baptized and united with the Mennonite Church remaining an active member till his death. In the year 1894 he with his family moved to Jackson Co., Minn., where he resided his remaining days. In the church his interest, sympathy, and staunch support will be greatly missed. Funeral services were conducted at the church where a large number of sympathizing friends gathered to pay the last tribute of respect, the home ministers, N. E. Landis and C. J. Garber, having charge of the services, assisted by Bro. Henry Fast of Mt. Lake, Minn. The body was laid to rest in the Riverside cemetery to await the great day when Jesus comes. The opening scripture, Psa. 1, and Eccl. 12:1 and Jno. 3:16, texts used, were said to be great favorites of his. As a last thought Rev. 14:13 and 22:14-17 were used, emphasizing the last great invitation. Peace to his ashes.

SPEAKING WITH TONGUES

(Continued from page 131)

ment" of this age, because their errors and abuses of the gift of tongues is more flagrant and ungodly than that of the Corinthians. Because of said conditions it is but reasonable to believe that God in His infinite wisdom and love, has withheld this gift from the Church, at least for a time, and there is no convincing evidence that He has restored said gift to the Church in this present age. The modern "tongues movement" with its demonstrations of confusion, and anti-scriptural claims and actions, is certainly no evidence that the gift has been restored to the Church.

Dakota, Ill.

How on a rock they stand
Who watch His eye, and hold His
guiding hand. —Keble.

War is never a solution; it is an aggravation.—Disraeli.

NOTES FROM INDIA

(Continued from page 133)

are praying for him are indeed encouraging.

The semi-annual written Hindi examinations were held here April 10-13. Those who appeared in the tests were Sister Smucker, and Bro. and Sister Warye. The oral examinations for the district are scheduled for April 18, to be held at the General Conference Mennonite Mission, Champa, C. P. Bro. J. N. Kauffman of this place is the examiner in charge.

This week the Brethren Kaufman and Brunk are making a visit to the Rankar, the state south of us which is in our district but still unoccupied. They expect to visit the king with the view of our Mission obtaining permission to establish a mission station. Our evangelists who have recently returned from a ten days' tour in that state give excellent reports. The people listened to the Word gladly and they sold a hundred books and portions of Scripture.

Dhamtari, C. P., India.
Apr. 12, 1923.

CORRESPONDENCE

(Continued from page 140)

with their crops, such as wheat, barley, corn, potatoes and beans. We welcome others into our community.

Yours in His glad service,
May 7, 1923. Sarah Hartzler.

Elizabethtown, Pa.

The program for the monthly workers' meeting to be held at the Elizabethtown Church, Thursday evening, May 31, 1923, is as follows:

Lesson for June 3, Jeremiah, The Prophet of Courage, Bro. Martin Miller.

Lesson for June 10, Nehemiah, The Bold Builder, Bro. Ezra Brubaker.

Lesson for June 17, Esther, The Patriot Queen, Bro. Clayton Erb.

May 11, 1923. Mary E. Ebersole.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:——The past week has had its usual regular work, besides a number of interesting happenings that can hardly be classed as routine.

The committee to audit the books of the Mennonite Publishing House in connection with the annual report of the institution met here on Saturday, May 12. The committee was composed of Bros. D. M. Wenger, Leola, Pa.; L. C. Honsaker, Martinsburg, Pa.; and E. J. Blough, Davidsville, Pa. Their report appears elsewhere in this issue.

On Wednesday evening, May 9, occurred the marriage of Bro. Harold S. Bender of Princeton, N. J., and Sister Elizabeth Horsch at the home of the bride's parents at this place. The wedding was a very quiet one with only the immediate families in attendance. Bro. Aaron Loucks performed the ceremony. The newly-wedded couple expect to go abroad after a number of weeks, Bro. Bender expecting to continue his studies in Germany. Our best wishes for a happy life go with them.

Sister Elsie Bender, widow of the late G. L. Bender, and daughter, Sister Violet, spent a few days here. They attended the wedding of Sister Bender's son, Harold, and visited friends.

Sister Salome Pletcher, her son Schuyler, and daughter Maytie, of near Goshen, Ind., also spent a short time here during the week. They were on their way to Lancaster county, Pa., on a visit.

Bro. Vernon Smucker, wife and children, Mary and James, spent the week end at Martinsburg, Pa., attending a Sunday school meeting held at that place.

Communion services are announced to be held at the church here for tomorrow, May 13, with preparatory services this evening. The visiting brethren are expected to be with us in these meetings. Remember us in your devotions before the Throne.

May 12, 1923. Cor.

NOTICE OF ANNUAL MEETING

Of Mennonite Board of Missions and Charities

The Annual Meeting of the Mennonite Board of Missions & Charities will be held, the Lord willing, near Kokomo, Ind., May 20-22.

The Executive and Mission Committees will meet in joint session at the above place May 18 and 19 to make final arrangements for the meeting and transact such other business as may come before them for consideration.

All committees having reports to make at the Annual Meeting, will submit same in writing.

A program of special interest to the general public has been prepared for the public meetings which will be held May 20-22.

Those coming to the Mission Board meeting can either come to Amboy on the C. & O. R. R. or the P. C. C. & St. L. R. R. notifying N. W. King, Amboy, Ind. Parties coming on thru trains on the P. C. C. & St. L. R. R. can come to Converse and notify Niles M. Slabaugh, Greentown, Ind. (Amboy telephone). Those coming to Greentown can come on the T. St. L. & W. R. R. from St. Louis or on the Ind. Railways and Light Co. (Interurban) from Frankfort via Kokomo and notify Wm. H. Myers, Greentown, Ind. (Amboy telephone). Parties can come to other stations by notifying one of these parties in advance. There is a telephone at the church. Call Mennonite Church, Amboy central. Parties coming from the north on the L. E. & W. R. R., or Ind. Union Traction Co., can come to Bennetts and notify Jacob Good, Kokomo, Ind., and Kokomo telephone.

D. D. Miller, Pres.
S. C. Yoder, Secy.

ANNUAL MEETING

Of the Mennonite Relief Commission for War Sufferers

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held at the Mennonite Church near Kokomo, Ind., afternoon and evening, May 19, 1923, preceding the Annual Meeting of the Mennonite Board of Missions and Charities.

All officers of the Commission and Members elected by the district Conferences are requested to be present. The public is invited to attend the meetings.

Levi Mumaw, Secy.

CONFERENCE ANNOUNCEMENTS

Ohio

The Mennonite Conference of Ohio will be held at the Bethel Church, at West Liberty, O., May 23, 24, 1923. Those coming to attend Conference should take trains to Bellefontaine or Urbana and the I. C. & E. Traction Line to West Liberty.

Any one desiring to be met at the train should write to the Secretary of Conference.

The Ohio Mennonite Mission Board will hold its Fourth Annual meeting, beginning on the evening of May 24 and continuing on May 25, at the Bethel Church, West Liberty, Ohio, immediately following the Ohio Conference. All are invited.

A. J. Steiner, Mod.
J. Y. King, Sec.

YOUNG PEOPLE'S CONFERENCE

Arrangements are being made for holding a Young People's Conference at the Forks Church, near Middlebury, Ind., June 14-17, 1923. An interesting, inspiring and helpful program is being prepared. All are invited to attend.

Executive Committee,
Harold Bender, Chairman.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 24, 1923 (Gospel Witness Established 1905) No. 8

EDITORIAL

Are You Satisfied?—Paul gives a good testimony in behalf of himself when he says, "I have learned, in whatsoever state I am, therewith to be content."

But there was experience back of that which enabled him to say it. He had fully surrendered himself to God—the old man was crucified, self was flung to the winds, ambition had given way to a real desire for service to God and man, he had realized to the full that "godliness with contentment is great gain." He was satisfied.

To be satisfied does not mean to be indifferent to the welfare of the cause of Christ and the Church, careless in daily life, or selfish in the gratification of carnal lusts. Self-indulgence and indifference do not belong to the satisfied life to which Paul testified. It is the satisfaction of surrender and consecration, not the sordid sleep of selfishness, that constitutes "the peace of God which passeth all understanding." "Dead to the world....alive unto God," the life "hid with Christ in God," the affections set "on things above," the whole being dedicated to the cause of service and salvation, the life of God within the soul illuminating the daily record and becoming the light of men—such is the state which enables one to give the testimony of Paul.

Are you satisfied with yourself? Has the full surrender been made? Is your service consecrated to God? Is "unspotted from the world" a correct description of your daily record? Are you growing more and more like HIM who died to save you? Yes? Thank God. Do your best, that others also may become satisfied in the same pure, holy, consecrated, peaceful, peaceable, helpful, hopeful way.

Seed-time and Harvest.—Although we are now in seed-time, our farmers and gardeners are interested in harvest, even more so than in seeding. But for the thought of harvest there would be little, if any, seeding done.

Even so should we—for whom this is seed-time in the Master's great field (the world)—look forward to harvest time, and lay our plans accordingly. Seed-time is but an opportunity to prepare for harvest, hence it is important that we prepare well.

Another thing that attracts the attention of the careful farmer is how to combat the effects of seeds he does not sow. There are tares as well as wheat to be reckoned with; weeds as well as desirable crops. So he scrupulously prepares his seed-bed at a time and in a way that his crops will be the least hindered by the weeds, and takes his first opportunity to help his crops by stirring the soil and destroying the weeds. Moreover, he is careful to let as little of the weeds come to seed as possible, that future crops may not be hindered. And should we not be equally careful and painstaking in our plans and preparation for the harvest of souls that is sure to come? Seeding is important, caring for growing crops is important, and if in caring for the generation now here we are diligent in bringing about conditions that future generations will be less hindered in their spiritual life and growth than is the present one, it will only mean a still more bountiful harvest at the end of the world.

Modernists and the Orthodox Faith.—A brother sends us a newspaper clipping which sets forth the heterodox views of modernists so very clearly that we pass it on to our readers. It is an extract from a sermon preached by A. G. McLennan, a member of the Philadelphia Presbytery, in the course of which he set forth the attitude of his church toward "clergymen who not only refuse to believe its doctrines, but actually use Presbyterian pulpits to undermine those doctrines."

While the word "Presbyterian," is used quite frequently in this extract, it would leave the issue unchanged if the word "Mennonite," "Methodist," "Baptist," or the name of some other church, were substituted. It is the issue of Modernism vs. Orthodoxy, no matter in which of the churches the issue is raised.

"The Presbyterian Church states that the Bible is the Word of God. Modernism states that the Bible contains the word of God; consequently man must be the judge of the Book.

"Presbyterianism believes Jesus Christ is the Son of God in a sense that no one else can be the Son of God. Modernism states that Jesus Christ is a Son of God in the sense that all men can be sons of God.

"Presbyterianism believes the birth of Jesus Christ was supernatural, but modernism says His birth was natural and that his parents were Joseph and Mary.

"Presbyterianism says the death of Jesus was expiatory, but modernism says the death of Jesus was exemplary.

"Presbyterianism teaches that man is the product of special creation. Modernism teaches that man is the product of evolution.

"The Presbyterian Church teaches that man is a sinner, fallen from original righteousness and, apart from God's grace, is hopelessly lost. Modernism teaches that man is the unfortunate victim of circumstances and environment, but through self-culture he can 'make good.'

"Presbyterianism teaches that man is justified through faith in the atoning blood of Christ; the result being supernatural regeneration from above. Modernism teaches that man is justified by works in following Christ's example; the result being natural development from within."

McLennan closed his reference to the Modernists in the following language.

"When the Modernists say we are bigoted and intolerant, they are merely making a play for the sympathy of the public; they think they can help their cause by posing as martyrs. It is not intolerant or bigoted for a church to stand true to the fundamentals it believes in."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

CHURCH AND STATE

By David Garber

For the Gospel Herald.

While the "Two Kingdoms" (Church and State) shall be our theme, yet it is well for us to recognize the fact that there are **three** God-ordained institutions in the world, and it is of the utmost importance that each one knows its proper sphere, and keeps within the bounds of its habitation, according to divine order; namely—

1. THE HOME.
2. THE CHURCH.
3. THE STATE.

First we will consider

The Home

In the beginning, after God had created the heavens and the earth, the animals, birds, and creeping things, as a crowning work of His creation, He said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." If our first parents would have remained faithful, what a grand "Paradise" this world would be, with Adam as head of one grand family; a home where sickness, pain, and sorrow would never have entered to mar our happiness; no cruel wars to make desolate, in fact, none of the curses would have entered that now abound on every hand. But alas! Believing a **lie,** rather than **truth,** has brought about untold sufferings, for lo, these nearly six thousand years; and the end is not yet. Now are peoples divided into families, churches, and nations Tell us what the "homes" **are,** and we can tell what the church, and nation **will be.** An ideal home is one where God is recognized as the head of Christ; Christ, the head of the man; and man, the head of the woman; where love, joy, and peace reign supreme; and where the Gospel is the rule of life. Here we find an altar with true devotions; faithful teaching and training of the children; and loyalty on the part of children. It would be well for parents to get a glimpse of their responsible calling by reading Gen. 17:15, 16; 24:60. O may we strive by God's abounding grace, to make our homes a **blessing** to humanity, and not a **curse.**

The Church

Christ said: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Christ, not Peter, is the Chief Cornerstone, and only Foundation: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

"The gates of hell" shall indeed not prevail against the Church built by Christ upon Himself, and maintained by His pure doctrines. **Meritoriously,** Christ is the foundation (I Cor. 3:11); as to **assurance** the prophets come in place (Acts 18:28); and **doctrinally,** the apostles fill their place; "They continued stedfastly in the apostles' **doctrine** and fellowship" (Acts 2:42). God plans the work of the building, and the workers work the plan; and so it "groweth unto an holy temple in the Lord," "by that which every joint supplieth." Every member of this body, indwelt by the Holy Spirit, becomes a beacon light upon the candlestick; their **life,** as Christ, is the light of men, in a world darkened by sin; they are the "called out" ones, and hence are no more of the world, even as Christ is not of the world; they have "put on" a "change of raiment," even "the beautiful garments of salvation;" love is the mainspring of all their activities; they are "not conformed to this world," in business, politics, enjoyment, warring, strife, nor dress; forasmuch as they are "a royal priesthood, an holy nation, a peculiar people;" "zealous of good works." **Carnal** weapons and **carnal** warfare are beneath their calling; as an "armour" they have "the shield of faith;" for an helmet the hope of salvation; and "the sword of the Spirit; which is the word of God," etc. (Eph. 6). Her aim is to pull down, cast down, the works of darkness, **saving,** and not **destroying** men's lives; her destiny being the fair heritage of God—the all things as shown in Rev. 21 and 22. For their "citizenship" (politics) is already in heaven (Phil.3:20), whence they look for Him, on whose thighs is inscribed, "King of kings and Lord of lords" (Rev. 19:16). Her traits of character are those of a "chaste virgin," espoused to Christ her Groom, obedient to her head, "walking in all the commandments, and ordinances of the Lord blameless" (Luke 1:6). In so doing her Lord may well say: "The gates of hell shall not prevail against her." "My sheep hear my voice_____and they follow me; _____and they shall never perish" (John 10:27, 28). Her God-ordained ministers are no mere "hirelings," but "flames of fire" "feeding the flock" on the true "manna" and with knowledge and with understanding. Neh. 8:7; Jer. 3:15. In so doing we shall be ready for His appearing, and His kingdom. II Tim. 4:1; Luke 19: 11-27.

The State

Romans represents the Church under **grace;** the thirteenth chapter, verses 1-6, shows the **place** of "the powers that be," or State, in the world, and relation to the Church. May the Holy Spirit guide us in this subject, so as to rightly divide the Word of truth, so that we may be able to "Render therefore to all their dues: tribute to whom tribute is **due;** custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7); and again: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). These scriptures show that there **is a dividing line** between Church and State. With this fact in view let us endeavor to discern by the light of Scripture, and common sense, what THINGS belong to God, and how far Caesar's authority extends.

The State is an institution of God, and the "officials," God-ordained ministers (not preachers), with "limited" authority. Rom. 13:1-7. These enact their own laws which are called, "the law of the land," to especially govern the **"carnal mind,"** which is not subject to the law of God, neither indeed can be. "Carnal law" is made for "carnal minds." Rom. 8:7; I Tim. 1:9. To this magistrate also was given the carnal "sword," and he "beareth not the sword in vain." Therefore "if thou do that which is evil, be afraid" (Rom. 13:4.) Common sense, as well as Scripture, however, makes us understand that the "powers that be," have not been ordained of God to rule in matters of "the faith of God's elect;" for the Psalmist said: "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89). It is not thinkable that God would ordain a power above Himself in authority. Caesar must **note** what God says to him, lest he overreach himself. "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men **must be just,** ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after the rain" (II Sam. 23:3, 4). Again: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish **from** the way, when his wrath is kindled but a little. Blessed are all they that put **their trust in** him" (Psa. 2:10-12). A third **witness: "He** suffered no man to do them **wrong: yea, he** reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm" (Psa. 105:14, 15). "Rulers are not (to be) a terror to **good works,** but to the evil" (Rom. 13:3). We, however, are commanded to be "subject unto

"the powers that be," both in an **active,** and **passive** way:

1. Our duties in an **active way** may be seen from the following scriptures: Pray for them (I Tim. 2:1, 2); Pay taxes (Rom. 13:6); Ready to every good work (Titus 3:1); Fear God, honor the king (I Pet. 2:17); Submit to their ordinances (I Pet. 2:13, 14).

2. Subjection in a passive way may be seen in the experience of Peter and John. God said to them: "Go preach in Jesus' name," which they did. But the rulers said: "**We command you** to speak no more in this name." Peter and John said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:5-31). King Herod killed James, and imprisoned Peter, so they were "subject" in a **passive** way, by submitting to the penalty laid upon them. There was a higher power than Herod, and this power prevailed. Acts 12:1-10. When "Caesar's" **demand** conflicts with Christ's Word, we must remember that "no man can serve two masters." Therefore, the Church must obey Christ, her Head, and abide by the consequences, even **unto** death for so did Christ and the apostles, and the primitive Church, until in the third century, when Constantine united Church and State. What an unholy marriage! This was spiritual harlotry, and may be referred to in the harlot who rides the "scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns" This same woman "was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Let her be drunken with the blood of saints and the martyrs of Jesus, yet BABYLON will fall and come to a sad end. See Revelation, chapters 17 and 18. Even though the daughters of the Reformation join hands and take the same course, yet let the "Bride" take heed and exercise herself in the patience and faith of the saints. Rev. 14:12. And so shall she be called to the marriage supper of the Lamb, immediately after the fall of Babylon. Rev. 19:8, 9. In conclusion, I would ask an important question in the language of the prophet Amos: "Can two walk together, except they be agreed" (Amos 3:3)? Reader, where is your citizenship? Our politics (interests) certainly ought to be where we hold our citizenship. Paul declares that our citizenship is in heaven. Eph. 2:19; Phil. 3:20. Let us not only "confess" to be "strangers and pilgrims in the earth," but may our conduct prove it.

The fact of two kingdoms existing is established by Scripture. Christ said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (Jno. 18:36). If I may be a "Christian politician," I may also be a "Christian fighter" (I mean with the carnal sword) and be consistent. Does the kingdom of this world meddle with **our** election of church officials? Should **we** with **theirs?** Reader, be consistent! "O consistency, thou art a jewel!" To be consistent we should not only be "conscientious objectors" with reference to war, but also in participating in politics.

A sifting time is coming. "Be ye separate" (II Cor. 6:17). Israel of old were **not** to be "reckoned among the nations." Why should not spiritual Israel be the same? **In** the world, but not **of** the world. Beware of those prophets and teachers who advocate union of church and state. This would be committing "fornication with the kings of the earth" (Rev 17:2).

The following conversation took place between a "conscientious objector," and a a government official during the recent world war, because the writer had put his name to a certain document showing the Church's attitude with reference to war, or abetting war in any way:

Government Official: "What was your object in signing that document?"

Conscientious Objector: "Simply to show what we as a church believe with reference to war, according to Scripture, and to be a help to our boys in the camps."

G. O.: "It was not then your motive to shield those who were not members of your church, but who claimed that their parents belonged to said church?"

C. O.: "No, sir, this is proven by not giving them church certificates."

G. O.: "These things are causing us a great deal of trouble with reference to the C O's."

C. O: "I am aware of this, but may I say that much of this trouble comes from such denominations who believe in war, and hence are stirred because their sons must go and fight, and ours do not?"

G. O.: "Well, it does not look right for our boys to be in the trenches in mud and water up to their arms, and yours at home enjoying three meals a day."

C. O.: "True, in appearance this does not look right, but this is your privilege and choice We are called "conscientious objectors," but have you no "conscience?"

G. O.: "Yes, and I'd like to kill the Kaiser if I could."

C. O.: "Well, as I understand it, conscience is a "taught principle" in man. May I ask from what source you have this sort of conscience?"

G. O.: "Well, I am a ——— (Name of a certain denomination).

C O: "Very well, but pardon me, there is one law only by which the Lord governs His people—the Gospel. Whatsoever may be our denominational name there is "one Lord, one faith, one baptism, one God and father of all, who is **above** all, and through all, and in you all" (Eph. 4: 5, 6). Pray, then, how should Christ's kingdom stand, if Christ in **you,** and Christ in **me** kill one another? A house divided against itself must fall. Luke 11: 17. This principle will hold good on a large, as well as on a small scale. (We should be careful not to substitute mere churchianity for Christianity.) May I also tell you whence I get my conscience with reference to war? Hearken—"Put up again thy sword into his place: for they that take the sword shall perish with the sword" (Matt. 26:52). "My kingdom is not of this world: if my kingdom were of this world, **then** would my servants fight" (John 18:36). "The weapons of our warfare are not carnal" (II Cor. 10:4). "Dearly beloved, avenge not yourselves, but **rather** give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21). Now, since we both have a conscience, have you any more right to coerce me to accept your standard, than I have to coerce you to accept mine?"

G. O: "No, we are equal on that point. Well, you have opened more Scripture to me than any man I have ever talked with; this will make me think!"

C. O.: "Well, I hope you will not **only think,** but also **accept** and **do** God's will. For it is the house of the **doers** of Christ's sayings, that will not fall. Matt. 7:24-27. Neither is this all: Since according to Scripture I cannot conscientiously fight, and kill, you would say I am inconsistent if I should voluntarily buy Liberty Bonds, War Savings Stamps, or support Red Cross war activities, etc., and you would say well, for so it would be; for I would voluntarily be turning one crank of the war machine. But if the government would lay an equitable tax on all, for this we are commanded to pay to our government, besides this would put an end to this "mob violence" that is practiced. Now with reference to being 'partakers of other men's sins,' may I ask by way of illustration: When the Israelites forsook the true worship of God, and went off into idolatry, it is said, 'The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes unto the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger' (Jer. 7:18). Pray tell me, which were the idolaters, the children, or the fathers, or the women?"

G. O: "They were equally guilty."

C. O.: "So, you see, it matters not which crank I turn, connected with evil, I am partaker of that evil."

G. O.: "I never heard it explained that way. ———Well, my friend, I am very glad for this conversation. I am now going to Washington to make my report. It is a good report that I shall make of your people, because I believe you to be honest."

(Continued on page 158)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

(Children's Home)

Greeting from the workers at the Children's Home:—Another annual meeting at this place passed into history on May 2, 1923. The day was a beautiful one and the talks were instructive. The speakers of the morning session were Bros. Noah Landis, John Kennel, and D. N. Lehman. In the afternoon they were Bros. Noah Mack and John Mosemann. Thru the kindness of a number of sisters the workers were all privileged to attend the meeting. Quite a number of visitors went thru the building. On April 1, 1923, there were nine girls and sixteen boys in the institution. On May 2, we had four babies under a year old: Robert, aged 10 months; William, aged 9 months; and Sister Wissler's twin babies, aged 8 months. Sister Wissler is from Elizabethtown and we are caring for them during the summer. Robert's little sister has since found a home and Robert, who is a bright, pleasant baby, is awaiting a new home, as well as a number of boys from five to eight years old. Our older boys are all placed at the present time. Grandpa is busy in the truck patch. The asparagus patch is yielding well, and is much appreciated.

Yours for the children,
May 15, 1923. The Workers.

Peoria, Ill.

(Garden St. and Western Ave.)

Dear Gospel Herald Readers:—Four precious souls were received into fellowship here yesterday, three by baptism and one by confession. Two are elderly and all fathers and mothers of families. A very enjoyable and impressive communion service was held in the evening. Bishop Samuel Gerber officiated. We crave the prayers of the Church for these precious souls in their Christian life.

May 14, 1923. John L. Harnish.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Romans 10:9.

WEEKLY LETTER FROM THE ARGENTINE

(April 2)

By Florence B. Lauver

For the Gospel Herald.

Over the Sunday of April 1 Bro. and Sister Gonzales of Pehuajo, formerly of Trenque Lauquen, visited us in Casares. Bro. G. gave a well prepared talk in the evening.

Since the Shanks have gone our members show their interest by continually asking about them. A crowd of seven from this place went to the station at midnight to see them as they passed thru and also to wish them God speed.

The Jew convert says he likes the spirit of friendliness and brotherly love shown among us as a church, and also states that this is different from most religions he has seen and was one of the first things that induced him to take an interest in coming to the services. Thus obeying the Word is using hospitality to one another (I Pet. 4:9) we may win others.

During this week, in Trenque Lauquen, including the Bible reading and other services 460 souls heard the Gospel. On Sunday evening Bro. Lantz preached a resurrection sermon to an attentive audience. Bro. Lantz's are kept very busy since the departure of the Shanks. May you remember them in your prayers.

Pablo Cavadore, the young man who assists Brother Hershey, visited Trenque Lauquen. He gave an inspiring message on "Testifying." The natives are always encouraged when other natives speak as it shows growth in grace and power.

Bro. Hershey was in Trenque Lauquen and signed the deed for the property. The property is placed in the name of "The Mennonite Board of Missions and Charities," and the one in Pehuajo is being transferred from Bro. Hershey's name to that of the Board. Bro. Hershey wishes to get these properties free from taxation, which he thinks will be possible.

The Hershey family had the privilege of bidding farewell to the Shanks on the ship at Buenos Aires. They report the Southern Cross a fine ship with nice, airy roms. After five years of hard work together, wrestling with many problems, the separation of the two families was not without the shedding of tears. We all as missionaries on the field, join in wishing them a happy furlough and God's blessing.

Carlos Casares, F. C. O., Argentina.

The devil is trying today as he did in the beginning, to make people doubt God's Word.—C. Z. Yoder.

A LETTER OF APPRECIATION

Dear Brethren, Greetings:—The following Sunday school material has been received from the following persons:

900 S. Seventh St., Kansas City, Kans.
S. H. Hiestand, Salunga, Pa.
Mary E. Miller, Elmdale, Mich.
Mennonite Pub. House, Scottdale, Pa.
Mennonite S. S., Midland, Mich.
R. H. Cobb, Fairview, Mich.
U. E. Kanagy, Albany, Oreg.
Joseph E. Lehman, Chambersburg, Pa.
Mrs. Oscar Hostetler, Topeka, Ind.
Joseph G. Roth, Milford, Nebr.
Bro Warye, Saskatchewan, Can.
R. H. Kolb, Fairview, Mich.
Amos Hershey, New Holland, Pa.
Harry E. Miller, Elk Lick, Pa.
Miss Phoebe Yeackly, Milford, Nebr.

During the period when the material sent by the above persons came others also came but thru an oversight these were distributed before the addresses of the senders were copied. Will you kindly express our thanks to all the brethren and sisters for these cards and pictures and tell them to keep on sending them as they are greatly appreciated.

Yours for India,
J. N. Kaufman.

NOTES FROM DHAMTARI, INDIA

For the Gospel Herald.

Dear Readers of the Gospel Herald, Greeting in Jesus' name.

The hot winds are beginning to blow, which makes one feel like staying indoors. And those whose privilege it is to go to the Hills for hot season vacation are wending their ways to cooler climes. But all cannot go, so there are some of us who will have to stay and keep things going while others are gone.

Bro. and Sister Brunk and Sister Good started today for Kashmere (that Garden spot of the world) to spend a few months of much needed rest.

Bro. and Sister Smucker left today for Champa, where they stop one day for language oral examinations; then they go on to Darjeeling for the hot season. Bro. Kaufman also went with them to Champa to help in the examination. Bro. Warye is also one of the examinees. Warye and Kaufman will return to Dhamtari in a few days.

On Saturday, April 14, there were six Christian couples married in the Church at Balodgahan, and on Sunday, the day following, two more couples were married at the same place. On the same day four persons were taken into the Church on confession (those who had formerly been excommunicated) and one was bap-

tized. A few weeks ago three were baptized at the same place.

This is according to the Hindu philosophers a very auspicious year to get married in, and consequently there are many weddings among the Hindus. There are often so many people going away to weddings that it is hard to get men and women enough to keep the work going which we have in hand. This however does not affect the Christian weddings, which occur any time of the year and any year, whenever proper arrangements are made.

The folks at Naini Tal state that the weather is unusually cool this year and there is quite a lot of sickness there. We are glad to state that those of our number who had gone are all better at this writing.

Bro. M. C. Lapp still lingers in his low condition of health. We had hoped to be able to get him and Sister Lapp started to America soon. But now his condition has gotten decidedly worse, so that all hope of getting them away is out of the question. The heat is very hard on him and he is so that we are not able to move him to a cooler clime. Dr. Henderson of Nagpur, a distinguished lady doctor who has spent many years in India, was called to see Bro. Lapp last week. She gave some helpful advice but there seems to be nothing that can be done that will be of any material help towards a cure. For in spite of all that can be done the process seems to continue to progress, making him more helpless and weak. I am glad to state that he is not suffering such intense pain as he was some days ago.

Bro. and Sister George Lapp have come up from Ghatula for the hot season, partly to help take care of M. C., and partly because there is a lot to be done here while the others are off to the hills. We are glad for their help. They make occasional trips to Ghatula and Sankra to look after the work.

We have received the news that the Government has sanctioned a grant of Rs. 25,000 to be made to the Leper Asylum at this place for the new buildings for this year. That means that a lot of building work must be done there to get that much money spent.

We have also received the news that one man in Ontario has donated $3,000.00 for the purpose of building a church for the lepers at the new site. We are so thankful for this hearty response to the need of the lepers.

Sister Wenger has been in Calcutta for nearly a month now, getting some training in the Laboratory of Dr. Muir for the work in the Mission Hospital and Leper Asylum. She will leave there in a few days to go to Landour for two months' study of the language in the Union Language School.

The recent quarterly examinations of the cases treated at the Leper Asylum show some improvement in some but not what we hope may be found for them some day.

Yours for the lost and suffering in India,

April 17, 1923. C. D. Esch.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Are the bishop's office and the elder's office both the same? If not, what is the difference? J. M. K.

Answer: It seems to be made clear both in the Acts of the Apostles and the Pauline Epistles, that the terms bishop and elder are synonymous. They are two distinct titles designating the same office.

Under the Israelitish system of government a certain class of officials were known as elders. The functions of their office was both secular and religious. The elders were called of Moses to officiate in instituting the Passover Feast. Ex. 12:21. Thru them Moses issued his communications and commands to all Israel. Ex. 19:7; Deut. 30:9. They were his constant attendants in the wilderness. Ex. 17:5. Seventy of their number were selected to attend Moses, Aaron, Nadab and Abihu at the giving of the Law. Ex. 24:1. Also seventy elders were selected to bear the burden of the people with Moses. Num. 11:16, 17. Matthew, Mark, and Luke give an account of how our Lord suffered at the hands of the Jewish elders.

The word elder with other Jewish terms was introduced into the Christian Church in the apostolic age, but in the Christian Church the office of an elder is strictly of a religious nature.

Acts 20:17, 28 and I Pet. 5:1, 2, make it clear that the elders in the early Christian Church were the divinely appointed overseers of the Household of Faith, and were also commissioned to feed the flock.

Considering the fact that only bishops and deacons are mentioned in Phil. 1:1 and I Tim. 3 proves that at that time there was no distinction between bishops and elders. Simply two distinct terms used to designate the same office.

Tit. 1:5-7 proves beyond any question that both titles apply to the same office. —J. S. S.

Please explain Matt. 5:23,24. A Sister.

Answer: The religious system of the Jews required the worshipers to bring their gifts and offerings and place them upon an altar, thus presenting the same as a sacrificial offering unto the Lord. In Matt. 5:23, 24, our Lord is speaking to the believing Jews who were present to be taught the great underlying principles of His religion. He uses figurative speech in verses 23 and 24, such as would be readily understood by those who had been accustomed to bring their gifts as prescribed by law. The preceding verse clearly shows that it is possible to harbor anger, malice and illwill in the heart against one's brother, but under those conditions the individual is not in the proper attitude toward God and man to present his gifts in an acceptable way. "Therefore," saith the Lord, "if thou bring thy **gift"** (your religious offering, whether it be prayer and praise, or some material gift, See Heb. 13:15, 16) "before the **altar"** (the place where the offering is made, whether in the closet, or in God's sanctuary, or before the throne of grace) "and there rememberest that thy brother hath **aught** (any cause of complaint) against thee"—if you are conscious of the fact that a brother in the faith is displeased with you, or grieved because of something you may have said or done against him, whether you be either guilty or innocent in the matter—"leave thy **gift** before the **altar** and go thy way," in search of the grieved party and be reconciled to him; "and then come," with the spirit of love and peace to God's spiritual altar, "and offer thy gift" and the same shall be accepted of the Lord. —J. S. S.

Is it orderly for young people to whisper and laugh during Sunday school and while the congregation is praying? A Sister.

Answer: No; it is not orderly, nor proper, nor reverent. "Let all things be done decently and in order" (I Cor. 14:40). "My house shall be called the house of prayer" (Matt. 21:13). Laughing or whispering is very much out of place during the service in the house of God, and especially during prayer. Young people sometimes do this thoughtlessly, not realizing the seriousness of such conduct. There is need for strong teaching on the reverence that should be shown by all persons in the house of the Lord.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

PARENTAL TRAINING

Jonathan Schrock

For the Gospel Herald

The first essential of parental training is for the parents to be right with God, and live a life according to His will. Christ was willing to do His Father's will. We can learn that from our recent Sunday school lessons. If we have accepted Christ as our Savior we should be willing to do whatsoever is required of us in the Gospel. What are some of the requirements of the Gospel? Let us mention a few. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Thou shalt love thy neighbor as thyself." "As ye would that men should do to you, do ye also to them likewise." Christ said, "A new commandment I give unto you, That ye love one another; as I have loved you."

Let us notice some of the teachings of the apostles. In Eph. 6 we read: "Children, obey your parents in the Lord for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Why is this recorded? The apostle must have seen the great danger that is awaiting us. If we have put on this armor that is recorded in Eph. 6 and have used it in defending against the enemy of our souls, and have gained victories over the enemy, then we are able to instruct our children and warn them from the danger and snares of the evil one. In Prov. 22:6 we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." In the same chapter we also read: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

If a parent uses tobacco, how can he teach his child not to smoke cigarettes? If the parent is in the habit of using slang, how can he teach his child not to use profanity? If the parent is in the habit of telling filthy stories in the presence of a half dozen men, more or less, composed of churchmembers and unbelievers, how can he teach his children what is recorded in Eph. 4: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers?"

If the parent goes to the picture shows, how can he teach his children not to go to the poolrooms and dancing halls? We read in God's Word, that if we sow the wind we shall reap the whirlwind. We generally reap more than we sow.

In I Tim. 5 we read: "Rebuke not an elder, but intreat him as a father." "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." "Against an elder receive not an accusation but before two or three witnesses."

In Heb. 13 we read, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

How can we teach our children the Word of God when we ridicule the elders of the church in their presence (and others also for that matter), and contend with them that have the rule over us; and do not keep the elders in the honor that is due them. Do you not see how we are violating the Word of God if we are not obedient and what an evil influence it has in the home if we do not obey?

In Eph. 5 we read: "Be ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints."

In James 4 we read: "Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Are we guilty of speaking evil of our brethren in the presence of unbelievers and our children? If we are we are violating the Word of God, we have an evil influence in the home. There are many blessings in store for those parents who obey the Gospel and teach it in the home with the Holy Spirit's presence to guide and direct. It starts the children right, and also strengthens character and gives honor and success to the obedient. Jesus said at the close of His sermon on the Mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock."

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

"Are you hearing and obeying,
Are you working, watching, praying,
Tell me, does your dwelling stand,
On the Rock, or on the sand?"

Smithville, Ohio.

OUR NEIGHBORS WHAT WE MAKE THEM

"Who is my neighbor?" "What kind of a place is Smithville, Major Green? Are there nice people there? Shall we find it a good place for a home?" "What kind of a place was the last one you lived in?" the Major would reply. "Oh, charming; the most social, pleasant people, so friendly and kind." "Well, you'll find them just so in Smithville." The next stranger would make a similar inquiry. "What kind of a place is Smithville? Shall we find pleasant people there?" "How was it in the place you came from?" "Oh, miserable! the most stuck-up, aristocratic folks; we were homesick the whole time." "Well, you'll find them just so in Smithville!"—S. S. Times.

SUNDAY SCHOOL LESSON

Lesson for June 3, 1923—Jer. 35:5-19.

JEREMIAH, THE PROPHET OF COURAGE

Golden Text.—Watch ye, stand fast, in the faith, quit ye like men, be strong.—I Cor. 16:13.

Characteristics of Jeremiah's Life.—Jeremiah is often called "the weeping prophet." We are not sure that this is not an unfortunate way to put it. His lamentations are pathetic, and doubtless to the false prophets who withstood him his weeping was the most prominent part about him. But this does not alter facts. The most prominent characteristic of this man of God was his faithfulness and loyalty to truth. If his prophecies did have a doleful sound that fell upon unwelcome ears, the fact remains, nevertheless, that they were true to facts, and things turned out just as he had prophesied. Following are a few of his most prominent traits of character:

1. He was faithful—his prophecies were true to the revelations God gave him, independent of what people might think of them.

2. He was courageous—had the courage to withstand a whole company of lying prophets, and later on he unflinchingly faced prison life and even death, unmoved by threats and persecutions more tortuous than death itself.

3. He was incorruptible—fearing not to take the unpopular side, refusing bribes as well as enduring persecutions, unmoved by any tempting inducements to depart from the truth and prophesy "smooth things."

4. He was right—could not have been otherwise—for God was with him because he was with God. Though numbers were on the other side, God was on his side. Though the predictions of false prophets were most readily believed, later events proved that he was right and they were wrong.

In all these things the only virtue we ascribe to Jeremiah is his faithfulness to God. He could foretell these things, not because of his shrewdness or wisdom or intuition, but because God revealed them to him and he had nothing to do but to tell them. All credit, therefore, belongs to God, Jeremiah being but a faithful medium through whom God made known to Israel what was before him.

Then, and Now.—We applaud Jeremiah for his faithfulness, his bravery, his devotion to duty, his willingness to stand alone and suffer for it. Has it ever occurred to you that the present time has many things in common with the state of affairs in the days of Jeremiah. Now, as then, iniquity is abounding more and more. Now, as then, most of our prophets are closing their eyes to what must surely come to pass unless people turn from their evil ways and tell of the wondrously prosperous times ahead. Now, as then, those who dare to sound the note of warning are branded as "prophets of evil." Let us have more Jeremiahs, even at the expense of being called "weeping prophets."

The Rechabites.—In the midst of Jeremiah's activities he takes time to call attention to a class of people in whom we have a special interest. There stood up Jonadab, the son of Rechab, commanding his sons to "drink no wine, neither ye, nor your sons forever." They were commanded to dwell in tents, and the promise was, "That ye may live many days in the land where ye be strangers." Jeremiah called especial attention to this class, drawing from their example the following lessons:

1. They obeyed the voice of their father. In this they set a worthy example for the people of Judah, who refused to listen to the Lord God of heaven. The Rechabites, though severely tried and commanded to disobey their father Jonadab, remained true to the commandment given them. And so the people of God, though severely tried, should remain true to the commandments given them by the Father in heaven. If for the sake of an earthly father these Rechabites remained true to their charge; how much more should we respect and obey the charge given us by the Father in heaven!

2. Those Rechabites were rewarded. The evil which befell Israel because of disobedience did not apply to them. Like an oasis in the desert these sturdy sons of Rechab stood true to their charge and God preserved them. "I will never leave thee nor forsake thee," is God's promise to them that love and obey Him.

3. God preserved the Rechabites. In the days of Jeremiah they were still standing. Today there are thousands of Rechabites who refuse to touch strong drink. The Rechabites have written prohibitory laws into the statutes of states and nations, and some predict that the nations of the earth will all succumb to the standards of the Rechabites. Be this as it may, the lesson which Jeremiah draws from these people is an impressive one. As God preserved the natural Rechabites for time, so will He preserve the spiritual Rechabites for eternity.—K.

BIBLE MEETING TOPIC

SPENDING THE LORD'S DAY IN THE LORD'S WAY.—(Jr.).—Neh. 13:15-22; Rev. 1:10

Topic for June 3

MOTTO

"Honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

MEDITATIONS ON THE TOPIC

I. **How to Spend The Lord's Day.**—Most of us have been taught about our duty in spending the Lord's day. Christian fathers and mothers who do their whole duty train their boys and girls to go to worship on the day set apart for worship. People recognize a day of worship also give the day over to the Lord's work. They lay aside their daily work and spend the time for the Lord.

But there is danger that we drift with the times and forget the real spirit in which we keep a day unto the Lord. When we keep a day for God we ought to keep it in a way that we are sure He is pleased to have us keep it. I see someone eating a piece of cake. He doesn't want to take very much, so he cuts a very little slice and nibbles away at that. Then he cuts another tiny slice and eats that. But he keeps on that way cutting and cutting and cutting until when you look at the plate after a while, you see the whole thing about gone. He might as well have cut the big piece in the first place. That is the way some people waste the Lord's day. They are ashamed to do a regular job. But they cut a little time here and a little time there, thinking it not so disgraceful to do just a little, until they have very little left in which to meditate on the things of God and to spend in honoring Him.

Our motto suggests that we spend the Lord's day in honor to Him and not in seeking our own ways and pleasures. It should be our delight to spend the Lord's day for Him. Instead of cutting out a little time for our own pleasure in the flesh we should rather delight in spending all in the worship and praise of our Lord.

II. The Text.—**Neh. 13:15-22.**—In this scripture we have ways in which the children of Israel broke the Sabbath law of God and how Nehemiah their governor corrected them for their transgressions.

Rev. 1:10.—This scripture gives the name of the day since the resurrection of Jesus in which the Christian spends his Sabbath unto the Lord.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Sabbath"
2. Why God Gave a Day of Rest.
3. What is Commanded not to be Done.
4. What is Right to Do.
5. The Lord's Day for the Lord.
6. How People Cheat Themselves by working on the Lord's Day.

For Others

1. The Spirit of Sabbath Observance.

O earth, earth, earth, hear the word of the Lord.—Jeremiah 22:29.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 24, 1923

Field Notes

Bro. J. B. Senger of Kinzers, Pa., filled appointments in Bucks and Montgomery counties, Pa., recently. —C.

Ten applicants were received into church fellowship by water baptism at the Plain congregation, Lansdale, Pa., on May 5. —C.

An all day and evening Sunday school meeting is announced to be held at Stauffers' Mennonite Church near Bachmansville, Pa., on May 27, 1923. An interesting program has been prepared.

Nine baptized and four received by letter, is the report from Forks Church near Middlebury, Ind., Sunday, May 13.

Arrangements have been made for an all day Sunday school meeting to be held at the Churchtown, Pa., Mennonite Church, May 31.—H.

Brethren Aaron Loucks and Levi Mumaw of this office are at this writing attending the Mission Board Meeting at Kokomo, Ind.

Bro. Wm. Jennings, of Concord, Tenn., expected, D. V., to spend about a week at Harrisonburg, Va., returning home the first part of this week.

Bro. Clayton F. Derstine and family of Eureka, Ill., left their home May 18 for an extended eastern trip via Kokomo, Ind. May the Lord bless his labors.—Z.

A Singing Class is held at the Mennonite Church at Salunga, Pa., every Thursday evening at 7:30. Bro. Elmer Strickler is the instructor. Everybody is invited to attend.—E.

Bro. John B. Senger of Kinzer, Pa., is scheduled to fill the appointment at Frazer, Pa., on Sunday, May 27. Sunday school at 9:30; church services at 10:30 A. M. Note the time. —B.

If present arrangements are carried out, Bro. J. C. Clemens of Lansdale, Pa., will begin a series of meetings at the Strasburg Church, Franklin Co., Pa., on May 26. Pray for the work.—B.

Bro. P. A. Friesen of Hesston, Kans., preached for a number of our congregations in Northern Indiana, May 13-16, leaving for Kokomo, Ind., May 17 to attend the General Mission Board meeting.

Bro. and Sister Jacob Leed and daughters, Ruth and Elizabeth, accompanied by Bro. and Sister Harry Swarr and little son, Mark, all of Lancaster Co., Pa., were recent welcome visitors at Scottdale.

Bro. Cris Reiff and wife of Newton, Kans., are on an extended trip thru a number of states in the Middle West and East, expecting to go as far as Miami, Fla., before returning homeward. Bro. Reiff preached at the Home Mission in Chicago on Sunday, May 13, and attended the meeting of our General Misson Board at Kokomo, Ind., May 20-22.

The Lord willing, there will be a Sunday school meeting at the Paradise Church, Lancaster county, Pa., May 31, 1923.

Nearly three hundred members communed at the regular communion service at Shore Church near Shipshewana, Ind., on Sunday, May 13.

Bro. J. W. Hess of Manson, Iowa, assisted the brotherhood of the Nappanee, Ind., (North) Mennonite Church in a series of meetings last week.

Franconia Conference lost three of its members by death recently, in the persons of Pre. William Landis and Deacon Joseph Allebach of the Rockhill congregation, and Pre. John Ehst of the Hereford congregation. May the Lord fill these vacancies in the ranks of His laborers. —C.

To our Correspondents.—Owing to an abundance of material for publication some correspondence items were crowded out of recent issues. This resulted in their being held up a week longer before they were published than should have been the case. We hope to be able to keep current matter cleaned up better in the future. Remember, we close the forms on Saturday. Matter for the following week's paper should reach us by Friday, or at the latest, in the first mail on Saturday.

Bethel Church Burned.—Word reached us in the beginning of last week that the Bethel Church at West Liberty, Ohio, was struck by lightning and burned to the ground. This is of special interest since the Ohio Conference was to be held there, on May 23, 24. Arrangements were then made to hold the Conference at Elida. The news reached us too late for last week's Herald. The full announcement of the various meetings in connection with the Conference may be found on the last page of this issue.

Ordination Services at Emma.—Sunday, May 13, was a day long to be remembered at the Mennonite Church at Emma, Ind. At that time four brethren passed through the lot for the ministry and Bro. Menno Yoder, formerly a deacon in the congregation, was ordained. At the same time Bro. Oscar Hostetler was ordained a bishop. May the Lord richly bless these dear brethren, and make them a blessing to the congregation which they serve. The bishop brethren, D. J. Johns, J. W. Christophel, and John Garber had charge of the services.

Correspondence

Johnstown, Pa.
(Stahl congregation)

Dear Herald readers, Greeting in Jesus' Name:—On March 31 we had our regular semi-annual business meeting. These meetings are held in March and September. At the spring meeting trustees, janitor, etc., are elected. Among the things that were considered was the question of another session of the Bible School. The members all voted in favor of another term if the Conference grants it. The members of the Stahl congregation realize that much good has been done as a result of the two terms that have alreaedy been held.

We also organized a teacher training class. On April 14 we had the first meeting, which was not so largely attended. The next week there were fifty or sixty present. Bro. S. G. Shetler is our teacher. In connection with the teacher training class we have a singing of about thirty minutes. Sister Maggie Shetler is the chorister.

On April 28 Bro. E. D. Hess of Masontown, Pa., started a series of meetings here. He preached nineteen sermons for us. On account of the Sunday school conference at the Thomas Church on May 10 we had no meeting that day. The brother preached the Word with great power. Among the visible results were six confessions. The meetings closed on May 13.

On May 12 we had preparatory and baptismal services. Five young souls were baptized and one reclaimed. May God bless them in their undertaking to live for Him.

On May 13 we had our communion service. A large number of brethren and sisters partook of the communion.

On July 4 we will have our mission meeting. We invite all who are interested in mission work to attend. We crave an interest in the prayers of God's people that we as a congregation may grow in purity and sincerity in the work of the Lord.

Cor.

Rohrerstown, Pa.

Dear Herald Readers, Greeting:—A two-weeks series of meetings has just closed at this place. We had Bro. Sanford Landis of the Mellinger congregation with us. His first text was Neh. 4:6; "The people had a mind to work;" and the last one, Heb. 2:1; "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Very appropriate themes were presented and the encouragements, warnings, and invitations were very timely. The meetings were well attended and we are thankful that twelve precious souls have made the good confession, mostly those young and tender in years. May they be well shepherded and cared for that they may grow in the Christian life. Continue to pray for the work here.

Cor.

Canton, Kans.

Dear Herald Readers, Greeting:—On Sunday, May 6, we again commemorated the death and suffering of our Lord. Bro. T. M. Erb and wife were in our midst. The brother delivered a very spiritual and edifying sermon, using as a text, Acts 20:35, last clause. In the afternoon Bro. Erb with a few other brethren and sisters held communion with Sister Lydia Diener at her home, she being unable to attend church services for some time on account of ill health.

On May 13, Bro. J. M. R. Weaver and wife of Newton, Kans., were with us. Bro. Weaver delivered a very edifying sermon using John 1:29, last clause, as a text.

Bro. L. L. Beck and wife; Bro. Lester Beck, wife, and daughter; and Sister Anna Horst and children of Peabody, Kans., were with us also. Sister Selina Jennings who is attending school at Hesston spent a few days in our vicinity.

Hattie Sommerfeld.

Eureka, Ill.
(Roanoke congregation)

Greetings in the Master's Name:—Bro. C. F. Derstine recently closed an eight-day series of revival meetings at the Harmony and Roanoke churches with fifteen confessions as the visible result of his labors.

As we labor for the Master let us bear in mind "We can do all things thru Christ who strengtheneth us."

In His Name,

May 2, 1923. Bertha L. Zook.

Hydro, Okla.

To all Herald Readers, Greetings:—On Jan. 20, Bro. D. B. Raber of Aurora, Ohio, came and remained with us till Jan. 22. While he was with us he preached three interesting sermons, which were appreciated.

On Mar. 3, Bro. E. J. Berkey came to hold a series of meetings at this place and stayed with us until Mar. 16. During this time the brother labored faithfully and held forth the Word in its simplicity, encouraging and strengthening the saints, and warning the sinners to flee from the wrath to come. Among the visible results 1 soul accepted Christ as his Savior, and 1 confessed to an unsatisfactory life.

On April 8, we had preparatory services and on April 29 we again had the privilege to commemorate the death and suffering of our Lord Jesus Christ, and to observe the ordinance of feetwashing. We have nice weather at present with the exception of some hard winds. Health has been fair this spring.

May 2, 1923. Nora Eichelberger.

Westover, Md.
(Holly Grove congregation)

Dear Herald Readers, Greeting in Jesus' Name:—Bro. John Mast of Elverson, Pa., came here April 28. He preached for us Saturday evening. Sunday morning we commemorated the death and suffering of our Lord and Savior, by observing communion and feetwashing. Bro. Mast preached again in the evening. The sermons were all full of Gospel truths and we hope the good seed may sink deep into every heart and may spring forth bearing much fruit for the Lord.

Pray for us.

May 7, 1923. Ruth Hostetler.

Lancaster, Pa.

Dear Herald Readers, Greeting in the Master's Name:—On April 8, in the morning, Bro. Harvey Grove of Hanover, Pa., preached at the church here. Text, Rom. 12:21.

On April 10, in the evening, Bro. D. H. Bender of Hesston, Kans., also preached at the church here. Text, Gen. 5:24.

On April 29, in the morning, Bro. Newton Weber, of Waterloo, Ont., preached for us. Text, Psa. 26:5, 6. In the evening of the same day Bro. J. W. Shank, returned missionary from South America, spoke about our mission work there, which was very interesting and profitable, knowing that the Gospel is needed there as well as at our other foreign missions. This was followed by baptismal services in charge of Bro. D. N. Lehman. Six precious souls sealed their vows by water baptism. We were made to think of the time when we made our vow, and the question comes, Have we been as faithful as we could have been? We ask an interest in the prayers of His people that these new born babes in His kingdom may be bright and shining lights in His vineyard, and ever lean on the promise that He will never leave them nor forsake them, if they put their trust in Him.

On May 6, we had the privilege of remembering the suffering and death of our Lord and Savior, in partaking of the emblems of His broken body and shed blood.

We are thankful for the visits of all brethren who give us the Good

(Continued on page 156)

MISCELLANEOUS ARTICLES

THE SHEPHERD WORK OF OUR PRECIOUS LORD

"The Lord Is My Shepherd, I Shall Not Want"

Promises in Shepherd Psalm.	Fulfilled in the person of our Lord Himself in the New Testament.
I shall not want REST	
"He maketh me to lie down in green pastures."	"Come unto Me all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.
I shall not want DRINK	
"He leadeth me beside the still waters."	"The water that I shall give him, shall be in him a well of water springing up into everlasting life.—John 4:14.
I shall not want FORGIVENESS	
"He restoreth my soul."	"The Son of man hath power on earth to forgive sins."—Matt. 9:6.
I shall not want GUIDANCE	
"He leadeth me in the paths of righteousness for His name's sake."	"I am the way the Truth and the Life." —John 14:6.
I shall not want COMPANIONSHIP	
"Yea though I walk through the valley of the shadow of death, I will fear no evil."	"Lo, I am with you alway, even unto the end of the world."—Matt. 28:20.
I shall not want COMFORT	
"Thy rod and thy staff, they comfort me."	"The Father shall give you another comforter."—John 14:16.
I shall not want FOOD	
"Thou preparest a table before me in the presence of mine enemies."	"I am the bread of life, he that cometh to Me shall never hunger."—John 6:35.
I shall not want JOY	
"Thou anointest my head with oil."	"That my joy remain in you and that your joy may be full."—John 15:11.
I shall not want ANYTHING	
"My cup runneth over."	"Whatsoever ye shall ask the Father in My name, He will give it you."—John 16:23.
I shall not want ANYTHING IN THIS LIFE	
"Surely goodness and mercy shall follow me all the days of my life."	"Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."—Mat. 6:33.
I shall not want ANYTHING IN ETERNITY	
"And I will dwell in the house of the Lord forever." —Selected.	"I go to prepare a place for you that where I am there ye may be also."—John 14:3.

A PLEA FOR "MODEST APPAREL"

By Charlotte Cotterman

For the Gospel Herald.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.—Rev. 12:12.

Can we not realize the truth of this scripture? Perhaps it will come to a greater fulfillment in the future, but when we look around us, on every hand we see that the devil is with the inhabiters of the earth. Look where we will we see the devil's workings with the children of men. Here we see him as a roaring lion seeking whom he may devour. There we see him in the form of an angel of light trying to deceive the very elect, which he would do were it possible.

I remember when a child I heard it said that Satan can change his form except one foot which is a hoof. I used to think if I should see him I would know him by his hoof. But oh, we need only to look at his followers to know him. When I see the people of the world in their gaudy and immodest attire I can see him. When I look into the churches, even into our own beloved church, lo, even there I see his marks. And among those professing to be followers of the meek and lowly Jesus when I see to what excess so many indulge in worldly attire, I have to think, Behold, the hoof is seen, not as I once thought, but nevertheless Satan cannot hide his deception.

Sometimes we see a dear sister who is an example of simplicity as far as her own person is concerned, but look a little farther and we see on the innocent child or perhaps an older child, for whom the mother is responsible, with some tracks of the hoof. We even see this, sometimes, among our ministering brethren's families to whom the people are looking for an example, and rightly so.

Then too sometimes there may be perfect plainness in dress, but look into the houses; perhaps they have caught the fever which is going around by leaps and bounds. Crocheting is done so much; even the small daughter we see making laces that the parents would be surprised to see on clothing of a sister, but it might just about as well be worn on the person as put on some of the house furnishings.

We read in the Word of God that the lust of the eye, the lust of the flesh and the pride of life are not of the Father but of the world. My dear young sisters, would you not rather dress in a way that becometh women professing godliness than to have Satan's followers, those of the world and disloyal church members, admire your dress while at the same time they disrespect you for your inconsistency. And, dear mother, would you not rather have your daughter look like a real example of Christianity and spend her valuable moments in work that will help to furnish the necessaries of life? Oh, the time and money wasted in so many ways! Will not God hold us responsible if we "spend money for that which is not bread? and (our) your labor for that which satisfieth not" (Isa. 55:2)? When I see to what excess people are going in dress, even to indecency, I am glad that God showed me the evil of wearing worldly adornment and that He gave instructions in His word for us as Christians to follow.

Several years ago, while in the country, as I was going to work one morning I passed a field that had been plowed but a few days. I had passed by this field several times before but on this particular morning the sun shone brightly and revealed a network spun over this entire field. No doubt spiders had been at work while we were sleeping. I wondered, is it possible that those insects could accomplish such a great work in so short a time? That illustrates Satan's work. He is ever busy while we are sleeping. He never tires nor sleeps but while our spiritual vision is dimmed by the "lust of the flesh, the lust of the eye, and the pride of life," he is casting the fowler's net about us and entwining it around our hearts. We do not notice the Sun of righteousness shining around us and by mixing with Satan's devices the Holy Spirit is kept out and we remain unconscious of His presence, just as we might have walked thru

the field unconscious of the spider webbing, if the sun had not revealed it to us.

The world has a perfect right to expect us to be loyal to our church whose doctrines we have accepted. Dear friends, old and young, it is time that we awake out of this spiritual sleep to a newness of life that will shake off the shackles of worldliness in dress. Oh that we might all put on modest apparel such as is becoming to a child of God, and show where we belong. There is no room for deceit in the Master's kingdom. Let us be out and out for Christ or else out and out for the world. Why should we, in this wicked and adulterous generation, be ashamed to stand up for Christ? The world is fashion mad and we should show them to a better way.

To the lukewarm, Christ says, "I will spue thee out of my mouth." Dear reader, let us put away all filthiness and naughtiness of the flesh and let us not be ashamed to be called a peculiar people, but follow our meek and lowly Savior who gave Himself for us and has promised to be with us to the end.

"Ashamed of Jesus? Yes, I may,
When I've no sins to wash away."

Jackson, Minn.

THE CHRISTIAN'S PRAYER LIFE

By Neva Beechy

For the Gospel Herald.

Draw nigh to God, and he will draw nigh to you. Jas. 4:8.

It has been said that the pathway of the divine life is paved with prayer. No one can make a spiritual progress without it. Where you find a true saint of God you will find one who knows enough about the real worth of prayer to be often found pleading with God, sending up earnest petitions and receiving answers, and pouring out his heart in gratitude to him for his abundant mercies.

Prayer consists of something more than merely repeating words. It is talking to God, sending up petitions in faith, believing that God does hear and answer.

We have Christ for an example of one who knew the real worth of prayer. He prayed when He was tempted and in time of trial; when brought near the hour of death we find him praying in the garden of Gethsemane; although it was a bitter trial He was to pass through, yet He said, "Father, thy will, not mine, be done." The salvation of the world was at stake, and Jesus was obedient to the will of God, and true to His heavenly Father.

There is a sweetness in the life of prayer and submission to God which so many fail to find. When Jesus told his followers that when they prayed they should enter into their closets and there pray to their heavenly Father in secret, and he would reward them openly, he meant more than getting into a little closet and repeating a few words; He meant that we should enter into communion with the Lord, and shut the door of our hearts to the world. There is no time or place in which it is inappropriate to offer up a prayer to God. In the crowds of the street, or in the midst of a business engagement, we may send up a petition to God.

Again, we have a precious example in the life of Christ, after he had performed miracles and healing, and great works were wrought through him, he would withdraw from the multitudes to a place where he could pray, where he could pour out his heart in thankfulness to the Father, and send up such petitions as he desired. "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thes. 5:17, 18).

It is necessary if we desire to have power with God that we often be found in earnest prayer, for the effectual fervent prayer of a righteous man availeth much, and God manifests his power and shows his strength to those who trust Him. An earnest prayer sent to Him in faith and confidence will bring deliverance in time of trouble, will turn aside the tempter, and will enable one to be filled with the blessings of God and enjoy the ways of truth.

When Peter was cast into prison, bound with chains, ready to be delivered into the hands of those who would take his life, the church met in earnest prayer and prayed without ceasing, and even while these prayers were being offered up, God sent His angel and delivered Peter in a miraculous way.

Often because of being true to God and prayer the enemy becomes alarmed and brings great opposition, but God is always a very present help in time of need, and One who is mighty to deliver. The wicked people of Daniel's time tried to keep him from sending up his petitions to God. They had the king sign a decree that if anyone petitioned any except the king he should be cast into the den of lions. Now Daniel knew of the decree that had been sent forth by the king, but did this stop his praying? By no means. He opened his windows toward Jerusalem and prayed three times a day, the same as before. And he was taken and cast into the den of lions; but God kept him from all harm and danger. What, now, was the result of his praying? It resulted in another decree being made by the king, that every one under the dominion of his kingdom should serve Daniel's God.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but to enable us to receive Him. Prayer does not bring God down to us, but lifts us up to Him. God loves to have us come and offer our humble petitions, and He will not turn us away without His notice.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

Aurora, Ohio.

THE SUNDAY SCHOOL WORKER'S RESPONSIBILITY

By Clara Erb

For the Gospel Herald.

The Sunday school is a part of the Church. Therefore the Sunday school work is a work for Christ, for Christ is the head of the Church.

The Sunday school worker is called of God by the Church to this work, and is responsible for the faithful discharge of his duty.

He will be held responsible the same as the minister or any other worker in the church. The work is the Lord's. We are all stewards and must some time give an account of our stewardship.

I Tim. 4:12-16 gives the needed characteristics of a good Sunday school worker. He should be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." He should "give attendance to reading, to exhortation, to doctrine. He needs the baptism of the Holy Spirit. He needs to meditate upon the Word of God and the work he is called to do. He needs to consecrate himself wholly to God. He should be diligent and persevering.

He receives his strength whom the One who has called him, as Paul says in II Cor. 3:5, "Not that we are sufficient of ourselves to think any thing of ourselves, but our sufficiency is of God."

He is also given to much prayer in behalf of his work.

Let no one who is called to work in the Sunday school make excuses or say, "I am not able to do that work." "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

Beaver Crossing, Nebr.

CORRESPONDENCE

(Continued from page 153)

News from time to time. Continue to remember us here at the Throne of grace.

May 7, 1923. Lloyd S. Kemrer.

Fentress, Va.

Dear Herald Readers, Greetings in Jesus' name:—On Apr. 29 our council meeting was held and peace was expressed among the brotherhood. On May 6, Bro. Geo. R. Brunk came into our midst and held preparatory services in the morning and communion services in the afternoon. He also preached a sermon in the evening.

Bro. Ernest Miller, who spent the winter in our midst, left several weeks ago for Kansas. He is missed in our meetings.

Our Wednesday evening Bible class is studying Bro. Shank's book on South America with Bro. Bergey as teacher and Bro. T. J. Wenger to assist in some practice in singing.

Bro. and Sister Abner Weaver of Waynesboro, Va., were visitors in our midst over Sunday.

May 8, 1923. Cor.

South English, Iowa

Greeting to all Herald Readers:—Spring is here again, the time of the year when all nature revives. God is again verifying His Word. He says in Gen. 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Although we are having a rather cool spring and not very much rain as yet, the early gardens and oats fields look nice. Some of the farmers have planted corn but most of them are waiting on a rain.

On April 29 we had communion services. All who were present partook of the sacred emblems. Bro. Simon Guengerich of Wayland, Ia., was with us. He also preached the preparatory sermon on Saturday afternoon. One brother and one sister were received by letter, and one brother received into full fellowship again. We were certainly glad and wish them God's blessing.

Pray for us that we may be true to Him, who has called us out of darkness into His marvelous light.

Lizzie Erb.

May 10, 1923.

Minot, N. Dak.

Dear Friends and Herald Readers, Greeting in His most holy and precious name, in which only there is salvation. Acts 4:12.

Surely God is good and God is love. After a new experience and going to death's door, I am, by His grace permitted to inform you that I am at home with my family penning these few lines with a heart full of gratitude and praise to Him in whom our life is. Oh, may it truly be as Paul says in Col. 3:3: "For ye are dead, and your life is hid with Christ in God."

My operation was for appendicitis. Inflammation of the bowels caused it to be more serious, and required a little more time to recover. I was at the hospital eleven days. With good care and God's blessing I am able to be around most of the day. But still am very weak.

I notice by obituaries that comrades are falling to my right and to my left, the month of April claiming three, one of them less than two years older than myself, the other two a little younger. The grim reaper does not respect age at any time, but as these calls come nearer our own door, may God help us to be faithful until death, and we shall have a crown of life. Rev. 2:10.

This is a very backward spring; much wheat can not be seeded; a little cool and some rain today.

Health among the Mennonite families here is pretty good.

We still beg to be remembered in your prayers.

L. S. Glick.

May 10, 1923.

Palmyra, Mo.

Dear Herald Readers, Greetings in His dear name:—We are enjoying the blessings of the spring season and the crops are growing very nicely. We were also blest with a nice shower of rain last night, which we were all very glad for.

On April 15, we had our council meeting, and all expressed their desire to take part in commemorating the Lord's death and suffering, which was observed last Sunday, May 6.

On April 22, the three adjoining congregations, Cherry Box, Pea Ridge and Palmyra, enjoyed an all-day Sunday school meeting. A report will be published separately. Bro. J. M. Kreider expects to labor in Colorado soon.

Mrs. John F. Kreider.

May 11, 1923.

Willow Street, Pa.
(Brick Congregation)

Greeting in the Master's name:—On Sunday, April 1, our Sunday school was reorganized for the coming year, having been closed for a few months over the winter. Bro. Harry Snavely, who for the last twenty years had served as superintendent, had asked to be relieved and Bro. Jacob Brenneman was appointed to take his place. The following officers were also chosen: Asst. Supt., Bro. Jacob H. Herr; Treas., Bro. Jacob Houser; Sec'y., Sister Martha Harnish. Brethren Daniel Book and Victor Herr have charge of the Home Department, Sister Elizabeth Breckbill of the Cradle Roll, and Bro. John Kreider will conduct the missionary program of the Sunday school. May God's blessing ever continue to rest upon Bro. Snavely's future work in the Master's service. May we ever be laborers together with God.

Our Young People's Meeting was also reorganized for the coming year on Sunday evening, April 8, to meet every two weeks. May our young people make use of every golden opportunity to have God's Word hid in their hearts that they may be fortified against the snares of Satan.

We again had the privilege of holding another communion service in memory of what our Savior has done for us on the cross. Preparatory services were held on April 28, by the home ministers and the day following communion services. Bro. C. M. Brackbill officiated. Nearly all were present with us in the service. Bro. and Sister John Stoner and their daughter Frances, and their son, Bro. Harry Stoner from Adams County, but formerly from this place, also worshiped with us.

Sister Annie Groff who had been very sick for the last two months was present with us in our sevices this morning. We read "Though he were a Son, yet learned he obedience by the things which he suffered." So may we ever realize we are made perfect through suffering. Bro. C. M. Brubaker broke the bread of life to us this morning, reminding us of the ascension of our Lord and pointed us to pierce the clouds and see Him ever interceding for us and that He is coming again.

Gertrude M. Lefever.

May 13, 1923.

La Grange, Ind.

Bro. J. W. Shank of South America, was with the Shore congregation on Tuesday evening, May 8, and gave a very interesting talk on the work in South America.

On the following Thursday, May 10, the Sunday school meeting of four different churches was held at the same place, with a good attendance. Bro. A. E. Kreider of Goshen, gave a very interesting talk on the subject, "The safeguards God has placed around us as Christians." We surely had a good meeting.

On the following Saturday evening, May 12, we had preparatory services and on Sunday following communion

was observed. Good interest was manifested during these meetings. Bro. Daniel Kauffman and Sister Kauffman and their son were with us from Saturday evening to Sunday evening. On Sunday afternoon, Bro. Daniel Kauffmans and Bro. J. P. Millers, with a number of the members here, met at Bro. Amos Cripe's, Sister Cripe being very sick. She had a desire to be anointed, and also partake of communion. Both these ordinances were administered by the brethren. She asks an interest in the prayers of God's people.

Geo. L. Mishler.

May 14, 1923.

Leetonia, Ohio

Saturday afternoon, May 12, preparatory services were held at the Leetonia Church. Sunday, May 13, communion services were held.

Bro. M. C. Lehman and family, India missionaries on a furlough in their homeland, were present. This is one of the churches attended by Bro. Lehman in his boyhood days. Bro. Lehman with the home ministers held a very impressive service, pointing us to the sacrifice, redeeming love, and humility taught by Christ.

May 14, 1923.

Brutus, Mich.

Dear Herald readers, Greetings:— On May 11, D. D. Troyer of Indiana came here and held meetings in the evenings, and on Sunday, May 13, held communion service. On Saturday evening we had council meeting. Nearly every one expressed peace. Also a sister was received from another branch of the Church. We enjoyed the brother's presence very much, and ask an interest in your prayers for the work at this place.

May 16, 1923. Cor.

Middlebury, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greetings:— On Ascension Day the regular semi-annual Sunday school meeting of the five churches of this district was held at this place. A goodly number were present, considering the busy season of the year. An inspiring and profitable program was enjoyed by all present. Bro. J. W. Shank, missionary from South America, just recently returned on furlough, was on the program both in the afternoon and evening.

Bro. D. D. Troyer left on May 10 for an extended visit to the various congregations of Michigan.

Bro. D. J. Johns of this place spent Sunday with the congregation at Emma, (Ind.) on May 13, where ordination services were held. A Bishop and a minister were ordained.

The Lord willing, communion services will be held at this place on Sunday, May 20.

May 16, 1923. Cor.

Guernsey, Sask.

(Sharon Congregation)

Greetings in the name of Him who loved us and gave His life a ransom for our souls.

On Sunday, March 25, 1923, our Sunday school was reorganized, the following officers being elected: Supts., Clemens Snider, Irvin Martin; Primary Supt., Mrs. E. S. Hallman; Sec.-Treas., Leighton Schmitt, Eldon Bowman; Chors., Clemens Hallman, Martin Musser. Attendance in general is good, and with the coming of the warm weather we are glad to note an increase.

Seeding is in full swing. Weather is quite changeable. Health in general is good, for which we thank our kind heavenly Father.

May we all earnestly strive to work for the Lord while it is yet day, for the night cometh when our work will be done. We ask you to remember the work at this place.

N. M. Schmitt.

May 7, 1923.

Kalona, Iowa

(East Union congregation)

"Hitherto hath the Lord helped us." On May 6, we held our communion service at this place and a large number partook of the sacred emblems representing the broken body and the shed blood of our Lord and Savior.

Our S. S. teachers' meetings which were discontinued during the winter months are again opened and are held on Friday evening of each week. These meetings are a great help in preparing the lesson and enable the teachers to teach each lesson from the same angle, thus bringing uniform thoughts thruout the Sunday school.

We crave an interest in the prayers of the faithful.

May 15, 1923. Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The general Status of our relief work in Russia at the present time is well set forth in the following extracts from a letter sent out to all of the members of the Central Committee, by Bro. Mumaw, the Secretary-Treasurer.

This is to give a general statement of the present status of our relief work in Russia. Since our first report of improved conditions in Russia, negotiations with the New York office of the American Relief Administration and exchange of notes and cables with Bro. Miller at Moscow have had our special attention. Thru this effort we are glad to submit the following.

Bro Miller at Moscow has now advised us that it is quite evident that they have enough food in their warehouses to provide for their feeding program until the next harvest. This I know will be welcome news to you. Reports have been circulated to this effect and of course it is not entirely new to you. It is also known that the expected famine conditions which had been predicted for this spring d'd not materialize. This has given an entirely different aspect to our problems and we can feel assured that our greater task is accomplished unless new conditions should again arise.

In a letter from Bro. Miller, we learn that the two deposits of $5,000.00 each for March and April had not been delivered to him and he has also canceled the Eurelcon Sales of these deposits and has asked that they be given credit for cash withdrawals. Against this he has already drawn $5,000.00 for a Seed Loan for Siberia. A special committee had come to Moscow asking for this assistance. They reported that the colonists in Siberia are in very difficult circumstances and unless some help is received thru which they can purchase seed for this spring, they will be compelled to face famine conditions next fall. The loan has been given with the understanding that a certain amount of food is set aside next fall for general relief purposes. Bro. Miller reports that a larger grant should have been given but that this was the amount for which he has assumed responsibility. He had planned to send food to Siberia this spring but on account of certain restrictions relative to the A. R A. operations in Russia, he found it impossible. This other course was therefore substituted

Allow me to add a word relative to our further needs. A seed loan of $3,000.00 has already been granted to the South Russia colonists It is quite evident that more funds will be needed for this purpose. We need not call attention to the folly of plowing the ground without some assurance of having seed to sow. We have cabled Bro. Miller that we shall try to protect him in this and have requested that he advise us how much is needed.

While we have enough food, it is very easy to conclude that our task is now accomplished and we need give no further attention to the work. It is not so. A cable just at hand states that we are feeding 17,000 daily at this time. Our personnel must have necessary support in this work. If the workers now on the field refuse to remain until the work is accomplished, others must be sent to take their places. The reconstruction program will need attention for at least another year if our Mennonite brethren are to be protected. Bro. Miller states that there will be need for clothing for at least another year. We do not consider it advisable to start another campaign for used garments. It will no doubt mean a general drive for funds to buy new clothing at wholesale and forward them thru the regular channels.

It has also been suggested that we allow loans for horses. It is pointed out that they can be bought in certain sections of Russia at a very fair price Have we enough sentiment in favor of such a program to launch out into it?

Sincerely yours,
Levi Mumaw,
Secy-Treas.

* * *

(Continued on page 160)

CHURCH AND STATE

(Continued from page 147)

C. O.: "Thank you, sir. Good bye."

Now in conclusion, let us with an unprejudiced mind consider the consistency of each of these two great institutions minding their proper calling, each laboring in that sphere in which God hath placed them. The Church, whose rule and law by which she is to be governed is the WORD OF GOD which shall never pass away; whose "weapons" are **spiritual,** because of the **spiritual** nature of her warfare, "pressing the battle to the gate" (II Cor. 10:3-6; Eph. 6:13-17), should labor in matters pertaining to God's elect, even to the "time of the end," with Christ as her "Counsellor" and "Captain of her salvation;" until His second coming as the nobleman at his return, "having received a kingdom for himself" (Luke 19:11-13), and as Paul says, "At his appearing and his kingdom" (II Tim. 4:1). When He shall be Victor in the great Battle of Armageddon" and then when "all enemies are subdued under him" will the Son also be subject unto God, that God may be all in all (I Cor. 15:25-28), at which time shall be ushered in eternal conditions and enjoyments. Rev. 21:22. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Heb. 12:28, 29). See II Thess. 1: 6-10. And let the Church pray for the "powers that be" that they may function in their proper sphere, "praising" those that do well, and "punishing" the "evildoers;" for to them is given the (carnal) sword, for he is the "minister of God" (not preacher), a **revenger** to **execute** wrath upon him that doeth evil. I Pet. 2:14; Rom. 13:4. And let us "submit" ourselves "to every ordinance (laws) of man for the Lord's sake," (which do not militate against the law of Christ) in paying tribute (taxes), avoiding reckless automobiling, obeying prohibition laws, and similar ordinances, for thus we are commanded. I Pet. 2:13, 14. But "every ordinance" does **not** mean that we must obey their mandates when they conflict with the commandments of Christ, and the apostles; which is amply proven by the same Apostle Peter who gives us this admonition: "We ought to obey God RATHER than man" (Acts 5:29). While he could not "submit" to their decree "not to speak any more in the name of Jesus," in this case he "submitted" to the decree to be cast into prison. If we cannot "submit" in an **active** way, then we must "submit" in a **passive** way. Therefore "the powers that be" should not think to rule over the Church in matters of "faith." For this is God's prerogative. They should study with care the second Psalm. Secretary Baker was right when he said to the Christians (as it is reported): "You take care of the **Church,** and we will take care of the **State.**"

Elizabethtown, Pa.

Married

Haverstick—Eshleman.—On April 12, 1923, Clayton Haverstick of Willow Street, and Sister Cora Eshleman of the Byerland congregation, were married at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa. May God lead and guide them.

Stover—Martin.—On May 6, 1923, at the home of the officiating bishop, Bro. A. O. Histand, Bro. Edwin F. Stover and Sister Vena Edith Martin, both of the Blooming Glen congregation, Pa., were united in the bonds of holy matrimony. May God guide them thru life.

Seitz—Mumma.—On May 8, 1923, Bro. John Seitz and Sister Mary Mumma, both of the Rohrerstown congregation, were united in marriage at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa. May God's choicest blessings attend them thru life.

Landis—Grimm.—On April 5, 1923, at the home of the bride's parents, 335 W. James St., Lancaster, Pa., Bro. Abr. P. Landis of the Ephrata congregation, and Sister Eva B. Grimm of Lancaster, were united in marriage by Bish. D. N. Lehman of Millersville. Pa. May their life's journey be a happy and useful one.

Shank—Furman.—On April 25, 1923, at the home of the officiating bishop, Bro. Geo. R. Brunk, Denbigh, Va., Bro. M. B. Shank of Denbigh, Va., was united in marriage to Sister Elizabeth E. Furman of Phoebus, Va., who had previously identified herself with the Mennonite Church at this place. May God's blessings attend them.

Keith—Harnish.—On April 12, 1923, Bro. Paul Keith of the Willow Street congregation, and Sister Ada Harnish of the Byerland congregation, were united in the bonds of holy matrimony at the home of Bish. D. N. Lehman of Millersville, Pa., who officiated. May God's blessings attend them thru life.

Obituary

Auker.—Caleb C. Auker was born Aug. 7, 1864; died Apr. 25, 1923; aged 58 y. 8 m. 17 d. He was united in marriage to Belle Landis. This union was blessed with 3 sons and 1 daughter. The daughter preceded him in death seven years ago. Funeral services were held at the Delaware Church by Samuel Leiter. Interment in the Auker family cemetery, in Foutz Valley, Pa.

Albin.—Vearl Eugene, son of Bro. Jesse and Sister Elsie Albin, was born Aug. 14, 1921; died May 11, 1923, at the home of his parents 2½ miles southeast of Nappanee, Ind.; aged 1 y. 8 m.. 27 d. After having the measles, peritonitis set in, which lasted two days, attended with intense suffering until he fell asleep in Jesus. He is now enjoying the bliss of a home in heaven. He is surpived by his parents and grandparents and many other relatives. Funeral services were held at the residence, May 14, by J. H. McGowen and at the West Market St. Mennonite Church by Ray Yoder. Text, Job 14:1, 2. Burial at South Union.

Andrews.—Francis P. Andrews, son of Benjamin and Priscilla Andrews, was born Dec. 19, 1881; died May 6, 1923; aged 41 y. 4 m. 17 d. He was united in marriage to Josie C. Truax. To this union were born 10 children, 4 preceding their father in death. Mother and 6 children and other near relatives survive. Bro. Andrews confessed His Savior in the fall of 1922, and gave good evidence of an unfaltering faith in Him who said, "He that cometh to me, I will in no wise cast out." In such an event as this let us remember Jas. 1:27. Text, Tit. 2:11-14. Funeral services were conducted by Bro. S. G. Shenk, Elida, O., and Bro. G. H. Brunk, Continental, O.

Myers.—Barbara K. Myers, widow of Pre. Samuel B. Myers, was born October 30, 1835; died at the home of Daniel and Annie Bair at Hanover, Pa., on April 16, 1923, in her 88th year, after a lingering illness. She bore her affliction patiently and peacefully fell asleep with a hope of a glorious resurrection. Funeral services were held at the Hanover Church by Bros. Benjamin Weaver, Peter Shenk and Harvey Grove. Text, Malachi 3:16, 17.

Whittig.—Permelia Whittig, daughter of Thomas and —— Shuey, was born in Mercer county, O., Jan. 8, 1841. Her husband, Samuel Whittig, died in Elkhart, Ind., Aug. 9, 1909. Sister Whittig died on Thursday, May 10, 1923; aged 82 y. 4 m. 2 d. She leaves 6 sons, 2 daughters, 9 grandchildren, 2 great-grandchildren, 2 brothers, and one sister to mourn her death. She was a member of the U. B. Church, and suffered with a lingering disease about one year. She was buried on May 12. Funeral services were conducted at the home by John F. Funk. Peace to her ashes.

Mast.—Freddie Mast, son of Abe and Sarah Mast, was born Feb. 26, 1921; died May 8, 1923, near Goshen Ind., (at the age of 2 y. 2 m. 12 d.) of croup and bronchial trouble. Little Freddie was seriously ill only about 2 days, altho he had not been very well for nearly a week. He is survived by father, mother, 1 brother, Henry, 1 sister, Gertrude, 4 grandparents, and a host of other relatives and friends. Funeral was held at the home May 11. The home circle truly feels that

"A loving one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

Lantz.—Jonas Lantz was born in Fulton Co., O., July 23, 1845; died near Nappanee, Ind., Feb. 21, 1923; aged 78 y. 7 m. 28 d. He was united in marriage to Lucyann Hochstetler March 30, 1879, by J. P. Smucker. He lived in matrimony over 48 years. He united with the Mennonite Church in June, 1876, remaining a constant member until God in His own appointed time called him to Himself. Two brothers, Amos of Detroit, Mich., and Stephen of Chicago, 1 sister, Fanny Speicher of Middlebury, Ind., and 2 adopted children, Almira Rhodes and Trella Holinsky survive him. The funeral was held at the residence by J. H. McGowen and at the Mennonite Church by D. J. Johns. Text, II Pet. 3:13-15. Burial at South Union.

Shotzberger.—Samuel Shotzberger was born Apr. 5, 1844. He was married to Elizabeth Shellenberger, July 1, 1866. They lived a happy married life for 57 years. They were blessed with eleven children, 9 sons and 2 daughters; also 33 grandchildren and 15 great-grandchildren. He entered into rest May 6, 1923; aged 79 y. 1 m. 1 d. He was a brother in the Mennonite Church for 33 years, having been baptized by Bishop Jacob N. Brubacher of Lanc. Co., Pa. He leaves to mourn his loss 7 sons, 2 daughters and a bereft widow. Funeral services were conducted at the home by Samuel Leiter and at Lauver's Church by Simon Auker and W. W. Graybill. His selected text was Rev. 14:13. Interment in the cemetery near the church.

Miller.—Fred S. Miller was born in Holmes Co., Ohio, Nov. 10, 1871; died April 6, 1923; aged 51 y. 6 m. 26 d. At the age of six years he came to Henry County, Iowa, in which county he lived ever since. On Oct. 30, 1901, he was united in the bonds of sacred marriage to Emma Goldsmith, to which union were born four children: Helen, Mildred, Max and Glenn, all of whom are still at home. Besides his immediate family he leaves to mourn his departure his aged mother, Mrs. Stephen Miller, two brothers, Dr. Sam T. Miller of Elkhart, Ind., and Dr. Levi S. Miller of Richmond, Ind., three sisters, Emma of Mt. Pleasant, Ia., Mrs. C. R. Wyse of Wayland, Mrs. Joe G. Gerig of Springdale, Ark., and a host of friends.

Stauffer.—Catherine (Stoner) Stauffer was born Aug. 9, 1839; died March 23, 1923; aged 83 y. 7 m. 14 d. She is survived by her aged husband (John D. Stauffer) and three children: Annie, wife of Jacob Weaver, Bridgeport, Pa., with whom she resided for the last twelve years; Isaiah S., of Millersville; and John, of Lancaster, Pa. Eleven grandchildren and three great-grandchildren also survive. Her death was due to general debility, caused by her advanced age. She often expressed a desire for Jesus to take her home and in His own good time the Lord answered her prayers. Brief services were held at the home by Bro. Sanford Landis and further services at the New Danville Mennonite Church by Bro. David Landis. Text, John 11:25, 26. She was laid to rest in the churchyard adjoining, there to await the resurrection morn.

O! Dear Grandma, how we miss thee,
Since to Jesus thou hast gone;
But thy longings have been granted,
And we say, "His will be done."

Granddaughter Hazel.

Zook.—Barbara Yoder Zook, wife of Mose F. Zook, passed peacefully away on April 7. She was aged 70 y. 10 m. 19 d. The cause of her death was heart trouble. She leaves a sorrowing husband and one daughter, Mrs. John K. Yoder, and a host of friends. Her son, Levi, preceded her in death. She was a kind and loving mother and ever ready with that smile that cheers the heart and was always ready to do an act of kindness. We have the blessed assurance that she is at rest. The funeral was held at the Locust Grove Church. Services were conducted by J. D. Yoder, in English, and S. T. Yoder, in German.

Mother's gone to live beyond this vale,
Of sorrow pain and care;
And if through life you live for Him
You'll meet her over there.

A Friend.

Stauffer.—Benj. K. Stauffer of near Stonybrook, York Co., Pa., was born Aug. 7, 1850; died May 8, 1923; aged 72 y. 9 m. 1 d. Bro. Stauffer was born in the vicinity where he lived as a farmer nearly all his life. He left his farm last August to live in his house, just completed (close by the Stonybrook Church), wherein he died. For some time his health was failing, but he attended church and taught his Sunday school class regularly. To be a member of his class was a privilege to enjoy a real blessing. He was exceptionally well informed in God's Holy Word, and he believed it, lived it, and taught it, with grace, meekness, and in the fear of the Lord. To know him was to love him, and his meek spirit taught the Christ life as well as his words. Bro. Benj. K. Stauffer was married 47 years ago, to Lydia Stump, sister of Pre. Daniel Stump, of Hanover, Pa. His uncle was the late Bish. Stauffer and Pre. Moses Stauffer of Stonybrook is his nearest kin. He leaves no children, but his widow and all who know him mourn his loss. Funeral services were held May 11, from his late residence and in the Stonybrook Church. Those officiating were Bros. D. N. Lehman, John W. Weaver, J. C. Habecker, and Jos. Forry. Text, Jno. 14:2. Interment was made in the Stonybrook cemetery. Ten ministers attended his funeral. We are confident that he being dead yet speaketh.

Yoder.—Robert Aaron Yoder, son of Levi D. and Laura (Eash) Yoder, was born May 24, 1897; died May 7, 1923; aged 25 y. 11 m. 13 d. He leaves to mourn his departure his parents, three brothers (Nelson, Morgan, Moses) four sisters (Nellie, Linnie, Mary, Anna, all at home), and a host of relatives and friends. Bro. Robert was not well for almost a year. He was bedfast only three weeks and bore his suffering patiently until the end. A little while before he died he called his parents, brothers, sisters, and one who was very near to him, gave all a hearty "Good-bye" and said, "All is well" and peacefully passed away. He united with the Mennonite Church early in life and lived a loyal, devoted life to his God and church. The family has lost a loving son and brother. The church and Sunday school have lost a faithful worker. He served as a Sunday school teacher for several years, and for seven years as a school teacher, for which work he was especially qualified. We cannot understand why such needed ones are taken from the home and community yet we can believe that our loss is his gain. The funeral services were conducted at the Kaufman Mennonite Church near Johnstown, Pa., by Bro. E. D. Hess of Masontown, Pa., E. J. Blough, L. A. Blough, and James Saylor. A large concourse of friends assembled to pay the last tribute of respect.

By the family.

Burkholder.—Rosina (Baker) Burkholder was born in Alsace Lorraine, France, Aug. 25, 1866; died on May 1, 1923, near Tofield, Alberta; aged 56 y. 8 m. 8 d. She came to America with her father when eight years old and had her home with her uncle in Allen county, Ind. In her early youth she accepted Christ as her personal Savior and remained faithful to the end. In 1890 she was married to Moses M. Burkholder, Marshall county, Ind. To this union were born nine children, six sons and three daughters of whom eight survive. One son, also her parents, preceded her to the spirit world. The sister was confined to her home since Christmas suffering from Bright's disease and dropsy, but bore it patiently to the end. She leaves to mourn her departure husband, five sons and three daughters, all present at the funeral. Eight grandchildren, and two step-grandchildren and a brother, Joseph Bacher of Wolford, N. Dak., also survive. In 1892 she moved to Hubbard, Oreg., with husband and family, and in 1913 they moved to Tofield, Alberta, where she resided until death. She often expressed a desire to be with Christ. Services were held May 3, at the Salem Mennonite Church, by Bro. J. K. Lehman. Burial in cemetery nearby.

"When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved ones
In our Father's mansion fair."

—Husband and Children.

King.—Mattie J. King, daughter of Jacob and Catherine King, was born in Lawrence Co., Pa., April 6, 1861; died of dropsy at the home of her daughter, Fannie Stehman, near Ste. Elizabeth, Man., April 29, 1923; at the age of 62 y. 23 d. On March 9, 1886, she was married to Jacob Troyer. He preceded her to the spirit world on May 12, 1905. To this union were born 1 son and 4 daughters. Two daughters preceded her to the spirit world. One son, Ora J. Troyer, of Garden City, Mo., and two daughters, Fannie C. Stehman and Mattie Ann Troyer both of Ste. Elizabeth, Man., are left to mourn her departure; also 5 grandchildren. One granddaughter died Nov. 8, 1922. A number of relatives and friends also survive. During her sickness of four months, she never complained, was very patient, and longed for the time to enter her heavenly home. By her request on April 15, 1923, she was anointed by Bro. I. S. Mast. She said, "The Lord's will be done." She united with the Mennonite Church in early years and remained faithful till death.

"Dearest mother, thou hast left us,
And our loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal."

She was brought to Garden City, Mo., for burial in the Clear Fork cemetery by the side of her husband. Services were held at the Sycamore Grove Church by W. E. Helmuth and L. J. Miller from a text chosen by the children, Rom. 8.18, 28.

Landis.—William M. Landis was born near Dublin, Bucks Co., Pa., and was married to Salome Detweiler, sharing the joys and sorrows of life nearly thirty years. About six years ago he had a stroke which disabled him for some time so that he could not perform his ministerial duties, but he recovered again to the extent that he was well able to fill his charge. On May 2, shortly before supper, in the presence of visiting brethren who had come to hold services in the evening, very suddenly, unexpectedly, the Lord called by another stroke. Calmly, almost without a struggle, he yielded to the summons and fell asleep about one hour later, at his late residence near Telford, Penna. Age, 53 y. 9 m. 28 d. He is survived by a bereaved wife, his mother, and three sons. One son and daughter preceded him in death. Three brothers, one sister and many relatives and friends also survive. His remains were brought to the Rockhill Mennonite Church on May 7, after brief services at the home by his former colaborers Bro. Mahlon Souder and Bishop Mininger. Services at church, by Bishop A. G. Clemmer and Bro. J. G. Ruth. Text, Matt. 25:21. Interment in adjoining cemetery in the presence of a large concourse of colaborers, relatives and friends. Bro. Landis united with the Mennonite Church about thirty years ago and served his charge willingly at the Rockhill congregation for thirteen years. He has passed from time to eternity—a kind, loving father, and a faithful shepherd. The Church keenly feels the vacant seat behind the sacred desk. How soon his eyes were closed to earthly scenes!

"In this lone hour of deep distress,
When heavy sorrows round me press,
Encouraged by thy gracious word
I trust thee as the widow's God."

Fry.—Emmanuel Fry was born Sept. 3, 1847, on a farm near York, Pa. When nineteen years old he came west, locating at Burlington, Iowa, where he found ready employment as a carpenter. On June 30, 1869, he was united in marriage to Miss Hannah J. Messenger. They made their home in Burlington until the building of the B. C. R. & N. Railroad when they cast their lot with the new town of Mediapolis. He was engaged as contractor and builder until 1881 when he opened a furniture and undertaking business, which he pursued until Jan. 1, 1919. His wife died July 12, 1917, and his daughter, Mrs. Lulu McDonald, came into the home to look after his interests and welfare. After retirement from business he decided to visit once more the scenes of his childhood in Pennsylvania. While there he met one of his friends of former days and later they decided to cast their lot together. On February 27, 1919, he was united in marriage to Mrs. Fannie Kendig, of Millersville, Pa. In his youth he united with the Salem church of Windsor, Pa. Upon the establishment of the Presbyterian church in Mediapolis, Iowa, he became one of its members. Mr. Fry was of a stern religious character and when it came to matters of right and wrong there was no compromising. He was a deacon in his church for many years. For some months his health had been failing and all that could be done proved of no avail. He died April 30, 1923. He is survived by his wife, one daughter, Mrs. Lulu McDonald, of Burlington; two sons, Arthur C. and Clarence D. Fry, of Mediapolis; nine grandchildren, and one sister and one brother at York, Pa. The funeral was held at the home on Wednesday afternoon (May 2), conducted by his pastor, Richard Roberts, assisted by Simon Gingerich of the Mennonite Church near Wayland, Iowa. Interment in the cemetery at Kossuth.

GOD'S TESTING

By E. G. Martin

For the Gospel Herald.

Christians, truly be ye watchful,
In the battlefield of life,
Spirits wicked round thee gather,
Take God's shield and armor bright.
In our trials God may prove us,
All our graces must be tried,
If we love Him and obey Him,
Then He will with us abide,
And will never cease to love us,
We are precious in His sight.
God is with us and will lead us,
God, our everlasting Light.

Manitou, Colo.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. —Prov. 27:1.

As ye would that men should do to you, do ye also to them.—Luke 6:31.

RELIEF NOTES

(Continued from page 157)

The following communication which has been forwarded to this office by the office of the A. M. R. in Moscow is self-explanatory:

April 6, 1923.

To Director A. M. R. Moscow.
From A. M. R. Alexandrovsk:
Subject—Special Thanks of Chortiza Congregation.

On Sunday, March 18, there was held in the Chortiza Church, as in many other places, a special service commemorating the opening of the A. M. R. Kitchens a year ago. At this service Bro. Isaak Dyck, Elder of the Chortitza Congregation, on behalf of that congregation, thanked the American Mennonites again in a special way for the help that has been given during the past year to the hungry and naked in their community.

It was requested that this message of thanks be transmitted to our people in America, that they might know how much this is appreciated.

Very truly yours,
American Mennonite Relief.
A. W. Slagel,
District Supervisor.

* * *

The following letter has just been received through our Moscow office from Bro. and Sister D. M. Hofer.

Halbstadt, Russia, April 15, 1923.

Dear Reader:

We are still among the living, but among people who exist in a high degree of poverty in a country just emerging from chaos.

We are under obligation to remain here until after next harvest to assist in the conduct of the operation of relief work in our appointed territory. We venture to say that the extreme famine is under control and the situation in general promising for better conditions.

Beside the relief work we are at present giving considerable attention to reconstruction work; we have now 50 American tractors in the field, operating from daylight till dark, plowing an average of about 400 acres per day depending on the weather. It is of course by far too early to give any opinion relative to this year's crop, but it appears that the climatic conditions are much more favorable than they have been for several years.

The degeneration of agriculture, and the shortage of horsepower, however, do not promise much hope for surplus, and whatever the supply may be after harvest, it seems likely that there will still remain considerable hardships, and extreme poverty will continue among certain classes of people in some localities.

We believe the energetic efforts of the American Relief Administration in conjunction with the American Mennonite Relief and in co-operation with other charitable organizations, have checked one of the greatest catastrophies in Europe that has followed the war. There is a deep feeling of gratitude in the minds and hearts of the European people, and the results will, we are sure, be of lasting satisfaction to the generous American people. Without it, certainly many thousands would have died from starvation, and many more thousands would have perished from the disorder and disease that would have followed.

In behalf of our active American personnel, Prof. A. J. Miller, A. W. Slagel, D. Hoeppner, C. E. Krehbiel, G. G. Hiebert, Rev. P. H. Unruh and ourselves we desire to express our appreciation for their unparalleled contributions; without their liberal support this achievement could not have been possible.

Thanking God for His resources and for the opportunities to serve,

We are faithfully,
Mr. and Mrs. D. M. Hofer.

May 18, 1923.

CONFERENCE ANNOUNCEMENTS

Ohio

The Mennonite Conference of Ohio will be held at Elida, O., May 23, 24, 1923.

The Ohio Mennonite Mission Board will hold its Fourth Annual meeting, beginning on the evening of May 24 and continuing on May 25, at Elida, O., immediately following the Ohio Conference. All are invited.

A. J. Steiner, Mod.
J. Y. King, Sec.

The Mennonite Woman's Missionary Society of Ohio will hold their annual meeting at Elida, Ohio, May 21, 1923. All sisters are cordially invited to attend.

Mrs. A. J. Steiner, Pres.
Mrs. C. L. Shank, Secy.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will meet at the Holdeman Church near Wakarusa, Ind., June 5 to 8. The various meetings are as follows:

Tuesday, June 5, District Mission Board.
Wednesday, Sunday School Conference.
Thursday and Friday, Church Conference.
Thursday evening, Young People's Meeting Program.

Everybody invited, especially ministers from other Conference Districts.

D. A. Yoder, Moderator.
J. S. Hartzler, Secretary.

Pacific Coast

The Annual Pacific Coast District Conference will be held (D. V.) at the church in Filer, Idaho, June 4-8, inclusive, 1923, as follows:

Monday, June 4, 1 P. M., Ministerial Meeting.

Tuesday and Wednesday, June 5 and 6, Sunday School Conference, Worker's Conference, Mission Board Program, Sisters' Sewing Circle Program.

Thursday and Friday, June 7 and 8, Church Conference.

Address all inquiries or announcements as to your coming to S. Honderich or Eli Shank, Filer, Idaho.

We heartily invite co-laborers from other districts to be with us. Plan your trip to be a missionary trip.

Fred J. Gingerich, Moderator,
Omar G. Miller, Secretary.

The Filer, Ida., congregation extends a cordial invitation to attend the Pacific Coast Sunday School and Church Conference which will be held at Filer, Ida., June 4-8. D V.

We would very much appreciate it if the deacons or ministers from each congregation within the district would let us know soon about how many can be expected from their congregations.

Those coming via U. P. will change at Minadoka to the O. S. L. which arrives at Filer at 12:35 and 3:30 P. M.

A stage route from Boise, Bliss, and Gooding also leads to Filer.

Address all communications to E. A. Shank or S. Honderich, Filer, Ida., R. R. 1.

ANNOUNCEMENT

The new 1923-24 catalogue of the Eastern Mennonite School, giving full information of the work given in the Bible, College and Academy Departments will be ready for mailing June 1. Write for a copy.

Eastern Mennonite School,
Harrisonburg, Va.

BOOK REVIEW

The Great First Work of the Church—Missions

By Wilbur B. Stover

This is a book of 112 pages bound in cloth and is boiled down essence of the spirit of Missions as lived by the author and his devoted family. The theme of the book is stated in its title. The first work, the great work, of the Church is, always has been, and ever will remain while the Lord tarries, giving the knowledge of Christ's way of salvation to the lost.

Not only is this a duty to the lost, but the author points out that obedience to the Great Commission will solve many of the vexing and perplexing problems of the home field. Divisions in denominations are largely owing to the fact that people have argued and quarreled about trifling non-essentials and left the great first work undone. Had they been busy saving the lost there would have been no time to quarrel. On this subject the author very justly pays his respects to the Mennonites and other nonresistant people, and confesses to the inconsistency it shows to have us so united against militarism and yet so divided among ourselves. A remarkable chapter of the book points out the United States of America as the most hopeful and the best strategic mission field of the world. Right here at home we need our best work in order that the best work may be done in other fields. Written primarily for use among the Church of the Brethren (Dunkers), the book will be read with interest by others as well. The author and his wife spent more than twenty-five years as missionaries in India, and are at present in America partly for the purpose of educating their children. The book is well written and very interesting. Published by the Brethren Publishing House, Elgin, Ill. Price 60 cents, postpaid. Reduced prices for quantities. May be ordered of Mennonite Publishing House, Scottdale, Pa.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 31, 1923 (Gospel Witness Established 1905) No. 9

ANNUAL MISSION BOARD MEETING

The seventeenth annual meeting of the Mennonite Board of Missions and Charities was held with the Howard-Miami Mennonite Church near Greentown, Ind., May 20-22. The full report of this meeting by the secretary will be given later so we shall not burden the reader with a recital of details. But we are constrained to believe that the reader will be interested in a glimpse into the various incidents of the meeting.

* * *

The first meeting was on Thursday evening, with Brethren P. A. Friesen and D. H. Bender in the pulpit, the latter delivering the message. It was a real Gospel service, the subject of full consecration to God and complete separation from the world being the burden of the message.

* * *

On Friday morning the Executive and Mission committees of the Board met in joint session. All day Friday and Saturday forenoon were devoted by these committees to the consideration of vital problems affecting the mission cause and preparing the work of the Board during the regular session the following Monday and Tuesday.

* * *

Another Gospel service was held on Friday evening, with Brethren C. Reiff and M. C. Lehman giving the message. The usual marked attention and interest were in evidence.

* * *

Saturday afternoon was taken up in a meeting of the Mennonite Relief Commission for War Sufferers, with Bro. Aaron Loucks in the chair and Bro. Levi Mumaw as secretary. Reports indicated that during the past year nearly $200,000 were expended in relief work through our Relief Commission, while the Mennonite Central Committee disbursed over one million dollars in the relief of Russian and other European sufferers.

* * *

Saturday evening session was taken up in a continuance of the work of the Relief Commission. Bro. Levi Mumaw told us about the work of relief during the past year, after which Bro. D. H. Bender and Bro. O. O. Miller set before the meeting the problem of aiding several thousand persecuted Mennonites in Russia to come to America. At the close of these addresses the meeting put itself on record as favoring the giving of aid to such of the Mennonites in Russia as desire to come to America. Circulars of information will be published later.

* * *

Sunday morning found us assembled in the house of worship, ready to drink in the life-giving message brought to us from the fountain of truth. Bro. H. R. Schertz offered some practical thoughts on "How Make this Meeting a Blessing to Ourselves and to Others," after which Bro. S. E. Allgyer preached a stirring missionary sermon, using Jno. 1:6 as a text, dwelling at some length on the importance of leaving the missionary efforts in the hands of God-sent men.

* * *

Sunday afternoon was given over to addresses by our missionaries on furlough from India and from South America. First was a song in Hindi, sung to the melody of "Far Away the Fields are Teeming." Following are the subjects discussed:

The Present Status and Future Outlook of Our Foreign Mission Activities—

1. In India
   a. Along Educational Lines, M. C. Lehman.
   b. In Evangelistic Work, P. A. Friesen.
   c. Women's Bible and Visitation Work, Lydia Lehman.
2. South America
   a. Along General Lines of Work, J. W. Shank.
   b. Phases of Work Carried on by Women, Emma Shank.

These topics were discussed in an interesting way, the addresses being interspersed with singing, a few Spanish songs being sung.

* * *

The Sunday evening session commenced with an inspiring song service, followed by a workers' meeting led by Bro. Jno. L. Harnish. Bro. J. S. Hartzler followed with a talk on "What Constitutes a Call for Service?" after which Bro. D. H. Bender favored us with a pointed discussion on "What Special Qualifications are Essential for Effective Service?" No one could follow these messages thoughtfully without being enlightened upon the fact and importance of the divine call to service and the Scriptural qualifications of servants.

* * *

Monday forenoon was devoted to the hearing of reports from officers of the Board. Among the items of interest presented in these reports are the following:

There were 77 public confessions of Jesus during the past year in our City Missions. Of these 43 were received by baptism and 51 others received by letter or confession.

About half a million dollars were contributed by the Church for charitable and missionary purposes. This does not include the money contributed for educational purposes or for the maintenance of local congregations.

The assets of the Mennonite Board of Missions and Charities amount to $776,710.62. Of this, $262,867 is in the form of real estate, buildings, and equipment; the balance, in annuities, endowments, etc.

* * *

Monday afternoon was devoted to a number of inspirational talks, as follows:

Fundamental Features of Missionary Preparation, S. M. Kanagy.

Russia as a Prospective Mission Field, O. O. Miller.

Church Loyalty, an Essential to Success in Mission Activities, J. D. Mininger.

Besides the instructive addresses a number of reports were presented and acted upon.

* * *

The services on Monday evening were opened by a workers' meeting in charge of Bro. J. D. Mininger. The responses came from India, South America, and numerous states. It reminded us of the glowing word picture which Christ holds up before us when He refers to the many who will come from the north, south, east, and west and sit down with Abraham and Isaac and Jacob in the kingdom of God. Under the general subject, **Problems of Administration,** instructive talks were given on the following:

1. How enlist an adequate force of workers? C. Z. Yoder.
2. How plan for missionaries at home on furlough? D. G. Lapp.
3. How secure sufficient funds to support the work? V. E. Reiff.

* * *

Tuesday morning found the Board in Executive session at 7:30. After laboring together until 9 A. M., the Board recessed for a few minutes and the open meeting began. Among the things brought before the meeting were the following:

1. Reports of auditing committees of the missions and charitable institutions of the Board.
2. Election of officers.

Following are among the officers elected:

President, D. D. Miller.
Vice President, D. G. Lapp.
Secretary, S. C. Yoder.
Fifth member Executive Committee, H. R. Schertz.
Treasurer, V. E. Reiff.
Mission Committee:
C. Z. Yoder.
S. E. Allgyer.
D. H. Bender.
Daniel Kauffman.
J. S. Shoemaker.

* * *

Two very practical subjects were discussed on Tuesday afternoon. Bro. S. C. Yoder turned light on "Fields that Bring Greatest Returns for Funds Invested," after which Bro. C. F. Derstine spoke on "The Printing Press as a Factor of Inspiring the Missionary Spirit."

Three new missionaries were set apart for service in the foreign field. Bro. and Sister Geo. L. Troyer are soon to sail for Dhamtari, India, where they are to join our force of mission workers there, Bro. Troyer as a medical missionary. Sister Selena Gamber is sent as a trained nurse to assist our missionaries in Argentine, South America.

One of the features of the afternoon service was an offering, to be placed in the General Fund of the Mission Board. The offering amounted to $209.00.

As usual, there were a number of "in between" meetings of various committees. The Executive and Mission committees held a number of meetings between the regular sessions of the Board. Among other meetings were several informal meetings of the Educational Board members present who considered the matter of the future of Goshen College; and a meeting of the Central Committee, whose duty was to arrange a schedule of side meetings held at or near the time of the General Conference. Watch the last page of the Gospel Herald for the results of the work of this last named committee.

* * *

We think we had an inspiring and a very helpful and strengthening meeting. The discussions were thoughtful, spiritual, whole-hearted, and well received. But the part of the work that was attended to at least as well as any other was the way in which the brotherhood in the home community did its share. There was genuine Christian hospitality shown on every side. May the Lord richly reward them for their faithful service.

One of the familiar figures in the meeting was Bro. C. Z. Yoder, the oldest worker among our mission forces, whose services as leader in song were much appreciated. He bears his seventy-six summers well, and many are the prayers that God may preserve him for active service for many years to come.

* * *

An interesting children's meeting conducted by Bro. C. Z. Yoder, devotional services conducted by Bro. A. L. Buzzard, and a workers' meeting conducted by Bro. H. R. Schertz, occupied the first hour and a half of the Tuesday evening service. Ten-minute talks were given by the following prospective missionaries: Selena Gamber, Katie Troyer, George Troyer.

Following these talks, the congregation listened to addresses on the following subjects:

1. The Mennonite Church as a Debtor to the non-Christian World, Daniel Kauffman.
2. The supreme Object to be Sought during the coming year, N. E. Miller.

A few closing words by the moderator, a closing song, a closing prayer, some touching farewells, and the Mission Board meeting passed into history. May its influence be felt throughout the Church and many souls be won for the Master.

A BLESSING IN THE WORLD

God wants every one of us to be a blessing in this world. The deepest desire of my heart for myself is that I may be a blessing to many people. I want to live so that when I am gone the world will be a little sweeter and a little more beautiful because I have lived in it. I want to make my own life a benediction to all whom I touch with my love or with my influence. It is my wish and my prayer that I may never give a hurt to any life, nor start any influence which I shall ever wish I could withdraw. I want to make every day a little garden plot in which my hand shall drop seeds that will grow into beauty, fragrance and fruitfulness. I want so to live that people will thank God for me, and think of me as having helped them with all gentle cheer and inspiration. I want to be ever an encourager, never a discourager, of others, for many persons have heavy burdens, and life is made harder for them by even one hopeless word. I want to be in my little measure just the kind of blessing my Master was. —J. R. Miller.

DO WE POSSESS THE HOLY SPIRIT, OR DOES THE HOLY SPIRIT POSSESS US?

M. C. S.

For the Gospel Herald.

Some people have a mistaken idea of their relationship to the Spirit of God within them. They take the attitude that He belongs to them; that they are the owner, and He, as it were, the property owned by them; that His place is to speak when He is spoken to, and come when He is called; that when they need help and need Him and call for Him He is to come and do for them whatsoever they desire. If they need help and consolation, they expect Him to come immediately at their request, and give it; if they need guidance, they expect Him to show them the way; in short, whenever they need Him they expect Him to come without delay, do His required duty for them and then, quietly and unobservedly, retire to some place of seclusion back in their heart, there to remain with no thought of, or consideration from them until He is needed and called for again. Thus to them He is a sort of willing slave, ready at any moment that He may be of service to them, or that they may want Him.

Once I heard a sister say this: "You've been using God a long time; now it's time to turn around and let God use you. When you got into sickness or trouble and needed Him to help you out, you called for Him, then let Him go, with perhaps not even saying, 'Thank you.' It is time now to let Him do the calling and you the obeying."

Don't you think so too, friends, and isn't it time for some of us to turn around as to our conception of the Holy Spirit's office in our hearts, and instead of regarding Him as a mere tool or a slave that we may use as necessity requires, regard Him as the owner and we the property owned by Him? Is that not a more noble and consistent view to take? Paul says, "Know ye not that your body is the temple of the Holy Ghost which is in you" (I Cor. 6:19)? Our body, therefore, is the house in which the Holy Ghost lives. Since then He lives in us and we are His house, is it not the logical conclusion that He is naturally the owner of the house, not the house the owner of Him? Who ever heard of a house owning its landlord?

Nay, verily, we belong to Christ, not He to us. He is not ours to use, but we are His to be used as He directs. He is Lord of the household; we are only one of the servants. It is we who should be ever listening to His call, and instant to obey His requirements. It is we who, when He has finished with us, should retire unobserved to our corner of His house, to meekly wait another opportunity to serve Him—to be ready and on hand when He needs to use us again.

We need to honor the Holy Spirit more, and to exalt Him not as a mere bit of useful property which we possess, but as that all-wise, all-noble Being who possesses us and to whom we yield glad, willing obedience.

Shipshewana, Ind.

THE VOICE OF THE SPIRIT

By Mrs. Earl Miller

For the Gospel Herald.

The voice of the Spirit is not an audible one, it cannot be heard as we hear voices; but it is "a still, small voice," with tones so clear, sweet, tender, comforting, and powerful that it thrills the soul, and falls as heavenly music on the ear of every child of God. It is more powerful than any voice yet heard, however commanding it may be; for it is God's voice, and back of it is Love, infinite Love for our soul, life and service. When the Spirit's voice is obeyed, as it should be, and is by the follower of the lowly Nazarene, it brings "joy unspeakable and full of glory," "peace that passeth understanding." Let us meditate on this joy and peace. They are divine and not as the world knows joy and peace, which lasts only for a little while, then passes away leaving an empty and void feeling—unsatisfied. God's joy and peace remain with us even in trials and persecution; for "My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Thou wilt keep him in perfect peace whose mind is stayed on Thee." This is the kind of a mind that hears the "still, small voice," and to which comes that joy and peace that overflows and flows over the soul. It is the same voice which speaks forgiveness of sins; and gives assurance of eternal life, to the soul at conversion. "What a gift is this!"

God requires a quiet, meek, and trusting spirit to speak to, and upon which to bestow all this, which He alone can give. "Be still and know that I am God," and "in quietness and confidence shall be thy strength." We must wait upon Him; and seek, to know Him; also follow Him all the way and He will stamp His image upon us: the desire of our heart.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." How sadly true is the latter part of this verse, as we look upon mankind about us. Now is the time, in our youth, to begin to listen to the Spirit's entreating voice and be obedient thereunto.

Let us pray for a more tender conscience toward Him that we may hear more distinctly the voice of the Spirit and less of the world, in order to know more fully His will concerning us. This is our duty and privilege. A consecrated life is most tender and yielding to the voice of the Spirit. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "For ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Surely, according to this Scripture, we can expect to hear the Spirit's voice in God's temple. Are you consecrated?

Whitmer, W. Va.

PLEASE

Please DON'T roll your manuscripts. I've just had a battle with a bundle of rolled "copy" and came near meeting my "Waterloo." If you want an illustrated and demonstrated explanation call at the Mennonite Publishing House, Office of Sunday School Literature, within ten days. After that time, the objectionable copy will probably be worn out.

Please fold your copy or wrap flat.
Thank you! J. A. R.

Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.—Ex. 20:8-11.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

I DID THIS FOR THEE! WHAT HAST THOU DONE FOR ME?

I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave My life for thee;
What hast thou given for Me?

I spent long years for thee
In weariness and woe,
That an eternity
Of joy thou mightest know.
I spent long years for thee;
Hast thou spent one for Me?

My Father's home of light,
My rainbow-circled throne,
I left, for earthly night,
For wanderings sad and lone.
I left it all for thee;
Hast thou left aught for Me?

I suffered much for thee,
More than thy tongue may tell,
Of bitterest agony,
To rescue thee from hell.
I suffered much for thee;
What canst thou bear for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love.
Great gifts I brought to thee;
What hast thou brought to Me?

Oh, let thy life be given,
Thy years for Him be spent,
World-fetters all be riven,
And joy with suffering blent;
I gave Myself for thee;
Give thou thyself to Me!

—Francis Ridley Havergal.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Wichita, Kans.

Dear Herald Readers, Greeting:—On Sunday, May 6, Bro. L. O. King preached for us and held our council meeting. Last Sunday, May 13, communion services were held, Bro. T. M. Erb officiating. Twenty-one partook of the sacred emblems. Five of this number were visitors. One sister, a mother of one of our late converts, was received into the church upon confession of her faith. She has been afflicted with partial deafness for some years but has faith that God can restore her hearing. Accordingly an anointing service was held at her home later in the day, Bro. Erb officiating.

Bro. Orie Miller of Akron, Pa., was a welcome caller in our midst May 13. In the evening he spoke to us concerning the work of "Russian Relief and Immigration." We were forcefully reminded of our many bleessings in comparison with others.

Last month the Local Board and the Executive members of Conference met here. At that meeting a building committee was appointed to proceed with the erection of a church building for this place. The work will likely begin about June 1. We are indeed grateful to all who are helping in this work.

Vernon Shellenberger.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers, Greetings in the name of our Redeemer:—We were again permitted to commemorate the suffering and death of our Savior, here last Sunday, May 20. Our bishop, Bro. C. M. Brackbill, was with us and held the services. Bro. John Mellinger of near Lancaster was also with us over last Sunday. Since the last writing from this place Bro. I. B. Good preached here the afternoon of April 22, and Bro. Rhine Benner afternoon and evening of May 6. We certainly appreciate these visits. We have also had a number of other visitors with us at different times. At this writing Sister Pletcher, and son Schuyler, and daughter Maytie, all of Goshen, Ind., are visiting with us. Bro. Mahlon Witmer and wife, the former's mother, and Chester Wenger accompanied the above from Lancaster Co.

Pray for the work at this place.

In His service,

May 24, 1923. J. Paul Graybill.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(April 10 and 17)

By Florence B. Lauver

For the Gospel Herald.

April 10. We have now started a meeting in Casares corresponding to the young people's meeting at home, which we have each Sunday evening before the sermon.

We have also divided the Sunday school into four classes, one for each of us and one for Bro. and Sister Hernandez. We need more teachers but must be content to have the four classes for the present. We are praying that Bro. Swartz, the Jew, may have his work so arranged as to be able to teach a class too, as he is intelligent and has the qualifications of a good teacher, but at present he must work on Sunday as the Jews for whom he works regard Saturday as their day of rest. We study the lessons over together with the two teachers and others. It is a spiritual feast to get together to study the Word an evening each week.

Bro. Swartz has been having persecutions. He was called into the presence of fourteen of the head men of the Jews to give an account of his having accepted Christ. He answered them with the Word and said he was convinced that Christ was the Messiah and they too should accept Him. There was also danger of him losing his work but the Lord has answered our prayers and all is well again. May the word spoken to his Jewish associates bring forth much fruit.

Altho the Trenque Lauquen building is bought they cannot move into it until the last of May so are compelled to pay rent until that time.

Bro. Perrazo, one of the Trenque Lauquen converts, fell from the horse he was riding into a pool of water. A passing coachman took him to the hospital. He had a hard blow over the heart which affected the circulation. Bro. Lantz with some of the other brethren visited him and had prayer while there.

The good work of the Bible readers is going on with good results but the funds are very low. If you feel to give for this cause please designate it is for the Women's Bible reader fund.

The building of the Pehuajo Church is progressing nicely. The men are plastering inside and out and the roof has been placed. The custom is to have a roast for the men as soon as the roof is on and always much wine. With strict orders that there should be no wine at the Mission they ate their beef roast, after which Bro. Hershey and a few of the native members spoke on the Gospel and its power. There were 25 men present some who had never heard a Gospel sermon. At the present rate of speed the building will be ready to dedicate the fore part of June but they are still facing the problem as to where to get the means for the benches, but we are praying and believe the money will come for them.

On Saturday night a double meeting was held in Pehuajo. Five persons were received by baptism, after which they held a preparatory service prior to the communion service which was held on Sunday morning.

Mrs. Cavadore was among the five. She is the mother of the seven children who are among the most faithful workers at Pehuajo. The father also is a member. She is very happy and says she desires to live the Christian life until death.

Bro. Hershey is holding a series of meetings in Santa Rosa. The priest there is again putting out some most unpleasant things about the evan-

gelical work. He has put up big posters calling us all kinds of insulting names. May those at home pray for the work there.

All mail to Bro. Lantz's should be addressed to Trenque Lauquen.

April 17. During the past weeks two more families have been coming to the services in Casares and they show much interest. We visited the one home. They are people from Spain and a fine family. They have a yard with many flowers which is different from most of the poor homes as some are too indolent to try to keep things looking nice even tho they have just as much room and a nice yard or patio, which is usually very dirty.

The other is the owner of the house where two of our members live. She likes the services very much, but is a strong Catholic. She has great fear of death. We feel that the Lord is working in their hearts and have faith that all of these will accept Christ soon as well as the four young men clerks of a large store in this town who also attend regularly. May you pray for them all.

Both Bro. Swartz and Bro. Hernandez have given their first talk in young people's meeting. They did very well.

We were glad to receive news notes from Bro. Luayza. He tells of Bro. Hershey being there holding baptismal services and communion, and also of the series of meetings conducted by Bro. Hershey, at which there was not such a large attendance because of the Priest making trouble again. But from the very beginning the presence of the Spirit was felt and twelve souls expressed their desire to accept Christ. The believers were strengthened and received great blessings. Five more souls were baptized and added to the church.

Bro. Hershey was in Buenos Aires on business last week. The Trenque Lauquen Bible readers are getting new homes in which to read and pray with the natives; also in Carlos Casares a number of calls have come to read in new homes.

Last week Bro. Lantz's went to a home on the outskirts of the town and found a man who has been paralyzed in his legs for ten years. The wife, being hired out, leaves the house at 5 o'clock in the morning and returns late at night. Thus through her working the family have enough to eat and wear. She attended the meetings once and was greatly pleased. They are hoping they may be converted. Pray for them.

The Sunday schools of Trenque Lauquen are showing good interest on the part of the children but it is difficult to get the adults out. They come, however, to the evening meeting.

Carlos Casares, Argentina.

UNITY IN THE FAITH AN ESSENTIAL TO A MISSIONARY CHURCH

By Myrtle E. Rogers

For the Gospel Herald.

The first question that arises might be, What is a missionary Church? It is not a moral society, nor a social organization, but a mobilized army in the work of the Lord. It is the great living organism through which God by the power of His Spirit is leading souls to Christ—is bringing the world back to truth and righteousness.

There must be a Unity of Faith if we will be an active Missionary Church. And we know that unity means a oneness. Unity of faith is an equal belief of the same truths of God. It is a oneness which exists between Christ and His saints, by which the same Spirit dwells in both, and both have the same disposition and aims. It is oneness of Christians among themselves, united under the same Head, having the same Spirit dwelling in them, and possessing the same graces, such as Faith, Love, and Hope.

It is therefore necessary that the members of the Church dwell in unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). The divine blessing cannot be expected to descend amidst strife and discord. It is only when the winds are still that the dews of heaven fall upon the thirsty earth. A church cannot be expected to grow in holiness and usefulness unless that "union which is strength" is obtained by its members. There is no worse sight than that of a Christian, saved from a sea of sin, lying idly just above the tide-mark, making no effort to save those struggling among the billows below. His duty is to get his own feet firmly on a rock, and then reach down a hand to rescue his brother from the stormy wave.

A church composed of idle members, without sympathy for the lost, and without self-sacrificing zeal to devise means for their rescue, cannot be a missionary church. The hearts of the members must be bound together, moved by one enthusiasm, inspired by one faith; cheered by one hope—distinct as the billows, yet one as the sea.

When a true missionary church is in a healthy condition, its members will throng eagerly to prayer meeting. Private devotion will be a pleasure, family worship will be a joy. The ministers will be nobly sustained in their work. The Word of the Lord will have free course. Love for one another will increase. Christian fellowship will be a sweet privilege. The Sabbath will be a delight. God will bestow His choicest blessings, and all the affairs of the church will prosper.

May we have a great faith in the power of our Master, and as God stooped to lift us out of the miry clay, let us stretch out a hand to help our fallen brother. May God fill us all with loving pity.

Wellman, Iowa.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Did Jesus use sarcasm? A Brother.

Answer: Those who use sarcasm speak in language that is keenly ironical, scornful, and taunting. To give expression in sarcastic language gives positive evidence of a scorn-filled mind and heart. There is no blessing for those who simply "sit in the seat of the scornful" and much less none for those who use scornful language. For anyone to give expression in cutting or reproachful forms of speech manifests the spirit of enmity or scorn, which is anti-Christian, and certainly foreign to any sentence spoken by our Lord and Master to anyone, relative to anything, and at any time while engaged in His earthly ministry. There are some who think, and even say that Jesus used sarcasm when He sharply reproved the scribes and Pharisees for their sins, but to thus construe any such sentences that Jesus spake to those Jewish leaders would be grossly inconsistent to say the least.—J. S. S.

Thou shalt not make unto thee any graven images or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.—Exodus 20:4-6.

Faithfulness and God's blessings are never separated.—J. D. Mininger.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"IT IS I"

By Sadie Brubaker

For the Gospel Herald.

Oft times my way seems strangely dark,
And waves sweep high o'er my weathered bark;
My heart grows faint and I shrink with fear
Till a soothing voice midst the storm I hear.

"It is I, my child," O the sweet relief!
His love leads thru to a Haven bright.
And my soul bows down in deep regret—
Could I ever again His great love forget.

"It is I," midst the storm I more clearly see—
That His selfsame hand is leading me.
Tho His wisdom calls into dark of night,
His love leads thru to a Haven bright.

Gravois Mills, Mo.

CONVERSATION AND SOCIABILITY IN THE HOME

By H. N. Troyer

For the Gospel Herald.

Someone has said that the future of the family can easily be foretold by the conversation around the breakfast table. Whether this be true or not we will let each reader decide for himself. But certain it is that the conversations held in our homes leave lasting impressions and are strong factors in character formation.

All will agree that, without the use of speech, home would be a dreary place indeed. It is a dreary place anyway when you hear nothing but scolding, nagging and quarrelling. Members of a home sometimes get into this habit thoughtlessly. It takes effort on the part of all to keep a home congenial by cheerful and kind words to one another. One must make allowances at all times for others' weaknesses and especially for the conditions which each may have been working under. Take, for instance, the mother who is loaded down with work that ought to be done and is surrounded with several little ones that are yet too small to send out to play by themselves. They are on her heels the whole day long, and, should one of these be a baby which is not too well, the mother surely needs an extra amount of mother love and patience if her good nature does not get a little on edge by nightfall. Especially is this true if this goes on day after day—a monotonous grind. Then it behooves the father to bring in freshness, variety and interest from the outside from which he has just come in order to change the charged atmosphere somewhat. It will not be necessary to give words of sympathy for it will be felt at once that he understands and appreciates when his coming always relieves the tension and when it does this, his coming will always be looked forward to with eagerness. To do this, however, the father dare not become a slave to his work but at all times must be observant and open-eyed in order to see interesting things around him. Happy and fortunate is the home where the father is gifted thus, for children and all will get a glimpse of the wonderful world which God made and which surrounds us all the time.

Uplifting conversation does not come by itself. It takes effort and one of the parties of the conversation must at least be serious minded (not long-faced) part of the time in order to develop a foundation upon which to build. Every opportunity must be improved whereby we may add to our stock of ideas. None of us wants to become like the hand organ—once heard, the tunes are the same ever after. Conversations with others who have good ideas is one of the best means of developing our own conversation. Someone has said that the mind can only be developed by association. Hence our desire for companionship.

In contrast to the above how disappointing it is to enter a home where mouths are going all the time. One cannot think and talk at the same time. Deep wells must have time to fill up. In other homes you see nothing but reading, reading, reading. They read so much and talk with each other so little that they cannot even exchange good ideas about the weather. Reading does not necessarily imply thinking. Many fathers realize this and so demand that their children tell them what they have read. This causes more careful reading, tends to develop thinking powers, helps one to learn to express his thoughts clearly and distinctly and makes the information a part of the reader.

Perhaps if we all realized the damage done by repeating scandal in our homes we would do less of it ourselves and not allow others that privilege in our homes either. How often this is the whole theme of a Sunday afternoon—neighborhood gossip—to be rehearsed again during the week. How much better to so order our conversation that each can say, "It has been good for us to be here." Conversation, if of the right kind, helps wonderfully to build up our faith and virtue.

Fast living does not produce sociability. We as a people are fast losing the reputation we have had for being sociable. Too many are adopting the world standards and occupations. All will admit that the world is money crazy and that their ideal is wealth. How many of our people are getting deeper and deeper into the world thru investments and the desire to make more money? Why not brush the webs from our eyes while there is yet time and pursue the things that are worth while?

A few years ago a brother who had gotten deeper and deeper into different worldly concerns in order to keep his money invested said, "The happiest and best life for a Christian is to have a small home paid for and make just enough to live and give liberally to the Church, **not being too busy to visit with others so that they mutually may be built up in the faith,** and being able to respond whenever the Church calls for his time."

There is much food for reflection in the above statement. It comes from one who has gone thru the mill. Why not profit by his experience and start visiting at once if family conditions permit? As mentioned before, the family just starting out must do as they can, not as they want to, but there are many who are not held back in that way. Visiting during the week has become so uncommon now that one hardly knows how to act or what to expect if someone comes to our door. How about our children when they start homes of their own?

Harrisonburg, Va.

HOW SYMPATHY HELPED

"And when he saw him, he was moved with compassion." The world hungers for compassion—sympathy. Often we can do nothing but sympathize,—suffer with the distressed,—but, oh, how it helps! A rural pastor relates this experience: "A poor mother on a mountain farm met my pastoral visit by bursting into tears, and saying, 'Oh, somehow I felt just as if you would come today, I have so many troubles and problems that I want you to help me about!' Then she told me things that were beyond my wisdom to solve, and how just a little more of the dull burden would mean insanity. I was alarmed at the fool I must appear, for I did not know what to say. At length she surprised me by saying, 'You have settled my problems so nicely. You have given me just the help which I needed!' Then I knew it was sympathy, not wisdom, which she needed, for not a problem had I solved." —Selected.

SUNDAY SCHOOL LESSON

Lesson for June 10, 1923—Neh. 4:6-15.

NEHEMIAH THE BOLD BUILDER

Golden Text.—Be not afraid of them: remember the Lord.—Neh. 4: 14.

Traits of Character.—Nehemiah is one of those noble characters whose life we delight to study. The only thing he knew was to be faithful, and his faithfulness to God was the secret of his marvelous success. As we study his life we are impressed with—

1. His interest in his people. When Hanani, one of his brethren, came to where he was, one of the first things he thought of was how the people at Jerusalem were getting along. Upon hearing that they were not faring well, the burden never left him until he had brought relief. There was not merely a passive interest but a deep-seated interest that gripped his life and was translated into actual help.

2. His nearness to God. The first place to which he carried his burdens was to the Lord. Nehemiah was pre-eminently a man of prayer. When he heard of the sad plight of his people at Jerusalem he wrestled with God in prayer until he had the answer. This was a habit of his life.

3. His self-denial. He had an honorable position—the king's cupbearer. He had a fine place to stay—the royal palace. Yet he hesitated not to sacrifice these when the welfare of his people demanded his presence at Jerusalem, where he could expect nothing but hardships and dangers. Ease and honor, so dear to so many people, held no claim on him when duty called for him elsewhere.

4. His courage. He had foes without and within, yet none of these kept him from doing his duty. When others faltered and quaked, brave Nehemiah kept right on. He knew he was right—that was enough. At first the enemy scoffed at his efforts—declared that a fox running against his wall would push it down. Next they tried to scare him off with threats, and then actually took up arms. But brave Nehemiah held to his purpose.

5. His uncompromising attitude. When the enemy found in him a hero that could not be swayed from his purpose, they proposed that he come down to one of the cities of Ono, and there talk things over. But he was proof against compromise. He was not to be scared with bluffs, bought with bribes, made vain with flattery. He was incorruptible. The enemies of God were his enemies also. He would not compromise.

6. His success. Thus they kept on, and thus they completed their task. The task was hard, the opposition great, the discouragements many—but finally they could say with truth, "And so built we the walls." Success had crowned their efforts. Jerusalem was once more a safe place to live in. Nehemiah's consecration and determination had been translated into success. The whole book of Nehemiah might well be labeled, "How to Succeed."

Building the Wall.—Our lesson text confines us to one phase of the building of the wall and goes into greater details. By this time it was beginning to dawn upon the enemies of Nehemiah that neither ridicule nor threatenings were of any avail. The breaches in the wall were being repaired. They must resort to sterner means, or acknowledge themselves defeated. In considering this part of the story a number of striking things come to our attention:

1. "The people had a mind to work." That was one reason why they were succeeding. True, Nehemiah's courageous and able leadership was inspiring them with enthusiasm, but without the support of the people he could not have accomplished his work. We need faithful co-workers as well as faithful leaders.

2. Tricks of the enemy. The enemy was now thoroughly aroused. Sanballat, Tobiah, the Arabians, the Ashdodites, and other opponents entered into a conspiracy and prepared to overawe Nehemiah by force of arms. Besides, they tried to create a panic among Nehemiah's men by circulating reports that the Jews might expect the enemy to sweep down on them in overwhelming force at any time. These things had their effects on some, but Nehemiah kept right on.

3. Signs of cowardice. Judah said, "We are not able." Those who lived neighbors to the enemies said, ten times, "From all places....they will be upon us." But none of these things moved Nehemiah, for the Lord was on his side.

4. The defence. As usual, Nehemiah's defence was in prayer. At the same time he was willing to cooperate with the Lord, and armed his people. So while part of the people were on guard all the time and part prepared to both work and fight, the work kept on. The enemy, knowing that Nehemiah had heard of their designs and was prepared to meet them, left them go on with the work. God had brought their work to nought.—K.

BIBLE MEETING TOPIC

LABORERS TOGETHER WITH GOD. —I Cor. 3:1-15.

Topic for June 10

MOTTO

"We are ambassadors for Christ."

MEDITATIONS ON THE TOPIC

I. **Relationships of Christian Workers.** —There is no room for envy or strife or division between God's workmen, or concerning them, if people understand God's plan and work in them and by them. There is no worker, however small and despised in the eyes of men, but has a place in God's plan which, if we are truly God's we shall recognize as a worker with God. There is no room to make one man a subject of worship because God has used him in a large way, for all that he does and is, is what God has used him in doing and being. There can be no party lines in the Christian service, for everyone who works with God is one with everyone else who works with God, and no servant is working against a fellow servant who is in the service of the Master.

All that mars the harmony and peace between Christian workers is not from above. It comes from the movings of the flesh and the spirit of the world. Even those who cannot understand the Master's will alike, if they possess the Master's Spirit, will not revile each other, but humbly go on in their work as they understand their Master to teach them to do, and let their differing brother alone if he cannot be made to understand in reasonableness what the other understands concerning His will.

All that we have, and all that we are, and all that we expect to be, comes to us because Jesus has saved us and blessed us. The power by which we live and work is a gift from God. "It is God that worketh in you both to will and to do of His good pleasure." "Ye are not your own, for ye are bought with a price; therefore glorify God in your bodies and in your spirit which are God's." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." How loving and kind of the heavenly Father to make us partners with Himself!

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"One"**
2. Working with God.

For Young People
1. God Uses Human Instruments.
2. How "Prepared for the Master's Use"?
3. Working with Other Workmen.

For Older People
1. The work the Master has Given.
2. "Thine is the kingdom, and the power, and the Glory, Forever."

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Editor

Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors

J. A. Ressler John L. Horst

Contributing Editors

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, MAY 31, 1923

Field Notes

Sister Selena Gamber of Landisville, Pa., sister of Bro. B. N. Gamber of this place, is spending a short time in Scottdale on a visit.

Bro. Daniel Kauffman, Goshen, Ind., spent Sunday, May 27, at Hesston, Kans. He preached the baccalaureate sermon at Hesston College. —H.

Bro. Vernon Smucker and family of Scottdale left Saturday morning for Sugar Creek, Ohio, to attend the funeral of Bro. David Miller, a brother-in-law.

The Lord willing, there will be a Sunday school workers' meeting held at the Welsh Mountain Mission, Lancaster Co., Pa., on June 13. A general invitation to attend is extended.

Committee.

Ordination services were held May 17 at Bally, Pa. The lot fell on Elias W. Kulp, who was ordained to the ministry in place of John Ehst deceased. May the Lord bless this another laborer in the field. —C.

Bro. C. D. Yoder of Windom, Kans., underwent an operation in the Wesleyan hospital at Hutchinson, Kans., recently for an infected shoulder. From last reports it is learned that his case is quite critical. May the Great Physician intervene in behalf of our brother.

Bro. David Hostetler of Weilersville, Ohio, filled the regular appointment at Oak Grove Church near West Liberty, Ohio, on Sunday, May 13. Bro. H. bears his 84 years remarkably well and proclaims the Gospel with a vigor that is seldom possessed by men of his age.

Bro. Michael S. Horst and his son, Bro. Isaac, father and brother of Bro. J. L. Horst of this office, accompanied by Sisters Lizzie Lehman and Lydia and Sadie Horst, spent last week end at Scottdale. The first three are from Chambersburg, Pa., and the other two from Shippensburg, Pa.—R.

Four newly appointed superintendents were present at the annual meeting of the Mission Board—the brethren Amos Swartzendruber, Youngstown (Ohio) Mission; Otis N. Johns, Canton (Ohio) Mission; S. M. Kanagy, Home Mission, Chicago; and Earl Miller, Orphans' Home, West Liberty, Ohio.

At the recent Mission Board meeting near Greentown, Ind., there were present six of our missionaries now at home on furlough. They are Bro. and Sister P. A. Friesen of Hesston, Kans., Bro. and Sister M. C. Lehman of Washingtonville, Ohio, and Bro. and Sister J. W. Shank of La Junta, Colo. The brotherhood of the middle west will be privileged to hear their messages during the next few weeks.

Bro. S. C. Yoder of Kalona, Iowa, president of the Mennonite Board of Education is being kept busy with the educational interests of the church in general. After attending a meeting of the Executive Committee of the Board at Goshen College, he spent part of a day at Hesston College on his way to La Junta, Colo., where he delivered the commencement address before the graduating class of our Nurses' Training School. He is also scheduled to give the commencement address at the Eastern Mennonite School.

The "four quarters of the earth" in Mennonite America were represented at the recent Mission Board Meeting by Bro. M. E. Brenneman of Albany, Oregon; Bro. M. C. Cressman of Kitchener, Canada; Bro. Orie O. Miller of Lancaster Co., Pa. and the brethren F. B. Showalter, A. D. Wenger, and Elmer Brunk of Virginia; and while no one was present in person from the far South, a letter was received by a Board member during the meeting from Bro. J. B. Brunk of Lyman, Miss. Missionaries from the distant lands of India and South America are noted elsewhere.

Brethren D. A. Yoder and B. B. King, of Indiana, were with the brotherhood at Elmdale, Mich., on Ascension Day, taking part in a Sunday school meeting.

Goshen College.—At an informal meeting of the members of the Mennonite Board of Education present at the Mission Board Meeting near Kokomo, Ind., last week, the question as to the future of Goshen College was discussed at some length. There were present about half the members of the Board including four members of the Executive Committee. The main topic of discussion was the advisability of continuing or discontinuing Goshen College for next year. While no final conclusion was attempted, a committee was appointed to examine into this matter and formulate a report for consideration of the Board at its coming annual meeting. Following are the names of the brethren comprising the committee:

S. C. Yoder, Kalona, Iowa.
D. A. Yoder, Elkhart, Ind.
Orie O. Miller, Akron, Pa.

Those directly interested and having definite convictions with regard to the future of the institution as it affects the welfare of the church and especially our young people should write immediately to some member of the committee, as the time for the meeting of the Board is but a few weeks distant. Let us all pray that God may have His way in whatever is done.—K.

Correspondence

Eureka, Ill.

(Roanoke congregation)

Dear Herald Readers:—Communion services were held at this place Sunday, May 6, all members partaking of the sacred emblems.

Our church records show a marked increase in membership during the past year, some by letter others by baptism.

Thursday evening, May 17, six souls were added to our congregation by water baptism.

We trust their names have also been written in the Lamb's Book of Life. May we realize more keenly our duty to them as babes in Christ.

In His srvice,
Bertha L. Zook.

Pigeon, Mich.

(Pigeon River Congregation)

A Greeting to all Herald Readers: We have had rainy weather here for the last two weeks. The grass and everything looks nice and green and the trees are also coming nicely into blossom.

On May 6 we had communion at this place. Nearly all partook of the sacred emblems and observed feet-washing. A few renewed their vows. There are still a few that are drifting. May our prayers ascend to the Throne of Grace for them that they may return before it may be forever too late.

Bro. Solomon Kropf and family, who had been in Colorado for their health about three years, are at home here again on their farm.

Bro. S. J. Swartzendruber was at Arenac county over Sunday, May 13.

Cor.

Perryton, Tex.

Dear Herald Readers, Greeting:—We were again richly admonished by having services at this place by Bro. D. D. Miller and Bro. Sweitzer, both of Protection, Kans. We are thankful for the visit. We are having lots of rain. Spring crops are growing very nicely. Sister Sweigart who was operated on, is getting along very well, for which we thank the Lord.

Jacob R. Sweigart.

May 11, 1923.

Tuleta, Tex.

Dear Readers of the Herald, Greeting:—The little band at this place feels greatly strengthened since the coming of Bro. C. L. Ressler and family from Louisiana several months ago. Having been without a resident minister here for some years, it seems good to us to have a leader. Bro. Ressler is working faithfully and humbly to get his new flock in real good working condition. We feel sure he has been and will continue to be a great blessing to us and pray that we may stand by him, each one ready for service.

The church letters of Bro. and Sister Ressler and two daughters were presented to the church last Sunday. Bro. and Sister Ebersole, who were here nearly two years, left May 12 for San Antonio, expecting to go from there northward ere long. May God bless them wherever they go.

The reorganization of our Sunday school which had been postponed from time to time, took place last Sunday, May 13, resulting as follows: Supts., Hiram Yoder and Bro. Nick; Sec.-Treas., Esther Ressler; Chors., Rhoda Yoder and Leona Schrock.

Bro. Amos Unzicker was appointed as our correspondent and several committees were named to see to other branches of work. We ask an interest in your prayers. We have had a late cool spring. Crops are looking pretty well now, but are beginning to need rain badly.

Yours in His name,

May 15, 1923. Cor.

Kitchener, Ont.

(Latschar congregation)

Dear Herald readers, Greeting:—Since our last writing there have been added to our number six by water baptism, two reclaimed, two from other denominations, and four by letter, one of whom, a sister, has since passed from time to eternity.

We are glad that those who were sick are improving nicely. We pray that the Lord may abundantly bless them.

On April 15, we commemorated the suffering and death of our Lord and Master. Nearly all of the members were present and partook of the sacred emblems. May we go forth with renewed strength and vigor, and with a greater zeal for the cause of Christ and for the lost and dying.

On May 15 Bro. Isaiah Witmer was ordained to the office of deacon. May the Lord bless him in his responsible calling. We ask an interest in your prayers that this place may stand as a light house to this sin darkened world.

May 16, 1923. Cor.

Goshen, Ind.

(Clinton Brick congregation)

Dear Herald Readers, Greetings in His name:—On April 22, we held our council meeting and on Sunday, May 6, communion services were held when the Lord granted us the privilege to again partake of the sacred emblems of the broken body and shed blood of our Lord and Savior Jesus Christ. The home ministers conducted the services. We crave an interest in the prayers of God's people, that we as a church at this place may follow in the Master's footsteps and be true and faithful till He comes.

Yours in His Service,

May 18, 1923. Cor.

Ashley, Mich.

Dear Readers, Greeting in Jesus' name who died that we through Him might live:—On May 6 Communion services were held at this place. Bro. J. K. Bixler officiated. Nearly sixty members partook of the sacred emblems. Bro. E. A. Bontrager and family also were present. We are always glad to have those of like precious faith meet with us, especially ministers. Since spring has arrived and weather conditions are more favorable, our attendance has increased, there being over one hundred present the last few Sundays. Pray for the work at this place.

In His name,

Cor.

May 19, 1923.

Eureka, Ill.

(Harmony Church)

Bro. H. R. Schertz, of Chicago Home Mission, was with us on May 6 and preached for us. Subject, Divine Guidance. W. B. Stoddard also preached on May 20. Text, Psa. 126: 6. He also gave a talk to the Sunday school on True and False Altars. We are thankful for the messages the brethren have brought to us for on the kind of seed we sow shall depend the harvest.

S. E. Smith.

May 21, 1923.

Manson, Ia.

Dear Herald Readers, Greeting in Jesus' precious name:—Our Sunday school attendance is on the increase, registering well over the 200 mark, for which we thank the Lord. Bro. J. W. Hess is away on an evangelistic tour extending as far east as Pennsylvania, expecting to be gone about three months. Our prayers are ascending on his behalf that the Lord might prosper the work. We have been having exceptionally cool weather for this time of the year. Crops are looking good. We again ask you to remember the work at this place in your prayers.

Cor.

May 22, 1923.

Chappell, Nebr.

Dear Herald Readers, Greeting in the name of our blessed Redeemer: Bo. Sanford C. Yoder stopped here on his way home from La Junta, Colo., on the morning of May 15. He preached for us that evening and the next morning, and left again that evening for Kokomo, Ind. We enjoyed his sermons and his visit very much.

We had lots of rain recently and the roads are not very good and it snowed nearly all day the first day he was here. Hence the meetings were not as well attended as they might have been. The recent rains were very much needed. We hope some more brethren will make it a point to stop here as they go from place to place. Pray for us that we may hold out faithful to the end.

Yours in the Master's service,

Anna C. Yoder.

May 22, 1923.

(Continued on page 172)

Miscellaneous

NO NIGHT IN HEAVEN

By Mary L. Rohrer

For the Gospel Herald.

There will be no night in heaven
In those gold paved streets above,
Where the Savior leads and guides us,
There is only peace and love.

There will be no night in heaven
Oh! and does it not mean much
To the wayward, wandering sinner
Who repents? There's room for such.

There will be no night in heaven
Will we heed the call today,
Of our Father and our Savior
And His teachings all obey?

There will be no night in heaven
There His glory we'll behold,
We can read it in the Bible—
Many times there we are told.

There will be no night in heaven
When we cross the swelling tide,
If we heed His blest commandments,
We shall there with Him abide.

There will be no night in heaven
Shall we not rejoice for this,
That in deed, in thought, and word,
He is mine and I am His?

There will be no night in heaven
As we often have been told,
When our labors here are ended
And we're safe within the fold.

Lancaster, Pa.

OLD LANDMARKS

By S. B. Wenger

For the Gospel Herald.

It was my privilege to spend the greater part of the year 1922 in the community of my boyhood, spending most of my time on the old homestead of my great-grandfather, Joseph Wenger, who moved from Lancaster Co., Pa., to Rockingham Co., Va., in 1785. On this homestead my grandfather, Joseph Wenger, was born and grew to manhood. My great-grandfather divided up this farm into several tracts providing homes for several of his children, my grandfather getting a portion of it. My father, Jacob Wenger, was born and reared on this portion of the old homestead while my mother's birthplace was on an adjoining farm.

I have always been interested in things of a historical nature and spending about nine months on and around the old homestead of my parents, grandparents, and great-grandparents, gave me an excellent opportunity to notice and study the old landmarks, not only the landmarks of the country but of the inhabitants as well.

As I lingered around the places where I had thoughtlessly spent the years of my childhood of about a half century ago, many sacred memories, mingled with pleasure and sadness, came to me as I recalled incidents which occurred here and there, some affording pleasure; others, sad regrets.

I notice many changes but some old landmarks remain, bringing fresh to my memory things long forgotten while absent. Mountains, ridges, valleys, streams, and much of the natural scenery of the country seemed to have new beauty and attraction which I failed to see in childhood. Some familiar dwellings (one of which is the old loghouse in which I was born), schoolhouses, and churches, around which cluster some very sacred memories, appealed to me with a peculiar charm.

As I went about the scenes of my childhood I almost forgot that I am now in the class of old folks. It seems but as yesterday that I lived there among my friends, but when I look at the inhabitants of the country I see but here and there a familiar face. A generation has passed and the people with whom I then associated are few in number. We who have lived past three score years have seen five generations: our grandparents, our parents, our own generation, our children, and our grandchildren.

As we study the old landmarks we must take into consideration not only the landmarks of the country, but the old landmark principles of the people as well, which are of far greater importance. It matters little where we spend our lives upon this earth, but it does matter **how** we spend them. The most important period of human life is childhood and youth, but we so thoughtlessly spend that period of life. If young people could know the importance of youthful life they would with the language of Christ at the age of twelve, say, "Wist ye not that I must be about my Father's business?"

Studying the landmark principles of our fathers we see some sad departures from the faith while on the other hand it is gratifying to see in some of the churches the old Gospel landmarks perpetuated.

For the first time for more than forty years I was privileged to attend the Virginia Mennonite Conference and I must say to the credit of our eastern churches that they are standing well by the old landmarks. Why should they not? The Gospel which Christ taught is the same thru all ages. It is the same Gospel today as it was when our forefathers taught and lived up to its principles. It is the same Gospel which the apostles taught and practiced.

We see things in the church today we would rather not see but we must say to the encouragement of our people that they are holding much better to the landmark principles of nonresistance and nonconformity than other denominations professing the same principles. It is sad to see our nearest neighbor churches throwing the doors wide open to the world.

One Sunday morning last June I walked three miles to a church which I used to attend regularly when a boy. I was studying old landmarks and preferred to walk that morning once more over the road I had many times traveled many years ago. The service that day was quite disappointing to me. Instead of a well filled church of plain people the congregation was small. The old landmark principle of nonconformity was not noticeable. The young minister, who was a college graduate, read a discourse in modern style. Only three persons came to shake hands with the stranger. I felt homesick to see again the nonconformity and warmhearted sociability and welcome that was there when I was a youth. I had to wonder if the parents of that congregation could see it today if they would recognize that it was the same church. Then too, I had to wonder if at that rate the time would not come when Christ would not know the church.

As conditions change it is sometimes necessary to change methods but the Bible never changes, and the old landmarks of the church founded on true Christian principles have stood the test of many storms of worldly conflicts. Stand by the old landmarks of the Gospel and the gates of hell shall not prevail against the Church.

South English, Iowa.

"WE WOULD SEE JESUS"

By J. R. Buckwalter

For the Gospel Herald.

Praise the Lord that all in this land of Bibles can see Him any time they wish to. I feel like inviting the reader to go with me a little while to Galilee, and take an honest look at Him; maybe we can learn something.

First, we see Him as a twelve year old boy among the learned doctors of the law in the temple at Jerusalem, asking and answering questions, surprising them by His wisdom. Where did He get this wisdom? At the great universities of that age? If so, we fail to see Him there, and we have no account of His attending them. If He ever helped to raise the heathenish college yell of His age, we have no record of it.

I do not believe it was in Him to do so; it does not fit with the rest of His life. Since He was attending to His Father's business it is fair to assume that the Father supplied Him with the wisdom needed.

Then we see Him going home with His parents and remaining in subjection to them, growing in wisdom and stature, conducting Himself so gentlemanly as to gain the favor of both God and man. We see Him learning the carpenter trade in His early youth, working at the same during His early manhood; working at His Father's business, supplying the comforts of life to the people. We see Him handling the saw, plane, hammer, and other tools, but never using the tools of the athlete in an effort to show Himself to a crowd, as a bully, superior to His fellows. Jesus settled all matters of this kind when the devil asked Him to perform the wonderful feat of casting Himself down from the pinnacle of the temple to the ground unhurt. He answered, "Thou shalt not tempt the Lord thy God." Happy indeed is the man who in his youth sets his face like flint against these vanities, and proves to the world the character of the spirit within him.

After being baptized of John, in order to fulfill all righteousness, we see Him commence His ministry by preaching the doctrine of repentance, and saying that "the kingdom of heaven is at hand." We also see Him along the shores of the sea of Galilee, selecting disciples from among the fishermen. They left their business and followed Him.

Then we see Jesus as He went "about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and disease among the people. And His fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan."

Let us pause here a moment and witness Jesus at the head of this vast multitude of followers. An inspiring sight, surely! What was it that gave Him such a tremendous hold on the people in all the countries around Him, in so short a time? We have just seen Him teaching, preaching, and healing; He taught the mind, preached to the soul, and healed the body. Most people like to be taught, provided the teaching suits them. Most people love to hear preaching provided it is their kind. But every one loves, and is anxious to be healed, no matter what the disease. They will go thousands of miles, spend fortunes for the services of noted doctors with the hope of getting cured of any distressing disease. Jesus had three objects in healing people of their physical troubles: first by miracle, to prove His divinity, to demonstrate that He was the immaculate Son of God, Savior of the world; second, because of His sympathy for suffering humanity; last, but not least, because of its power to bring the world, rich and poor to Him, with open ears desiring to be taught of Him, and with willing hearts to accept His preaching and be saved.

Palmyra, Mo.

A THORN IN THE FLESH

By Elias Swartzendruber

For the Gospel Herald.

We sometimes hear people talk about the apostle Paul that he had a thorn in the flesh. The way they talk one might almost think that only Paul had "a thorn in the flesh," but how about our own? Have we any pain from its effects? If not, I fear our service to God is not as it should be. From Romans seven we can take a picture of a man with a thorn in the flesh. Paul says, "For that which I do I allow not: for what I would, that I do not; but what I hate, that do I." But you say, That does not mean me. You say you crucified the flesh with the lusts thereof, when you were converted. Yes, you have. But remember, brother the Adamic nature is still present in your flesh (probably to keep you humble) and it is making you trouble. You involuntarily commit things which you are sorry for. Maybe your brother has asked you to go with him one mile and you did not go with him the second mile. Maybe your brother has accused you for something that you were not guilty of and you did not answer him as kindly as you should have. And maybe a dozen other things that you have involuntarily committed and omitted in one day. Even the very thoughts that you have been thinking you would not want written on paper and exposed to where people could read them.

After all, if you let the searchlight of God's Word reflect on your works it will cause you to cry out with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Take notice to what Paul says in Rom. 7:25, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." From this verse we want to notice two things: first, that Paul claims the victory even under those circumstances; second, that Paul makes a difference as to whether he does a thing in his mind or does it in the flesh. We suggest that this twenty-fifth verse serves as a key to the understanding of Paul's argument in the preceding verses of the chapter.

Some professed Christians think they will be allowed to go to heaven because they have been good. We are not saved because of our righteousness. "Our righteousnesses are as filthy rags" (Isa. 64:6). We are not saved because we have been good. Christ said in Luke 18:19: "None is good, save one, that is God." The only righteousness that saves is the righteousness that comes by faith. Phil. 3:9. In I John 5:4 we read, "This is the victory....even our faith." But the child of God will not sit down and fold his arms. The thorn in the flesh will not let him rest. So we have to continually strive and keep very humble. While Romans 7 is a dark picture Paul clears it up in chapter 8. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Versailles, Mo.

LOVE

By S. G. Musser

For the Gospel Herald.

God so loved mankind that after they had sinned and were ashamed and had hidden themselves He came and called to Adam, "Where art thou?" Adam said that he was afraid because he was naked. They used only fig leaves to cover themselves but God so loved them that He made coats from skins to cover their bodies. God so loved man that He promised that One out of the seed of woman should bruise the serpent's head.

If we are partakers of that love we can have a way of escape from the enemy. We find so many scriptures showing God's love to man that we could not mention nearly all of them. To become partakers of that love we must show love to Him because He first loved us and gave His Son to redeem us from sin.

God is also a just God, and everyone who reads the Bible can see what the consequences are if we do not obey Him. If we would escape from the enemy we must show love to our Savior and walk with Him daily and

get in the light so that we can also be a light to the world. We should show our love and reverence to God by keeping from all filthiness, not only in God's house but at all times. Let us also love one another, for love is the bond of perfection. "Charity vaunteth not itself."

Mohnton, Pa.

CORRESPONDENCE

(Continued from page 169)

Kokomo, Ind

Dear Herald Readers, Greetings of love in Jesus' Blessed Name. A few lines from this place may be of interest to the Herald readers. Thanks and praises be to our Lord and Master, for the great Truth that we were permitted to hear during the Mission Conference that was held here on Sunday, Monday and Tuesday, May 20-22. A number of subjects were ably discussed, and many Bible Truths were brought out. May God help us that we may heed them, and be not only hearers but doers of the Word. The attendance and interest were good. In most of these sessions the house was filled. Thirty-five strange ministers registered. Nine States, Canada, India, and South America were represented by delegates. There were also three missionaries ordained to go to India and South America in the near future. May God richly bless and keep them, and may His choicest blessings rest upon them.

Yours for the Master,

May 23, 1923. G. W. North.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following report concerning the medical work done in the Neu-Samara district for the month of January will no doubt be of interest to our readers.

Neu-Samara Medical Report for January, 1923

To A. J. Miller, Director, A. M. R. Moscow.
From D. R. Hoeppner, repr. A. M. R. Orenburg.
Pleshanovo Ambulatorium, Luxemburg Volost, Samara Goubernia Nicolai Friesen—Stud. Med. in charge

192 patients and sick were served during the month. They are classified as follows: Malaria, 33; Typhus, 15; Stomach ills, 24; Lung ills, 18; Skin diseases, 22; Neuralgia, 5; Accidents, 2; Cuts and Bruises, 19; Eye sickness, 6; Heart troubles, 11; Mental defectives, 1; Illness particular to women, 16; Various other cases, 10.

Driver made 132 Versts (by horses); Visited 8 villages; Visited 38 patients outside of ambulatorium.

General health is considerably below normal. Malaria and Typhus have increased in proportion since the previous month of December. The fight against contagious diseases is being rendered particularly difficult due to inadequate and defective construction of a good many houses and lack of sanitary conditions. The lack of sufficient clothing and bedding is perhaps the largest factor. There was, for instance, one case where all of the eight people, dwelling in one small room took sick with Typhus.

Many of the invalids can not recover rapidly as they are not provided with sufficient food. Mr. Friesen thinks it would be well to issue special rations to invalids so as to enable them to get the proper diet.

Attached list gives a report of all the medical supplies used during the month.

Yours sincerely,
D. R. Hoeppner, A. M. R.

Note.—Medical supplies are furnished by A R. A.

* * *

Report of cut garments sent out from the cutting room at Paradise, Pa., during the month of April.

State	No. S. C.	No. Garments (188 Yds)	Acs Rec.	Mdse Sale	Postage
Pa.	17	529	209 25	205 88	3 37
Ohio	11	456	165 24	159 71	5 53
Ind.	4	140	56 00	52 73	3 27
Ill.	3	130	46 04	43 00	3 04
Kans.	2	49	15 38	13 90	1 48
Iowa	1	30	13 10	12 31	79
Nebr.	1	25	10 38	9 36	1 02
Dela.	1	23	6 94	6 77	17
8	40	1382	522 33	503 66	18 67

* * *

The John Detweiler mentioned in the Near East news item below is one of the Menonnite workers at present in the Near East and sent out by the Mennonite Relief Commission through the Near East Relief.

Ninety-nine babies arrived Aleppo from Diarbekir after traveling 500 miles overland in native carts, in charge of John Detweiler of Birchtree, Missouri. These children, aged two to five years, are last of 20.000 orphans evacuated from Anatolia by Near East Relief via Aleppo past eight months.

They were not included in the evacuation last Autumn owing to physical condition. They have been under continuous medical care in Near East Relief Diarbekir Hospital under Miss Emily Wade of San Francisco and Doctor Abbie Noyes Little of Boston. All are now in excellent health despite hardships of the journey.

Arriving here the children were besieged by a crowd of 10,000 refugees hoping to find among them missing babies lost during exodus. Two mothers collapsed on finding babies. Three mothers collapsed on failing to find theirs. All five mothers now recuperating in the Near East Relief Hospital.

Children unclaimed by relatives will be sent to Oropos Orphanage in Greece with other baby refugees. Miss Wade and Dr. Little, who were expected to arrive with the babies, insist on remaining at Diarbekir to protect remnants of Greek and Armenian population.

May 25, 1923.

One of the greatest hindrances today in the matter of sending out the missionary is the fact that there are many who know so much and believe so little.—S. E. Allgyer.

STATEMENT

Of Mission and Relief Funds, May 1, 1923 Mennonite Board of Missions and Charities

MISSION FUNDS

General Mission Fund	$1,236 11
India	
General	$ 357 57
Missionary Support	565 36
Missionary Children Support	635 20
Orphans	2,131 63
Widows	384 16
Native Workers	102 01
Bible Women	52 43
Personal	60 00
New Missionary Support	37 94
Medical Work	13 07
Teachers Home—Balodgahan	43 56
Church Building—Sankra	29 48
Hope Evangelistic Station	10 91
Hospital Building	10 55
South America	
General	$ 14 47
Missionary Support	176 17
Missionary Children Support	287 66
New Missionary Fund	31 00
Bible Readers	221 03
Trenque Lauquen Station	10 14
City Missions and Charitable Institutions	
Canton Mission	$ 12 49
Chicago Home Mission	8 88
Chicago Gospel Mission	2 99
Kansas City Mission	2 49
Ft. Wayne Mission	8 01
Lima Mission	234 92
Los Angeles Mission	4 02
Mexican Mission	57
Peoria Mission	21 96
Youngstown Mission	51 35
Childrens Welfare Home	161 31
Orphans Home Ohio	394 85
Home for Aged Illinois	368 55
La Junta Sanitarium	534 14
Aged & Disabled Missionary Fund	7 50
Bible Fund	19 25
Russia Bible Fund	100 30
Children's Quarter Fund	47 00
Church Building Fund	40 79
Evangelizing Fund	43 91
Ill. Home for Aged Building Fund	37 23
Missionary Preparation	108 50
Ill. Home for Aged Furnishings	28 72
	$8,650 12

RELIEF FUNDS

General Relief	$ 126 30	
Russian Relief	4,823 31	$4,949 61
		$13,599 73

N. B. Your attention is called to the fact that we have had sufficient funds on hand at the close of fiscal year April 30, in our General Mission Fund, and by making transfers to overchecked funds this statement shows that none of our funds have a deficit. It is our hope that all concerned will assist this office in keeping the overchecked funds reduced to the minimum the coming year.

V. E. Reiff, Treas.
Elkhart, Ind.

CONTRIBUTIONS

Received for War Sufferers' Relief by Relief Commission during the Month of April, 1923

General

Berne Cong Mich	$ 17 00
A Brother Goshen Ind	5 00
O O Amish Brethren Elk Lick Pa	400 00
Alpha S S Prim Dept Minn and Mrs C J Garber	2 25
Cherry Box Cong Mo	1 25
Palmyra Cong Mo	19 30
S Union & Walnut Cr Cong	107 49
Creston Cong Mont	2 45

Firdale Cong Ore	1 10
O O Amish Menn Thomas Okla	19 50
Time Deposit Interest	300 00
Salem S S Ind	26 75
	$902 09

Germany

Benjamin Rediger	$ 25 00
Sterling Cong Defenseless Menn Kan	58 25
Joe Lehman	5 00
Allen Yoder	5 00
Friends Goshen Ind	8 50
Conservative A M Cong Md Pa Dist	25 00
A Brother O O Amish from Md Pa Dist	200 00
J D & Susan Yoder	15 00
Pigeon River Cong Mich	68 00
Pleasant Hill Cong O'Neill Neb	6 00
O O Amish North Dist Hartville O	30 00
J J Tice	5 00
Jos Kinsinger	1 00
A H Nissley	6 00
D J Beachy Ch Dist Arthur Ill	38 00
A Brother Goshen Ind	5 00
Pleasant Grove S S Tremont Ill	16 50
Mrs J Y Renno	5 00
Joseph Kinsinger	32 00
Jacob M Miller	5 00
John Yutzy and wife	3 00
Two Friends Millersburg O	35 00
Two O O Amish Cong Sugar Creek O	100 00
O O Amish South Dist Custer Co Okla	35 00
A Brother & Sister Albany Ore	25 00
O O Amish Menno Thomas Okla	18 00
Mornington Cong Ont	104 00
	$879 25

Russia

Clinton Brick S S Cl Goshen Ind	$ 7 50
Pigeon River S S Pigeon Mich	32 50
G E Whitrig	2 50
Menn Women's Miss Society	70 00
Y P Bible Cl Rockton Pa	7 50
Bethel S S Cl Mich	2 50
Fairview S S Cl 15 Mich	2 50
C M Zook	5 00
Mattawana S S Pa	5 00
Warwick River Cong Va	1 00
Crystal Springs S S Kans	25 00
Fairview S S Cl 11 Mich	2 50
L N Yoder	20 00
Martin's Creek S S Ohio	
Class 2	7 00
" 3	8 75
" 6	7 52
" 7	7 50
" 8	7 55
" 9	7 50
Milan Valley Sew C Jet Okla	7 15
Souderton Cong Pa	65 75
Franconia Cong Pa	213 20
Line Lexington Cong Pa	244 00
Deep Run S S Pa	38 00
Providence Cong	20 00
Boyertown & Herford Congs	17 00
Doylestown Cong	55 00
Upper Skippack Cong	36 00
Fairview S S Cl 14 Mich	2 50
Pike S S Elida O	
Class 1	7 50
" 3	7 50
" 4 & 7	7 50
" 8	7 50
" 9	15 00
" 10	7 50
Herschel Brenneman	30 00
Anna Good	2 00
Sophia E Shenk	3 00
Fairview S S Albany Ore	14 15
Mattawana S S Cl 3 Pa	2 50
Delaware S S Cls 1 2 3 4 Thompsontown Pa	10 00
J I Brenneman	30 00
Lizzie Moser	10 00
Gospel Herald Reader	1 00
Ira Schertzer's Class	2 88
Mary Kooker	1 50
A Friend	12 00
Fairview S S Cl 15 Mich	2 50
Otis J Bontrager & wife	2 50
Midland (Mich) S S Cl 3	2 50
Mrs Ora Yoder & Class	2 50
Mrs J P Oyer & Class	7 50
W Mark St S S Nappanee Ind Class 9	15 00
Forks S S Jrs & Cl 14	7 50
Mrs Frank Stutzman & S S Cl	2 18
Wm S Landis & wife	15 00
A Sister Goshen Ind	3 00
Belleville Pa S S Y Wom Cl	2 50
Russel Hartzler	2 50
Alice Hershberger and others	2 50
Martins Cr S S Cls 6 & 7 and G W Beachy	7 50
Martin's S S Dalton O	
Intermediate Classes	10 00
Sr Boys Cl	10 00
Sr Girls Cl	10 00
Adult Brethren Cl	10 00
Adult Sisters Cl	10 00
Old Brethren & Sisters Cls	10 00
Hesston College S S	50 00
Mattawana A M S S Pa	17 34
Meadows Mennonite S S Ill	13 30
H T Nice	10 00
John I Buerge	25 00
Sue F Landis	5 00
D W Good	30 00
Fairview S S Cl 13 Mich	2 50
F F Stutzman	2 50
J D Byler	7 50
Katie Guengerich & Esther Roth	7 50
Y M Cl W Mark St S S Nappanee Ind	16 00
Dan Eigsti	5 00
A Brother & Sister Md	52 50
O O Amish Breth Elk Lick Pa	147 00
Brother & Sister Elida O	10 00
W Union S S Cl 9 Wellman Ia	2 50
Alpha S S Minn	16 25
Jos Shantz & S S Cl	2 50
Ernie Martin	5 00
Lower Deer Cr S S Ia	
Sisters Teacher Cl	7 50
Class 13	7 50
" 17	5 00
" 3	7 50
" 8	7 50
Vera Edna & John Gingerich	7 50
Cl 3 Liberty S S Ia	2 80
Wood River Neb S S	30 88
Nora Harpers S S Cl	9 50
E Holbrook S S Colo	19 05
White Hall S S Mo	2 50
Pleasant View S S Okla	10 00
Limon S S Colo	2 50
Pleasant Valley S S Kan	20 00
Cherry Box Cong Mo	5 00
Penna S S Mrs A D Drivers Cl	2 50
Penna S S H Swartzendrubers Cl	7 50
Protection Cong Kans	2 00
Pleasant View S S O	25 44
Canton S S O	6 61
Eugena Yoder	2 50
Amos Yoder	2 50
James Stutzman	5 00
Beach S S O	20 00
Oak Grove S S O	
Primary Department	2 50
Intermediate Pepartment	2 50
A Brother	2 50
Blough S S Pa	30 00
Howard-Miami S S Classes 3 4 8 9 Ind	12 50
Wisler Cong Ohio	100 00
Lockport A M S S Ohio	71 00
Salem S S Alta	22 50
Mt View Sew Cir Alta	7 50
Zion Cong Ore	17 23
Andy Schertz & wife	25 00
A Friend Millersburg O	10 00
A Friend Kalona Ia	10 00
Homer Wengers S S Cl	2 50
Perry J Blossers S S Cl	2 50
A H Weaver & wife	2 50
Jos Hauder & wife	5 00
Calkins Cong Mont	40
Coalridge Cong Mont	5 00
Fairview Cong N Dak	2 50
Fairview S S Mich Cl 10	2 15
Bethany S S Mich	5 00
Bowne S S Mich Cls 8 & 9	15 00
Wm Holdeman	8 00
Holdeman S S Ind	53 40
Berea S S Ind	15 00
Clinton Frame Cong Ind	126 58
Emma S S Cl 7	7 00
Good Samaritan Cl Elkhart Ind	8 00
Howard Miami S S Cl 14	5 00
1st Menno S S Ont	45 00
	$2,517 06

Near East

Mary Kooker	$ 2 00
Joel J Swartzendruber	50 00
Sue F Landis	5 00
Maple Grove S S Ind	3 75
Elkhart S S Easter Offr	52 00
Liberty Cong Ia	1 00
Catlin S S Kans	5 00
Vineland Y P M Ont	10 00
Mt View SS	20 00
	$148 75

Total contributions for month of April	$ 4,447 15
Previously reported	$630,976 64
	$635,423 79
Previously reported by the E M B of M & C	$190,987 26
Grand Total	$826,411 05

Gratefully acknowledged and reported by the Mennonite Board of Missions & Charities.

V. E. Reiff, Gen. Treas.
Elkhart, Ind.

SPECIAL MEETINGS

Shickley, Nebr.

Report of the seventeenth annual Sunday school conference held near Shickley, Nebr., May 3 and 4, 1923

Organization:—Mods., Geo. S. Miller, A D. Stutzman; Secys., M J. Eicher, W. H. Kramer; Chor., Henry Burkhart.

Topics Discussed:—**The Value of an Early Sunday School Training; Creating and Fostering a Love for the Bible in the Hearts of the Children; Lukewarmness, Cause and Cure; How to Create a Greater Interest in Sunday School and Christian Services; What Methods Can be Used to Make Lessons more Interesting for Those in the Teen Age? The Old Paths, the Good Way in Sunday School Work; The Parent's Influence in Molding the Child's Regard for Christian Workers; Profitable Methods of Mission Instruction in the Sunday School; Honors and Rewards in Sunday School; Faithfulness in Leadership; Sociability; Present Day Needs; Round Table; Review of the Origin and Growth of our Sunday School Conference.**

Some Thoughts Presented:—Take the Bible for our Guide. The folly of feeling secure and boasting. Rev. 3:14-17. Show appreciation of the efforts of workers. Keep the bright reward in view Instead of faultfinding, parents should teach their children to respect the ministry and Christian workers for their work's sake. To God alone belongs honor. A crown of life is the reward of faithfulness. Be wholly consecrated to the service of the Lord. Let your influence be for good. A business meeting was also held. The organization for the coming year is as follows: Program Committee, Geo Miller, D. Z Birkey, J. W. Kempf; Sec.-Treas., M. J. Eicher; Mod., L. O. Schlegel. The next conference will be held with the Roseland congregation, the Lord willing.

Bro. E. J. Birkey was with us and gave us several inspiring sermons.

Secy.

Palmyra, Mo.

Report of Sunday school meeting held at Palmyra, Mo., April 22, 1923.

Organization:—Mods., J. M. Kreider, L. J. Johnson; Chor., Daniel Kreider; Secy., Ruth E. Buckwalter.

Subjects Discussed:—**Sermon** (Ira E. Buckwalter), **Whole-hearted Service; Lesson Preparation; Letting our Lights Shine, Doing Personal Work; Sabbath Desecration; How to Maintain a Life of Constant Victory; How to Create the Missionary Spirit in the Sunday School; The Blessing of Giving; Educational Problems; The Disadvantage of Self Promotion; Sermon** (L. J. Johnson).

Some Thoughts Gleaned:—Moses was a mighty leader. He knew he was on the Lords side. When in difficult quarters he commanded the people to "Stand still and see the salvation of the Lord." There is a time to stand still and a time to move. What was death to the Egyptians was salvation to the Children of Israel. The things we have to face sometimes are not very pleasant but they are oftentimes our protection. The Lord will fight for us. We will some day be able to look back and see our enemies destroyed. Some day we shall rejoice with Christ and share the rewards of a glorious victory.

North Lima, Ohio

Report of the annual Good Friday Sunday school meeting held at the North Lima, Ohio, Mennonite Church, Mar. 30, 1923

Organization:—Mods., E. M. Detweiler, Willard Blosser; Chors., O. N. Johns, Mary Metzler; Secys, Lester Detweiler, Ezra Bowman.

Sermon (Jno. 19:5), J. N. Smucker.

Subjects and speakers:—**What we Can Expect from a Consecrated Sunday School,** Lizzie Yoder, Dan Hahn; **Sin: Definition,** Henry Smith; **Effect,** I. B. Witmer; **Remedy,** Amos Swartzendruber; **The Part of the Sunday School to Reach the Unsaved in the Community,** J. N. Smucker.

Children's Meeting, conducted by Sister Hallman.

Some Thoughts Presented:—Sunday school teachers must have a mental picture of Jesus on the Cross and realize the importance of the crucifixion. Their power in the community comes thru influence by more separation from the world and more communion with God. Some things expected from a consecrated Sunday school are prompt and regular attendance, an interest in the souls of the community, missionary volunteers and members ready for His service. Sin is deceptive, alluring; it destroys the nobility of man, separates him from God and leads to everlasting punishment Its only remedy is the Lamb of God. Whosoever believeth on Him shall be saved.

Secretaries.

Kalona, Iowa

Report of the Missionary Program held at the Lower Deer Creek Congregation, Kalona, Iowa, on Ascension Day, May 10, 1923

Organization:—Mods., Joseph C. Brenneman, D. J. Fisher; Chors., Ray Yoder, Alma Brenneman; Secy., Melvin Gingerish.

Program:—**Devotional,** J. L. Hershberger; **The Great Commission—What It Should Mean to Us,** Lloyd Brenneman; **Means of Creating and Fostering the Missionary Spirit in the Church: By Means of Y. P. Meetings, Sunday Schools, and Church Services,** Nettie Swartzendruber; **By Means of Missionary Literature, Missionary Programs, and Mission Study Classes,** Melvin Gingerich; **The Macedonian Call,** J. Y. Swartzendruber; **Devotional,** S. C. Yoder; **How to Get the Waiting Work and the Volunteer Together,** Alma Brenneman; **How I May Perform the Duties I Owe to the Missionary Cause,** Joel Reber; **The God-Planned Life,** John W. Gingerich; **The Joy in Service,** J. L. Hershberger; **Devotional,** Joe C. Brenneman; **Children's Meeting,** David Miller; **Sermon,** S. C. Yoder.

Leading Thoughts Presented:—If Christ would have His own way with us, if we would claim the commands as well as the promises then more efforts would be made to save the perishing. A definite program should be followed in Y. P. M., Sunday school, and church services in order to create and foster the missionary spirit. As the missionary spirit is so important a factor in the spiritual welfare of a congregation, the church is responsible to use every means available, such as missionary literature, missionary programs, and mission study classes, to create and foster this spirit. The far-reaching effects of Paul heeding the Macedonian call should teach us the wisdom of following the Holy Spirit's leading. The congregations must be kept in touch with the needs and the ministers should know the natural and spiritual qualifications of the members of their congregations, if the work and the volunteer are to be brought together. Personal experience and Scripture study are necessary in order that we may know the duty we owe to the missionary cause. The God-planned life is a Spirit-led life and so-called hindrances to the God-planned life are really blessings that work together for good. The only life that knows heavenly joy in service is the life that is fitted into God's plan Children should learn Gen. 1, Gen. 3, John 1, and Rev. 21. The seed sown during the last one hundred years is ripe and the Mennonite church should better prepare herself to reap the bountiful harvest.

New Wilmington, Pa.

Report of all-day meeting held at Maple Grove Church, Lawrence Co., Pa., Easter Sunday, April 1, 1923.

Regular Sunday school and church services were held in the forenoon. Easter Sermon by Bro. Allen Richert, Columbiana, Ohio. The first hour in the afternoon was Children's Hour, spent in repeating Scripture verses, singing songs and recitations.

The following subjects were discussed during the remainder of the afternoon:

What Easter Means to Us; How Better the Officers and Teachers for More Fruitful Service to the Sunday School? How Create and Maintain an Interest in Young People's Meeting?

Some Thoughts Presented:—Easter gives us constant renewed hope and faith. By the resurrection we have victory over death, forgiveness of sin, and the gift of eternal life. As God can transform the crudest plant into a lovely flower, just so He can transform the life of an individual.

As teachers and Sunday school officers we should ever be inclined to become better ourselves, by aiming to live a higher standard of Christian life, feeding and meditating on God's Word, and praying always with all prayer and supplication in the Spirit. No teacher can ever be an efficient servant of a class who cannot enter into and sympathize with the life and problems of the class. The Sunday school is not an educational institution but a religious assembly. Teacher must know more than the Word of God, must be tactful, know social life of pupil, daily surroundings in school and home. The spiritual teacher must impress conviction of sin upon the pupil's conscience.

The chorister must be a religious person. How can he praise God unless he be a worshiper of God? Young people need the older people to help in the work. We need to give our prayerful consideration in the organization of Young People's Meeting. We need prayer. If prayer is lacking our spiritual life is not in proper relation to God. Let our lives be in tune with our teaching, for our daily life counts more than any words we may speak.

Secretary.

Tofield, Alta.

Report of the twenty-fourth quarterly Sunday School meeting, held at the Salem Church near Tofield, Alta., on Sunday, March 25, 1923.

Organization: Mod., B. F. Stauffer; Chor., J. B. Stauffer; Sec., Alvin Lehman.

Subjects Considered: **Jesus our Example in Sabbath Observance; How, When, and Where is Man to Prepare for the Future Life? Children's Exercises; The Christian's Prayer Life; Christ died for the sins of the World,.**

Speakers: V. L. Roth, Simon Stalter, Jacob Brenneman, Noah Detwiler, Milo Good, J. K. Lehman, Dave Roth, Elmer Maurer. Essays: Ida King, Fannie Voegtlin, Pearl Roth.

By the Secretary.

Blooming Glen, Pa.

Report of the sixth annual mission meeting of the Franconia Mennonite Conference District held at Blooming Glen Mennonite Church, on May 1, 1923.

Topics following opening address: Travailing for Souls; The Power of Unity in Mission Work; Development of the Mission Spirit; Neglected Mission Fields, Who is Responsible? Consecrated Possessions; Luke 10:2.

Topics were followed by a very inspiring sermon in the evening session.

A Few Thoughts Presented: The Mission spirit is the life of church. Many Volunteers for Military duty, few for Christ. Unless God sends our labors are in vain. Holy Ghost power with sacrifices are needed. Faithfulness of every one, consistent Christian workers and more of Christ are needed to develop the Mission spirit. Revelation, inspiration, fasting and prayer are needed. Prayer measures the extent of our power. Every individual, if fully consecrated, will find proper place at right time. Only safe way is to send men that are called and sent by the Holy Ghost. The key for spreading the Gospel is fervent prayer. May we all grow in grace and in the knowledge of Christ.

Secretary.

A certain brother who was somewhat out of line with the Church, being asked if he prayed before he did what he did, replied, "No, but I prayed afterwards." When asked what the nature of his prayer was he replied that he prayed to God that the Church might see things as he saw them. Unless we pray that we might see things as God sees them our prayers are a failure,.—H. R. S.

Insofar as we can make our lives shine in the image of our Master will we be effective in winning souls for Him.—M. C. L.

Married

Snavely—Risser.—On May 15, 1923, at the home of the officiating minister, Bro. Noah W. Risser, occurred the marriage of Warren W. Snavely of Harrisburg, and Lydia A. Risser of Annville, Pa. May many blessings be theirs thru life.

Miller—Kraybill.—On May 2, 1923, at the home of the officiating bishop, Bro. Noah W. Risser, occurred the marriage of Bro. Reuben Z. Miller and Sister Gertrude R. Kraybill, both of Good's and Bossler's congregation, Pa. May heaven's richest blessings be theirs thru life.

Byers—Kaufman.—On May 6, 1923, Bro. Harry S. Byers of the Kaufman congregation, and Sister Anna L. Kaufman of the Stahl congregation, were united in the bonds of holy matrimony, Bro. S. G. Shetler, Holsopple, Pa., officiating. May God guide them thru the journey of life.

Herr—Mylin.—On May 16, 1923, at the home of the bride's parents occurred the marriage of Bro. Herbert S. Herr and Sister Edna H. Mylin. Bro. Frank M. Herr, Willow Street, Pa., uncle of the bridegroom, officiated. May their journey thru life be a happy one, with God's richest blessings attending them.

Obituary

Ritter.—Alpheus Ritter, who died in Elkhart Co. Ind., Mar. 18, 1923, at the County Infirmary, was buried in the Rice Cemetery on May 16, 1923. Funeral services were conducted at the Mortuary Chapel by J. F. Funk. The body had been placed in a receptacle of the Chapel on March 23.

Steiner.—Mary Ann Amstutz Steiner was born in Wayne Co., O., July 27, 1858; died of sarcoma of stomach, April 21, 1923; aged 64 y. 8 m. 24 d. Dec. 27, 1884, she was married to Manasses C. Steiner. Two daughters were born to this union. One preceded her in death in infancy. She leaves to mourn her departure husband, one daughter, Barbara, 3 brothers, and 3 sisters. Services were held at the Swiss Mennonite Church April 24. She was a faithful member of this church. C. N. Amstutz, Jacob Nussbaum and Jacob Haas of Pandora, O., conducted the services.

Yoder.—Noah S. Yoder was born at Berlin, Holmes Co., Ohio, Oct. 2, 1840; died May 16, 1923; aged 82 y. 7 m. 14 d. On Dec. 24, 1863, he was united in marriage to Fanny Glick, who preceded him in death on Dec. 22, 1901. He lived in the vicinity of Middlebury, Ind., for a number of years till his health failed, and having no children to care for him, he decided to go to the Mennonite Old People's Home at Marshallville, Ohio. When that Home burned he was moved to Souderton, Pa., and later to Eureka, Ill., where he died in the faith which he accepted when a young man. He leaves one aged brother who is blind and feeble, and a number of nephews and nieces. Funeral at the Forks Church conducted by D. J. Johns, assisted by Y. C. Miller.

Pletcher.—D. Jay, son of S. J. and Luella Pletcher, was born Nov. 29, 1922; died May 3, 1923; aged 5 m. 4 d. A little flower budded on earth to unfold and bloom and shed forth its sweet fragrance in heaven. This little jewel leaves to mourn his early departure father, mother, one brother, three sisters, two grandfathers, two grandmothers, and many other relatives. Ours is the blessed assurance of his eternal rest and joy.

"God needed one more angel child,
Amidst His shining band,
And so He bent with loving smile,
And clasped our darling's hand."

Funeral services were conducted at the Clinton Frame Church May 5 by D. D. Troyer and Silas Yoder. Text, Job 14:1, 2. Interment in the Union Chapel cemetery nearby.

Babcock.—George Babcock was born in 1866 and was killed May 4, 1923. He was accidentally electrocuted while drilling a well. The pipes came in contact with the electric wires and he was instantly killed. His intention was to be baptized soon. His wife and the following children remain to mourn his loss: Henry, Mrs. Myrtle Noals, Oren, Charles, Mae, Bertha, Bennie, Hattie, and Maggie. His wife and 4 of the children are members of the Mennonite Church. Services were conducted at the house, also at the church by C. X. Kauffman fo Brutus, Mich. May God comfort the bereaved.

Father's chair is vacant,
And his voice is stilled;
But his place o'er yonder,
Now we hope is filled."

Heiser.—Harold Jacob Heiser, infant son of Bro. and Sister Manuel and Barbara Heiser, was born near Fisher, Ill., May 8, 1923; died May 10, 1923; aged 2 d. He is survived by his parents, one brother, two sisters, one grandfather, two grandmothers, and many relatives and friends. His stay on earth was brief, yet long eough to endear him to the hearts of his parents and while his bright days on earth were few, he has gone to where there is joy unspeakable and full of glory. Funeral services were held at the home, May 12. Services were conducted by home minister. Interment in the East Bend Cemetery.

Now we are calmly waiting
For the Father's call, come home,
There we shall see our lily
And praise Him around his throne.

Haverstick.—Amos Haverstick was born in Lancaster Co., Pa., March 24, 1865; died at his home, south of Rock Falls, Ill., May 15, 1923; aged 57 y. 3 m. 2 d. In the year of 1887 he came to Illinois and on Feb. 5, 1890, was united in marriage to Addie Delp. To this union four children were born. One died in infancy and Earl was struck by a fast mail train while on his way to work Oct. 26, 1911. The living are Roy, of Chicago, and Fay, at home, who with their mother, are left to mourn his death. Bro. Haverstick was a member of the Mennonite Church. In his death the Church loses an esteemed member, the home a kind, loving husband and father, and the neighborhood a helpful and accommodating neighbor. Funeral services were conducted on May 18, at the Mennonite Church, in charge of A. C. Good. A large number of relatives, neighbors, and friends gathered to pay a last tribute of respect.

Hartzler.—Barbara May Widmer Hartzler, born Feb. 19, 1893, near Wayland, Iowa, died at her home near Ryley, Alberta, Can., on May 9, 1923; aged 30 y. 2 m. 20 d. She leaves a sorrowing husband, 3 sons, father and mother, three sisters, five brothers, and a host of friends to mourn her departure. The funeral was conducted by N. A. Lind of Albany, Ore., and Allan Good of Portland, Ore., at her parents' home and the Mennonite Church near Albany, Ore. At a early age she united with the Mennonite Church and was a faithful member until death. In her last hour she sang, "Jesus loves me, this I know." There was a funeral service at Tofield, Alberta, thence to Albany, Oregon.

Come too, my friends, and join that band
And meet me on the other shore,
There to sing songs of eternal bliss,
And praise for evermore.

Ps. 16:9.

Hartzler.—Jacob Y. Hartzler, son of David and Barbara Hartzler, was born in Fairfield Co., Ohio, Oct 1, 1846; died April 7, 1923, at the Mary Rutan Hospital, Bellefontaine, Ohio; aged 76 y. 6 m. 6 d. His death was caused by a fall from a wagon, which fractured his skull, and hemorrhage of the brain followed, causing his death within a few hours. He leaves to mourn his departure four brothers and two sisters: Joseph D., Christian K., and Mrs. Gideon Zook of West Liberty, Ohio; Jonathan B., of Marshallville, Ohio; Mrs. Jonathan Schrock of Smithville, Ohio; and Menno S., of Volant, Penna. His brother David preceded him in death in 1916. His cheerful presence in the home and among his friends will be greatly missed as he was always helping those who needed help. He united with the A. M. Church in his youth and was a faithful member until death. Funeral services were conducted by A. I. Yoder from Psa. 37:37. Interment was made in the South Union cemetery.

Toms.—Benjamin Toms was born near Waynesboro, Franklin Co., Pa., July 5, 1847; died at Goshen, Ind., May 11, 1923; aged 75 y. 10 m. 6 d. In 1872 he was united in marriage to Charlotte E. Mentzer, also of Pa. A few years later they came to Elkhart Co., Ind. To this union were born 7 children. Mrs. Toms and 4 children preceded him in death. Surviving him are: 1 daughter, Mrs. Ida Berkey, of Elkhart, and 2 sons Harry, also of Elkhart, and Charles, of New Paris, Ind.; 6 grandchildren; and 1 sister, Mrs. Cephus Judd, Dowagiac, Mich. He was a member of the Mennonite Church but did not confess his Savior until he was past three score years and ten. But the few years of service were given gladly. Although he had a hard struggle to fight the battle of the Lord, he looked to Him for grace to help him. Funeral services were conducted at New Paris, Ind., May 13, at the M. E. Church, by Silas Yoder. Burial at the Elkhart Prairie Cemetery.

Yoder.—Nancy A. Yoder, daughter of David and Mattie Reames Yoder, was born near Smithville, Wayne county, Ohio, March 20, 1849; departed this life March 30, 1923; aged 74 y. 10 d. In 1874, when yet a young woman, she, with her mother and older brother, came to Logan county, Ohio, settling on a farm where the greater part of her life was spent. On Jan. 11, she came to the home of Mrs. Malinda Yoder, sister-in-law, in West Liberty, and was there until the end came, quietly and peacefully near midnight, March 30. During the summer of 1921 she made the good confession of faith in Christ as her Savior and united with the Mennonite Church. While her last illness was accompanied by much suffering she expressed her readiness and willingness to depart and be at rest. Jacob D. Yoder, who died a number of years ago, was a brother. One other brother and sister died when quite young. Dropsy and heart trouble were the immediate cause of death. Funeral services were held Mar. 31 at the home in West Liberty in charge of Bro. A. I. Yoder, and burial at the Yoder cemetery.

Grove.—Erma Mummau Grove, daughter of Bro. and Sister Norman Grove, was born Jan. 10, 1917; died at her home Mar. 10, 1923; aged 6 y. 2 m. 1 d. She is survived by her parents and 1 brother, Lester. Erma died very suddenly of diphtheritic croup. While her sickness was short she suffered much. Funeral services held at her home by Samuel Fry. She had to be buried immediately. Relatives and friends could see her by looking in thru the window. She was a very intelligent little girl, and was so motherly to her little brother. The last few weeks before her death she wondered how it is in heaven and wished she could go and see. Her stay on earth was but a few years but we believe God saw best to call her home to Glory. She was laid to rest in the cemetery belonging to the Elizabethtown Mennonite church, near her home.

"Can it be that Erma left us
She who always had a smile?
Yes, she's gone and we'll soon meet her,
'Twill only be a little while."

An aunt.

Wadel.—Samuel Wadel was born May 23, 1853; died April 24, 1923; aged 68 y. 11 m. 1 d. He was married to Sister Barbara Martin. To this union were born 2 sons and 3 daughters, John, Adam, Annie, Lydia, and Fannie. Sister Wadel died a number of years ago. Later he married Mrs. Mary Kyner, who with all the children, survives him. Brother Samuel united with the Mennonite Church in his youth but finally fell from grace, but the good Lord still remembered him, often letting sore affliction take hold of his body. A second affliction came which caused his death. A few days before his end came he gave up and was again received into membership and according to his confession left this world with a bright hope for the spirit world. May his soul rest in peace. Funeral on April 27, with services at the Row meetinghouse in charge of the

Brethren Geo. S. Keener of Hagerstown, Md., and John S. Burkholder, from a text selected by the family, "Be ye therefore also ready." Interment in the Horst burying ground nearby.

Leaman.—A. Hershey Leaman, son of Bro. Elmer D. and Sister Nettie A. Leaman, was born Nov. 12, 1906; died at the home of his parents, Ronks, Pa., May 3, 1923, from a lingering illness of one year; aged 16 y. 5 m. 21 d. Hershey a few years ago united with the Mennonite Church, to which he was faithful unto the end. During sickness he was very patient, and expressed to his mother that he was ready to go. He leaves his sorrowing parents, two sisters, one brother and many relatives and friends to mourn his loss. May his departure so early in life, be a loud call to many of his friends. Funeral services were held May 6, at the home by Bro. J. B. Senger and at the Paradise Mennonite Church by the Bros. J. H. Mellinger and C. M. Brackbill. Text, Luke 21:19. The body was laid to rest in the adjoining cemetery, to await the great day when Jesus comes.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Uncle.

Maust.—Kathryn Elizabeth Maust, daughter of Mr. and Mrs. Fred Maust, was born July 15, 1916, at Nappanee, Ind.; died May 11, 1923; aged 6 y. 9 m. 26 d. Kathryn was the oldest of a family of four children and was of a very sunny disposition, making friends everywhere she went. She attended Sunday school at the North Main Street Mennonite Church. She was sick of the "flu," then of measles, which were followed by complications resulting in death, after a three weeks' sickness. She is survived by the parents, three sisters: Gertrude, Margaret, and Virginia; Mr. and Mrs. Will Wise of Wakarusa, Ind., and Bro. and Sister Frank Maust of Nappanee, Ind., as grandparents; also a great-grandfather, Levi Wise of North Liberty, Ind., and others. On account of the measles at the home the funeral was held at the home of Bro. Frank Maust at Nappanee, Ind., in the afternoon of May 13. Funeral was conducted by Brethren J. W. Hess and Silas Weldy. Burial at South Union cemetery.

"Gertrude's chair is vacant,
And her voice is stilled,
But her place o'er yonder,
Now, we believe, is filled."

Hartman.—Fannie Weaver Hartman, wife of P. S. Hartman, was born near Harrisonburg, Va., Nov. 13, 1845; died May 5, 1923; aged 77 y. 5 m. 22 d. On Oct. 6, 1867, she was married to P. S. Hartman, who survives with the following children: J. D. Hartman, Mrs. Jno. E. Heatwole, Mrs. W. H. Rhodes, all of near Harrisonburg. Two children have preceded her in death. She is also survived by two sisters, Mrs. Sol. D. Heatwole and Mrs. Mary Kiser, both of near Harrisonburg, and a brother, Pre. D. S. Brunk, of Gulfport, Miss., 8 grandchildren and 12 great-grandchildren. She united with the Mennonite church at the age of 15 and remained faithful until death. About Feb. 1, she was taken ill with cancer and for three months suffered intense pain. All was done to relieve her suffering that kind hands could do. Although ready and anxious to go to her Lord, she bore her suffering with much patience. She was a kind and loving mother in the home, and many poor will long remember her charity and hospitality. Funeral service was held from Weaver's Church May 7, conducted by Bros. A. D. Wenger and S. H. Rhodes. Text, Rev. 21:3, 4. May God comfort the bereaved. "Precious in the sight of the Lord is the death of his saints."

Schertz.—Phebe (Gingrich) Schertz was born Feb. 5, 1849, near Metamora, Ill., died at her home near Eureka, Ill., May 18, at the age of 74 y. 3 m. 13 d. She confessed her Savior in her early youth and united with the Mennonite Church. She remained a faithful member until her death. She was united in marriage to Christian S. Schertz Jan. 7, 1875. To this union were born 3 sons: Samuel, Louis C., and Benj. J. Although she had no daughters she fostered two, Mrs. Edward King, Hutchinson, Kans., and Mrs. Frank Sharick, Ashley, Mich. One son and wife, and one granddaughter, Ruth, preceded her in death. She was the youngest of six sisters of whom only two remain, Mrs. Christian Schertz of Metamora, and Mrs. Christian Nafziger of Washington, Ill. Mother Schertz gave us a true example of endurance and hopefulness and bore the trials and annoyances of sickness quietly and calmly with a prayerful heart and faith in the Almighty. Short services were conducted at the home by Bro. Andrew Schrock, using for his text Ps. 23 and at the Roanoke Mennonite Church by Bro. C. F. Derstine, using as his text II Cor. 5:1; Heb. 11:16. A large body of sympathizing friends gathered to pay the last tribute of respect. May we all live so as to meet her in glory.

Detweiler.—John Detweiler was born in Mifflin county, Pa., Feb. 2, 1839, at which place he grew to manhood, and came to Logan county, Ohio, at the age of 21 years. He was married to Barbara Plank, Jan. 13, 1863, with whom he lived happily for more than 60 years. Of the ten children born to them, four preceded him in death. The first sorrow came to the home when David, John Nelson, and Clarabell were called away, their deaths being caused by diphtheria. Samuel died later in Oscoda county, Michigan. Those remaining are Mrs. Mary Umble, of Urbana; William, of Connersville, Indiana; Edward, of Wellman, Iowa; Clarence, of DeGraff; Elizabeth and Emma, at home with their mother. He was a life-long member of the Mennonite Church, and was loyal to his church and true to his convictions. He served the church in the capacity of janitor, for many years. He was a kind husband and father, and kindness and thoughtfulness of others extended beyond the borders of his home, to many friends and neighbors, who showed their appreciation of his counsels and advice in many many ways. He was a great reader, in which manner he kept posted along many lines, the Bible being his favorite book. Four years ago he was stricken with paralysis, which affected his memory and speech. He manifested a wonderful degree of patience and appreciation of every little kindness shown him during all the years. He was stricken the second time about five weeks ago and was confined to his bed until the end, which came on May 6, 1923. His age was 84 y. 3 m. 4 d. Funeral services were held at the home May 6, in charge of A. I. Yoder, assisted by N. E. Miller, of Springs, Pa. Burial was made in the Alexander cemetery.

CONFERENCE ANNOUNCEMENTS

Dakota-Montana

The Lord willing, the Dakota-Montana Conference will be held with the Spring Valley congregation near Kenmare, N. Dak., June 19 to 22.

All invited to attend.

Those desiring further information write J. L. Lehman, Kenmare, N. Dak.

Ira L. Yoder, Sec'y.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will meet at the Holdeman Church near Wakarusa, Ind., June 5 to 8. The various meetings are as follows:

Tuesday, June 5, District Mission Board.

Wednesday, Sunday School Conference.

Thursday and Friday, Church Conference.

Thursday evening, Young People's Meeting Program.

Everybody invited, especially ministers from other Conference Districts.

D. A. Yoder, Moderator.
J. S. Hartzler, Secretary.

Pacific Coast

The Annual Pacific Coast District Conference will be held (D. V.) at the church in Filer, Idaho, June 4-8, inclusive, 1923, as follows:

Monday, June 4, 1 P. M., Ministerial Meeting.

Tuesday and Wednesday, June 5 and 6, Sunday School Conference, Worker's Conference, Mission Board Program, Sisters' Sewing Circle Program.

Thursday and Friday, June 7 and 8, Church Conference.

Address all inquiries or announcements as to your coming to S. Honderich or Eli Shank, Filer, Idaho.

We heartily invite co-laborers from other districts to be with us. Plan your trip to be a missionary trip.

Fred J. Gingerich, Moderator,
Omar G. Miller, Secretary.

The Filer, Ida., congregation extends a cordial invitation to attend the Pacific Coast Sunday School and Church Conference which will be held at Filer, Ida., June 4-8, D. V.

We would very much appreciate it if the deacons or ministers from each congregation within the district would let us know soon about how many can be expected from their congregations.

Those coming via U. P. will change at Minadoka to the O. S. L. which arrives at Filer at 12:35 and 3:30 P. M.

A stage route from Boise, Bliss, and Gooding also leads to Filer.

Address all communications to E. A. Shank or S. Honderich, Filer, Ida., R. R. 1.

ANNOUNCEMENT

The new 1923-24 catalogue of the Eastern Mennonite School, giving full information of the work given in the Bible, College and Academy Departments will be ready for mailing June 1. Write for a copy.

Eastern Mennonite School,
Harrisonburg, Va.

The great question is, Will we put this life-giving message upon the shelf, or will we proclaim it to all the world.—S. E. A.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 7, 1923 (Gospel Witness Established 1905) No. 10

"God is love."

"Beloved, if God so loved us, we ought also to love one another."

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world."

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.... Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

In our attitude toward our fellow men we give a practical demonstration of our attitude toward God. The second commandment—"Love thy neighbor as thyself"—is like unto the first and great commandment—"Love the Lord thy God with all thy soul." When the soul is filled with love to God it is also filled with loving kindness toward God's creatures.

Love is the propelling power which prompts the children of God to spend their lives for His cause and in His service. It was Paul who said, "The love of Christ constraineth us." It was the love of Christ that prompted Him to leave the courts of glory to give Himself a ransom for our sins. And when the love of God grips the human soul it invariably results in self-sacrificing efforts to bring other souls to Him. "See that ye love one another with a pure heart fervently."

Annual India Report.—The Mission Supplement of this month is taken up with the annual report from our Mission in India. In it will be found articles describing the various phases of the work of the Church there, as well as statistics of facts and figures. The whole is interesting, educational and inspiring. We recommend that our readers give the same a careful perusal. The better we are informed along missionary lines the greater will be our interest in the work. A touch of sadness is added at this time since Bro. M. C. Lapp's death is chronicled in the same issue.

"This is the victory that overcometh the world, even our faith." Men of strong faith invariably live the overcoming life. Peter did not sink until he began to doubt. Backsliders are never found in the ranks of believers. In our city missions, as well as in our congregations, failures are very rare when men of strong faith are at the helm. Where preachers and teachers and missionaries only half believe, you may well tremble for the fate of their followers. When trials and conflicts come, it is only they who are strong in the faith who stand the test. Doubt and defeat are as inseparably connected as are faith and victory.

Mahlon Lapp Passed Away.—A telegram was received June 1 stating that Bro. Mahlon Lapp, veteran missionary to India, passed away on May 31. Bro. Lapp entered the work in 1901 and has rendered continuous service ever since. In his departure to the better world the India Mission loses one of its most experienced and faithful workers, the Church loses a loyal and devoted minister and bishop, and his family and friends lose one who has long been a loving counselor and friend. However we rest in calm assurance that our loss is his eternal gain. In this dispensation of the providence of an all wise heavenly Father we can only bow in humble submission to His will. May the Lord comfort the bereaved ones and raise up other workers to take the place of those who are promoted from the ranks of His people here to be with the redeemed in heaven.

Progress.—"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Two things are included in this growth: grace and knowledge. It is not only a command, not only a duty, not only a privilege, but a law of life. We must grow or shrink; we can not do otherwise. A stand-still is impossible.

Some people think it an awful thing if the Church expects them to grow. They will tell you stoutly that the Church took them in in a certain way, and serve notice that they must not be expected to make a change. Of course, such protestations against a change apply only to things in which they are asked to change contrary to the wishes of the flesh. Changes which take them still farther down the popular current are submitted to quite cheerfully. They fail to realize that growth naturally takes us in the opposite direction from the popular current.

As said before, growth is a natural law of life. The longer you are in the service of Christ the stronger you become—if you are normal. Comparing yourself today with what you were five years ago, you should find yourself farther advanced in Christian experience—more decidedly spiritual, more humble, less liable to yield to temptation, less worldly, more familiar with the Word, more sympathetic toward others, more uncompromising toward evil, more holy, more faithful, living a purer life, more fully given up to do God's will in every respect.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHITHER BOUND?

By J. R. Shank

For the Gospel Herald.

> Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

Dearly beloved, there are times when the heart is yearning and longing over souls and over the spiritual progress of those whom we have known. At these times the deepest relief comes by way of the Throne of grace where we obtain mercy and grace to help in time of need. I am sure that every praying child who has an interest in the welfare of the cause has felt very keenly, in these trying hours that come to the beloved Church in which our lot has been cast, the need of approaching the Throne of grace.

While we watch and while we pray and while we work, let us not be like careless sailors on an open sea who forget their bearings and drift into unknown and uncharted waters where they are in danger of foundering upon rocks of destruction. So let us look carefully about us and above us, and get the bearings with the fixed laws of the eternal stars and suns which lead onward toward the eternal joys of everlasting life. Our chart and compass come from God. His holy Book has brought us the revelation needed to guide us in the paths, though untried by us, which have nevertheless been tried by a "cloud of witnesses" before us and have resulted in a life of "good report." Thus we are encouraged to "lay aside every weight and the sin which doth so easily beset us;" and to "run with patience the race which is set before us; looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 1, 2).

I, for one, expect to stand for the faith of the fathers. That faith for which blood has been poured out and suffering has been endured rather than deny or be untrue to Jesus our Savior. I am not particularly alarmed above what I should be at all times at the threatening clouds and the adverse winds that break over us in certain quarters from time to time—severe here and then there, now within our ranks, now across the way in the ranks of another organization, now in this community and now yonder. It is all a part of Satan's efforts to overthrow the souls of men and get them from their bearings that he might lead them to everlasting destruction.

I do not wish to quiet alarm. Alarmed we should ever be at the inroads of Satan. And we should be alarmists in this, that we are ever watchful and ready to arrest deceived and sleeping souls, who are rushing headlong into the entangling snares and awful pits of spiritual ruin. Oh, brethren, awake! "Arise, and pray!" It is "now high time to awake out of sleep!" Perhaps this sleepiness on our part has been the cause of so much drift that when we do wake up with the shock of the noise of the shouts of the enemy or the roaring of the storm, we become so confused that we know not what to do. Before rushing into thoughtless work which may founder our bark, pray, and look up and around. GET YOUR BEARINGS! VIEW THE SITUATION! LOOK AT YOUR CHART! TURN YOUR VESSEL TOWARD THE DESIRED HAVEN! "If God be for us, who can be against us?"

Our Unchanging Way

Jesus' words are, "I am the way, the truth and the life; no man cometh unto the Father but by me." "There is none other name under heaven given among men whereby we must be saved." It was by His blood that we have received redemption. Eph. 1:7. No other price can be substituted for this and bring about a result that will count with God. His life was our perfect example. I Pet. 2:21. His teaching is our standard of life. Matt. 17:5.

His Church has been established upon an unchanging foundation and will stand in face of every onslaught of the enemy. Matt. 16:18, 19. The keys which were delivered to the apostles, even the Word of inspiration as contained in their message found in the New Testament, is also our key and is the safe guide to every enterprise in which we may labor. When our organization is in harmony with this, and the authority which we exercise is backed by the same, our work must stand as sure as the heaven itself. Divisions there will ever be that they that are approved among you may be made manifest. But divisions cannot destroy the plan of God nor mar the work of Christ. Let us be sure that we are guided by the Word of God and are spiritually enlightened therein because of the stand which we take. It is not a discredit to be under the fire of the enemy if we are under the banner of our Captain. Brethren, let us "stand up for Jesus" with NO UNCERTAINTY in our own mind nor in the minds of those who hear our testimony.

The forces of darkness are just as malignant as they ever were. In fact, as the end-times draw nearer, Satan will be all the more determined to work all the havoc possible. He works through personal workers and by organizations, and in every avenue in which the minds of humanity operate. It is the work of the Church to separate from the enemy of God. II Cor. 6:14-18. We are not surprised that Satan works with the greatest zeal in those fields where he can take the greatest spoil. He is always known by the way he clings to his victim to the very last even when he knows it means defeat. Luke 9:42. His most striking deception is in the guise of an angel of light and a ministry apparently of righteousness. II Cor. 11:13-15. It is to wrestle against such enemies that Jesus has called us as a peculiar people zealous of good works. Eph. 6:10-20; Tit. 2:11-14. We may know the children of God by the weapons which they wield and by the enmity which the power of darkness holds against them. Jno. 15:18-23. But victory is sure, if we stand with our Captain; and a time of glorious triumph is awaiting all who are faithful to Him.

Jesus is our life and salvation here in time. And Jesus is our sure and blessed hope in His second appearing. Then shall all who have been watching and waiting and doing His work in sincerity and faithfulness rejoice in His presence because of the blessings in store for them.

Whither Are You Bound?

"Everybody aims for the same place!' So we often hear when we meet with people of various opinions and creeds and differences. Yet we find far too often that when the standards of truth are held before these same people who voice such words, they choose the way of popularity and fleshly indulgence and worldly glory and earthly treasure rather than the way of self-denial and cross-bearing and humility and nonconformity to the world which is taught by Christ and the Apostles. In answer to whither they are bound we shall after all have to look into the Word of Christ and note His opinion, "Not every one that saith

unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

What is our motive in this earth life? If our affection is set on things above; if we have forsaken our own way; if we are willing to suffer with Christ; if we are not ashamed of Him and His words in this wicked and adulterous generation; if we belong to the church we do because it holds standards and works in harmony with Christ and His Word; if we keep the commands setting forth the work of Christ by ordinances, with a heart of obedience; if we deny ourselves of the ungodliness and worldly lusts in every form, in loyalty to Him; if we are always ready to go forth at His bidding, always abounding in His work; our life will truly express that we are bound "FOR THE MARK OF THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS."

Carver, Mo.

HOW I KNOW I AM SAVED

By Enos B. Stoltzfus

For the Gospel Herald.

Nothing can be added to completeness. See Col. 2:10-12. Stand perfect and complete in all the will of God. Col. 4:12; Matt. 5:48.

Dear Reader, the only way that we may be complete in Christ is a justifying faith which worketh by love. Love is the greatest factor, but without faith you cannot please God. Gal. 5:5,6; Jno. 3:18; Heb. 11:6; Phil. 3:9. Faith precedes love and the work by love. I Jno. 3:23. Without true faith in God you cannot obey. Jno. 13:34, 35. Sometimes we hear people say that no one knows whether he is saved or not while in this world. No one knows ahead but "he that hath received his testimony hath set his seal that God is true" (Jno. 3:33). Anyone that is born of God, knows that he is already saved while in this world. Some may ask how we know. God says that by believing we shall know (I Jno. 5:10); "By the Spirit" (I Jno. 3:24); By Christ's love (Jno. 13:35); "By hope" (Rom. 8:24, 25); "By grace" (Eph. 2:8, 9). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). See also Jno. 1:13-18.

"Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but it is passed from death unto life" (Jno. 5:24). "A man is justified by faith without the deeds of the law" (Rom. 3:28). "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith, and the law is not faith: but the man that doeth them shall live in them" (Gal. 3:11, 12), "for the law made nothing perfect" (Heb. 7:19), but justification by faith honors the law. Rom. 3:31. It is by grace, through faith that we shall be saved, and it is of faith, that it might be by grace. "Not by works lest any man should boast." Eph. 2: 8, 9; Rom. 4:16; Titus 3:5; Gal. 3:10.

They who depend on the works of the law, can not share the blessing, for they are under the curse. Deut. 27:26. Whoever rests his hope upon the law stands debtor to do it all, for righteousness of works and justification by faith cannot coexist. Titus 3:5. For faith consists not in working but in receiving. Jno. 1:12, 13. See Jno. 6:29. Gospel liberty consists in three things: freedom from the Mosaic yoke, from sin, and from slavish fear. Gal. 5:1; Gal. 4:4, 5. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (Jno. 6:54).

Jesus said unto Martha "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (Jno. 11:25, 26). "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jno. 10:27, 28). The only condition of salvation is given in Acts 16: 30-34.

Why hath Israel not attained to the law of righteousness? Because they sought it not by faith as it were by the works of the law. Rom. 9:31-33. Faith is the overcoming principle in the world conflict. "Whosoever believeth that Jesus is the Christ is born of God. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the son of God?" "And this is the record, that God hath given to us eternal life, and this life is in his Son." These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." I Jno. 5: 1, 4, 5, 11, 13.

A person that rests his hope upon the law, and intends to be saved by his works, will be disappointed. Gal. 3:10; Eph. 2:8, 9; Gal. 3:13; 2:20. Now then, dear Reader, did you receive the spirit by the works of the law or by the hearing of faith? See Rom. 10:17. But if you say you believe, read Jer. 29:13. This is the believer's best way to the pearly gates of heaven.

Bird-in-hand, Pa.

IN CHRIST

Only in Christ have we any blessings. If that statement of truth seems commonplace to us, because we have heard it so often, then we need to stop just here and ask the Holy Spirit to show us, with supernatural light, as only he can, what it really means. Christ is our Creator. Christ is our Redeemer and Savior. Christ is our Lord. Christ is our Life. Christ is our eternal Goal. "All things have been created through him, and unto him;....and in him all things hold together." As the origin and the consummation of the entire created universe, Christ alone is the Blessing in whom all other blessings that we ever have had, or have now, or ever will have through all eternity, consist. This wonderful fact is beyond the comprehension of our little human minds; yet God declares it; and therefore, without attempting to understand it, we can believe it now and here. As we believe, we find that we are satisfied with Him. Let us ask God to turn our thoughts forever away from any mistaken idea we may have had as to there being any spiritual blessings possible for us other than Christ himself. Take "the fruit of the Spirit," for example, as described by God in Galatians 5:22, 23: "Love, joy, peace," and all the rest of these, are just Christ himself, the Person, living in us as our actual life. No wonder God can say, after this marvelous list, that "against such there is no law"! There is the literal meaning of the Greek word "looking" in Hebrews 12:2. It means, "To turn the eyes away from other things and fix them on something,"—here, the "something" is Some One, even Jesus. "Looking away unto Jesus." Therefore, "In the Lord have I righteousness and strength." Therefore, "Be glad in the Lord, and rejoice, ye righteous." "Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Therefore, "Rejoice in the Lord alway; and again I say, Rejoice."—S. S. Times.

Serve the Lord with gladness: come before his presence with singing. For the Lord is good: his mercy is everlasting: and his truth endureth to all generations.—Psa. 100: 2, 5.

Preacher's Page

SUNDAY NIGHT IN THE PASTOR'S STUDY

Father, the day is done. I come to Thee
With weary body, and on bended knee
I bring an offering of my work today,
And for a blessing on the effort pray.

Thou knowest all; 'tis sweet to think that Thou
Canst read the heart, and that Thou knowest how
I strove to win to Thee lost souls who stray
Afar from Thee, and from the narrow way.

I gazed on faces that were strange to me,
But all, O Lord, are known and loved by Thee;
Their lives to me are as a sealed book,
But Thou dost know their nature's inmost nook.

But some there are whose natures I know well,
I know and love them, and would fain compel
Them to come in unto the marriage feast,
But these are they that seem to heed me least.

I gave Thy message, and the arrow sped
Just where the hand divine, directing, led:
I cannot tell, but Thou dost know, dear Lord,
If hearts found comfort from Thy preached Word.

I leave it all with Thee, I did my best,—
Dear Father, it is Thine to do the rest;
Drive home conviction to the stubborn heart,
And to the one in doubt sweet peace impart.

I ask Thy blessing on the Scripture read,
On hymns of praise, on words of warning said,
Let not our prayers to Thee unheeded fall;
The day is done, with Thee I leave it all.

—Mary Ella Cornell.

SERMON ILLUSTRATION

The Dragging Days of Quarantine!

Many years ago an eminent French engineer was detained in the Mediterranean by a tedious quarantine. It was hard for one of his active temperament to endure such confinement; but as he waited on the deck of the vessel, he read, and the book, to which he gave extra attention, prompted him to the conception of the Suez Canal, the execution of which has made him so famous and has been of such great service to the world. Did M. de Lesseps afterward regret those dragging days of quarantine?

The words which particularly impressed us were,—"those dragging days of quarantine." "Here Dr. Thomas made fine expression. Who among us does not know something of God's quarantine? He shuts us up and the rest of the world out. We are not open to inspection, as there is too much danger of infection, so God leaves us alone and sees to it that everybody else leaves us alone. The red card on the door of our little shut-in lodge, keeps us alone. It is under this "tedious quarantine" God lets us "think things out" and many a spiritual Suez Canal is constructed while in God's silence we are thus instructed.

We find in every quarantine laid upon us that "all things work together for good." Quarantines yield this peaceable and practical produce, so then blessed be God for quarantines! Some of us of necessity must be placed under God's quarantine for we are not fit to touch others until we have been touched by God!

Beloved, think it not strange concerning this "quarantine" which has been placed upon you. Some day it will be lifted and you will see it was all love. Some day the card the Great Physician placed on the door of your dwelling which shut you in and you thought was a plague poster, you will find to bear the finger prints of the hand of His love. Why not during the quarantine and the days of watchful waiting get the "Book"? It will be the inspiration of a new service when the quarantine is lifted—"All things work together for good"—even the dread quarantine.

May be God wants a way made to new continents of spiritual conquest and laid you under His orders till it be accomplished! Thank God, for life's quarantines which shut us in with God!—Wonderful Word.

RIGHTLY DIVIDING THE WORD

By David Garber

For the Gospel Herald.

> "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

This admonition was given to a young minister of the gospel. It is required in stewards of the Word of God that a man be found faithful, and sound in doctrine, and believe that the Bible does not only contain, but is the WORD OF GOD. To do this the "enabling" power must come from God. Would to God that all preachers might say with Paul: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. 1:12). The thoughtless and haphazard preacher does untold mischief to the cause of Christ, in leading people astray. He brings reproach upon the Word, endangers his own soul, and moreover will be required to give an account of abusing the trust committed to him. Christ said, while here and soon ready to ascend on high: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13). And yet with all this endowment, Paul says: "Consider what I say, and the Lord give thee understanding in all things." The Bible consists of two parts, known as the "Law" and the "Gospel." "The law was given by Moses, but grace and truth came by Jesus Christ."

"Run run, work work, the Law demands,
But neither gives me feet nor hands;
A nobler strain the Gospel brings,
Which bids me fly and then gives wings."

To the question of, "What must I do to inherit eternal life"? Christ would invariably point them to the Law, with, "This do and thou shalt live," which no man could do because of the weakness of the flesh; but God sent "his own Son in the likeness of sinful flesh, and for sin, (as a sacrifice for sin) condemned sin in the flesh" (Rom. 8:3). Hence He hath a righteousness to impute to all that call upon him in truth. Therefore as pertaining to salvation as a gift, the true preacher should be "determined" not to know anything save "Jesus Christ, and him crucified." He is our justification. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20). And yet we must not confound the law with "good works." The deeds of the "ceremonial law" and "good works" are two different things. See in the second chapter of James, how he rightly divides the Word on this point: Salvation is a GIFT, but, REWARDS are promised for service. Neither do good people go to their rewards when they die, as it is often said, but rewards are given to the faithful when Jesus returns, at the "resurrection of the just," thus granting to us the full benefit of all the good we put in motion while in the body, to the fullest limits of time possible. Luke 14:14. Therefore, fellow minister, is it Scriptural in your preaching of funerals, or writing of obituaries, to say, "They have gone to their reward?" Divide REST from REWARDS. Compare Rev. 14:13 with Luke 14:14.

Again some preachers think wherever WATER is mentioned in Scripture, it refers to "literal" water. If we would not only "consider" the texts, but also the contexts, light would dawn upon us, and so save us from expressions that bring just reproach. A few references will suffice. Matt. 3:11 and John 2:7, do indeed refer to literal water, while John 4:10 and Rev. 22:17 refers to the Word of God. Also in John 3:5, where "water" is spoken of, does not mean literal water, as in baptism, as is preached by some, but again refers to the Word of God. What inconsistency to make literal water our spiritual mother! Peter clears this up when he refers to

the new birth, and then tells the new born babe to feed upon that which imparted life. Read continuously as though there was no division by chapters, I Peter 1:23-25; 2:1, 2.

Again, some preachers seem to think wherever baptism is mentioned, it means water baptism. For instance Luke 12:50, where Christ says: "I have a baptism to be baptized with," certainly does not refer to water baptism, but to His suffering in the Garden and on Calvary, especially the latter. And also in Rom. 6:3, 4, the reference to baptism and burial can not be construed in a literal sense; but as Christ died for sin, we die unto sin; as His dead body was buried, so the OLD MAN, crucified, is buried INTO (not water) but into HIS DEATH.

Again when the word SWORD occurs, it is not difficult for the considerate reader to determine whether it be the "carnal weapon," or the Word of God. The one in Rom. 13:4 is given to the State; the one in Eph. 6:17 was given to the church exclusively. The one in Rev. 19:15 to Christ exclusively. Likewise when we come to the dress question, that mentioned in I Peter 3:1-3; I Tim. 2:9, 10; Matt. 11:8 refers to our clothes; the one in Matt. 22:11, and Rev. 3:18, has reference to the righteousness of Christ. God will not permit of "private interpretation of Scripture," only His own is allowed. While there is but "one interpretation of scripture there may be more than one application." Let us take good heed that we do not "wrest (twist) the Scriptures" to our own and others' destruction. We are living in a fast age, when people will not endure sound doctrine, but prefer "fables." Beware!

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28).

Elizabethtown, Pa.

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.—James 2:8, 9.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. This do, and thou shalt live.—Luke 10:27, 28.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war.—Ecclesiastes 8:8.

OUR MINISTERS

By Benjamin Horst

For the Gospel Herald.

A large majority of our ministers were reared on the farm and are common folks and are as a rule not overburdened with wealth nor education. Most of them have families and their wives and children wear clothes and eat just like the rest of us.

Have you ever lived in a minister's home? Did you ever see him after supper spend hours with his Bible on his lap or desk, as the case may have been, perhaps right in the living room, where sometimes the kitchen, dining room and sitting room were all combined, and where almost every conceivable kind of noise was being made from heated discussions about happenings at school, to the baby crying with earache, colic, or some other sort of pain.

Some one says that that is no time to study. Why didn't he study while the children were at school and the baby taking a nap? The answer is, Groceries, clothing, shoes, doctor bills, etc., etc., which must be paid for.

Again, did you ever find Bro. Minister engaged in prayer in the hay loft or some out of the way corner, wrestling alone with God in behalf of his flock and family? Or did you ever wake in the small hours of the night and hear him weeping and praying because he was burdened with work, both spiritual and temporal? He knows no other refuge.

And after all the above labor on the part of the minister, have you ever heard remarks like these? "He's a poor stick." "If I couldn't preach better than that I wouldn't try." "I don't care what he says." "His preaching doesn't go skin deep with me." etc., etc. Some years ago I heard a little girl say, "I wish papa would preach as good at home as he does when he's away."

Have you ever prayed for your home ministers? Have you prayed for them with the same earnestness with which you prayed for the strange minister who came to hold meetings for a few days or weeks? Have you ever handed your home minister a bill, large or small, and said "God bless you?" Perhaps you say, "I don't believe in letting my 'left hand know what my right hand doeth;' I am too modest for that." Then why not hand it to your deacon or mission board member, asking him to hand it to Bro. Minister and withhold your name?

Or have you ever said to others of the members of your congregation, "Come, let us go over and plow, or cut wood, or help to thresh a half a day for Bro. M.? Perhaps you will say, "He has more of this world's goods than I have;" or, "If they would save and shift as we do, they would get along better, too;" or excuse yourself in some other way. But does God excuse you?

Have you ever become tired of listening to your minister because there is such a sameness to his sermons? Perhaps you say that when you hear one of his sermons you have heard them all. I have heard the above remark.

Suppose we get down on our knees and ask God for grace to live as our brother has tried to teach us and then get down again and ask the Lord to give our brother a brand new message and help us to live that also. Has it ever occurred to you that you owe your minister as much as he owes you, and if you have not done, or tried to do, something for him you owe him a back debt on top of your present obligation?

What do you say? Can't we turn over a new leaf and make up a little for past shortcomings by really standing under their arms and helping them in every possible way from now on?

Again, suppose you or one of your family takes sick or gets into difficulty, Whom do you expect to come to your aid first? The minister, of course. Or if you want some one to preach a funeral sermon because death has snatched a dear one from your side, it matters not how much work he has on hand, he leaves it all because you need him. Too often we act as if we had a lot more claim on our ministers than they have on us. DO WE? Is it right that we should have?

Peabody, Kans.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die. —John 11:25.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—I Corinthians 2:9.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

GOD GIVE US HOMES

God give us homes!
Homes where the Bible is honored and taught;
Homes where the Spirit of Christ is their thought;
Homes that a likeness of heaven have caught.
God give us homes!

God give us homes!
Homes with the father in priest-like employ;
Homes that are bright with a farreaching Joy;
Homes where no worldstain shall come to annoy.
God give us homes!

God give us homes!
Homes where the mother is queenlike in love;
Ruled in the fear of the Savior above;
Homes that to youth most inspiring shall prove.
God give us homes!

God give us homes!
Homes where are children to brighten the hours;
Budding and blooming like beautiful flow'rs;
God give us homes!

God give us homes!
Lights in a world that is flooded with night;
Daybeams to banish sin's chill and its night;
Pledge of a morning when wrong turns to right.
God give us homes!

—W. S. Weeden

THE GOD-DESIGNED HOME

By Sadie Brubaker

For the Gospel Herald.

When we recall the scene of father Adam and mother Eve in the Garden, we can not deny that there were present here the first essentials for an ideal home. Though a house is not mentioned, we do find far more valuable requisites. God made for Adam "a help meet for him." In other words, God provided a companion who would work in harmony with Adam and thus fulfill His divine plan. Here was established the sacred tie that binds man and wife even to the desertion of father and mother. The first code for the home was given in few words: "This is now bone of my bone and flesh of my flesh.....Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." No divorce law was provided for in God's economy.

We might notice that God's plan for blending two lives is a natural fulfillment of His divine law and purpose and when souls are in tune with God, His will is wrought in no uncertain way. A certain delegation of women recently in session, recommended that matrimony be made a legal contract subject to the natural course of law. This would not recognize the command from God, "What therefore God hath joined together let not man put asunder." This suggested law is nothing new; it is really in action today but few would want to admit it.

The Bible gives some beautiful pictures of God-designed unions. Review the historical sketch of Isaac and Rebekah or read the story of Ruth. These should interest the story-reader, for they are real love stories, but far superior to those broadcast in our land. When God rules the lives of men and women there is nothing sensual and degrading involved. Again we must recall the perverseness of human minds in this our twentieth century. In many large cities there is a "mating society" at work. The instrument used to bring about desired results is nothing more than the dance. The people are studied and classified and then designated to certain dance halls. These people come out boldly with their proposition and popular magazines have published their advertisements with apparently no thought of shame. It ought to stir the blood of every sane person to know that such work is carried on under the garb of social or political duty. Much less should such work be called Christian.

We are not pessimistic or in the spirit of revenge but when all sound thinking minds are startled at the situation of social and religious life, we must cry aloud and spare not. The youths of our land are the victims and they are as surely the men and women of the future church and nation. The very name HOME is too sacred to fit into such conditions as we have just mentioned.

But we must go back again to the subject proper. What is God's order of things? In the very early period of time there seemed to be a moral laxness, men and women were slaves to passion and sensuality. We can not make it too strong for the Bible says,—"Every imagination of the thoughts of his (their) heart was only evil continually." God could not bear such a condition; He even repented that He made man, so sickening was the scene. For this crisis was found a man who walked with God and whom God could use to save a remnant of His people. You know the story, I need not tell it. Over and over again when God visited His people He was compelled to strike at sin from the home base, moral depravity and domestic disorder. The laws and exhortations given in connection with the home are many and with no lack of authority. Home is a vital institution with God. He has provided for a happy, ideal home; sin is the only thing that can mar it.

Gravois Mills, Mo.

THE PARENTS' INFLUENCE IN MOLDNG THE CHILD'S REGUARD FOR CHRISTIAN WORK

By Mary Huebert

For the Gospel Herald.

A little child's mind is easily influenced either by good or evil. What a child sees and is taught in its everyday life will most naturally stick to it when it grows to man or womanhood. In Pro. 22:6 we read, "Train up a child in the way he should go: and when he is old, he will not depart from it."

There are not very many children brought up in real Christian homes who, even if they may seem wayward and doing anything but what is right, will not some time turn and remember the blessings of walking in the ways they were trained from childhood. They will come to themselves again and turn to the Lord.

Children ought to learn to respect and love the Bible and the work of the Lord while they are small. As the children of today are the church of tomorrow great care should be taken that they are truly taught to love the Christian work. Some one has said to regard, means to love. If parents truly love the Lord's work they can not help but show such examples as will influence the child to do the same. I believe by living exemplary lives is the best way to influence children for they are much more influenced by examples than by precepts. A child may be told repeatedly that dishonesty is sinful, yet if he sees dishonesty in father, mother, sister, or brother he will follow the examples.

A little child is neither vicious nor virtuous; it is simply innocent and is susceptible to good and bad impressions. Its safety consists alone in the watchfulness of its guardians.

Children should be taught to foster a love for the Bible and the Christian work as they grow up, and if they can see these things daily in the lives of their parents they will be so influenced that the Christian work will not seem to them a task but a blessing as they grow up. It is the impressions made on these tender minds and hearts which are the most lasting.

O'Neill, Nebr.

SUNDAY SCHOOL LESSON

Lesson for June 17, 1923—Est. 4:13-5:3.

ESTHER, THE PATRIOT QUEEN

Golden Text.—Who knoweth whether thou art come to the kingdom for such a time as this?—Est. 4:14.

The Book of Esther gives us a view of the social and political life in the days of the captivity of the Jews. Ahasuerus is usually considered as the Xerxes of profane history. His method of putting away his wife and finding another is an indication of the low standard of morals that then prevailed in his kingdom. The noblest type of manhood held forth in this narrative is that furnished by Mordecai.

Lessons Gleaned from the Book of Esther.—1. We admire the character of Queen Vashti who refused to defile herself or compromise her standing at the request of a wicked king. Her faithfulness to her convictions of propriety cost her her position as queen, but a spotless character is worth more than any position could possibly be. The greatest heroine in the world is the woman whose virtue is not for sale at any price.

2. "Jealousy is cruel as the grave." Haman stopped short of nothing in his desperate effort to get rid of one whom he supposed to be his rival. When jealousy enters the heart, murder is not far away.

3. "Whatsoever a man soweth, that shall he also reap." Haman made sure that he would succeed in having Mordecai hanged upon the gallows erected for that purpose. But before it was all over, it was Haman, not Mordecai, that suffered that fate. His scheme failed to work. He suffered the fate which he had decreed for others. It never pays to be a schemer. Sometimes it seems to work for a time, but it invariably ends in disaster.

4. The fatherly care of Mordecai over Esther is worthy of more than passing notice. It was the burden of his heart that she fare as well as it was possible for a Jewish maid to fare in that country. He spared no pains to advance her interests. He exercised a vigilant care that no harm befall her. His attitude toward his niece and foster daughter may well be patterned after by all parents. Esther's prosperity was due to his fatherly interest in her. There is nothing that can take the place of parental care and vigilant oversight in promoting the interests and insuring the safety of young people.

5. Nor was Mordecai's vigilance confined to Esther. It was due to him that the plot against the Jews was discovered, and because he was awake and resourceful he succeeded in frustrating the plans of his enemies. Many an opportunity has been allowed to go unimproved because people were only half awake. We need to be watchful as well as prayerful.

6. Esther felt the same temptation which has meant the ruin of many people. When Mordecai first suggested to her that she intercede with the king in behalf of her people she reminded him that she would risk her life in so doing, as she feared the wrath of the king in case the appeal displeased him. It was not until Mordecai warned her that her own life was in danger if the plot were allowed to go through that she became willing to risk her life in behalf of her people. It is the selfishness of man that causes him to shrink from duty when it means endangering his own safety.

7. But it took more than vigilance and courage to save the Jews from slaughter. That three-day fast suggests prayer as well as fasting. The Jews were now thoroughly aroused. They saw the seriousness of their situation. They went to the Throne and remained there until God heard their prayers and delivered them. It reminds us of what our Savior said to His disciples on a certain occasion when a hard case confronted Him: "This kind can come forth by nothing but fasting and prayer."

8. There is a way whereby even the immutable laws of the Medes and Persians may be nullified. The decree for the massacre of all the Jews was not revoked, but the Jews were directed to arm themselves and the conspiracy against them came to nought. But there is no way whereby the laws of God can be thwarted. "For ever, O Lord, thy word is settled in heaven." The only way whereby man can escape the curse of the law is by hiding behind the blood of Jesus Christ.

9. The book of Esther furnishes us a valuable opportunity for studying human nature. In Ahasuerus, Vashti, Mordecai, Esther, Haman, and others named in the book we have a variety of characters which furnish food for many hours of meditation. —K.

BIBLE MEETING TOPIC

CHRISTIAN MARRIAGE.—I Cor. 7:39, 40; Eph. 5:22-33.

Topic for June 17

MOTTO

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **Uniting as Husband and Wife for Life.**—Every Christian who seeks to do the will of the Lord must some time consider the question of marriage in the light of the teaching of the Lord. The custom among people to treat such questions as a joke is far too often the cause of people taking the matter so lightly that they will think of their own feelings and emotions and pleasures rather than the will and purpose of God which He has revealed in His Word.

God has given us natural emotions and feelings that would draw us toward those of the opposite sex. But with these emotions, as in every other blessing, He has given us reasoning faculties and has given us instructions as to how these things should be guided according to His will. A Christian does not allow the feelings of the body to rule the life without the sanctifying influence and blessing of the Holy Spirit to direct. The difference between Christian Marriage and the marriage of the world is that the Christian commits these matters wholly into the hand of God that His Word may counsel and His Spirit lead in a way that He may receive glory from all of our actions and that our future may be blessed with the richest of His blessings.

Every Christian who comes to a marriageable age will likely be called upon to face this divine institution and as to whether it is God's will and purpose for his or her own life. Every Christian, already married, will consider how God directs him or her in the state in which they are, for the highest blessing and the greatest glory to God. Occasionally there are cases in which the individual who wants to live for the best and greatest happiness should not think of ever being married But this is the exception and not the rule. But whatever our condition we should remember that doing God's will is more important than getting married or remaining unmarried.

II. **The Text.—I Cor. 7:39, 40**—Here we see how long the marriage bond holds and what the Christian should consider before entering it.

Eph. 5:22-33.—Here we see the relationship between husband and wife. Submissiveness and reverence on the part of the wife, love and selfsacrifice on the part of the husband are the outstanding graces.

PERSONAL THOUGHT

Those who seek to plan their lives as God is planning and follow fully His instruction and the leading of the Holy Spirit are sure to receive blessings whether in a married or a single state.

OUTLINE STUDY

I. Marriage is Honorable in All

1. God instituted it.—Gen. 2:18-24.
2. He blesses the Godly man's home.—Ps. 128.
3. He judges the whoremonger and adulterer.—Heb. 13:4.
4. It is sometimes good not to marry, but not a sin if one marries.—I Cor. 7:26-28.

II. Christian Marriage Rules.

1. Choose only a Christian Companion. —I Cor. 7:39.

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Editor

Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors

J. A. Ressler John L. Horst

Contributing Editors

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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THURSDAY, JUNE 7, 1923

Field Notes

The commencement exercises at Hesston College were well attended this year.

A Sunday school meeting was held at Olive Church near Elkhart, Ind., Wednesday of last week.

The annual meeting of the Mennonite Board of Education has been called to meet at Goshen, Ind., June 18.

Bro. and Sister J. S. Hartzler have moved from Goshen, Ind., to 1613 Roys Ave., Elkhart, Ind. Those wishing to address them will note the change.

The time is here for all orders of Sunday School supplies for third quarter to have reached us. Secretary, if your order has not been sent, kindly do so at once.—Book Dept.

We are in receipt of a program of a Bible meeting to be held at the Mennonite Mission at Columbia, Pa., on June 15-17. We find on it some timely topics to be discussed by well known speakers, which bespeaks an interesting meeting.

A Sunday school meeting has been arranged for to be held at the Hanover, Pa., Church on June 14, 1923. An interesting program has been prepared.

Brethren J. B. Smith and Sherman Swartz of Elida, Ohio, together with their wives and a few small children, made a flying visit to Goshen, Ind., one day last week.

Arrangements have been made (D. V.) to hold a series of meetings at the Vincent Church, Spring City, Pa., beginning June 9, conducted by Bro. John H. Mosemann of Lancaster, Pa. Pray for the work.—K.

The Youth's Christian Companion for June 24 will run a special number descriptive of the Eastern Mennonite School. This will afford an excellent opportunity to become conversant with the work that is being done at that institution. Extra copies may be ordered.

Correspondence

Chambersburg, Pa.

(Chambersburg congregation)

Dear Herald Readers, Greeting:—A two weeks' series of meetings has just now closed at this place, with six confessions, Bro. Abram Metzler of Martinsburg, Pa., being in charge. We believe that others have been counting the cost. We pray that the Spirit may still continue to strive with them. We also believe that the church has been strengthened and is more able to do effective work for Christ. Pray for the work at this place, that we may continue in the faith which was once delivered unto the saints. H. L. L.

Canton, Ohio

Dear Herald Readers:—Greeting in the name of Him who knoweth and doeth all things well. This finds us back again in the field busily engaged in the Master's service. During the past week I attended the General Mission Board Meeting in Indiana and also the Ohio State Mission Board Meeting near Elida, Ohio, and the Ohio Mennonite Church Conference at the same place. These meetings were a means of inspiration and encouragement. As we see the day approaching it behooves us to be the more active in proclaiming the Gospel message to all kindred, nations and peoples. We are glad for the fact that Christ through His Spirit is still moving upon the hearts of men, convicting them of sin and giving them power to become the sons of God.

Last evening another young man took a stand for Christ, confessing Him before men. We now have a class of four. If the Lord will we intend to have council meeting and preparatory services next Saturday evening and baptismal and communion services on Sunday. On Wednesday evening (May 30) we expect to have Bro. N. E. Troyer, former superintendent of this place, with us.

May we remember those who have recently stood for Christ at the Throne. As workers at this place we also solicit your prayers asking Him to help us to hide behind His cross and to present Him to the people in such a way that they may "turn from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified" (Acts 26:18).

O. N. Johns.

Vestaburg, Mich.

(Zion congregation)

Greetings to all the Gospel Herald readers:—We have still many reasons why we should continue to praise and thank God for His loving kindness and forbearance with us and for the comforting presence of the Holy Spirit in times of trouble.

On May 9 Bro. J. K. Bixler came here and we had preaching services every evening until May 16. Sunday morning, May 15, we were privileged to commemorate the death and suffering of our Lord. We feel sure that all who had the privilege to enjoy any or all of these services were strengthened thereby.

On May 24, we had our annual business meeting, and reorganized Sunday school and young people's meeting. The following officers were elected: Trustee, Bro. R. A. Buskirk; Treas., Sister Susanna Switzer: Local Mission board committee: R. A. Buskirk, Ed. Switzer, Otto Beach; S. S. Supts., Bros. Ed. Switzer, Otto Beach: Sec-Treas., Sister Leta Beach; Chor., Sister Lydia Snyder; Librarians, Sisters Lydia Snyder, Leta Beach: Cor., Sister Anna Snyder; Y. P. M. Program Committee: Sisters Lydia Snyder, Sarah Buskirk, Lita Beach.

Pray for the work at this place. We have many problems to face and as a small band of workers we earnestly desire the Lord's people to pray for us that we may all go on in the strength of our Lord.

Anna Snyder.

Medway, O.

Greeting to all Herald Readers:—A number of our Brethren and Sisters had the privilege of attending the conference held at Elida, O.,

which was found very interesting. We also enjoyed having Bro. Noah Hilty of Marshallville, O., with us Sunday, May 27, giving us two helpful sermons. May the Lord bless him in his work.

Bro. and Sister Augsburger were called to Berne, Ind., on account of the sickness of his brother. Let us remember them at the throne of Grace. May the Lord abundantly bless them, and if it be His will, may He restore the sick to health again. "The Lord God is a sun and shield:....no good thing will he withhold from them that walk uprightly." We crave an interest in your prayers.

C. M. G.

Johnstown, Pa.
(Stahl congregation)

Dear Herald readers, Greeting in Jesus' name. This morning the birds are singing their songs to their Creator, the sun is shining and the earth is covered with green grass, proving to us God's power and great love for His people on earth. On June 24, in the evening, the Stahl Sunday school will have a program for the benefit of the Children. On July 4 we will have all day mission meeting. Bro. Mack of New Holland, Pa., expects to be with us at that time. He also will preach at a few of the other churches in the Johnstown district. He will be with us at our teachers' training class on Saturday evening, July 7, and on Sunday, July 8, he will preach a German sermon in the morning and in the evening he will take part in the Children's meeting, and in young people's Bible meeting as well as preach a sermon. May God bless these meetings that saints may be strengthened and that lost souls might see the error of their way.

Cor.

Knoxville, Tenn.

From Garden City, Mo., to Knoxville we were unexpectedly called by telegram to come at once to see to my household goods, which was loaned to use free of charge during my absence for the Y. W. C. A. (colored). However there was an honest man and wife who had the oversee of my things, namely Mr. and Mrs. Cal. F. Johnson (colored) who stood by so nobly and still give me good advice.

I am not able to thank our heavenly Father sufficiently for all the kindness shown towards me. Will you join me in prayer in behalf of Mr. and Mrs. Johnson that God may bless, strengthen and give them sufficient grace to stand for the right, unto the end, as the colored of this city are much despised by the white. The colored show much respect to us and are worthy of a mission. May God grant it.

Beginning of January upon our arrival to Knoxville we were at the mission off and on to March 29 when the sisters Peterman and Brooks left for their homes. Then the way opened to send my dear adopted girl, Thelma, along to her new home near Hagerstown, Md. May God bless them that have taken the responsibility to raise her for me. It proves a great blessing to me. Being hard of hearing, handicapped me in many ways to bring her up in the right way. May I ask an interest in your prayers in behalf of Thelma and other little ones that they may find shelter in the ark of safety. These are little things we can do, but noble and wise, which counts for the right.

Your unworthy colaborer,
May 19, 1923. Lizzie M. Wenger.

Alto, Mich.

Dear Herald Readers, Greeting:—May 9 Brethren B. B. King and D. A. Yoder of Indiana, came into our midst and Bro. King preached that same evening. The next day there was an all day Sunday school meeting held at the Bowne Church which was very interesting. Friday evening Bro. King returned to his home at Ft. Wayne while Bro. Yoder remained over Sunday. Friday evening we held council meeting, Saturday evening, preparatory services; and Sunday forenoon communion. Sister Elizabeth Blough was also given communion Sunday afternoon. She has not been well for some time. A number of the brethren and sisters also gathered at the home of the writer on Sunday afternoon and held communion service for us. I am as well as usual but have not been out of the house for over a year. I suffer a great deal of pain, especially at night. Sister John Kauffman is very poorly at this time. She is in bed most of the time. Bro. John Stahl is also very sick of heart trouble. He has been under the care of a trained nurse the last few days.

We are having very cool weather for this time of the year. We had a few showers last week which were very much needed.

May 24, 1923. S. J. Speicher.

Kansas City, Kans.
(200 S. Seventh St.)

Dear Herald Readers, Greeting:—Just as Paul "thanked God and took courage," when he met the brethren from whom he had been separated for some time, so we at Kansas City have abundant reason for doing likewise. During the recent past we have been favored with an unusually large number of visiting ministers who preached to us the Word of the Living God. Among them we mention the brethren: W. S. Guengerich, Wellman, Ia.; E. J. Berkey, Oronogo, Mo.; Chris Reiff, Newton, Kansas; S. S. Hershberger, Latour, Mo.; and on Wednesday evening, May 23, we were favored by having with us Bro. and Sister P. A. Friesen, and little son Edward, and Bro. Daniel Kauffman. Although the day was rainy, and the notice of the meeting not sent out until evening, a fair sized and appreciative audience greeted the speakers and all felt abundantly repaid for coming out.

The local Boards of the Children's Home and of the Missions met on Friday, May 18. Those who came to attend these meetings from out of town were the following: J. A. Heatwole, La Junta, Colo. (proxy for D. S. Weaver); F. P. Kauffman, Garden City, Mo.; William Eicher, Beaver Crossing, Neb.; Abner Yoder, Parnell, Iowa; Perry J. Shenk, Oronogo, Mo.; L. J. Miller, Garden City, Mo.; and Amos H. Weaver, South English, Iowa. Sister J. W. Shank, returned missionary from South America, also stopped with us between trains that day, along with their little son Paul. Bro. H. S. Holsinger, of Linville, Va., also stopped in during the day.

Communion services have been announced here for June 10.

Sister Emma Daron of Opalis, Kans., has been in the city receiving treatment for cancer by a specialist. Sister Toombs has again been able to attend our services lately, after being housed up the greater part of the winter on account of ill health. A certain man who some time ago, confessed Christ as his Savior desires to be admitted into church fellowship with us.

If present plans carry, Bro. E. J. Berkey will be with us to conduct evangelistic meetings in the near future. Pray for us that the Word of God may have free course among us and that God may be glorified.

May 26, 1923. J. D. Mininger.

Nappanee, Ind.
(North Main St. congregation)

Dear Gospel Herald Readers, Greeting in His Name:—We feel to praise God for we can say, "He hath done great things for us whereof we are glad." The past two weeks Bro. J. W. Hess, of Manson, Iowa, was with us holding a series of meetings. Much visitation work was done and the simple Gospel taught. The members were strengthened and encouraged to live closer to God. Souls confessed Christ and were instructed

(Continued on page 190)

Miscellaneous

"GOD KNOWS US AS WE ARE"

Sel. by Rebecca L. Histand

Our highest aspirations
And strivings for the right
Are known alone in heaven,
In God's eternal light.
We cannot give expression
For human eyes and ears
To things our hearts hold sacred—
God only sees and hears.

Our purest, best intentions,
Are hid from human eyes:
Unable to accomplish
The good we highly prize.
Men pass unrighteous judgment
Because they fail to see
Beneath works superficial
The Spirit's victory.

Good works alone can never
A place in heaven gain,
But hearts with heavenly longings
Need never long in vain.
God looks upon the motive
That prompts our every deed,
Our weak and faulty actions
The world alone can read.

To bear each other's burdens,
The law of Christ fulfil,
Means more than duty-doing—
It means the inward will.
To have the mind of Jesus,—
Moved by His Spirit true,
Reflects the smile of heaven
On humblest deeds we do.

Works may be loudly spoken
That mean not what they say;
A look, when lips are silent,
Love's message can convey.
The heart's unspoken promptings
Our words and actions prove:
How sweet and grand the lesson—
The law of Christ is love.

Men know us and remember
By deeds which we have done
To gain the praise or censure
Of mortals 'neath the sun:
God sees with eyes all-seeing
All things both near and far;
He judges righteous judgment,—
He knows us as we are.

Doylestown, Pa.

LITTLE THINGS AND LITTLE SINS

By Menno M. Brubacher

For the Gospel Herald.

No doubt many of us have at times been made to wonder at the great number of people who look upon various forms of sin as being of little or no significance. Some of us have met people who used profane language, taking the name of God in vain, and when we reproved them they said it is only "a habit" with them, that they are not angry, and do not mean anything by it, seemingly thinking that because they are not excited nor enraged, their idle words will not be held against them. They seem to have forgotten the words of Christ in Matt. 12:36: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Others will try to tell us funny stories, but before they are thru there will be something foolish or filthy connected with it. When you reprove them they will say that surely it is permissible to have a little fun sometimes, apparently thinking that nothing can be humorous if it is not decorated with foolishness, or filth, or both, and place no importance on the divine command to put off all "filthy communication out of your mouth" (Col. 3:8).

There are many other things that people do that are considered as little or unimportant by those who do them. How greatly they err in their conception of sin can be seen by the fact that A may be guilty of something, but he sees something in B that is worse. B is sure that C is guilty of something still worse. C has seen D do things many times worse than anything he would like to be found guilty of. This, if it were actually as they think, would make D very vile compared with A, but if you were to talk with D you would find, no doubt, that he believes A's failings are much worse than his own.

As we think of these things we cannot help but wish that all men, everywhere, would be able to look upon all forms of sin, not as little, but as big and black and horrible and loathsome, something to be dreaded and shunned because it is against the laws of a pure, divine, and almighty God. How much better it would be for us if we would never allow ourselves to consider any form of sin as little or unimportant, for there are sad results following sin, especially sin unrepented of.

There is indeed a great difference of opinion about the things God does not want us to do, and evidently opinions differ just as much about the things He commands us to do, and here again we ought to be very careful that we do not consider any command given by divine inspiration as little or useless. Many who read this, I believe, have had the experience of having very strange and unscriptural things said to them about nonresistance, feetwashing, devotional covering, and nonconformity, not only by lay members of other denominations but by ministers as well, and sometimes even by those who call themselves brethren and sisters.

From these experiences many of us have been compelled to think that there are a number of things in the Mennonite Church that the devil thoroly hates such as the prayer head covering and the bonnet; which is proven to us by the grim determination with which he is trying to dispose of them.

There are several reasons why he should try to do so. First, he does not like to see people pray, and especially not according to Bible requirements, for he does not like the Bible at all, and he very well knows that the more closely and conscientiously people adhere to Bible rules, the less he can do with them, and the greater hindrance they will be to him in his work of deception and destruction and if he can get them to disregard a Bible command about prayer (one of the most sacred and solemn of Christian duties), then he has gained a great point, and will be the better able to make them careless about other duties and commands.

Second, they do not fit in with so many of his things. He knows they are out of place at the dance, theatre, movies, and others of his institutions where he would like professing Christians to go, and if he can get them to go to these places, he does not object at all to them having their names on the church roll; and knowing that obedience to I Cor. 11 has had a restraining effect on many, he naturally wants to get them to disregard it entirely.

Third, he has not yet forgotten how wonderfully successful he was in introducing unscriptural things in many other denominations when he got them to disregard this Bible teaching, and so we are not surprised that he is trying it with us. The teaching of I Cor. 11 is so plain and easy to understand that it is of little use to try to tell anybody that it does not mean anything. So he had to try some other plan. He remembered that he succeeded in bringing our first parents to the fall by a lie, and so he invented another. He told the dear Christian women that their headgear was altogether out of date, and utterly devoid of taste, and he told the men that they should be ashamed to appear in public with their wives and sisters in such outlandish uniform, and many partly believed, or at least consented to try his plan, and then the mischief was done. He knew that the covering and bonnet look well and go well together, and that the hat and covering do not, but he did not tell them that. He also knew that many never come back to the former after having tried the latter, and so he used every means to carry out his plan, even getting some men to use firmness, almost compelling their sisters or wives to wear the hat, for he knew that then, ultimately, he

would get rid in almost every case, of the one thing which he hates with a more intense hatred than almost anything else in the Christian Church, the devotional covering. Why should he not? Take two women equal in every other respect except that one of them wears the covering and the other does not. No one who knows God and believes His Word would say that the one who for Christ's and for conscience' sake is wearing the covering can be just as easily led into sin as the one who does not. How then can it be that so many are not as careful along this line as they should be? Is it because we do not think? It surely can not be because we do not know?

There is plenty of evidence that the devil hates the covering and bonnet, and one of the proofs is the things he gets people to say about those and to those who dare to stand for them. A few examples: One of our young ministers was reasoning with a number of men about these things when a white-haired grandfather came up, and hearing what the subject was, and seeing that the minister was getting the better in the discussion, he told the others that they had better quit casting their pearls before swine. A brother and sister who were contending for separation from the world, were told that it is all right for our older sisters to wear plain clothes and headgear, but for the young it is not, and there you have it. Accent on the word **have.** It should have been on the word it—the same old lie of denying or belittling the Word of God, which Word, divine and unchangeable, certainly gives no encouragement to the idea that Christians can dress as they please as long as they are young, and we praise God that there are still many young brethren and sisters who have received such a measure of the nature and the mind of Jesus that they do not want the vain things of the world. We would not have given the above instance if we did not believe that it will move all lovers of souls to prayers of intercession in behalf of all such as allow themselves to be used to utter such bitter and unscriptural things.

A certain young brother had a sister who was more severe with herself in separation from the world than he thought was necessary; but instead of rebuking her for it, he encouraged her to be true to her convictions and assured her that he would not be ashamed to take her with him anywhere. A few years later she was called away very suddenly, and he will be thankful as long as he lives that he did not hinder her in her endeavor to be true to God and His Word. Another one whom we know, told his sister firmly that he would not take her along with a bonnet on her head. She yielded to his wish and ceased to wear it. Some years later he was snatched away almost in a twinkling. She is also gone, but she never came back to the church of her choice, nor to any other so far as I have been able to find out. Which, brother or sister, would you rather be?

(To be continued)

BLESSINGS AND PRIVILEGES EXPERIENCED FROM BAPTISM

By Agnes A. Gunden

For the Gospel Herald.

Water baptism is not as often spoken of in the Bible as is what it symbolizes viz., the new birth, or repentance. As the new birth and baptism of the Holy Spirit make us members of the invisible Church of Christ so water baptism makes us members of the visible Church. Water baptism, itself does not save us but Christ says, "He that believeth and is baptized shall be saved" (Mk. 16:16).

When Christ was baptized, God spoke from heaven to all the people around Him that Jesus was the Son of God and likewise our baptism is to witness to others that we have accepted God as our Father and He has adopted us as His children. Paul says, "For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

After the outpouring of the Spirit on the day of Pentecost three thousand souls gladly received the Word and were baptized, and continued steadfastly in the Apostles' doctrine and the Word says they "did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47).

When we have been received into the invisible Church we want to be obedient children and observe all the commandments. So the next thing we want to do is receive water baptism and become members of the visible Church which brings blessings and joys to us now the same as it did in the days of the Apostles. We also want to keep on obeying Christ so we learn all we can of His will toward us. As we know His will we do His bidding, with His help, for "The spirit is willing but the flesh is weak" (Mk. 14:38). Each victory over temptation makes us stronger or rather makes us rely more fully on God's help.

Some people think they cannot be happy if they give up sin and live for Christ, but after being baptized and being members of the body of Christ there is nothing greater on this side of eternity than the joys to be found in serving Christ just where He wants us to be. That means a complete surrender. If we do not experience the joys of feasting on God's Word and fellowshiping with God's people it is a proof to ourselves that we are following afar off as Peter did, instead of choosing the better part as Mary did.

Let us be doers and not hearers only and we have the satisfaction of knowing our building will stand the test of life's storms for it will be built on a rock. Matt. 7:25. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25). "If ye know these things, happy are ye if ye do them" (Jno. 13:17).

Flanagan, Ill.

Results of Church loyalty—

1. Persecution.
2. Holy Spirit.
3. Beautiful lives and happy deaths.
4. Love for the old BOOK.
5. Answered prayer.
6. Unity.
7. Going forward as one man in Christ Jesus.

—J. D. Mininger

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also.—Matthew 6:19-21.

Whatever mutations may come in the affairs of men and of human society, the Bible remains the Book of Books, winning constantly wider acceptance among men wherever they live, as the inspired vehicle of the greatest truths that have been revealed to the world.—Warren G. Harding.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. —Romans 13:8, 10.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

April, 1923

GENERAL FUND

Emma Cong Ind	$ 14 60
Mich W Wert	2 00
A J Metzler	24 50
Gulfhaven Cong Miss	2 00
Fulton Co Ohio A M Cong	150 00
Forks Cong Ind	22 50
Pleasant Grove S S Ill	16 50
Salem S S Tofield Alta	43 50
Calkins Cong Mont	25
Springvalley Cong N D	19 89
L. Deercreek Cong Ia	32 43
Sugar Creek Cong Ia	104 95
E. Union Cong Iowa	16 37
Liberty Cong Ia	2 00
W Union Cong Ia	42 40
Roseland Cong Nebr	5 15
Pike S S Va	24 00
Beach S S Ohio	56 72
E B Stoltzfus	30 00
	$609 76

INDIA

General Fund

D E Wittrig	$ 2 50
Paul S Myers	25 00
Joel J Swartzendruber	50 00
S S Garber	3 40
S J Steiner	5 00
Springvalley Cong Va	55 00
Allensville S S Pa	16 85
A Bro & Sister Elida O	10 00
Vineland S S Ont	20 40
Floradale Cong Ont	25 00
Wanner Cong Ont	17 16
Bloomfield Cong Mont	50
Coalridge Cong Mont	10 00
Lakeview Cong Mont	3 00
Fairview Cong N D	10 72
E Chestnut St S S Pa	35 00
Gehman S S Pa	27 71
Cheerful Giver	10 00
Bowmansville Mission Friends Pa	68 53
Lower Salford S S Pa	45 00
Souderton T M Pa	15 50
Reiff Cong Md	145 67
Nappanee W Market St S S Ind	50 00
W Fairview S S Nebr	71 88
Liberty Cong Ia	1 50
Spring Valley S S Kans	27 85
La Junta S S Colo	27 25
Palmyra Cong Mo	11 25
Pleasant Valley S S Kans	3 00
Cherry Box Cong Mo	1 75
Medway Cong Ohio	23 32
Bethel S S Ohio	18 75
Oak Grove S S Ohio Champaign Co	93 81
E Scottdale S S Pa	3 87
Scottdale Cong Pa	19 8
	$955 85

Missionary Support

Friends W Liberty O	$ 75 00
A Sister Shipshewana Ind	2 00
Y P C A Goshen College Ind	18 25
Ephraim Shantz & wife	150 00
Roanoke Cong Ill	125 00
Metamora, Union & Harmony S S Ill	52 00
Middlebury Cong Ind	103 72
Yellowcreek S S Ind	200 00
Springvalley S S Kans	37 50
W Liberty Cong Kans	94 68
Pike & Salem Congs O	103 47
Canton S S Ohio	6 62
Women's Miss Comm	5 00
F Menn S S Kitchener Ont	75 00
	$1,048 24

Missionary Children Support

Lois Nunemaker	$ 5 00
Ralph Bontrager	2 00
Allensville S S Children Pa	4 24
Logan Co S C Ohio	3 50
Penna S S Kans	24 50
	$ 39 24

Native Workers Support

Esther Groh	$ 15 00
Springvalley Cong N D	5 00
E Petersburg Sister B C Pa	11 85
Two Classes E Petersburg S S Pa	7 50
E Petersburg S S Y M B C Pa	7 50
Manheim B S C Pa	7 50
A Brother Lansdale Pa	10 00
Two Sisters Lansdale Pa	5 00
J I Weldy & Family	15 00
W Union Y P B M Ia	9 54
	$ 93 89

Bible Women Support

Women's Miss Comm	$ 40 00
Della E King	5 00
Logan Co S C Ohio	4 00
Bowne Cong Mich	3 00
O Sisters C Bethel S S Ohio	9 00
Weaver S C Pa	18 00
	$ 79 00

India Medical Fund

Women's Miss Comm	$ 50 00
Berlin A M S S Ohio	15 16
D D Hartzler's Class Oak Grove S S Ohio	30 00
Noah N Schlabach	15 00
Mt Pleasant S S Va C 8 Class 9	6 50 14 00
Liberty Cong Ia	75
L Deer Creek S C Ia	24 30
A Sister E Union Cong Ia	6 42
Hesston College S S Kans	5 00
	$167 13

Native Nurse Support

Two Sisters Lansdale Pa	$ 8 00

India Orphan Support

Union S S B C Ill	$ 4 57
Juniors Goshen College S S Ind	7 34
A J Stutzman	7 50
Salem S S Wayne Co Ohio	12 75
Jun Dept Home Mission S S Chicago	7 50
Lydia H Smith & S S Class	22 50
Edward Selzer	15 00
Monroe Selzer	7 50
Y M Cl Pike S S Ohio	7 50
Berean Cl Norristown Miss S S Pa	4 00
Y M Cl Nappanee N S S Ind	2 25
Prim Dept Hesston S S Kans	10 00
Cl 13 Plainview S S O	7 00
W F Hartman & S S Class	14 00
Ina Hostetler & S S C	7 00
Miriam Detwiler & S S Class	7 00
Mrs Irvin Clymer's S S Cl	7 00
C A Wenger & wife	7 00
C 14 Forks S S Ind	7 00
Mrs E M Yoder & S S Class	7 00
Eva A Souder	7 00
Willing Workers Class Banks S S Va	7 00
Mrs Lester Saltzman & S S Class	4 00
Wm S Landis & wife	15 00
Mrs Harry S Swarr	7 00
Prim Dept Hopedale S S Ill	7 50
Clinton Br S S Ind C 3 Class 5	7 50 5 00
Girls Int Cl Home Miss S S Chicago Ill	7 50
C 7 Howard-Miami S S Ind	7 00
C 6 & 4 Forks S S Ind	7 50
G W Beechy	7 00
Ed F Zook & S S Cl	7 50
Mrs E F Zook & Herbert	7 50
Manitou Cong Colo	15 00
Gortner Union S S Md	10 00
Eli J Gingerich	7 50
Sue F Landis	5 00
Mt Pleasant S S Va Class 1 & 2	5 00
" 3	2 50
" 4	5 00
" 5	2 50
" 6	4 70
Cl 5 & 6 Hopedale S S Ill	7 50
Cl 3 Harmony S S Ill	14 00
Jonas Wenger	30 00
David W Miller	7 50
Isaac P Zook	8 00
L J Powell & wife	7 50
Mr & Mrs Geo Reader & Iva Cook	4 50
Zealous Daughters of Zion S S Cl Ohio	7 00
D S Weaver & wife	60 00
Stahl S S Pa	86 50
C 5 Yellowcreek S S Ind	15 00
Mrs S P Culp's S S Cl	8 00
Salem S S Tofield Alta	15 00
Springvalley Cong N D	7 00
Fairview Cong N D	5 00
Ida C Hostetler	28 00
Lebanon Co S S Workers Pa	28 00
Weaverland Y P M Pa	58 00
David B Landis & wife	27 00
A Brother Paradise Pa	7 00
C 6 & 7 Paradise S S Pa	28 00
Lawver S S Juniata Co Pa	15 00
Elizabeth Schrock	14 00
Joe Davis Class	7 00
Elizabeth Bachman & Barbara Schrock's Cl	28 00
Mattie Imhoff S S Cl	7 50
H V Albrecht	7 50
H V Albrecht's S S Cl	7 00
Joe Springer's S S Cl	15 00
Carl Magnuson & Ben Rocke	7 50
Jno A Albrecht	7 50
Walter & Carrie Gray's S S Cl	7 50
Edw McCloskey	7 00
Alvin Albrecht & Julius Yoder	7 50
J V Albrecht	15 00
Mildred Albrecht & Alice Eigsti	4 00
C A Hartzler	7 50
Wm Eigsti	7 50
Ed Springer	8 00
Lena Albrecht (Prim Dept) Willow Spgs S S	12 50
Holdeman S S Ind Cl 18	25 00
Middlebury S S Ind Class 13	11 50
" 15	7 00
" 18	3 00
" 20	50
" 21	12 00
Middlebury S S Ind Int Dept	5 89
Salome Lehman S S Cl	7 00
Jno Mumaw's S S Cl	75
Floyd Weaver's S S Cl	1 85
Clarence Lehman's Cl	8 55
Yellowcreek S S Prim Dept Ind	10 44
Salome Pletcher's Cl	12 00
Jno Shank's S S Cl	8 70
Allen Christophel's Cl	25 22
6 Classes Shore S S Ind	15 00
Earl & Bertha Garber	21 00
Amanda Kauffman	7 00
Holdeman S S Ind	23 00
Mabel Bechtel	5 00
Golden Rule Cl Elkhart S S Ind	6 40
Berean Y L Cl Elkhart S S Ind	7 00
Daughters of the King Cl Elkhart S S Ind	3 50
Helping Others Cl Elkhart S S Ind	7 50
M B Cl 13 Elkhart S S Ind	7 50
Lydia Hostetler Sec C 2	7 50
Mrs E J Steckley Sec Cl 4	7 50
Jno D Miller Sec Cl 5	7 50
David Marner Sec C 7	7 50
M C Swartzendruber Sec Cl 8	7 50
Anna Yoder Sec Cl 9	7 00
Mrs W D Brenneman & Cl 11	7 50
Mrs Aaron Spicher Sec Cl 12	7 00
Joel D Reber & Cl 14	7 50
D G Yoder & Cl 16	7 50
Chris Hostetler Sec Cl 17	7 00
J L Hershberger & Cl 20	7 00
L Deercreek Prim Dept Ia	7 00
Sister Teachers Prim Dept L Deercreek S S Ia	7 00
C E Hershberger & wife	7 00
Daniel Yoder	7 00
Lloyd Brenneman & wife	7 00
W Liberty S S Kans Prim Dept	5 00
Limon S S Colo	36 50
Lena Horst's S S Cl	7 00
Venus Hershberger (Plainview S S)	7 00
J B Stutzman	7 50
Julius Stutzman	14 00
August Krause	15 00
Elmer Stoltzfus	15 00
Barbara Hostetler	7 50
Oak Grove S S (Prim Dept) Ohio	2 50
Int Dept	2 50
A Bro Oak Grove S S Ohio	2 50
Aged Sisters Cl Oak Grove S S Ohio	2 50
Thomas S S Pa	36 55
Weaver S S Pa	37 50
	$1,547 46

India Widow Support

Women's Miss Comm	$ 5 00
Mrs Percy Troyer & Cl	5 00
W F Hartman & Cl	20 00
2 Cl Aged Sisters Oak Grove S S Champaign Co Ohio	5 00
Sisters of Thomas Cong Pa	6 50
Della E King	10 00
Berean Bible Class Goshen Ind	20 00
D S Weaver & wife	40 00
Bowne S C Mich	1 00
Olive S S Ind	34 80

Ida C Hostetler	20 00
J D Erl Martin & wife	10 00
	$177 30

India Lepers

Sue F Landis	$ 5 00
13 Sisters Erbs Cong Pa	39 00
	$ 44 00

India Famine

Maple Grove S S Ind	$ 36 25
Della E King	10 00
	$ 46 25

Native Teachers' Support

Viola Wenger	$ 20 00
Mary K Zimmerman	6 00
Mollie Weaver's S S Cl	5 00
Goshen College S S Ind	12 00
Berean Y M C Elkhart S S Ind	15 00
	$ 58 00

Sankra Church Bldg

Mrs A M Zook	$ 12 00
E E Miller	15 00
J M Hershey	1 00
E M King	15 00
Jacob A Heatwole	1 00
H E Hartzler	10 00
J H Headrick	5 00
	$ 59 00

Balodgahan Church Bldg

Eva Getz	$ 10 00
Berean B C Goshen College Ind	10 00
Charles Diener	20 00
	$ 40 00

Sundarganj Church Bldg

Holdeman Cong Ind	$ 1 00
Charles Diener	20 00
	$ 21 00

Teachers' Home Balodgahan

Lena Stoltzfus	$ 30 00
Berean B C Goshen College	$ 10 00
	$ 40 00

India High School Endowment

A R Zook	$ 10 00
Peter Unzicker	10 00
F I Smucker	20 00
Mrs Elmer Schrock	10 00
Perry A Heller	10 00
Jonas Christophel	10 00
A N Brenneman	10 00
J C Hershberger, Est	30 00
S J Litwiller	10 00
J W Christophel	20 00
David Yontz	10 00
A Sis Olive Cong Ind	10 00
Mrs Mahlon Schrock	10 00
J H Eigsti	10 00
Percy J Miller	10 00
	$190 00

India Hospital Endowment

David Shantz	$ 10 00
John H Smeltzer	10 00
Mrs Sarah Kurtz	10 00
E K Greenawalt	20 00
J W Christophel	20 00
Nancy Kulp	10 00
Sylvester J Miller	10 00
J B Moyer	10 00
J I Weldy	10 00
	$110 00

Ghatula Dispensary Bldg

Anna N Ranck	$ 5 00

Primary School Support

Liberty Cong Ia	$ 50

India Personal Funds

Menno Esch	$ 20 50
Menno Yoder	50 00
Mrs Jason G Boller	10 00
Lyman S S Miss (Prim Class)	1 50
Lizzie A Herr	20 00
Mrs J J Camp's S S Cl	13 50
	$115 50
Total contributions for India	$4,845 36

SOUTH AMERICA

General

Warwick Riv Cong Va	$ 2 00
Providence Cong Va	18 00
Sue F Landis	5 00
A Bro & Sister Elida O	10 00
Calkins Cong Mont	1 00
A Sister Pa	10 00
Hopewell Cong Ind	12 55
Berean Cl Clinton Brick S S Ind	2 80
Liberty Cong Ia	1 50
Waldo Cong Ill	22 30
Morrison Cong Ill	15 00
La Junta S S Colo	27 25
Palmyra Cong Mo	5 00
La Junta S S Colo (Prim Dept)	11 53
Glade Cong Md	1 75
Casselman Cong Md	3 20
	$148 88

Missionary Support

Hildebrand S S Va	$ 12 50
York Co Dist Ontario	306 41
E Union Cong Ia	100 00
Weaver's S S Va	58 15
	$477 06

Missionary Children Support

Prim Dept Kouts S S Ind	$ 1 20
So Amer Bible Readers	
West Union S C Ia	$ 5 00

Horse & Cart Fund

Mrs W D Brenneman & Class	$ 9 74
Alma Troyer & Cl	3 50
	$ 13 24

Book & Tract Fund

Lizzie A Herr	$ 20 00

Personal Funds

I W Gingerich & wife	$ 10 00
Prim Dept Hesston S S Kans	18 25
Jun Cl Gulfhaven S S Miss	1 57
	$ 29 82

Trenque Lauquen Bldg

Cullom S S Ill	$ 4 25
Matt 6:2	10 00
Bethel & Guilford Congs Ohio	30 00
Salem Cong Wayne Co O	18 00
Warwick Riv Cong Va	14 00
A Bro & wife Metamora Ill	25 00
Lena Stoltzfus	40 00
Lima Mission S S O Prim Dept	6 00
Lima Miss O Easter Off	3 92
L A Blough	18 00
Monroe J Hostetler	25 00
M P Yoder	50 00
Home Miss S S Chi Beginners Cl	15 00
Home Miss Cong Chi	112 86
Wood Riv Cong Nebr	39 57
Lauvers Cong Pa	15 00
Bethel Cong Mo	32 50
Chi Home Miss Cong	1 10
Berean B C Goshen Col	20 00
Maple Grove S S Pa	16 40
Ot's J Bontrager & wife	12 00
Floradale Cong Ont	20 00
1st Menn S S Kitchener Ont	75 00
Bloomfield Cong Mont	5 81
Ephrata Y P M Pa	15 00
Mt Joy Pa S S	128 03
Goods S S Pa	28 28
Samuel B Metzler	20 00
Alpha Yoder	5 00
Joel S Weaver	25 00
R F Yoder	25 00
B C Salem S S Ind	52 50
Aaron Wise	10 00
Maple Grove Cong Ind	36 00
Holdeman S S Ind	6 00
Holdeman Cong Ind	27 11
Nappanee N Main St Cong Ind	40 00
Wm H Lehman	5 00
Levi Mann	15 00
Doylestown S S Pa	67 19
Souderton Cong Pa	59 40
Kate K Delp	25 00
Alpha S S Minn	16 50
S P Imhoff	25 00
Ida Yoder	15 00
Pleasant Valley Cong Kans	15 00
Larned Cong Kans	13 00
La Junta Cong Colo	34 32
Leetonia Cong O	12 63
Bethel S S Ohio	18 80
A Bro Hopewell Cong Ore	5 00
Zion Cong Ore	21 05
	$1,375 33
Total for South America	$2,070 53

CITY MISSIONS

Altoona Mission

Scottdale Cong Pa (for Bldg)	$ 1 00

Canton Mission

S J Steiner	$ 5 00
Pleasant View S S Wayne Co O	6 75
Martins Y P B M Ohio	7 70
Allen & Sarah Rickert	2 00
Minnie M Campbell	2 00
Beach Y P B M Ohio	5 45
Canton Miss S S Ohio	11 43
	$ 40 43

Chicago Home Mission

Women's Miss Comm	$ 1 00
Willow Spgs Cong Ill	6 50
Jno Schertz Sr	100 00
Katie Birkey	1 00
Ida Yoder	3 00
Lydia Zook	2 00
Garage Rent	5 00
Provisions	
Leo Roeschley	2 50
Dan Slagel	2 25
Joe Zehr	2 25
Oscar Shelly	2 25
	$127 75

Chicago Gospel Mission

Tuleta S S Tex	$ 3 50
Nappanee W Market St S S Ind	11 08
A R Miller	5 00
C J Garber	1 00
Sam Shearer	5 00
Willow Spgs Cong Ill	16 90
House Income	10 00
	$ 52 48

Ft. Wayne Mission

Matt 6:2	$ 10 00
A Bro & Sis Kouts Ind	3 00
Salem S S Ind	8 00
Shore S S Ind	9 64
Holdeman Cong Ind	2 00
Sylvester J Miller	5 00
John Stock	10 00
	$ 47 64

Kansas City Mission

D E Wittrig	$ 2 00
L N Yoder	5 00
Noah N Schlabach	70 00
Bloomfield Cong Mont	50
Susie Cotterman	5 00
Bethel Cong Mo	20 00
E Holbrook Cong Colo	8 84
Cherry Box Cong Mo	2 45
Alpha Minn S S	5 70
Plum Creek Nebr S S	25 35
Liberty Cong Ia	1 50
Canadian Friends	15 00
E C Bowman	15 00
Manson S C Ia	7 20
S English Ia S C	15 00
Roy Peters	5 00
O O Amish Cong Sugarcreek O	40 00
W Fairview Cong Nebr	43 90
Martha D Moyer	3 00
Katie L Nice	5 00
Jennie D Ebersole	1 00
Miriam Nyce	1 00
Rebecca Burkholder	1 00
J Clarence Miller	10 00
Phil 4:19	10 00
G S Nice	25 00
Alice Hershberger	1 00
	$344 44

Lima Mission

Naomi Brenneman	$ 6 00
Lima Miss S S Offering	21 52
Provisions:	
Henry Mueller	2 50
R R Brenneman	1 00
Samuel Golden	50
Mabel Brenneman	10
Ditha Bingham	50
Jake Grider	1 75
	$ 45 13

Los Angeles Mission

Hopewell Cong Ore	$ 5 00
Albany Cong Ore	14 00
	$ 19 00

Peoria Mission

Martha Springer	$ 1 00
Freeport Cong Ill	55 50
John Schertz Sr	100 00
Goodfield Cong Ill	3 00
Garage Income	6 00
Provisions:	
Goodfield Cong Ill	16 05
Clothing:	
West Union S C Ia	12 00
	$193 55

Portland Mission

Calkins Cong Mont	$ 1 00
McMinnville S S Ore	1 84
Fairview Cong Miss Meeting Ore	43 33
Creston Cong Mont	2 57
J D & Susan Yoder	5 00
	$ 53 74

Toronto Mission

Waterloo Cong Ont	$ 66 00
Latschar Cong Ont	12 35
Floradale Cong Ont	45 00
Hagey Cong Ont	15 00
Cressman Cong Ont	22 63
Wanner Cong Ont	15 00
Shantz Cong Ont	15 70
Provisions:	
A R Burkholder	2 50
Kitchener Cong Ont	15 00
	$209 18

Youngstown Mission

S J Steiner	$ 5 00
Sonnenberg Cong Ohio	140 23
N Lima Cong Ohio	2 00
Henry Leinbach	1 50
House Income	16 00
Youngstown Miss S S Offerings	5 42
Youngstown Miss Sun Eve Offering	4 47
Provisions:	
Eli Blosser	50
Ivan Lehman	20

J L Yoder	1 00
Henry Detweiler	1 20
	$177 52

Wichita Mission

Pleasant Valley Cong Kans	$ 12 00
Milan Valley Cong Okla	50
For Building—	
N D Showalter	50 00
Paul Zook	5 00
Eli Kauffman	10 00
Crystal Spgs Cong Kans	15 00
Bethel Cong Mo	32 50
Silas Horst	5 00
F W Horst	25 00
P G Plank	5 00
Milan Val Cong Okla	5 00
E C Bowman	10 00
	$175 00
Total for City Missions	$1,486 86

CHARITABLE INSTITUTIONS

Children's Welfare Home

Carver Cong Mo	$ 1 00
Edw Rediger	5 00
Wm Gingerich	5 00
Special Support	252 00
Provisions:	
I G Hartzler	3 50
Mrs L J Powell	2 50
L Deer Creek S C Ia	6 05
Mrs Chas Swartzendruber	7 50
F P Kauffman	2 50
	$285 05

Orphans' Home Ohio

J I Brenneman & family	$100 00
S J Steiner	10 00
Freeport Cong Ill	5 88
Nappanee N Main St Cong Ind	40 00
Cherry Box Cong Mo	1 00
Blough Cong Pa	11 00
Women's Miss Comm	6 00
Alice Christophel	3 00
Farm Income	42 00
Special Support	289 28
Provisions:	
C K Hartzler	2 20
Reid S C Md	5 00
Pleasant Grove S C O	36 00
J Arch Yoder	1 00
per Mrs Elmer Christophel	6 00
R S Yoder	1 25
per Mrs J V Fortner	16 00
	$575 61

Ill Home for Aged Maintenance

Eliza Stauffer	$ 45 50
J I Brenneman & family	100 00
Forks S S Ind	37 50
Middleburg Cong Ind	25 60
Maple Grove Cong Pa	45 50
Elderly Women's Class Forks S S Ind	19 60
Cornelius Pontius—Guardian	78 00
Calkins Cong Mont	35
Union Cong Ill	10 05
Nappanee N Main St Cong Ind	40 00
Elkhart Cong Ind	45 50
Walnut Grove Cong O	45 50
Lydia Smith	24 50
D W Slagel	11 00
Alvin King	10 00
Wm Doering	37 25
Ezra Yordy—Guardian	78 00
Farm Income	1 98
Provisions:	
Andrew Schrock	13 50
A Sis Metamora Cong	5 00
Clothing:	
Ezra Yordy	5 50
	$679 83

Ill Home for Aged Furnishings

Kokomo Ind S C	$ 15 00
Mrs C E Hooley	25 00
L Deer Creek S C Ia	10 00
	$ 50 00

Ill Home for Aged Bldg Fund

Ralph Metzler	$ 10 00
J S Wenger	10 00
Ira Mast	5 00
Enos Hartzler	20 00
Oliver J Loucks	5 00
D G Lapp	10 00
Walter E Yoder	75 00
David Witmer	5 00
Eli Yoder	10 00
Wm E Lewallen	5 00
	$155 00

La Junta Sanitarium Charity Fund

Warwick Riv Cong Va	$ 14 50

La Junta Sanitarium

Hesston Cong Kans	$ 26 38
Joe Shank	3 00
Hospital Fees	707 30
	$736 68

La Junta City Hospital

Hospital Fees	$769 10
La Junta City Hospital Association	300 00
	$1,069 10
Total for Charitable Institutions	$3,565 77

OTHER FUNDS

General Dist Funds

Bloomfield Cong Mont	$ 4 50
Calkins Cong Mont	5 00
Coalridge Cong Mont	10 00
Middlebury Cong Ind	26 13
Clin Frame Cong Ind	36 14
Midland Cong Mich	5 25
Bowne Cong Mich	12 06
Maple Riv Cong Mich	25 00
Clinton Br Cong Ind	11 00
East Menn Bd of M & C	5 00
Providence Cong Pa	15 00
White Hall Cong Mo	3 31
Pleasantview Cong Okla	15 90
Carver Cong Mo	1 00
Milan Valley Cong Okla	3 50
Hopewell Cong Ore	10 50
Firdale Cong Ore	1 56
Nampa Cong Ida	6 22
Creston Cong Mont	1 24
Rockton S S Pa	3 20
Blough Cong Pa	5 50
Weaver Cong Pa	10 50
	$217 15

Rural Mission

A Bro & Sis Kouts Ind	$ 2 00
Howard-Miami Cong Ind	22 87
W Cloud Cong Mich	4 25
Leo Cong Ind	24 55
Zion Cong Mich	6 00
Fairview Cong Mich	15 40
Bethany S S Mich	5 00
Shore Cong Ind	10 00
Yellowcreek Cong Ind	40 50
Salem S S Ind	9 25
Cherry Box Cong Mo	1 00
Brethren in Jasper-Newton Co Ind	1 00
	$141 82

Colportage & Trace Fund

Napp N Main St Cong Ind	$ 20 00

Russia Bibles

Investment interest	$ 54 00

Annuities

Katie Amstutz	$ 500 00
A Sister Dalton Ohio	1,000 00
	$1,500 00

Personal Funds

Logan Co S C Ohio	$ 2 50

Old People's Home Fund

Schellburg Cong Pa	$ 2 00

Missionary Preparation

Napp N Main St Cong Ind	$ 25 00
Napp W Market St S S Ind	25 00

Mo-Kans Dist Evangelistic Fd

W Liberty Cong Kans	$ 14 28
Penna Cong Kans	17 50
Milan Valley Cong Okla	1 00
Protection Cong Kans	11 00
	$ 43 78

Manitou Church Property

Limon S S Colo	$ 3 00
So-West Pa Conference Fund	
Thomas Cong Pa	$ 22 50
Kaufman Cong Pa	19 00
	$ 41 50

So-West Pa S S Conf Miss Fd

Blough Cong Pa	$ 12 25
Kaufman S S Pa	17 06
Stahl S S Pa	12 57
Springs S S Pa	19 86
Masontown S S Pa	25 91
	$ 87 65

Board of Education

Harmony S S Ill	$ 13 79
Science Ridge Cong Ill	11 69
	$ 25 48
Total contributions for Other Funds	$2,189 24

SUMMARY

Alta-Sask Dist Mission Board	$ 58 50
Canadian Treasurer	494 24
Eastern Menn Board of M & C	679 90
Dak-Mont Dist Mission Board	79 52
Franconia Dist Mission Board	255 09
Franklin Co Pa and Wash Co Md Dist Mission Board	155 67
Illinois Dist Mission Board	765 61
Ind-Mich Dist Mission Board	1,565 40
Ia-Nebr Dist Mission Board	625 98
Middle Dist Va Mission Board	82 15
Mo-Kans Dist Mission Board	733 54
Ohio Dist Mission Board	494 62
Pacific Coast Dist Mission Board	112 32
So-West Pa Dist Mission Board	282 91
Mennonite Board of Miss & Charities	8,382 07
Total contributions for April	$14,767 52

Gratefully acknowledged.
MENNONITE BOARD OF MISSIONS & CHARITIES.
V. E. Reiff, Gen. Treas.
1711 Prairie St.
Elkhart, Ind.

CORRESPONDENCE

(Continued from page 185)

as to the faith and belief of the Church and on Sunday, May 27, twenty-three souls were received into the Church, twenty by water baptism and three were reclaimed. In the evening, the last night of the meetings, another soul confessed Christ. Bro. Hess left next day for western Pennsylvania. May the Lord bless him where he is. May we continue to pray for these souls and also for those who were not yet able to overcome the enemy.

Anna W. Christophel.

May 28, 1923.

Cloverdale, Ohio

Bro. Joseph Nissley of the Altoona Mission preached for us on May 27. "What is in thine hand" (Ex. 4:2) was the subject for his discourse. He also visited the Cascade Mission and gave a short talk of encouragement.

We have arranged a program for an all day Sunday school meeting to be held June 10. Since Bro. G. H. Brunk is our resident minister he is making strong efforts to create more interest in the work of the Church. His ministerial work is much appreciated.

Bro. J. B. Smith has consented to give us a number of lessons on prophecy in the latter part of June and the beginning of July.

Bro. J. W. Hess of Manson, Ia., stopped over night on May 27 and visited a few places and then went on his way to Pennsylvania where he expects to engage in evangelistic work.

May 28, 1923. L. E. Strite.

Palmyra, Mo.

(Pearidge congregation)

Greetings:—We have many reasons to be thankful to our heavenly Father for the blessings of life as we enjoy them at this time. The weath-

er has been very pleasant with cool showers.

On Saturday evening we had preparatory services and baptismal service, at which time two young souls were received into the church. On Sunday, May 13, we had our communion services, most of the brethren and sisters being present to partake of the sacred emblems. Some were not permitted to be present on account of sickness. We are very sorry to report at this time that sister Adline Fenton is at the Hospital in Indianapolis, Ind., taking treatment for Cancer, from which she has suffered very much the past winter and spring. Sister Nellie Hathaway has been in failing health for almost a year with not much improvement at this time. We miss them very much at the services and we ask an interest in your prayers in their behalf that they may look to Him who is able to heal and to comfort at all times and that they may be restored to health if not asking against His will.

We were glad for the presence of Bro. A. H. Ramer and family from Canada. They like this country and expect to move here.

Our Sunday school is being well attended; also the Sunday evening meeting. We crave an interest in the prayers of those who know the worth of prayer that the Lord's work may prosper and grow and that souls that are yet outside the fold may be brought to Him.

Della E. Buckwalter.

May 28, 1923.

Schellburg, Pa.

Greeting in the Master's name:—We feel thankful to our heavenly Father for His protecting care that we are again enjoying the blessings of the spring season. We reorganized our Sunday school in April. The following officers were elected: Supts., Earl Replogle, Irwin Weyant; Treas., Effie Hoover; Secy., Earl Replogle. We have our Sunday school in the afternoon at 2 o'clock. We have preaching services every two weeks following Sunday school and in the evening of the same day. Bro. C. A. Graybill preached for us the latter part of March; April 1 and 15, E. J. Blough; April 29, Hiram Wingard; C. A. Graybill and J. N. Durr were with us also at that time; May 6, E. J. Blough; May 27, Lloy Kniss. We surely appreciate the help from the brethren and sisters in the Sunday school and church work. May we earnestly strive to work for the Lord while it is yet day, for the night cometh when no man can work. Pray for us and the work here.

May 28, 1923. Effie Hoover.

Concord, Tenn.

Greeting to the Herald readers:—Bro. A. P. Heatwole of Waynesboro, Va., (our bishop) accompanied Bro. Wm. Jennings home after the ministers' meeting at the Springdale Church, arriving on the evening of May 21.

On May 23, at the request of our afflicted brother, H. J. Powell, a short service was held at his home and communion given to him and Sister Powell. For a few days Bro. Powell took more nourishment and hopes of him gaining strength were cherished. On May 18 a transfusion of blood was given him but it failed to take the effect hoped for. He is too weak now to speak above a whisper.

Bro. Heatwole spent the week end at the Knoxville Mission preaching in the evening. On Sunday forenoon he preached an impressive sermon at which time one mother renewed her vow to God and was reinstated. In the afternoon we met at the Knoxville Church for communion services for which privilege we were grateful. All were encouraged and seemed built up in the holy faith. Sunday evening, May 7, the brother held his last meeting. He expected to return to his home Monday. May others remember us by visits.

May 28, 1923. Anna G. Jennings.

Springs, Pa.

Since our last communication many people of this neighborhood have passed from time to eternity. Truly there are many reminders of the brevity of life and the great need of being about the Lord's business while we have the powers of mind and body to use for Him in His glad service. We expect Bro. N. E. Troyer, formerly of the Canton, Ohio, Mission, to be with us for a week or more to hold meetings at the Casselman Church, beginning June 2. The communion services for this district will be held at the same place immediately following the meetings. Our annual fourth of July Sunday school conference will be held at the Oak Grove Church, which is situated about three miles west of Grantsville, Md., on the top of Negro mountain, only a few rods north of the National Pike. Since it is so easily reached from all parts of the country within a reasonable distance we cordially invite all who can to be with us for this conference. Bro. J. F. Bressler of Lancaster, Pa., is expected to be with us at that time also. He will hold meetings for the Springs and Glade congregations. Our young people's Bible meetings have been discontinued for the present and we are having singing instead, till we learn the new songs of our new song book.

Sincerely,

May 29, 1923. Norman Miller.

Midland, Mich.

Dear Herald Readers:—On May 20 Bro. Eli Bontrager of this place preached for the brethren and sisters at Arenac, Mich., and Bro. Albert Wyse preached for the home congregation. On May 24 our bishop, Bro. J. K. Bixler, arrived, leaving again on Sunday afternoon for Ashley, Mich. His services here were very much appreciated.

Weather is fine at present.

Will you remember the work at this place at the throne of Grace.

Yours in Jesus' Name,

May 31, 1923. Cor.

Petersburg, Ont.

Dear Herald Readers, Greeting:—Perhaps a few items from this place would be of interest to some readers. We were recently favored with a visit from Bro. E. L. Frey of Ohio, who preached a helpful sermon at Steinman's Church, Baden, on May 17. Bro. Moses E. Brenneman of Albany, Oreg., preached at the St. Agatha Church, May 30, at Zorra, May 31; at Steinman's, June 1; also at the Wellesley Church, the latter being his boyhood congregation.

Ordination services were held May 13, at the Wellesley Church, at which time two deacons were ordained. Six brethren were in the lot which fell on Bros. David Lichty and John Z. Wagler. The bishop brethren, D. H. Steinman and D. S. Jutzi, officiated. May the Lord bless these dear brethren and sustain them that they may occupy their offices faithfully without fear or favor. The Lord willing, a Conference of the Amish Mennonite Churches of Ontario will be held at the Wellesley Church, June 12 and 13.

Yours in His Service.

June 1, 1923. Cor.

Lancaster, Pa.

Dear Readers:—Vine Street Mission is being remembered by liberal contributions of summer vegetables and other eatables. Housework and visitation for those who are shut in and in the hospitals take up much of our time. We would call attention to and urge a continuance of the faithful, loyal attendance of teachers and pupils, as the season advances, and out-door amusements and attractions might deceive us.

June 2, 1923. The Workers.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—On Sunday, June 3, we reorganized our Sunday schools for the

coming year, beginning July 1. Our congregation is conducting two Sunday schools, one at the church and one at the schoolhouse at East Scottdale. Both were reorganized at the same time. Practically all of last year's officers were retained. Will you join us in praying that the Lord may bless the work here?

Among recent visitors here was Bro. Sanford C. Yoder of Kalona, Ia., who stopped here a day while on his way to Harrisonburg, Va. He looked after some matters pertaining to the work of the Mission Board and his brief stay with us was much appreciated. Miss Anna Charles, a returned missionary to China, under the Christian Missionary Alliance Board, was a pleasant visitor here for a few days last week. She spoke briefly of her work in China, at the home of Bro. Yake on Friday evening of last week.

Bro. and Sister J. A. Ressler and daughters, Ruth and Rhoda, left last week for Ohio where Bro. R. expected to fill appointments. They will be gone about two weeks, spending a large part of the time with Sister Ressler's home folks.

Bro. Ralph Bender of the Publishing House force, who spent some time at his home at Hesston, Kans., returned to Scottdale last Saturday.

June 4, 1923. Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cable was received at the office of the Mennonite Central Committee under date of May 25 and is of general interest. A portion of the funds asked for have been made available for Bro. Miller for the months of May, June and July. If the work is to be continued it will be necessary for continued cooperation in the home field which we believe is possible.

"Need about Five Thousand Dollars monthly including purchase fuel Ukraine tractors, horses and running expenses. Cable approval kerosene purchase as loan one to two thousand monthly. Miller"

* * *

The following letter from the director of the Volga district of the American Mennonite Relief activities in Russia is of special importance to our people. It was directed to the office of the Director of our work at Moscow and we believe is a true picture of the conditions as they face us. Shall we allow our personal interests to become masters of us and influence us to such an extent as to close our eyes to the further needs of our brethren in Russia or will we make it possible for our workers to remain on the field another year and give them our full support that the work which has already been done may not be lost?

A. M. R. Moscow office,
May 5th, 1923.

To: Director American Mennonite Relief, Moscow.
From: D. R. Hoeppner, Repr. A. M. R., Orenburg.
Subject: Need for Continuing A. M. R. Relief Operations in Volga Districts.

Upon surveying these districts closely as regards their economical situation, I beg to state that it will be quite necessary and highly recommendable to continue the A. M. R. relief and reconstruction operations for another year.

The exact amount of work and funds needed can not be determined beforehand as this will very largely depend on the yield of this year's crops. Reckoning on the basis of an average sized crop, there will be a considerable percent who will remain entirely dependent on relief help. This must chiefly come from foreign relief organizations.

The accomplishments of the A. M R. achieved thus far under the most extraordinary and trying conditions would lose very much of their value and effect should its activities be discontinued in the near future or even as late as after the harvest.

In addition to this there are various details which pertain strictly to A. M. R. duties that cannot be completed until next year.

I trust that our people in America, who have thus far donated so liberally and stood by so faithfully, will also be in a position and feel prompted to continue their so much needed contributions. In that way the strenuous efforts of the A. M. R. will bring forth full fruit and perhaps results beyond expectations.

Yours faithfully,
D. R. Hoeppner.

June 1, 1923.

Married

Showalter—Kauffman.—On April 18 Bro. Noble Showalter and Sister Edna Kauffman were united in marriage at the home of Bro. D. D. Miller, Bro. Wilbur Miller officiating.

Bender—Horsch.—On May 9, 1923 at the home of the bride's parents at Scottdale, Pa., occurred the marriage of Bro. Harold S. Bender of Elkhart, Ind., and Sister Elizabeth Horsch. Bro. Aaron Loucks officiated. May their future life be abundantly blessed by the Heavenly Father.

Thompson—Hummel.—On May 20 in Cleveland, O., in the presence of a few relatives Edward Thompson of Elyria, O., and Mae Hummel of Rockton, Pa., were united by W. W. Bustard the officiating minister. May God's richest blessings attend them thru life.

Weber—Burkholder.—On April 14, 1923, at the home of the bride's parents, Bro. and Sister John D. Burkholder, Harrisonburg, Va., their daughter, Nellie Agnes, became the bride of Bro. Newton S. Weber, of Waterloo, Ont., Bro. L. J. Heatwole officiating. May God's choicest blessing attend them thru life.

Obituary

Ehst.—John M. Ehst was born March 4, 1844; died May 4, 1923; aged 79 y. 1 m. 20 d. He was united in marriage to Susanna Gehman Oct. 29, 1867. To this union were born 1 son and 4 daughters. His wife and two daughters preceded him in death. Bro. Ehst suffered with heart trouble and dropsy for several months. He was ordained to the ministry in 1886 and with other help he served the Bally and Boyertown congregations for nearly 37 years. He realized that his end was not far off so asked for help in his place, but did not live to see his successor. He died nearly two weeks before the ordination.

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

The Annual Meeing of the Mennonite Board of Education will be held at Goshen, Ind., June 18, 1923. The regular business of the Board such as the election of officers of the Board, election of officers for the schools under its supervision, annual reports, etc., together with such other business as may arise will be considered at this meeting. It is desired that all members be present either in person or by proxy.

S. C. Yoder, President.

YOUNG PEOPLE'S CONFERENCE

Any persons coming to attend the Young People's Conference, June 14-17, at the Forks Church near Middlebury, Ind., by train should come to Goshen, Ind. The New York Central and Big Four R. R. go thru Goshen. Connections via Warsaw on the P. R. R. may be made for Goshen on the Interurban lines. Any person wishing transportation from Goshen to the Conference should write or phone to Melvin Miller or Neri Bontrager, Middlebury, Ind.

Programs may be secured by addressing Harold S. Bender, Elkhart, Ind.

Be thou my strong habitation, whereunto I may continually resort; thou hast given commandment to save me; for thou art my rock and my fortress.—Psa. 71:3.

Prove all things; hold fast that which is good.—I Thes. 5:21.

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The 1922 Report of the
American Mennonite Mission

FOREWORD

This, the twenty-third Annual Report of the American Mennonite Mission, is issued with mixed feelings of joy and regret. Of joy, because of what the missionaries through the various departments of work have been permitted to accomplish for God during the year. Of regret, because of the many failures and disappointments and because of the vast amount of work left undone that should have been done. But whether joys or sorrows the year's work is now a matter of history and in the hands of Him who has called us to serve in this land.

If the present Report appears in a form slightly different from those of previous years it is for the purpose of avoiding repetition. Whatever form the Report may take it will be useless unless it is read and studied and assimilated by the friends of the Mission. When you go through these pages remember they present a summary of the year's work done by your missionaries in India. Do you consider their efforts worth while?

Of the twenty-three missionaries connected with the American Mennonite Mission all are on the field excepting two who left on furlough early in the year. The older missionaries carried the usual burdens but already the new missionaries have been able to lighten those burdens. Mary Wenger has assumed charge of the hospital and E. E. and Ruth Miller have taken charge of the Vernacular Primary and Middle School at Dhamtari and of the Boys' Orphanage. These three missionaries together with R. R. and Alma Smucker, J. H. and Nellie Warye and Mary Good gave much time to language study and with good results in the examinations. With two exceptions health among the missionaries has been good. Sister Warye has been ill but is recovering and Bro. M. C Lapp has nervous trouble of such a serious nature that the year draws to a close with a great cloud hanging over the Mission.

Statistics, if accurate, are very instructive. The tables at the end of this report convey their own messages. The reader may find it interesting and greatly worth while to make comparisons with those of previous years. As one instance there is considerable difference between the number of baptisms of this year and that of last year or of two years ago. Look up your old reports and see what this difference is and try to discover in this report the reason for this difference.

EDITORIALS

The future of India was never so uncertain as it is today. It is a period of transition. Most people are thinking not of the present India, but of the India to be. True there are still forts, old tombs, and temples here to remind us of ancient India: but factories, school houses, and hospitals are rapidly changing the appearance of the land. A few days ago I saw a troop of Boy Scouts in western regulation uniform marching down the old crooked streets of Dhamtari. Ancient temples, orange robed Hindu priests, Hohammedan fakirs—surely I thot today in India the old and new are side by side.

Political Situation

The past year has tested India severely. The non-cooperation movement reached its greatest strength. Although non-violence is a fundamental part of the creed there was not sufficient power in the movement to curb all the passions for lawlessness. Several incidents of destruction of life and property were large enough to find a place in the headlines of the daily papers. During the year the outstanding leader of the movement Mr. Gandhi was arrested, tried, convicted, and imprisoned. The removal of this powerful personality from the leadership has allowed strife and consequent divisions within the party. The Gaya National Conference last December again reaffirmed many of the planks of its former platform and called for fifty thousand volunteers and two hundred and fifty thousand rupees. But the temper of the resolutions has been in many cases modified or changed. A years experience may have helped to show the impractibility of certain policies. There are however still influences at work antagonistic to the government. There are many evidences that the people of India have been thoroughly awakened nationally and politically.

Economic situation

In a land where the growing season is practically the whole twelve months of the year, there are 40,000,000 people continually hungry. Many of these people are hungry because they don't know how to farm. Science and education have demonstrated great improvements in some parts of India. If the Christian Church is to take root and become permanent the Indian farmers will need to be able to support that Church. It almost seems as if some solution of India's economic problem must precede all of her many and varied other problems.

Religious situation

While this new spirit has been sweeping over India it has not left unchanged the situation that faces the Church. Hinduism is making some efforts to fit itself to the new age. There are a number of societies which are trying to bring about an internal reformation. Notable among such societies is the Arya Samaj. This organization has adopted largely the methods of the Christian missionaries. Nevertheless it most bitterly opposes Christianity. In normal times it devotes a good deal of energy and money to orphanages, schools and other forms of social work. At present however its leaders and money are associated with the Non-Cooperation Movement to such an extent that it functions largely as a political club.

Islam in India is making strenuous efforts to adjust itself to the new spirit but finds it an almost impossible task. Its followers experience the same dilemma here as in Turkey and Egypt. If they choose to progress with the new civilization they find themselves without a faith; if they choose to stay by the Koran they cannot progress. They are perhaps better organized in India than they were a few years ago but this is due to political purposes. Just now they are so busy with "Khilafat" (Sovereignty) agitation that they do not have much time for spiritual things.

Although the new nationalism has probably caused a swinging back to India's national faiths Christian leaders generally feel that it has not turned men away from Christ. There may be some anti-church feeling but there has hardly grown up any anti-Christ feeling. Instead many of India's greatest sons are drawing moral and spiritual strength from Christ. "Mahatma" Gandhi knows and taught many of the teachings of Christ. Other educated Indians are carefully studying the Bible. The life and words of Jesus Christ are being read by all classes. "Christ will be recognized in India as the test of the highest religious thought and life." Christ can save India and for Him she is waiting.

"The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

A VISIT TO OUR MISSION IN INDIA

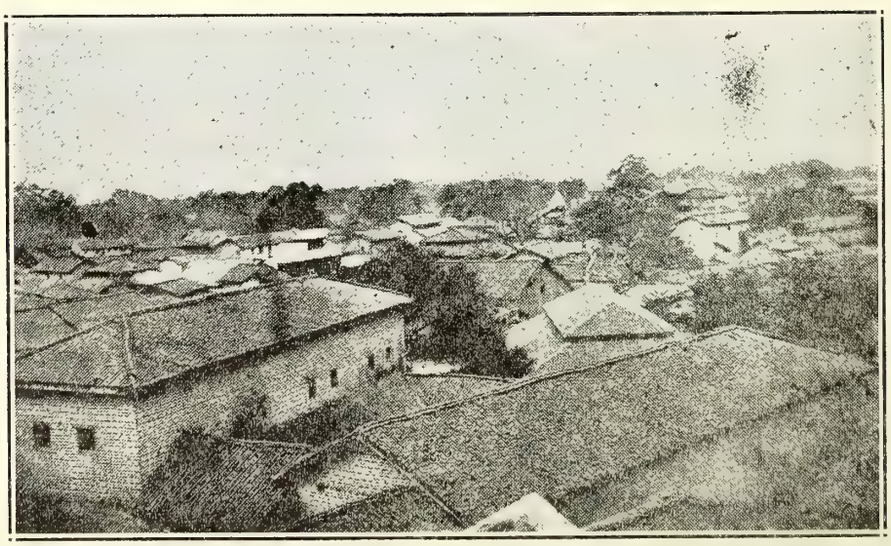
I regard as a great privilege the opportunity which I had of visiting our mission at Dhamtari. For years I have read with interest accounts about our mission at Dhamtari and what was being done by the Mennonite Church in this part of a needy world in making known the Gospel message.

As we entered the harbor of Colombo, Ceylon, on Christmas day 1921 and heard that there had been political disturbances in Bombay and Calcutta, we wondered if it would be safe to visit Dhamtari as planned. Upon inquiry we were assured that it was safe to visit and travel in India.

The two years spent in Syria together with three weeks in India had quite well prepared me for my visit to Dhamtari so my first impressions were somewhat as expected. I am sure tho that many in the homeland do not have an adequate conception of the work as carried on at the Mission.

I cannot at this time go into details about the many different phases of the work. Possibly to me the most interesting besides the Evangelistic work was the Orphanages. The Leper Asylum, School work, Medical work, homes, etc., were all of great interest. A trip with Bro. M. C. Lapp and native helpers on a short evangelistic tour was very interesting.

I surely enjoyed my visit of almost three weeks with the missionaries and the coming in contact with the great work in which they are engaged. The missionaries very kindly made it possible for me to visit the different stations or rather centers from which their work is carried on in the surrounding villages.



Birdseye View of a Section of Dhamtari

At most of the stations building work was being done. I was made to wonder if we realize when calls come for funds to build churches, schools, or other buildings, that this is only a normal development of the work and if this were not an almost ever present need it would be a sign of a lack of growth and development. Without a visit to the Field one can scarcely realize what it means to have buildings erected where the lime must be burned, bricks made, and all lumber, frames, doors, sashes, etc., must be sawed by hand, while ofttimes an unpleasant or unhealthful climate adds to the difficulties.

Yet with all the trials and needs which arise from time to time, I am sure that the need which is most often emphasized is the need of prayer. Prayer that God's continued blessings may be upon them and their work and especially that the Christian Church that is being formed may be firmly established in the Gospel of Jesus Christ, and that it may be ready to consecrate its members and means to the end that the Gospel may be carried to their fellowmen who as yet do not know or have not yet accepted Christ.

Possibly the one thing which I will remember the longest even tho I could not understand the words was the telling of the Gospel Message in the villages round about and of seeing souls accept Christ thru the faithful efforts of His followers.

Ernest H. Miller,
Fentress, Virginia.

THE CHURCH

The Indian Church has shown considerable active interest in village Sunday schools which were carried on by committees organized by the various congregations. The Young People's Meetings were also carried on by them. The respective Church Committees (Panchayats) composed of the pastor, deacon or deacons, and enough other members of the Church to make a committee of five for each congregation in conjunction with the Bishop of the Church, maintained the oversight of all the activities and administration and disciplined members as occasion demanded.

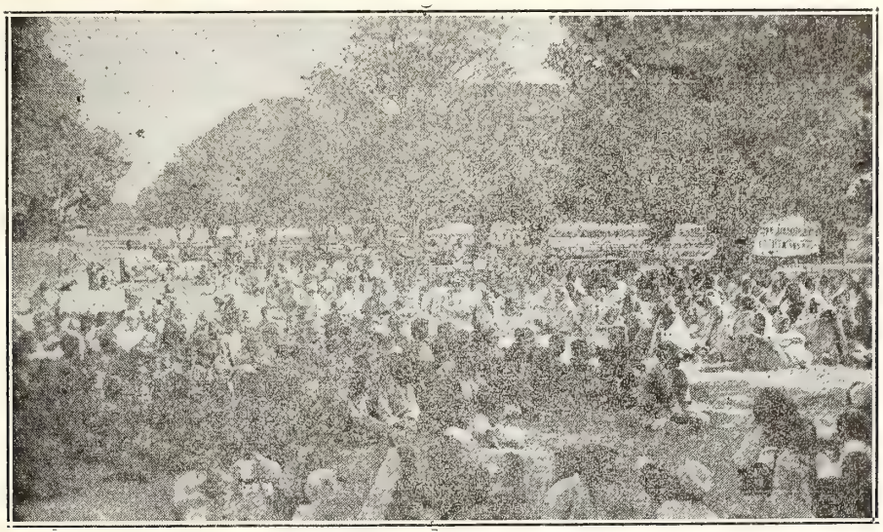
This year's statistics show 124 gained by baptism and a few gained by letter from other denominations. There were nearly 81 lost on account of death, moving away, and excommunication. Death comes to all and some move to other places because of work and while we regret their loss yet the greater shadow is cast over the Church when one who falls into sin has to be removed from the fellowship of the body. We are glad to state however that only a small number of those lost were by excommunication.

The Christian communities of Dhamtari and Balodgahan are the largest in the Church due to the Boys' Orphanage, and the hostel in the former and the Widows' Home and the Girls' Orphanage in the latter station.

The Dhamtari congregation is made up of orphan boys, families of former orphans, and a number who have come into the Church either thru their influence or because of the last famine. One very interesting case might be mentioned. One of the orphan boys married one of the trained nurses. He is an efficient carpenter and at the present time one of a few who have formed a company for taking over the commercial part of the industrial workshop. Some months ago a widow and two sons came to visit him. They were his widowed mother and two brothers. He could not be convinced at first that they were his relatives because he had no way of recognizing them as he had not seen his mother since he was a child brought into the Mission orphanage during the famine of 1900. They stayed in the vicinity a short time and again left. Only recently they again returned, are living in a house near the Mission compound, follow their trade of weaving, and were received into the Church during the Hol-

idays. The son is now convinced that they are his mother and brothers.

There are two deacons in this congregation. One is a master in the English School and the other devotes most of his time to evangelistic work. One of the great difficulties in the administration of this congregation is the care of members who have moved to Dhamtari from other stations. They have become dissatisfied in their home community, or were in poor standing, and moved to Dhamtari where they can obtain employment outside of the Mission in some one of the different enterprises established in town. Generally they are required to work on Sunday and the weaker members will readily yield to such demands in order to earn money. The large Sunday market in Dhamtari with cheaper prices for foodstuffs than the smaller daily bazaars, presents a temptation against which we must work continually. There are other attractions and temptations not found in the outlying congregations which made Church government difficult in Dhamtari.



Christmas Service Under the Trees

The Balodgahan membership outside of the Girls' Orphanage and a few of the Widows' Home are more permanently settled but they need close shepherding. Many of the Indian brethren have bought land in the village and consider Balodgahan their home. A few of the village people have accepted Christ and have united with the Church. A few also came into the Church as a result of the last famine. None were taken into the Church while they were living in the famine camp. After the camp was nearly closed they were given their choice of becoming Christians and becoming a part of the community or of returning to their own villages. The widows and orphan girls who are old enough are all in the Church. Their spiritual interests need close looking after as they are ignorant, weak, liable to fall into error, are easily tempted, and are much given to quarrelling and fault finding. If they were perfect in conduct our missionary efforts would not be necessary.

The Sankara congregation is made up of many village Christians. Many of them are financially unable to make their own living and are very much dependent on help either in service given them or in equipment such as looms for weaving, carts, implements, and animals, farming, etc., that they may gain a meagre livelihood. Some are either mentally or physically weak and will have to be considered dependents all their lives. Many of them lost their property or were day laborers before coming for help. Some of them followed the trade of weaving and have taken it up again under the supervision of the missionaries. It is a pleasure to labor with such as know what it means to make an honest living and are willing to put forth an honest effort. In the Sankara congregation we have examples of successful efforts toward that end.

Maradev has a small congregation with a resident Deacon who has the main burden of responsibility and discharges his duties well. He is a landholder and altho he is employed by the Mission as a Christian worker yet he is not dependent on his allowance for a living. He conscientiously leads his little flock in every activity including Sunday school work, Church services, and fellowship.

The Ghatula congregation was organized in the early part of 1917 but owing to the fact that no missionaries lived in the station for several years it became very small with few activities except the work that was carried on by the Christian workers. During the rainy season of 1921 missionaries moved to the station and again opened the work. With them also went Indian brethren and sisters who again revived the Church activities and at the present writing there are nearly forty members besides the workers who are students of the Bible Training School during six months of the year. They have kept up from six to eight village Sunday schools beside the regular station Sunday school and the Young People's Meetings. We are glad to note that there were two baptized during the year and that there are five applicants for baptism from the village of Ghatula at the present time.

The Lord has blessed the work of the Mahodi congregation in the salvation of souls who are living near there. A number were received into Church fellowship who have remained faithful to the Lord and some of whom are a great blessing to the Cause. It might be of interest to know that one of the brethren of this little congregation felt it his Christian duty to help care for some orphans who were in need of food and clothing. In this way a few were gathered into his home. He and other brethren in the congregation did what they could to help support these orphans and while it was found wise to place them in the respective orphanages yet their efforts and willingness to help where they could shows a spirit that is praiseworthy.

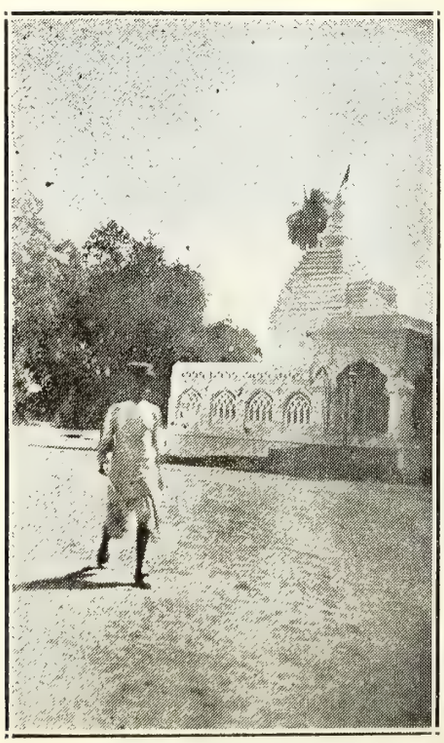
The Leper Asylum congregation is certainly worthy of our mention and our prayers. Each year a number who have accepted Christ are graciously relieved of their sufferings by death. A number are each year admitted into the Leper Home and soon unite with the Church and manifest a firm faith in Christ and hope for their eternal future. Their interest in the cause of Christ is praiseworthy. They do not have the money to give for the Cause but by their own vote they deprive themselves of a number of meals during the year and the quantity of rice, vegetables, and other foodstuffs is valued and the money is taken out of their maintenance fund for such respective Causes as the North India Book and Tract Society, The British and Foreign Bible Society, the Home Mission of the Indian Church and other smaller needs that present themselves from time to time. Those who were able to come attended the special meetings of the Church held during the Holiday week. They were

ready with Scripture verses or song and enjoyed the messages they received although they had to sit apart from the main audience. The Lord hath richly blessed the lepers and it is a joy to labor with them.

The care of the Church in India is not easy. We hold to all the doctrinal observances and ordinances adhered to by the Home Church and strive to maintain Gospel standards among the people and to help them to a knowledge of the Word. We are glad to say that we have a number of Indian brethren and sisters who are also from their hearts striving to do their part in the matter but with such woeful ignorance and superstitions as these people have inherited, with their poverty, and mental and physical inability, and with the opposition they have continually to face, it takes abundant grace, untiring patience, unswerving faith in an overruling Providence, and almost hope against hope for their future possibilities in order to persistently lead them to higher ground in their Christian experience and to greater faithfulness to God and to His Word. We sometimes become faint yet persistently we keep pursuing our line of duty and privilege in their behalf. The Church in India is growing and with her growth in numbers there is a growth in responsibility.

* * *

The Conference of the Church in India was held in Dhamtari on the 2nd of January 1923. While the report of this meeting would logically come into the 1923 report of the Mission yet it was thought best to give a summary of the sessions in this report.



Hindu Temple, Dhamtari

The officers were, Moderator, Bro. G. J. Lapp; Ass't Moderator, Bro. Parsadi; Secretaries, Brethren J. N. Kaufman and Sukhlal; Resolution Committee, Brethren M. C. Lehman, Peter, Sidh Gopal; Nomination Committee, Brethren A. C. Brunk, Isabaksh, Sadhuram.

Forty-six voting members including the missionaries were present. After the devotional and roll call and reading of the Rules and Discipline Bro. M. C. Lehman preached the Conference sermon taking as a text, I Cor. 15:5. He reminded us of our obligations in the Church to hold up the Lord Jesus Christ, become increasingly spiritually minded, and maintain our places as winners of souls.

The questions under consideration were (1) "What is the purpose of our Home Mission and how can we bring about its growth?" (2) "What is the purpose of anointing with oil?" (3) In what manner should we honor our parents?" (4) "What is the difference between a Provident Fund, Deposit in Bank, burying money in the house, and Life Insurance?"

Regarding the Home Mission Station the Conference decided to set aside an amount of money from the funds already accumulated to buy land in the Home Mission Station from which the Home Mission workers may make their own living instead of continually drawing their living allowance from the Home Mission Committee. A committee was appointed to secure the land during the coming year. It was also decided to open a new Home Mission Station.

Bro. Brunk explained the purpose and Scriptural teaching of anointing with oil and the practice was urged.

Honoring our parents was urged for Scriptural reasons. The appeal was made thru the Conference because of the tendency on the part of some to neglect their poor ignorant parents. The Christian custom of honoring parents was also contrasted with the heathen custom of ancestral worship.

Life insurance agents have been attempting to make inroads in the Church and thru their subtle arguments had caused some to become confused. It was therefore felt necessary to take the time in Conference session to explain each above mentioned method of obtaining or saving money and the dangers of some and the right use of the others.

The statistical and financial reports showed a substantial increase in membership and in gifts from the Indian Church for maintenance and evangelism. We praise God for the spirit of harmony and good will that was shown and for the intelligent interest of our Indian brethren.

Our Bishop, M. C. Lapp could not be with us because of illness. Special prayer was had in his behalf that the Lord would again raise him from his bed of sickness.

EDUCATIONAL

The political unrest has effected our schools more than any other agency of the mission. This is due to the fact that the movement to paralyze government undertook to withdraw children from the schools aided by Government As this is the case of some with our Mission schools, and also because in our schools a number of the more well-to-do people's children were getting daily Bible instruction, they suffered considerably.

The schools affected most were our English School and the Primary School at Ghatula. The anti-Government movement has so far spent itself that our English School again has eighty-nine pupils as compared with forty and our Primary School at Ghatula again has twenty-three pupils where practically all pupils had left the school.

The way is opening whereby it will be possible for the Mission to make its schools more effective than in the past. To explain this properly it is necessary to note the following.

Government has up to the present arranged the courses for all our schools. According to these curricula Government gave examinations the passing of which led to a higher school or secured a Government certificate of completion. This course was very largely literary and not sufficiently practical.

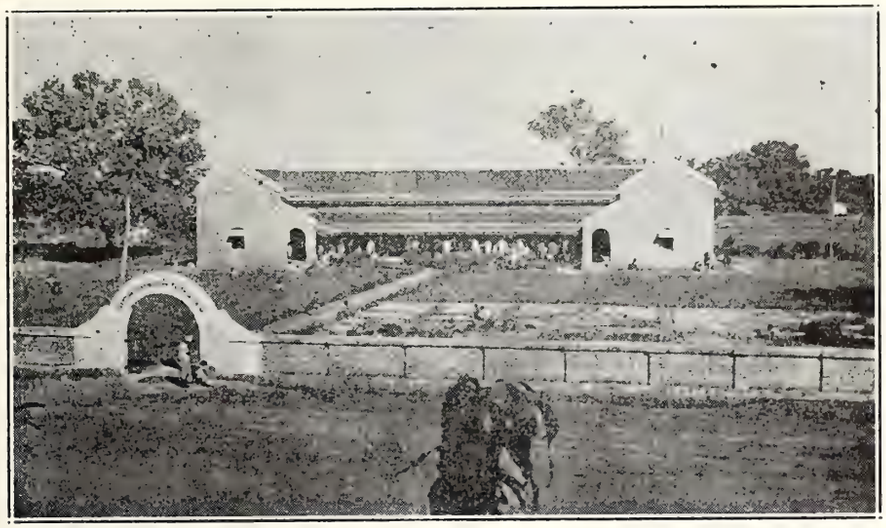
A number of Missions have undertaken to conduct schools with a curriculum more closely related to the life environing the pupils so as to interest the pupil more and give him discipline and information calculated to make him better able to make a living after completing school. This would not produce a grade of pupils passing from these schools who could not make a living except in some salaried office or position.

Government has given the Mission the assurance that they will not be averse to the Mission conducting schools along the lines of this more practical policy and the Mission is taking steps to do this as rapidly as such a radical change can be advantageously carried out. There is every reason to hope that this change will be looked upon with favor by those nationalists who had been dissatisfied with the over rigid theoretical system of the past. It is moreover in line with the Mission's policy of

giving a practical training which fits the children of our Christian community for economic self help. It is also possible to make a curriculum closely related to the life of the child much more effective evangelistically than one largely literary.

It is acordingly proposed to make a start this year in the beginning classes of some of our schools with a view to changing the curriculum and method of teaching in all our schools. The method of teaching will be along the lines of the project method as used in some schools in America. One school in North India conducted by a missionary of the Presbyterian Mission along these lines has shown results very much more satisfactory than those conducted by the old system.

Some letters from America have recently raised the question as to the Mission's justification for conducting schools at all.



Mission Vernacular Middle School



Village Primary School

In answer to this we want to give the following information. Government does not in this country, compel a child to take a primary education as is done in America. It does not and could not up to the present even arrange for the primary education of each child. The children of our Christians would have practically no school facilities if the Mission did not conduct schools for them.

In the second place such few schools as are now conducted by the Government would in many cases be so prejudiced against Christian students that they would be of very little use to the Missions. The Mission desires its schools to be evangelistic Christianizing agencies and this can only be accomplished by the Mission having complete control of the schools.

The Mission now conducts one High school for boys, three Middle schools (one for girls and two for boys) and nine primary schools, one of which is only for girls, and one for only boys and the others mixed. In these we have an aggregate of eight hundred and eighty-eight pupils. Of these five hundred fifty-one are Christians or children of Christians and the remaining three hundred thirty-seven are non-Christians.

It is the aim of the Mission to make the school as helpful as possible to the children of the Christian community in the way of giving Christian knowledge, producing permanent literary preparation, staunch leadership for the Church, and aiding those destitute to acquire economic efficiency for normal living. For the non-Christians we desire to do the same as well as to make a direct appeal to accept Christ.

As to the effect which our school had on the non-Christian community it may be mentioned that ex-students of our schools as a rule have a much more favorable opinion of our schools and their attitude towards Christ is much more sympathetic and susceptible than that of pupils from Government schools.

The building for the girls' school at Balodgahan is still incomplete, due to lack of funds. The building is sorely needed. A house for teachers is also greatly needed there. Women teachers are hard to retain in school unless proper housing arrangements can be made and so a house is necessary to retain a permanent staff.

It is the aim of this school to give girls training that will make them able to do their part as members in Christian homes, and also to train some so as to be able to teach in this or other similar schools.

The High School for boys continues as before and this year has secured a better staff than the school has ever had before. A

Christian Head Master who conducts the school for the sake of spreading Christ's kingdom is an encouraging asset.

The medium of instruction in this school has largely been English up to the present. This is to be changed to Hindi, and English retained as one subject taught as would French or Latin in an American high school.

With this change it becomes possible for the middle department in connection with the boys' Vernacular School at Dhamtari and the Middle Department of the High School to be combined.

It is desired to make our primary village schools more than centers of instruction for children. We hope to be able to make them community centers of helpfulness from which all may receive the effect of the Gospel of help as shown and taught by Jesus when with us on earth.

If pupils and teachers can become the center for help for people in time of difficulty and give the Gospel in the form of material help and comfort in time of need and sorrow and so make an appeal for decision for Christ, we believe our schools will serve the need Christ would have them serve.

Had the Mission not conducted schools from the beginning it could not now be giving over responsibility to Indian leaders in the Church. Our last conference was most encouraging in showing in bold relief those of our leaders on whom we could depend. Pray that our schools may continue to produce such leaders that the Church may be well established



Farming the Old Way

INDUSTRIAL PROBLEMS

The year 1922 has brought the missionaries in some of our stations face to face with the problem of work for Christians in a more acute manner than ever before. The situation in our Mission at present is as follows:

At the close of the famine of 1921 a number of people wished to be baptized and were by this rite admitted into the Church just before the famine kitchens in which they were being fed were closed and famine funds from America ceased to come. With these people it became a problem how to get even the four cents per day for women and seven cents per day for men (which are regular rates of wages around Sankra). The farmers require extra help for only about three months of the year. And since there are no factories the day laborers are in great difficulty nine months of the year. Prejudice against Christians also often keeps them from being able to find work. Some of the missionaries had to say to their people that we have no money and so can give you no work.

A number thought that the missionary did not really want to help them in their difficulty and were offended and went to the Government irrigation works about thirty-four miles from Sankra. Only by following them up were we able to prove to them our real interest in them. People in the villages, who saw the difficulties of the people who had become Christians, began to say that if the missionary cannot help us to live when our relatives turn against us when we become Christians then we must remain where we are. This accounts in part for the few baptisms this year. What we need is some simple industries that people can take up and carry on in their homes until they can get on their feet and secure some land. It is still in most cases the poor non-landholding classes that are answering the call of the Gospel. When the landholders come the problem will not be so serious.

We should keep in mind that we as missionaries are not interested solely in industrial work just because we are interested in the financial uplift of the people. We are not making that a substitute for preaching the Gospel of salvation and conversion. Such a motive and belief is wrong and it is hoped will never be found in any missionary. The real motive is to help people who are already converted to get the necessities of life. The Bible admonishes us to help the poor. If one can give a man a means of feeding himself and his family independent of the mission it is far better than a gift of money which he would use and expect another in a short time. We must have the motive that Jesus had when He fed the multitudes. He satisfied a need and thereby showed forth God's love for sinful men.

In the past the mission was in need of teachers and other workers so all those who showed any ability were employed by the mission. Today many of our Christian people are beginning to feel that they ought to go out and earn their own living and still preach and witness for Christ and help the cause of Christ with their means. The missionaries are glad for this spirit for we can never have a Church here that will take up and carry on the work of evangelizing its own people until we have a good number of people who can make a living independent of foreign help. We are moving in this direction. During the year two Christian men who were brought up in the orphanage, have taken over the financial responsibility of the carpentry shop. They are regularly employing eight other Christian men. They make most of the furniture used in the Mission and have a good number of orders from people outside of the Mission. During the year the two brethren who have taken over the shop have been able to make a small profit in addition to their own wages. One missionary still acts as advisor in the shop.

The blacksmith shop is operated by one of our boys who has been away for training. He also operates it on his own responsibility. He is doing good work and is making good thus far.

Two Christian boys from Balodgahan who were sent to the

Government School of Handicrafts to be trained as shoemakers have returned to Balodgahan and have set up business by the help of the Mission. Bro. M. C. Lapp has taken a great interest in their work and has done all he could to help them get started and to find a market for their product. They have been making excellent boots and shoes. The missionaries have them do their shoe repairing and also have had them make new shoes. The difficulty with the shoemaking business in this country is that only a few and very cheap shoes are worn by the masses of the people.

Another type of industry is cloth weaving on hand looms. The long cloth worn by the women and men of India is easily woven. There are three families who were professional weavers before they became Christians, who are earning their way by the loom at Sankra. Three more families have been taught weaving during the year. Another family has lately been baptized at Dhamtari, who are weavers and they will also make their living by the loom. The great difficulty with weaving is that there are many weavers and a few weaving mills so that the margin of profit is very low and it is difficult to make a living by weaving alone. However Government experts think that with the new improved fly shuttle looms forty per cent more cloth can be woven in a day and in this way increase the earnings. At present there are four fly shuttle looms in operation at Sankra. Some experimenting in rug weaving has been done. This is hand work which makes the finished product quite expensive. The two men who have been taught rug weaving are illiterate villagers who became Christians during the late famine. They have made good progress with their weaving. It remains to be seen whether a market can be secured for rugs. If so then this trade can be taught to others. This weaving can be done in their homes after completing their training.

Bro. and Sister Lapp have been carrying on some industrial work in the Widows' Home. The women have been doing much work in the fields, making embankments, weeding and cutting rice, and also have been cutting grass in the jungle for hay and roof thatching. Quite a few have learned to handle the needle, and sew. It is surprising how fast they have learned to sew, and make skirts, jackets, and children's clothes, etc. All the sewing of clothes for the home was done by them this year. We want more of them to learn to sew Then all of them will be able to do most of their sewing and mending. A few are making sweet oil and mustard oil out of the raw seeds. The oil press is of the country kind. There is great demand for the oil as it is not adulterated as much of the oil is which is sold by the merchants. It is hoped that other industries may be started among the widows during the coming year. Many of the widows can make the ordinary brooms of grass, and grass mats, and earthen stoves and vessels.

Each year more land is being sold to the Christians from the farm at Balodgahan. The rice crop this year was not as heavy as sometimes, due to lack of rain at the time that the grain was maturing. After the rice harvest a heavy rain fell which enabled the people to put out winter crops such as wheat, lentils, and pulses. Rice is cheaper this year than it was last which is an advantage to the poor people.

Over the Mission as a whole some progress has been made during the year in solving the problems of the poor Christians. But still much remains to be done. Still more faith, prayer and consecrated effort are needed in this work.

EVANGELISTIC

The main influence which wrought against evangelistic work during the past year was the political unrest among the people due to non-cooperation leaders. Some of the extremists associated the missionaries with the foreign officials and even claimed that the missionaries were their advisors. Later it gradually became known that we belonged to another country and that our work was purely the result of the spirit of love and kindness shown by those of our own country who had sent us here. But the political agitations have deepened the religious prejudices of some of the people thus hardening them against the messages of the Gospel whether given by the missionaries themselves or by th Indian Christian workers.



The Calcutta-Bombay Mail

One missionary sister reports that, "Interest varied. Some turned us away. Some rich people gave us an old gunny bag to sit on and spread a nice woolen blanket for their friends. Some Brahmin women tried to convert us. Again, some were vitally interested and many very attentive listeners and some who had never heard the Gospel story before seemed awed and eager. In one Mohammedan home they insisted that we have a meal after we had our meeting. We found children who prized the picture cards and sold them to schoolmates thus giving value and a wider circulation and interest."

Another writes, "There are several who are very much interested in the Christian religion and we believe they will become Christians if they are not too severely oppressed by their relatives and caste people." A missionary brother writes, "Work is not always easy for the Christian workers. They often have to bear the insults of the non-Christians among whom they work, but as a rule they are respected and have considerable influence among the people. Especially is this true when the workers put special stress on helping people who are in trouble and difficulty."

Threats of persecution and extermination were made by both Mohammedans and Hindus who were eager to crush out the aggressive efforts our workers were putting forth among the people. We are glad to say that they stood their ground unflinchingly and we believe received special grace from God to carry on their work with much zeal and great joy. It was a joy to the missionaries to see their determination to push on in the

work and also to do their part in providing for it in case the missionaries would be removed from the field.

The methods of evangelizing the people varied with circumstances and the different kinds of people with whom they labored. From every station the Indian brethren visited bazaars regularly and preached to the crowds that gathered around. They also passed in and out among the people and gave them tracts or offered Scriptures and Christian literature for sale. There were special occasions during the year such as Hindu and Mohammedan holiday festivals at which large crowds gathered and offered good opportunities for evangelistic effort. The work which counted for most was the follow up work done by the workers as they sought out those who were either impressed by the preaching in the public places or in the homes or who had read books, tracts, or Scripture portions. The workers thus had an opportunity to teach them the way more perfectly, and help them make definite decisions for Christ.

The Bible women devoted their time to going into homes and regularly giving the poor, ignorant heathen women the Gospel of Christ either in song or by explaining some portion of Scripture. At most of the stations some aged Christian woman is employed to care for the children of the Bible women while they are gone to the villages or homes. One missionary sister reports the following: "From January to September inclusive my Bible women worked 160 days and attended the Normal held for the workers. They helped in conducting village Sunday schools each Saturday. In all they have reached 6,575 people, visited 14 villages the farthest being 3½ miles distant. Four Gospels were sold."

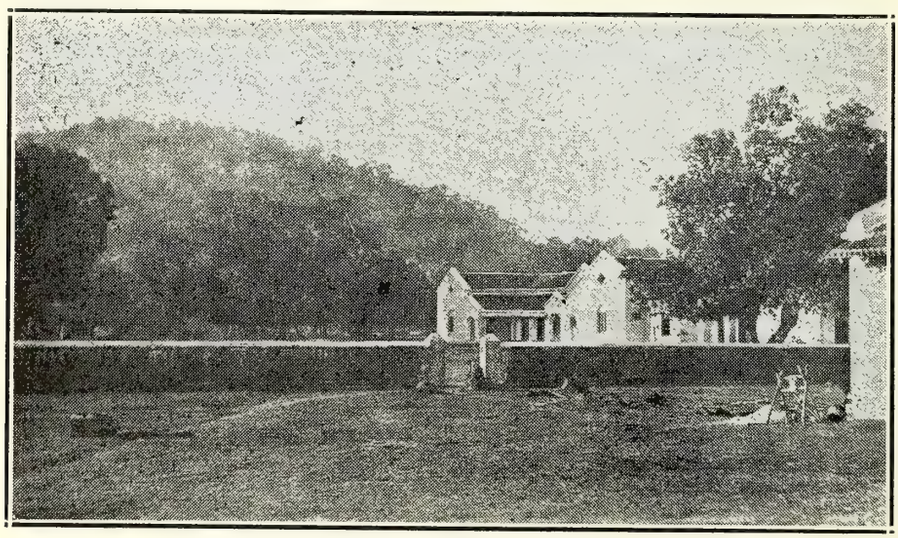
Seventeen of our workers attended the Bible School six months of this year. Of this number six finished the four years' course and were awarded diplomas for their work. Two of them were women. We hope all the other workers will be able to return and that others may come with them. While several outstations have to be closed for six months in the year, yet we feel that we are justified in giving them this opportunity for Bible study.

The Home Mission station, Mogragahan, while supported by the Indian Church is worthy of mention. The Lord has blessed the workers with souls for their hire. Few of the converts were able to remain in the village because of the oppression of their relatives but they have moved elsewhere and are making a livelihood for themselves. A few are weaving at the Sankara station. The seed-sowing by our workers of the Home Mission station has not been in vain.

The other evangelistic activities have been blessed. The village Sunday school work is an activity of the Church and every member of the Church is enlisted in this service where it is possible for him to help. The smaller congregations have as many as six and eight village Sunday schools going most of the year. They are not always able to go out on Sunday morning but go on Saturday or another week day as they can arrange. Hundreds of children and also adults are reached in this way.

In the station schools Bible classes have been regularly conducted and continual efforts were put forth to win the children to Christ. Famine conditions do not prevail at present but the fruit of giving those poor people the Gospel while they were in the camps is being realized now.

One who is an applicant for baptism at one of our stations told the deacon of the congregation that his decision is very largely the result of preaching in his village seven years ago when he first heard the Gospel. He and his wife, two of their children, a sister-in-law, and two nephews are ready to be received into Church fellowship as a result of faithfully presenting the Word to ignorant village people. The ministry of preaching is a grave responsibility and none of us as missionaries feel that our work in this country is complete unless we have had a large share in giving the Gospel to these people to whom we have been sent.



The New Bible School Building, Ghatula

MEDICAL WORK

During the past year the opportunities for healing the sick and ministering to their needs have been many in the mission. With so much sickness and disease in our midst this part of our Mission service has been a very important one, and those who have had the privilege of serving the people in this way have had great pleasure in doing so.

There seems to be a greater readiness on the part of the people to avail themselves of the help they may receive at the hospital and dispensaries. They look upon them with less suspicion than in former years, and many patients from far and near have sought medical assistance. The reports from the Dhamtari Hospital and each of the station Dispensaries are encouraging.

It is a pleasure to report that in Ghatula the medical work has been wonderfully helped during the last half of the year by the coming of a trained nurse, who is able to attend to the most of the common ailments of the out-patients. The Gospel has been taught to the people and occasionally tracts have been given out to the patients. It is hoped that in this way they may have received help both physical and spiritual.

A small dispensary is maintained at Mahodi in which a limited supply of medicines is kept chiefly for emergency purposes, and for the benefits of the Christian people living there. The people in the surrounding villages are learning the value of good

medicines and a great many come for the help they can get at the dispensary.

In Sankra the dispensary has been open practically every day of the year and it has been one of the most pleasant duties of the missionary and the one Indian helper to attend to the physical needs of those who came from day to day. A number of patients were in great need of help. Among them was a young girl of about sixteen years of age, who is afflicted with epilepsy. And in this country, when persons have this disease no one cares for them and no one wants them about. So this poor girl was cast out during the last famine and she came to Sankra. During one of her attacks of epilepsy she fell and hurt the back of her head. After a month or more she came to the dispensary for treatment with her head in a dreadful condition. Her entire head was swollen and the wound was in an unsightly condition. It was with great diffimulty that her head was cleaned up and then only after cutting away all her hair. Her recovery looked doubtful but after several treatments she began to improve and fully recovered in a comparatively short time.

There has been no famine in this district for the past two seasons, however a child of about seven years came to the dispensary in a starved condition. His father had died a few years ago and his mother, who had married again, had forsaken this boy because he had a large sore in which there were maggots, and this, if it became known would outcaste her if she kept him. So the boy tried to live by begging but found it very unsatisfying. And when he had been reduced to skin and bone some people in a nearby village, hardly expecting him to live, brought him to the dispensary. He has recovered and is now a big fat boy. But for several months he did not and really has not yet told his name nor the name of the village from which he came. It seems he has been thoroughly instructed to keep this secret, the reason for which is not known to us. However after a long enquiry in different villages his name has been found out and also the name of his village. He is entering school where it is hoped he may improve his time, and receive regular Bible instruction.

In Balodgahan during October and November there was considerable malaria among the girls in the orphanage and among the widows in the Home. In the dispensary there were 5890 patients treated during 1922. There were also a number of minor operations and confinement cases. Many of the patients treated have come from the surrounding villages and some from long distances. The medical work of Bro. M. C. Lapp is well known in the villages and the people have great confidence in his ability as a doctor. He is often called out on long and difficult tasks. Many have been his deeds of relief and helpfulness.

On account of unsettled conditions the medical work in Dhamtari was not as satisfactory as it might have been otherwise. Dr. Cooprider left us early in the year. She had worked up a laboratory which is of great help. Her leaving has left much of this work undone. There was also considerable moving about. It was decided that the main part of the medical work should be taken back to the medical station where the work was formerly carried on. The buildings which had been used for the old men's home were repaired and put into condition to be used for hospital purposes again and the work was begun there in August. This is a great improvement over what it was before. The old dispensary building at Sundarganj was rebuilt and made more convenient for a medical dispensary. This is now operated for the convenience of the Christian community and the Boys' Orphanage.

There have been two very valuable additions to the medical staff. One in the person of Sister Mary Wenger who is doing very effective service in the hospital as a nurse. The other is James Dutt, a Compounder, who came to us from the United Provinces in February. He operated the Sundarganj hospital in the morning and worked at the Leper Asylum in the afternoon. He has had a number of years experience as a compounder and dresser of wounds in the army which has given him efficient training. Asra Bai the Indian nurse had been off duty nearly five months because of sickness. We are glad to state that she is on duty again. She is valuable not only as a nurse but also as a compounder and dispenser of drugs.

Malaria has been prevalent as usual but there has not been as much influenza as sometimes. Many cases of pulmonary tuberculosis, often in the later stages have presented themselves for treatment. It is encouraging to know that a remedy has finally been found which offers considerable hope for the person suffering with this disease. When there is a reasonable degree of vitality remaining injections of Allylene prepared by Dr. Zambetta of Milan, Italy, have given very happy results.

The following are a few illustrations of cases that came to us for treatment:

A little orphan girl about six years of age came with an ulcer on the back of her head and neck about three and a half inches in diameter. As a result of neglect it was very filthy. After the wound had been cleaned we found that about one square inch of the skull bone was exposed. This has all healed up very nicely and she is such an attractive child that she was adopted by a Christian family whose little girl of about the same age died last year. Both she and they are very happy now. Another case was that of a woman who on account of disobedience received a beating from her husband and as a result was brought to the hospital with both bones of her leg fractured just above the ankle as well as a number of very severe bruises. She remained in the hospital till she was about well.

There was an epidemic of granulated eyelids in the Boys' Orphanage. Most of these cases except a few chronic ones have



Beggars in Ghatula Compound

recovered. Otherwise eye diseases have not been as prevalent this year as at other times. Quite a number of people have been fitted with spectacles.

Numerous minor operations and a few major ones have been performed. Some tonsils have been removed and many more remain to be removed from the children in the orphanages. This we hope to do soon.

Hypodermic injections have become quite popular and people come in increasing numbers for them. A few days ago a man came asking for "injection number 24." He stated that he knew that this would cure him for one of his friends told him so. This form of treatment is expensive but those taking the treatments when at all able are usually willing to pay the full cost of the medicine. The increase of $50.00 per month for medical work which the Mission Board has granted is greatly appreciated. This enables us to do more effective work and use better remedies for the poor who would otherwise sometimes be deprived of the best.

Sister Wenger expects to spend some weeks in the near future in Calcutta getting necessary laboratory experience and instruction in order that our laboratory may be more efficiently operated.

The medical work at the Leper Asylum has been much the same as usual with the exception of the treatment for leprosy by the latest method. About forty cases were taken at the beginning of the year. After three months the results from the treatments were very encouraging. However, the improvement since then has not been so marked and some have gone back to almost their former condition. On account of the pain which the treatment causes there are only about half the number taking it now. It is believed that the treatment can do great things if proper methods can be found and carried out in minute detail but the road is long and hard both for the patient and for the doctor. Work has been begun on the new leper home which when completed will make it possible to have better conditions for the inmates as well as give the doctor better opportunity to carry on the medical work.

The daily attendance at the Dhamtari dispensaries averages about forty patients. The year brought with it great problems as well as great opportunities in medical work and it is hoped that as a result of the year's work many souls may have received a better vision of the Divine Healer and may have been healed in soul as well as in body.

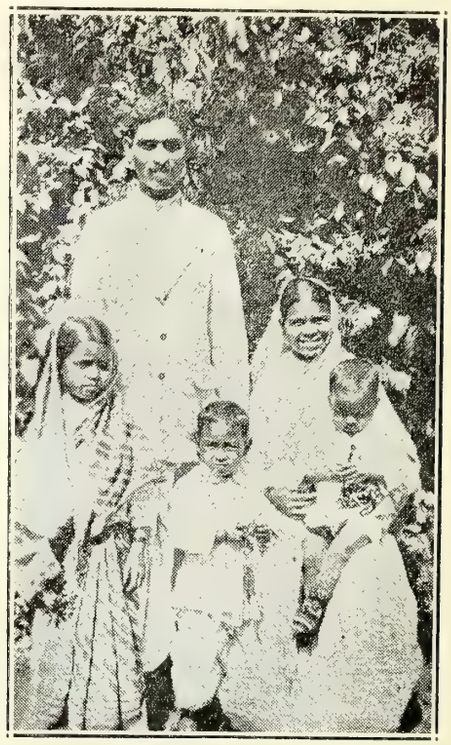
CARING FOR THE HOMELESS

The work in the charitable institutions during the past year has been attended with the problems that follow a year of famine. The buildings have all been over-crowded. The task of supplying clothing, blankets, and other necessary articles to so many who had been admitted the previous year with nothing even that could be called clothing, and to whom little was given when they were admitted because of the great numbers, has been no small one. The physical condition of a group of people admitted into an institution from a famine camp is far from normal. There has been the concern and work of correcting physical defects thru medical attention and general care. And most of all there has been a group of people to prepare for Christianity who have known the sins of heathen villages.

With all the problems and work it has been a year in which we have realized many blessings. As we look at the happy girls and boys so full of life and energy that there seems no bound to



Girls from the Orphanage Carrying Water



Isabux and Family—Housefather of Boys' Orphanage

it and remember the listless, drawn-faced children we saw sitting about a year ago we can see the response that their bodies have made to care and proper food and it is very gratifying. There have been no epidemics of disease in any of the institutions and there have been very few deaths. This can be attributed in a large measure to better facilities for caring for the sick than were had in former years. The wards for the isolation of the sick in the girls' and boys' orphanages have proved a very great help in preventing the spread of disease through the institutions.

This has been a year, too, of blessing thru the response of the people at Home to support orphans and helpless aged ones. The missionaries wish to express their warmest thanks to all who have responded to this need and have made it possible to save so many for the Kingdom whom otherwise we should have been compelled to see die or else return to their former lives. The Master is indeed saying to you who have met this need "Ye have done it unto Me."

In the Boys' Orphanage at the close of the year there are 220 boys, 163 of whom are full or half orphans. The remaining 57 are children of parents who are either too poor to care for them or who have been placed in the Orphanage for school privileges. With so large a family of boys entirely dependent upon the Mission our thought is turned toward them with no little concern as we think of their equipment for life not only spiritually and educationally but also economically. The boys do gardening, and make their own clothing and washing and whatever work can be found for them outside of school hours, but this is not enough to keep so many employed and to prepare them for future usefulness. Steps are being taken to give vocational education in the school so that boys can be trained in industries as well as for literary work. We are still in need of teachers and evangelists, especially of better trained ones but if we are to have a self-supporting Christian community we must teach men and women to work with their hands. To provide

equipment and staff for this is one of the things necessary at the present time.

The health of the boys has been good in comparison to former years due to daily inspection and better medical attention. An Indian Christian Medical assistant who has been employed by the Mission attends to this except in special cases when the missionary doctor is called. There have been two deaths in the institution during the year.

There are now 246 girls in the Girls' Orphanage at the close of the year. About seventy-five per cent of these are orphans or have only one parent living. The remaining are children of Christians who have placed their girls in the orphanage so that they may be in school or else to shield them from the evils of village life. The woman who had been matron of the institution the past five years was married in June. A matron has been secured to take her place who is giving satisfactory service. The assistant in the hospital was married also and a trained Indian nurse has been secured in her place. She gives full time to the institution and is proving a great help.

The girls are in school five and a half hours a day in the forenoon. In the afternoon the larger girls and certain divisions of small girls work at mending, garment-making and other needle-work. The other divisions work at various other tasks. They help with the cooking, keep their rooms clean, help with the sick girls and whatever other work they can do. Much of the water that is used in the institution must be carried from the pond some distance from the building which affords much employment for the girls. The wood which is used for cooking must also be carried in from the wood-pile outside the compound which is the little girls' work.

During the year two girls have been married and two have died.

A few children without parents came to Mahodi who were first cared for by our Christian workers and later by the Mission. These with several children of Christian parents whose parents were too poor to support them were formed into a small orphanage. There are thirteen in all. Most of them are bright and all go to school regularly and are getting along nicely in their classes. A number of them have been organized into a sewing class where they are making good progress. Other forms of work are being planned for them which they will do as rapidly as they are able to learn.

In the Widows' Home there are 117 widows and 25 children. Six of the children were brought to the Home when they were babies and have been cared for here. The building was planned for 60 people and with the present number it is very much over-



Buying Rice for Orphanages



Boys' Orphanage Garden

crowded. We are hoping to build an extension and are praying that the means will be supplied. The physical condition of those who came in during the year was comparatively good for this institution as most of them had been in the relief camp before coming into the Home. The only death was that of a little child. Four widows were married during the year and all seem happy. Twelve of the women are doing school work, six of whom are now able to read and write well and are being taught Geography and other subjects. The remaining six are making slower progress but are also doing well. Two women are employed from the outside. One as a teacher and one to supervise work.

remained there after the famine. They are being taught to work so that they may be able to make their own living. A number have become Christians.

There are sixteen decrepit old men who are cared for by the Mission. Two of them have been baptized this year.

The number of inmates in the Leper Asylum is 210. The health in the institution has been comparatively good and the death rate lower than last year.

There are 36 girls and boys in the homes for untainted children of whom 32 are in school.

On the whole the work with the nearly 900 men, women, and children in the charitable institutions during the year has been





"The Old and the New are Side by Side Today in India"

Bible teaching is given to the women in the Home twice weekly and evening prayers are held daily and all attend the regular Sunday school and Church services. Nearly all the women, old and young, as a result are able to repeat Scripture, the Lord's prayer, and some Bible stories and some who a few years ago did not know what prayer is are able to pray in public. A few of them are able to conduct evening prayers with the women. There were twenty-one baptized during the year. All the women are now Christians. Their gratitude for the blessings which they receive expresses itself thru acts like that of Bodhni, one of the widows who is paralyzed in her limbs and must walk with a stick and who has no income except the amount which she receives each week for her food but who saved from this amount a rupee (35 cents) and gave it into the collection on Thanksgiving day.

At Sankra there are over twenty widows who being homeless

encouraging. We are grateful to the people at Home for supporting the work so faithfully both in a material way and thru prayer. We continue our appeal to you that you remember these hundreds that are looking to you for help and especially that you pray for them that they may be prepared for the Kingdom.

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

"And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

"Now while Paul waited for them at Athens, His spirit was stirred in him, when he saw the city wholly given to idolatry."

CALENDAR OF EVENTS 1922

January.

1. Sunday School Conference, at Balodgahan.
2. Quarterly Workers' Meeting at Balodgahan.
3. Church Conference at Balodgahan.
7. Dr. Eschs move from Ghatula to Dhamtari and G. J. Lapps move from Dhamtari to Ghatula.
12. E. H. Miller of Fentress, Va., enroute to America from the Near East comes to Dhamtari.
15-18. Bro. Lehman attends meeting of Provincial Council in Jubbulpore.

March.

5. Communion at Dhamtari.
8. Bro. Friesen and family leave for America.
19. Communion services at Balodgahan and at the Leper Asylum.
26. Communion services at Sankra.

July.

1. Ten Orphanage girls leave for school in Bilaspur.
   Opening of English School.
   Bro. Millers take over Boys' Orphanage and School.
6. Bible School opens.
10. Girls' School at Balodgahan opens.



A Crowd at the Dhamtari Railway Station



"Custard Apples"

20-27. Bro. Lehman attends meeting of National Council in Poona.
18. Laying of the foundation for the new church at Balodgahan is begun with an early morning service.
22. A. C. Brunk ordained to ministry.
24. J. H. Waryes reach Bombay.
28. J. H. Waryes reach Dhamtari.
29. Irene Lehman and Russel Kaufman baptized.

February.

6. E. H. Miller leaves for America.
7-10. Annual Business Meeting held at Sundarganj.
11. Mr. Oldrieve, Secretary of Mission to Lepers visits the Mission.
26. Communion services at Sankra and at Ghatula. Seven baptisms at Sankra and five at Mahodi.

12. Bro. Millers begin housekeeping in the North bungalo, Dhamtari.
16. Seventeen baptisms at Sankra.

August.

7. A poisonous snake, four and a half feet long killed on M. C. Lapp's desk.
   Bro. and Sister P. W. Penner of the General Conference Mennonite Mission visit the Mission.

September.

2, 3. M. C. and Lydia Lehman, A. C. Brunk, E. E. Miller and Mary M. Good leave for Jubbulpore to attend the meetings of the Educational Union on the 5th., the Mid-India Missionary Association on the 6th., and the Council of Missions on the 7th.
13. Opening of Bible Normal in Dhamtari.

22. R. R. Smucker kills a tiger in the jungle. Poisonous snake killed in the Smucker dining room.
27. Jemima Ariel, teacher in the Girls' School, leaves for home because of ill health.

October.

2-4. Written language examinations.
5. Quarterly Workers' Meeting in Dhamtari.
11-14. Bro. and Sister Isaac of the General Conference Mennonite Mission visit the Mission.
15. Communion services at Balodgahan and at Maredeo.
19-23. Sisters Himelsbaugh and Zeigler of the Brethren Mission visit the Mission.
22. Communion services at Sundarganj and at the Leper Asylum.
29. Communion services at Sankra.
30. Marriage of Kisun, tailor, and Maharin Bai, assistant in hospital at Girls' Orphanage.



Kathryn Ruth Kaufman, the Latest Missionary

November.

4. Work started on the new church at Sankra.
7-17. Mr. Biswas of the India Sunday School Union visits the different stations in the interest of Sunday School work.
12. Communion services at Ghatula.
13. Begin tearing down the old Boys' Orphanage at Dhamtari built by Bros. Ressler and Page over twenty years ago.
18-28. Bro. Steiners of the General Conference Mennonite Mission visit the Mission.
23. Thanksgiving services in the different churches.
G. J. Lapp leaves for Allahabad to attend the Annual Meeting of the Book and Tract Society.

December.

6-12. Bro. Lehman attends Conference on Vocational Middle Schools in Moga.
19. Graduating exercises for Bible School students at Ghatula.
21. Christmas program at Girls' School at Balodgahan.
27. Conference on the Economic Problem.
27-30. Jalsa at Dhamtari.
31. Sunday School Conference at Dhamtari.

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

MISSIONARY DIRECTORY

Missionaries on the Field

Station	Address	Arrival
Dhamtari		
J. N. Kaufman	Dhamtari, C. P.	1905
Elsie Kaufman	Dhamtari, C. P.	1908
Mission Treasurer, Boys orphanage, Sundarganj church, Carpenter shop and Evangelistic work.		
C. D. Esch	Dhamtari, C. P.	1910
Mina Esch	Dhamtari, C. P.	1910
Leper church, Leper asylum, Evangelistic work, Medical work and Health Officer of the mission.		
E. E. Miller	Dhamtari, C. P.	1921
Ruth B Miller	Dhamtari, C. P.	1921
English High School, Vernacular Middle School, Old Men's Home, Bible Women, language study.		
Mary Wenger	Dhamtari, C. P.	1921
Superintendent of Hospital, language study.		
Balodgahan		
Anna Stalter	Dhamtari, C. P.	1905
Girls' Orphanage.		
Mary Good	Dhamtari, C P.	1920
Girls' Vernacular Primary and Middle School.		
J. H. Warye	Dhamtari, C. P.	1922
Nellie Warye	Dhamtari, C P.	1922
Evangelistic and Primary school work, Balodgahan, Bhatgaon, and Marideo, shoe shop, language study		
A. C. Brunk	Dhamtari, C P.	1912
Eva Brunk	Dhamtari. C. P.	1908
Balodgahan Church, Farm, Widows, Home and Medical work.		
M. C. Lapp	Dhamtari, C. P.	1901
Sarah Lapp	Dhamtari, C. P.	1901
Ghatula		
G. J. Lapp	Sihawa P. O. via Dhamtari, C. P.	1905
Fannie Lapp	" " " " "	1913
Bible School, Educational, Medical, and Evangelistic work.		
Sankra		
R. R. Smucker	Jamgaon, via. Drug, C. P.	1920
Alma Smucker	Jamgaon, via. Drug, C. P.	1920
Educational, Medical, and Evangelistic		
Mahodi		
Temporarily unoccupied by missionary family.		

Missionaries on furlough

P. A. Friesen		1907
Florence Friesen	Hesston, Kansas, U. S. A.	1910
Returning in autumn of 1923.		
M. C. Lehman		1906
Lydia Lehman		1906
Washingtonville, Ohio.		
Returning in autumn of 1924.		

MISSION DIRECTORY 1923

Mennonite Board of Missions and Charities

Headquarters—Prairie St., Elkhart, Indiana, U. S. A.
Secretary — S. C. Yoder, Kalona, Iowa
General Treasurer — V. E. Reiff, Elkhart, Indiana

American Mennonite Mission

Dhamtari, C. P., India
Secretary-Treasurer — J. N. Kaufman, Dhamtari, C. P., India

Stations

Dhamtari—(a) Sundarganj; (b) Batena; (c) Leper Asylum.
Balodgahan — Sankra — Ghatula — Mahodi.

Evangelistic Out-Stations

Gatasili — Bijnathpuri — Bagtari — Seodi — Chikli — Bhatgaon—Marideo — Nawagaon — Tingra.
Indian Mennonite Home Mission Station—Mogragahan.

Charitable Institutions

Boys' Orphanage	Sundarganj	Dhamtari, C. P.
Leper Asylum	Dhamtari	Dhamtari, C. P.
Girls' Orphanage	Balodgahan	Dhamtari, C. P.
Old Men's Home	Sundarganj	Dhamtari, C. P.
Widows' Home	Balodgahan	Dhamtari, C. P.

Schools

Bible Training School	Ghatula Sihawa via	Dhamtari, C. P.
Mission High School	Sundarganj	Dhamtari, C. P.
Mission Vernacular Middle School for Boys	Sundarganj	Dhamtari, C. P.
Mission Vernacular Middle School for Girls	Balodgahan	Dhamtari, C. P.
Boys' Mission Carpentry School	Sundarganj	Dhamtari, C. P.

Primary Schools at Gopalpuri — Bagtari — Dhamtari — Balodgahan — Bhatgaon — Marideo — Ghatula — Sankra.

Hospitals and Dispensaries

General Hospital — Medical Station — Dhamtari, C. P.
Dispensaries at Sundarganj — Leper Asylum — Balodgahan — Sankra — Ghatula — Mahodi.

MISSIONARIES' CHILDREN DIRECTORY

Name	Date and place of birth
Dhamtari	
Russel Kaufman	Naini Tal, India, April 8, 1910
Paul Kaufman	Dhamtari, C. P., India, Oct. 3, 1913
Kathryn Ruth Kaufman	Naini Tal, India, May 22, 1922
David Esch	Igatpuri, India, May 21, 1911
Sarah Esch	Dhamtari, C. P., India, Nov. 8, 1912
Mary Ellen Esch	Dhamtari, C. P., India, Nov. 24, 1915
Nellie May Esch	Newton, Kan., U. S. A., Aug. 25, 1918
Barbara Alice Esch	Dhamtari, C. P., India, Mar. 8, 1921
Sankra	
Ernest Edward Smucker	Goshen, Ind., U. S. A., June 3, 1919
Ghatula	
Lois Lapp	Igatpuri, India, Oct. 26, 1909
Harriet Lapp	Calcutta, India, Mar. 31, 1915
Missionaries' Children on Furlough	
Peter Friesen	Mt. Lake, Minn., U. S. A., Aug 25, 1902
Ida Friesen	Igatpuri, India, Sept. 8, 1908
Willie Friesen	Darjeeling, India, May 8, 1913
John Friesen	Sankra, C. P., India, Nov. 30, 1915
Edward Friesen	Sankra, C. P., India, Oct 10, 1919
Irene Lehman	Bilaspur, C. P., India, Jan. 23, 1910
Carolyn Lehman	Dhamtari, C. P., India, Nov. 24, 1912
Waldo Lehman	Dhamtari, C. P., India, Oct 3, 1916

TABULATED REPORTS INDIA MISSION

TABLE I. INDIAN CHURCH

	Last Year	This Year
Ordained Indians	6	7
Membership at beginning of year	985	1177
Received by		
Baptism	331	124
Letter	56	52
Reclaiming	34	21
Total received	421	197
Lost by		
Letter	95	40
Death	50	15
Excommunication	84	26
Total	229	81
Christian Children		
Number at beginning of year	516	750
Number of Births	250	67
Number of deaths	16	44
Number at close of year	750	773
Total membership at close of year	1177	1293
Total Christian Community	1931	2066
Money received		
Opening Balance Rs.	173*	245
Receipts "	1714	1378
Total "	1888	1623
Money expended		
Home Mission "	1108	670
Other expenses "	533	682
Total expenses "	1642	1352
Closing Balance "	245	271

*Indian money is given in round rupees—annas and pies being omitted.

TABLE II. SUNDAY SCHOOLS

Station Sunday School Enrollment	1483	1525
Average Attendance in Station S. S.	1022	1140
Average Attendance in Village S. S.	1429	1121
Average Attendance Station and Village S. S.	2451	2261
Number Village Sunday Schools	67	52
Number Station Sunday Schools	8	9
Total Number Sunday Schools	75	61
Total Number Teachers in Sunday Schools	171	170
Opening Cash Balance Rs.	70	115
Total Sunday School Collections "	155	225
Expended "	110	265
Closing Cash Balance "	115	75

TABLE III. EVANGELISTIC

Number of Workers	59	71
Men	24	32
Women	35	39
Men's Work		
Number of Meetings Held	2690	8051
Average number of listeners	204	152
Number villages visited regularly	155	170
Number of baptisms	97	29
Number of applicants not yet baptized	44	24
Number books sold	924	725
Women's Work		
Number meetings held	5117	13187
Average number of listeners	138	114
Number of villages visited regularly	105	98
Number books sold	83	4
Number Zenana Homes visited	25	43

TABLE IV. CHARITABLE INSTITUTIONS

Inmates at beginning of year	762	864
Admitted	473	169
Died	113	32
Left Institution	205	130
Number married	9	11
Number in institution at end of year	898	880

TABLE V. EDUCATIONAL

Enrollment		
Number of boys	680	649
Number of girls	252	312
Number of Christians	396	553
Number of Hindus	458	362
Number of Mohammedans	14	10
Number of low caste	64	36
Total enrollment	932	961
Average attendance	668	747.9
Teachers		
Number Christians	28	34
Number non-Christians	19	18
Total	47	52
Examinations		
Bible		251
Passed in Bible		199
Number appearing in Government examinations	506	568
Number passed Government examinations	346	402

TABLE VI. MEDICAL WORK

Number Hospitals	1	1
Number Beds	4	6
Number dispensaries	3	5
Patients		
Number outdoor	22766	24813
Number indoor	6	162
Total Male patients	10143	5123
Total Female patients	10063	5690
Total number of patients	22772	10813
Staff		
Doctors	2	1
Nurses	5	3
Other Helpers	4	8
Total Staff	11	12
Operations	77	107
Evangelistic		
Number religious teachers	1	1

TABLE VII. INDUSTRIES

Employed		
Number Christians	20	26
Number non-Christians	13	12
Total	33	38
Number Apprentices	11	23
Acres of land farmed by Mission	75	76
Products		
Amount of rice raised bu.	1000	1160
Amount of other grain grown bu.	57	24
Population of village		
Christian	408	506
Hindus	556	435
Other people	5	2
Total	869	943
Number of different castes	19	15
Receipts		
Opening Cash Balance Rs.	170	91
Received from institution "	10090	5446
Received from A. M. Mission "		600
Total "	10260	6046
Total expenditures "	10168	5412
Closing Cash Balance "	91	634

TABLE VIII. FINANCIAL STATEMENT

Treasurer

Resources	Rs.	a.	p.
Opening Cash Balance	58228	12	4

Foreign donations	192766	8	10
Other Sources	7288	3	3
Total	258283	8	5
Expenditures			
Evangelistic	11715	8	11
Charitable institution	43482	8	11
Education	29274	0	0
Medical	5176	12	0
Missionary Maintenance	48106	3	9
Building	43427	6	4
Other Expenses	63611	6	3
Closing balance	13489	10	3
Total	258283	8	5

TABLE VIII. FINANCIAL STATEMENT OF ALL THE STATIONS

Resources	Rs.	a.	p.
Opening Cash balance	24549	8	7
Foreign donations	162464	13	8
Local industries	7675	15	9
Other local donations or receipts	7232	5	6
Government grants	13082	4	0
Other Sources	6500	1	0
Total	221505	0	6
Expenditures			
Evangelistic	9545	12	3
Charitable institution	65914	5	6
Education	30605	4	3
Medical	6406	4	0
Industries	6122	15	3
Building	44958	1	4
Other Expenses	15993	12	6
Relief	5363	2	0
Land Loan Repaid	525	0	0
General	3029	0	9
Bible School	772	0	0
To correct mistake	85	8	3
Closing balance	32183	14	5
Total	221505	0	6

We, the undersigned auditing committee appointed by the American Mennonite Mission to audit the accounts of the treasurer and of the several missionaries in charge of Mission accounts, have examined the records and accounts of receipts and expenditures and counted the cash and with the exception of certain errors of a minor nature we believe them to be correct.

Signed: J. N. Kaufman,
J. H. Warye,
G. J. Lapp.



FIELD OF THE AMERICAN MENNONITE MISSION IN INDIA

1 Population about one million
2 Mission Station
3 Important Villages
4 Sub-Evangelistic Station
5 Mission Primary Schools
6 Macadamized road
7 Earth roads
8 Rivers
9 Canal
10 Railway
11 Mountains
12 Forests
13 Villages
14 Water storage
15 Native State lines

N W E S

GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 14, 1923 (Gospel Witness Established 1905) No. 11

EDITORIAL

"If ye love me, keep my commandments."
"Ye are my friends, if"—
"Love is of God."
"Me ye have not always with you."
"Keep yourselves in the love of God."
"My grace is sufficient for thee."
"Commandments are not grievous,."

"He that winneth souls is wise."

"They that turn many to righteousness (shall shine) as the stars for ever and ever."

Soul-winning is a universal work in which each may have a part. How many souls have you won for Christ during the past year?

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

According to authority the middle verse of the Bible is, "It is better to trust the Lord than to put confidence in man." May this be the central thought and conviction in the heart and experiences in the lives of all who profess to know and follow Him.

Conferences.—The first church conference we find mentioned in the Bible is the Jerusalem conference which is recorded in Acts 15. Some momentous questions were decided at that meeting. Most of our spring conferences are now a matter of history. Questions of almost equal import to the church at this period were discussed in these meetings. We trust that the Holy Spirit had His way in the deliberations and that it can be truthfully said of the decisions that were made: "It seemed good to the Holy Ghost and to us." Full reports will be published later. —H.

Brother, when you find yourself in fellowship with other worshipers, in the house of the Lord drinking in the good things from the fountain of Truth, remember that God wants you to carry the same spirit into the other departments of life. In your home, in your home community in city or country, in social or business life, remember that you are a child of God and that God expects you to represent Him aright before men. Let the spirit of an inspiring religious service be carried into the secular affairs of life.

It is interesting to study the character of Christ as the man from Galilee, the carpenter from Nazareth, the man who performed many wonderful works; but the essential thing to remember about Him is that He is the eternal Son of God who came into the world as the Savior of human souls. He was perfect as man, but it is as God that He makes His appeal to men. The blessings flowing into the human soul are connected not with His humanity but His divinity. While the man of the world says, "Behold the man," the man of God exclaims, "Behold the Lamb of God which taketh away the sin of the world."

The Annual Mission Board Meeting Report will be found in the Mission Supplement of this issue. Those who did not have the privilege of attending this meeting may here get an idea of the business that was transacted as well as of the spiritual feast that was enjoyed. The financial and other reports, if studied will give some valuable information along the lines of which they treat. The Annual Report of the Relief Commission is also given. In connection with the Report two articles are given, one treating of the opportunities of the work in South America and the other a written reproduction of the address of Bro. Derstine on the Printing Press as a Missionary Factor. The Annual Report of the Mission Board, in connection with the Annual Reports from India and South America, will be printed in booklet form later.—H.

One Way of Conducting Missions. It was the writer's privilege, recently, to spend an evening at the Mennonite Gospel Mission in Kansas City. One of the things that impressed us was the large number of missionaries taking part in the work. First, there was the superintendent and his family who, though living a number of miles away, are nevertheless on the job, interested in the work. Then there are two sisters in the Mission, doing visitation work. Three other sisters who are working in the city are rooming at the Mission and doing the part of real mission workers, Sundays and evenings. A former worker in the Mission, together with her husband and four young disciples (children) are living in the house adjoining and doing a noble part in carrying on the work. Besides these there are a number of young married couples and several single young brethren in the city who are burdened for the work and lending a helping hand. If this continues, and the Christian workers there do not lose their first love, the day should not be far distant when the Mission will not only be self-sustaining but a flourishing missionary center from which the Gospel of Christ radiates into many dark corners of that sinful city. Our members living in cities, especially where missions are established, have an opportunity which they should not fail to improve.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD'S THOUGHTS AND MINE

The Hammer thoughts
That pound and shatter peace;
The Rodent thoughts
That gnaw and will not cease.

The Brier thoughts
That leave their lairs at night;
The Shadow thoughts
That dim the new day's light.

These are my thoughts:
Oh, take them, Lord, I pray,
Out of my heart,
And cast them far away.

And in their stead
Give me those thoughts of Thine,
So crystal-clear,
So holy, high and fine,

That I shall grow,
By their pure grace enticed,
Worthy to think
The lovely thoughts of Christ.

—Selected.

WOMAN'S DEVOTIONAL COVERING

By J. S. Shoemaker

For the Gospel Herald.

> Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered—I Cor. 11:5, 6.

There was a time in the history of the Christian Church when practically all Christian women wore the veiling as directed by the Holy Spirit in I Corinthians 11. It is only within a century that a number of the Protestant churches have ignored the teaching of the inspired Word relative to women having their heads veiled in times of worship.

Paul in writing to the Church at Corinth was divinely directed to commend all that was good in said church, and reprove them for what was found amiss, or out of order in the observance of the two Christian ordinances referred to: viz., the ordinance of Woman's Devotional Covering, and the ordinance of the Communion.

Verse 3 makes clear man's relation to Christ, and woman's relation to man, and how such relation is to be shown is clearly set forth in verses 4 and 5. "Every man praying or prophesying, having his head covered, dishonoreth (Christ) his head." It is divinely ordered that Christian men have their heads uncovered in times of prayer and prophesying, that they may not disown the dignity which God has conferred upon them as under Christ, the head of the Christian Church. Their uncovered heads are a sign of submission to Christ, and a declaration that they have no earthly lord.

"Every woman that prayeth" whether in private or public, "or prophesieth" that is, "speaketh unto men to edification, and exhortation, and comfort" (chap. 14:2), "with her head uncovered (unveiled, R. V.) dishonoreth (man) her head." By being unveiled during times of worship she manifests the spirit of insubmission to man in the Lord, and violates God's order of religious service. "For that is even all one as if she were shaven." It has in all ages been a shame and disgrace for a woman to be shorn or shaven. For a Christian woman to pray or give religious teaching with her head unveiled has the same significance as to be shorn or shaven, and therefore puts the same dishonor upon man her divinely ordained head. Paul makes it clear that the one may as properly be done as the other. All who believe in Christian propriety must acknowledge that the latter is a reproach to women; the former is therefore a reproach also.

"If the woman be not covered," that is, if she is not veiled as directed by the Spirit thru Paul, "let her also be shorn," have her hair cut off, and thus manifest her reproach toward man in a twofold way. "But if it be a shame for a woman to be shorn or shaven," which it certainly is, "let her be covered," have her head veiled with an artificial covering such as would clearly designate the purpose for which it is worn, and thus manifest the spirit of true submission both to man, her head, and to the requirements of God's Word. We would infer from verse 10, that both in private and public devotions "the angels" as "ministering spirits, sent forth to minister for them who shall be heirs of salvation," are present and are witnesses of the propriety or impropriety of women's conduct as reflecting honor or dishonor on Christ and His cause.

From the trend of Paul's teaching it is very evident that it is not becoming for women to engage in religious services with their heads unveiled, either in the home or in public assemblies. The covering referred to in verses 4-7, is not the hair as some ministers and teachers try to make themselves and others believe. By referring to verse 15 where Paul says, "Her hair is given her for a covering," and not considering the context, the superficial reader might possibly conclude that Paul had in mind the hair when he speaks of the woman's covering, but any honest and careful Bible student can readily see that Paul refers to two distinct coverings. 1. An artificial covering or veiling which the Christian women are commanded to wear during periods of religious work or worship, by which they show their submission to man in the Lord. 2. The hair, or natural covering which nature has taught all women to wear to show their natural relation to man in general. All women the world over, whether Christian, heathen, or unbelievers in general, with the exception of the modern "flapper" have in all generations been obedient to the demands of nature in wearing long hair. It seems unreasonable that Paul should spend so much time in showing the necessity of Christian women having their heads veiled in times of worship, if he had in mind the long hair which was by nature's command universally worn by women. If the covering mentioned in verse 6 means the hair, how would it be possible for a woman to "be shorn or shaven" if the words "not covered" means being already minus of hair?

Those who are inclined to cavil with the inspired Word, try to make it appear by referring to Paul's statement in verse 16, that none of the churches had any such custom, as believing women having their heads veiled in times of worship. It would be bringing serious reflection upon Paul to charge him with such incongruous teaching. The same would be altogether out of harmony with his teaching in verses 5 and 6. The facts in the case are, Paul definitely states to the cavilers and contentious, that should anyone contend that it was proper and right for women, in their worship, to appear without the proper veiling on their heads, or if men should violate God's order in appearing with their heads covered it would be contrary to the customs of both the Gentile and Jewish churches, and out of harmony with the Apostolic teachings.

Many arguments are presented by those who are inclined to disregard the plain teaching of I Cor. 11, thus trying to show that the "veiling" is not divinely ordained to be perpetuated in the Christian churches, especially not in this age. Those arguments are fatally faulty, without any Scriptural foundation whatever, hence will not stand the test when compared with the "Thus saith the Lord." We shall not at this time make any attempt to answer those

faulty arguments, because they are too trivial to mention, but for the benefit of those who may be unsettled in their minds concerning said ordinance, and those who are inclined to cavil, and seek to misconstrue and ignore Paul's teaching relative to "Woman's Devotional Covering," by declaring that said teaching was only for the believers at Corinth, and not for the Church in general, we would call attention to his introductory statement in I Cor. 1:2. His message was not alone for the Corinthian Church, but for "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Paul further says (chap. 14: 37), "The things that I write unto you are the commandments of the Lord." Hence the doctrine referred to is God given, and the same is to be made practical by the Church in general, and in all generations.

"AND PETER"

By Mabel Groh

For the Gospel Herald.

Among the earliest of Christ's followers we find one Simon, son of Jona, and brother of Andrew. When Christ first met him He said, "Thou shalt be called Cephas, (or Peter) which is by interpretation, A stone" (Jno. 1:42). Peter was one of the twelve chosen by the Savior to be an apostle, and of that highly privileged group he was one of an inner circle who enjoyed the confidence of the Master in a special degree. Peter had a spiritual insight which laid hold of the eternal truth that Christ is God's Son, the promised Messiah of the Jews. He was commended by Christ because of his openness to spiritual revelation and specially commissioned with the keys of the kingdom of heaven.

We would hardly expect that a man with Peter's spiritual perception and experience with the Master, could fall so miserably as to curse and swear that he did not know Christ But Peter did fall and I often wonder what would have become of him, if the blessed Savior had not cast that tender, yearning look of love upon him. Luke 22:61. It was when Jesus, in the midst of His enemies, turned and looked on Peter, that Peter **remembered,** and his heart was broken.

Peter's sin was not of minor consequence. The Son of God and Savior of mankind was involved, but, Oh, the marvel of God's grace, that He will forgive even those who blaspheme against His Son! All manner of sin and blasphemy is included in the scope of God's forgiveness, saving only that against the Holy Ghost. Matt. 12:31, 32.

Peter was badly crushed by his fall, and how could his guilty conscience give him any peace or assurance when the women came with the news of the resurrection? How tenderly touching is the message of the angel in the tomb to the sorrowing women, but how vastly more tender, is the word to go "your way, tell His disciples AND PETER." The Lord would not have Peter to doubt His forgiving love, and so we find that he who wronged his Lord most is the recipient of His especial grace.

The Church of every age has its Peters—men and women of spiritual vision, zeal, and ability, but who, like Peter, are often rash and unsound in judgment, or perhaps even are guilty of some sin. The church has always got its John Marks who make a good start in the Lord's service; then get discouraged and turn back. And there are always a multitude of those who are weak in the faith, and of the little ones of whom Christ said that it were better that a millstone were hanged about our neck and we were drowned in the sea than that we should offend one of them.

Too often our Peters are given to understand, by our criticism, or our coldness toward them, that we cannot trust them for further service, but if they sit down quietly and are good they will be tolerated. Even our John Marks are not liable to get a second chance to prove themselves unless there happens to be a big-souled Barnabas back of them who is ready to sacrifice for their sakes. And as for those who are not strong enough to take a bold stand for righteousness and the Church—well, we just pity them and let them go. Too often we forget that these are all members of Christ's body, and that not even the weakest or smallest can suffer or be cut off, but that the whole body suffers as well. Christ is immensely concerned about each one, and is even now interceding for them, and He expects us to show the same love and care for one another —for we are all members one of another, and of Christ. Christ even goes so far as to say that the proof before the world of our discipleship is the love we bear to one another. Jno. 13:35. What then must be our influence when we quarrel about differences of opinion, or when we say to those with whom we do not agree —by our actions if not by words— "Stand by thyself, come not near to me; for I am holier than thou" (Isa. 65:5). The Spirit thru Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted" (Gal. 6:1). How can we so easily forget that it is not ours to sit in judgment upon our brother. We ought to be pained and grieved when his life is inconsistent, or when he falls into sin, but unless we have the Master's spirit of tender love and forgiveness which leads us to seek his restoration, we may well search our own heart to see if the greater sin is not in ourselves.

Peter who was so impulsive and unreliable in his young zeal did indeed become a Stone, and is firmly built into the foundation of the New Jerusalem. And we find that the great apostle Paul, acknowledged in his later life that Mark was profitable to him for the ministry. And who knows but what many of the weak and little ones may be vessels chosen of God unto honor?

No; "the eye cannot say unto the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble are necessary."

Brethren and sisters, **can we not** see that we are sinning against Christ and destroying ourselves when we despise or cast from us any one who is a member of Christ's body, no matter how unprofitable or troublesome they may seem? Love is a far greater power in the promotion of the cause of Christ, than eloquence, knowledge, faith, liberality, selfsacrifice (I Cor. 13) or even orthodoxy that has not love as its prime motive.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (I Pet. 3:8).

Preston, Ont.

HIDDEN FLOWERS

By Nelson R. Miller

For the Gospel Herald.

Budding flowers in the springtime,
Sending out the faintest rays,
Hidden in the darkest corner,
But still growing day by day.

Dark, brown leaves are lying 'round us,
Where the world will never see,
Here we live and die unnoticed,
Yet, but we will grateful be.

We were put here for a purpose,
We have here a work to do,
Altho men will never see us
Yet our God to us is true.

If by living and by dying
We can plant the smallest seed,
That therefrom may spring some nobler,
Richer, brighter flowers than we,

We will do it, do it gladly,
For the God who placed us here
Cares for that which He created
If we will but Him revere.

Millersburg, O.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE HINDERED CHRIST

Sel. by May H. Gochnaur

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn and sad,
And weighed with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed
But I had been of my own that day;
To His gentle beseeching, I answer, "Nay."

So all that day I used my tongue,
My hands, and my feet as I chose,
I said some hasty, bitter words
That hurt one heart, God knows;
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—Was His work undone
For lack of a willing heart?
It is thru men that He speaks to men;
His men must do their part.
He may have used another that day—
But I wish I had let Him have His way.

Millersville, Pa.

FROM OUR MISSION STATIONS

West Liberty, Ohio
(Mennonite Orphans' Home)

Dear Herald readers, Greeting in Jesus' worthy Name:—There may be those who are interested in a few lines from the Home. Health is good in general at present, and we are surely thankful for the same.

We were enjoying a series of good inspiring meetings at Bethel, which began on May 8, conducted by Bro. N. E. Miller of Springs, Pa. On the night of May 11 soon after the meeting, during an electric storm lightning struck the church and burned it down. The meetings were continued at the South Union Church until May 17. There was one confession.

We miss our place of worship very much, because we are not in a position to take our family of 40 or 50 to the South Union Church, unless a large number of them walk. We are in hopes that the Lord may provide a way that we may have our regular place of worship again in the very near future.

On May 18 I left home to attend the Annual Board Meeting at Kokomo, Ind., and enjoyed the very good and inspiring meetings. We returned home on May 22, accompanied by Bro. F. B. Showalter of Harrisonburg, Va., (former superintendent of the Home). All were very glad to see him again.

The Conference and Mission Meeting which was to be held at Bethel was changed then to the Pike Church at Elida, Ohio, and some of the workers from here attended on Thursday and others on Friday.

Sisters Maggie Showalter and Lydia Kauffman, who visited a few days with friends at Convoy, VanWert, and Leo, Ind., reported a very enjoyable time.

Bro. Daniel Horst of Colorado, visited the Home on May 26 and Bro. Orrie Yoder of Mattawana, Pa., on May 27.

We certainly appreciate these visits, and invite any one who may pass this way to stop and help us along in the good work. We solicit your earnest support, cooperation and prayers in behalf of the work.

We are still in need of helpers at present, and feel that it is a good opportunity for some one who would like to do mission work.

Yours in the Master's Service,
Bro. and Sister Miller.

June 1, 1923.

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(April 4)

By Florence B. Lauver

For the Gospel Herald.

There is a Jewish man here who has been interested for some time and has also had a New Testament in Hebrew. We feel he will soon give himself to Christ. He shows his conviction. He asked what must be done to be a Christian. We were made to think of the Philippian jailer. We are told that many Jews believe with us but are not courageous enough to stand up to their convictions for fear of being made fun of or being punished by others.

One of our members, a girl in the teens, comes to keep the children when we go out. After I had a conversation with her on the second coming of Christ she went home and told her grandmother that I told her that when Christ comes He will take His own, the true Christians, with Him, and the rest will be left here to suffer during the tribulation. She came back very happy the next day and said her grandmother sent her to say she too wants to become a member as she wants to be ready for His coming, and also her uncle, a young man who attends services. We thank the Lord for this as we have been praying for the grandmother, who has almost seemed as an impossible case as she built so strongly on her good works always. The power of the knowledge of Christ coming is great.

A Miracle in Pehuajo

A woman came to the Mission with a club and wanted to see the pastor. She was deranged or rather possessed with the evil one. Bro. Hershey, not being at home, she left after some persuasion. In the evening in the midst of services a son came and said his mother wanted to see Bro. Hershey who went, accompanied by three native brethren. On the invitation of the husband they entered and found the woman really possessed. Special prayers were offered and hymns were sung, all to no avail. When the woman knew they were in the house, she screamed and tore her hair, yelling, "There is a God. What do you want me to do?" She then began cursing and swearing and tossing in every direction on the bed. The efforts of Bro. Hershey and her husband to quiet her were useless. Bro. Hershey asked the three brethren to join with him in quiet but very intensive prayer. The result was a real miracle. The evil spirit cried and caused her to become so weak she could not scream any more. She began making a roaring noise and foaming at the mouth with eyes bulged out and face very red. Then after a loud scream she was instantly clothed in her right mind and got up from the bed and was as natural as could be and knew what she was doing. All marveled at the miracle. Christ in this case cast out a devil as He did when He was on earth. The native brethren say they will never forget this experience. This strengthened their power in prayer. The home was visited another day and the woman was well and very happy. What wonderful things the Lord is doing for us.

We feel that in these last days, as His coming is approaching, we will see more of God's great power manifested. Thus more may be turned from darkness to the marvelous light. Our readers should read on page 106 of the April Monitor of a similar experience of a demon cast out in a similar way in India. Yet some question if there is a God. Praise the Lord we know there is, and One who can help us wonderfully.

Bro. Lantz writes that Bro. Valerdi visited the church in Santa Rosa. The aged brother was much pleased with his visit and much encouraged with the fellowship of the Christians at that place. He says the special meetings were a blessing to all.

Bro. Lantz with the native breth-

ren, Valerdi, Grego, and Bertaloni, went to a town 35 miles west of Trenque Lauquen namely, Pellegrini, in the Ford bought for Lantzes by some of the generous brethren in Pennsylvania. They distributed over 300 tracts, sold one Bible, 2 Testaments, and 12 gospels.

Bro. Grego intends to open a barber shop in that town for his two sons, who are members in Trenque Lauquen. What a blessing it would be if there were workers in that town to open Gospel services.

The Trenque Lauquen young people's meeting collected 12 pesos for a woman who cannot work because of a sore hand. They bought clothes and made them for the woman and her children, which was appreciated.

Carlos Casares, Argentina.

DISPOSITION OF THE TWENTY-SIXTH ST. MISSION, CHICAGO

Some time ago, the Executive Committee of the Mission Board received notice from A. M. Eash, Superintendent of the 26th St. Mission, Chicago, that he no longer considered it possible to labor at the above institution with a view of building up a congregation under the policy of the Board and the regulations of the Conference in which the Mission is located.

The Executive Committee accepted his proposition to retire and granted him the privilege of leaving at any time by giving due notice of his going. Since the Executive Committee questioned the advisibility of continuing the work at that place Bro. Eash was asked to assist in making suitable arrangement for the disposition of the property. Later he appointed a committee at the Mission, composed mainly of those who attended services there and this committee decided to make application to the Central Illinios Conference for admission to that body. They agreed to take over the work and later received several members into their church, and began negotiations with the Board for the purchase or rental of the property.

The Secretary of the Board then began correspondence with the ministry of the Conference in which the Mission is located as to what should be done with the buildings. The sentiment expressed was practically unanimous in favor of disposing of the property and using the money elsewhere. At the recent Annual Meeting of the Mission Board a Committee of two was appointed to secure prices and make satisfactory disposition of the property.

After all the hard labor that has been done at that place in the past and the sacrifice that has been made by workers and others who supported the work, it is not without sincere regret that existing circumstances and conditions made the above action necessary; and yet those who are conversant with conditions and have expressed themselves have been practically unanimous in their decision that the course taken is best under the circumstances.

S. C. Yoder, Secretary.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the quotations in Acts 9:7, "Hearing a voice, but seeing no man," and Acts 22:9, "But they heard not the voice."—C. J. G.

There are those who in reading and comparing these two distinct accounts of Saul's conversion and what took place at the time, seem to think there is a flat contradiction between the two records given. However, by a careful examination of these two statements it will be readily seen that such contradiction does not exist.

Luke in recounting Saul's or Paul's conversion says, that the men who journeyed with him heard the "voice" but saw "no man," but Paul himself in speaking to the Jews relative to his marvelous conversion says, that those who accompanied him "heard not the voice of him that spake." How harmonize the apparent contradiction? is the question.

The word "voice" has two distinct meanings. First, "a sound, a tone," which may be meaningless, or not understood by the one who hears. Second, "a sound of uttered words" which are not only heard but also understood.

In Acts 9:7, the person speaking is referred to, and those who journeyed with Paul heard the sound of the **voice** of someone speaking, but they saw not the person that spake, and evidently did not understand what the unseen person said.

In Acts 22:9, Paul refers not to the person who spake, but to the things to be seen and understood. He refers to the light that was seen by those who accompanied him, and to the message of the one who spake, the sound of which was heard as noted in the preceding paragraph, but the message, or the words spoken by the **voice** of the person they saw not, they did not hear, that is, they did not understand what was said by the one who spoke.

By thus carefully comparing the two accounts, we learn that Paul's companions indeed heard a **voice** and saw a light, but they neither understood what was said to their leader, nor saw they the person of Jesus.—J. S. S.

Please explain I Cor. 14:34, 35.—A Sister.

Answer: By a careful reading of the context it is readily noted that certain inconsistencies and erroneous practices existed in the Church at Corinth, viz., the faulty observance of certain church ordinances; the speaking with tongues in a disorderly way; two or more prophets speaking at the same time, thus causing confusion; and women speaking in public religious assemblies; all of which were contrary to God's divine plan for the Church.

Paul, thru the direction of the Holy Spirit, seeks to correct those errors. When he said "Let your women keep silence in the churches," he had in mind keeping silent in public religious meetings of an authoritative nature, such as regular preaching services, and meetings where church problems are discussed and decisions made. All such meetings are to be in charge of men only. "For it is not permitted unto them to speak" in an authoritative way, but "to be under obedience" to man in the Lord, as God hath ordained.

Paul did not mean to convey the thought that Christian women are to keep aloof from taking any part in public religious services, or from speaking to others "to edification, and exhortation, and comfort." See Vs. 3. Neither is the Christian woman restricted from giving religious teaching in Sunday school, etc., providing she gives evidence that she is under the authority of man in the Lord in having her head veiled as directed by the Spirit thru Paul. See Chap. 11:5.

"If they will learn anything" beyond what they can by hearing while in the public meeting, "let them ask their husbands at home," and not raise questions in the general assembly. "For it is a shame for women to speak in the church," because it it stepping out of their proper place, which was divinely ordained for them to fill. By taking part in authoritative religious teaching and preaching they are assuming what does not belong to them as Christian women. —J. S. S.

"We love him, because he first loved us."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

THE MODERN HOME

By Sadie Brubaker

For the Gospel Herald.

If we would give home its rightful place we must recognize it as an institution rather than a place to eat and sleep. True it is that to many **home** is but little more than a boarding place but this is not in accordance with God's will. Along with other things the home has been commercialized until it has lost its natural position. Some of the Godgiven instincts that should thrive at home are sadly lacking. Paul says that in the last days people will be "without natural affection" and we can see that condition now. Just how often in recent years have you heard young people speak of being homesick? To many it would be a mark of smallness to admit the truth in that case. It seems as tho we would have to go back in years to find an ideal home where the sympathetic, home-loving nature is in evidence. Must we say it is true? Not without exception, but it is far too much the truth.

A walk through the juvenile court or reformatory will tell an awful story. As I faced a group of juvenile criminals I was much impressed with one thing. These youths were not illiterates nor half developed physically. They gave evidence of a large capacity to be real men in the world had they been rightly directed. The normal development along all lines gave evidence that the material necessities were not lacking. Why then, were they there? Did some parent fail to do his or her duty? Was the moral and spiritual welfare neglected? Did some teacher misguide the young mind? Why the alarming number of fallen girls, mere children in their teens? We can not think that any parent deliberately directed the child in the wrong path. No; this is not the fault. But some parent has been too kind (?) to rebuke, too modest (?) to warn. In most cases it is not the sin of commission but of omission.

One answer has been given in rather a rude form but it strikes a truth: "The hand that rocked the cradle, now is stained with nicotine; and the hand upon the treadle, likes to step on gasoline." This is not merely a joke, it tells a sad story. Most of us can not conceive of a mother dealing out death to herself and family by indulging in the cigarette habit, yet it is true in many cases. Not all neglectful mothers are victims to vice and base habits but they are simply out of their place of duty. A disinterested maid is rocking the cradle while the mother is dabbling in affairs out of her rightful sphere. Nothing so bad, you say. No, not so bad, just a step aside from God's order. The first step may not count much but the last tells many a grief-laden story.

There is a nation-wide inquiry going on; political folks are investigating; reform workers are alarmed. Churches are lamenting the sad condition of affairs in all walks of life. A solution is being sought for. Why can we not see that God has invested more power in the home than in all other institutions combined? It is to the home that God sends for the Luther, the Wesley, the Lincoln or the man for the crucial hour. Over that life God has placed a protection, the father and mother. With anxious care they watch each sign of natural development. The happiness of that child is their happiness. But so soon the child grows into a state of apparent self-support and the clasp of the parent's hand grows weaker. It is so easy for the fond parent to think that their child is able to use the oars alone and before they are aware of the danger, the child has gone with the current far from their reach. Oh! that the old time clasp might be tightened and the restrictive hand once more protect the aspiring youth! Home can not fill its place without discipline — discipline that works by love and begets love.

Gravois Mills, Mo.

SERVICE IN THE HOME

By Agnes A. Gunden

For the Gospel Herald.

Paul teaches us in Eph. 2:10 that we are saved to serve and according to Rom. 12 not all have the same kind of work to do. Since Christ taught in Matt. 18 that talents differ it behooves us to "search the Scriptures" (Jno. 5:39) and study them that we may learn what our work is and have God's approval on our efforts (II Tim. 2:15), for without God's blessing there is no success and our building will fall for "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21).

Let us ever keep in mind that this service is to be unto the Lord (Rom. 14:8). Each one of us must give service against sin and for this we need to "put on the whole armour of God that ye, (we) may be able to stand" (Eph. 6:11). Again in Phil. 2:3 we learn not to labor for vainglory but in lowliness; neither need we look far away from us but "whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10), and Christ teaches us (Lu. 24:49) to tarry in Jerusalem, or in other words, at home, and be witnesses for Him there before we go elsewhere. Acts 1:8.

Our homes should be hospitable ones. Paul tells us (Heb. 13:2) that we should "not be forgetful to entertain strangers, for thereby some have entertained angels unawares;" also in Rom. 12:13 we are told to be given to hospitality. In Acts 18 we can read how Aquila and Priscilla entertained Paul and later when they had heard Apollos "they took him and expounded the way of God more perfectly."

Paul teaches in Eph. 6:18 to pray always for all saints and in all his epistles asks the people to pray for him also, because he felt he would thereby be more able to perform his work. Let us not forget to pray for our ministers, missionaries, relief workers, in fact, **all saints** in our homes daily. "The effectual, fervent prayer of a righteous man availeth much" (Jas. 5:16).

How many times actions speak louder than words! Our lives count much, even our conversation, which seemingly is thought of as a small, unimportant thing, but God thinks it important or He would not tell us a number of times to have chaste conversation. Phil. 1:27; Col. 4:6 and other references. Souls have been won to Him in that way.

Christ says "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). So we can serve Him by living for others. (Phil. 2:4).

In giving in various ways we are working for the Lord. In Acts 9:39 we have how Dorcas made garments for the needy ones and it is said of her "that she was full of good works and almsdeeds." She no doubt was able to do this because she was providing honestly as we are to do (Rom. 12:17).

In the home we have the great privilege of teaching the children. Paul reminded Timothy of the fact that he had a great heritage in having been taught in the ways of God from infancy. II Tim. 1:5; 3:15.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Flanagan, Ill.

Character is higher than intellect. A great soul will be strong to live as well as to think.—Emerson.

SUNDAY SCHOOL LESSON

Lesson for June 24, 1923
REVIEW

Golden Text. — Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

Introductory. — Having completed the list of Old Testament characters set before us during this quarter, we pause for review. We have a similar series of lessons for next quarter, only in the next quarter the characters studied are taken from the New Testament. Passing by the lesson of the walk to Emmaus (a lesson connected with the series of lessons in the previous quarter) let us notice briefly the biographical sketches furnished in the lessons of this quarter.

1. **Abraham** is often referred to as "the father of the faithful." It was because of his faith and faithfulness, especially in bringing up his children, that God chose him to become the father of many nations. In his seed —Christ—are all the nations blest.

2. **Joseph** stands out in history as a type of faithfulness, a type of Christ in that he proved the savior of his people in time of need, when this seemed the only way of saving them from starvation. The most prominent trait of his character was his forgiving spirit.

3. **Moses** stands out in history as the type of Christ in the form of a prophet, the mediator between God and man. What Moses is in the Old Dispensation, Christ is in the New. Read Heb. 1:1, 2. He was divinely commissioned to serve as the liberator of his people.

4. **Ruth** was a Moabitess who through the influence of Naomi and her family became a convert to the Jewish faith. She proved herself of an exceptionally noble character and became one of the ancestors of Christ. Through this story three interesting characters are brought to light—Ruth, Naomi, Boaz.

5. **Samuel,**—prophet, priest, and judge—stands out as one of the noblest and purest of Bible characters. Dedicated to God from his infancy, brought up in the house of the Lord, the example set by his parents is an impressive object lesson for all Christian parents.

6. **David,** son of Jesse and great-grandson of Ruth, was "a man after God's own heart." His psalms of praise have won for him the name of "sweet singer of Israel." His grievous faults, and, at the same time, his sincere repentance when these faults were revealed to him, are at once a warning and an encouragement to us, in that it is impossible for imperfect man to be an acceptable child of God, and an example of coming to God with our sins the moment we become conscious of them. He stands out in sacred history as Israel's foremost king.

7. **Elijah** stands out in a class all by himself. Little is known of his history, but much is known of his achievements. In strength and in weakness he knew but one thing, and that was to line up with God. His triumphant flight to glory was a fitting close of his brilliant career.

8. **Isaiah,** the foremost among evangelical prophets, pictures to us the life of Christ in a way that proves conclusively that mere man could not have foretold what Isaiah said about the coming Messiah. His writings abound in warnings against the sins of the nations, most of them having already been fulfilled. His vision in the temple and call to service have been an inspiration to many in all generations who wanted to do the entire will of God.

9. **Jeremiah** was another one of those faithful, fearless prophets whom God used very effectively in bringing His will before the children of men. The term, "weeping prophet," does him an injustice. While, like the Master from Galilee, he wept over the sinful condition of his people, it was his faithfulness to God in warning the people of the certain doom ahead unless they repent and his fearless devotion to duty in standing alone for the truth when practically all others had deserted him and his cause, that we must ever regard as the most prominent characteristics of this noble prophet of God.

10. **Nehemiah** stands in a class with Samuel, Isaiah, Elijah, and Jeremiah as a faithful exponent and defender of the cause of the Master. His triumph over all his enemies is an illustration of what it means to live the overcoming life.

11. **Esther,** and the book that bears her name, gives us a glimpse into the social life of the Jews in captivity, and of the nation whom they served.—K.

BIBLE MEETING TOPIC

CHRISTIAN CONDUCT IN WORSHIP.—I Cor. 14:26-40; Ps. 95.

Topic for June 24.

MOTTO

"Let us worship and bow down; let us kneel before the Lord our Maker."

MEDITATIONS ON THE TOPIC

I. **Actions Fitting for Worshipers.**—Let us contemplate the object of our worship, God our Creator and the preserver of our life. He who has loved us and redeemed us from sin and brought us into fellowship with Himself and who shall continue to bless all who come to Him in humility and faith, is truly worthy of the highest praise and reverence. When we consider that He is also a judge of all the earth and shall break the wicked in pieces and cast them away from His presence into eternal torment because they will not heed His counsels, it behooves men everywhere to fear before Him and seek to avoid His displeasure which is just and right.

Many suggestions are given in the Bible as to how people should act in worship. Actions that express humility and reverence and obedience are always appropriate. Bowing, kneeling, falling down prostrate are expressions that man uses for such feelings and are perfectly fitting for a worshiper who desires to take such bodily attitude in the expression of his feelings before God. It should not be necessary to say that a part of our worship is listening and exercising ourselves in the hearing or teaching of the Words of God. This should also be received or given out in the spirit of a truly reverent feeling. Whispering and talking and laughing on such occasions does not express the feeling of the presence of God nor the respect for His Word which the occasion demands. People who are outwardly disobedient in their dress or with unrepented sin in their life cannot have the right conduct before God without penitence which would lead them to forsake their sin. Rebelliousness toward God's order in the Church or in the home or in our relation one toward another and toward God cannot be harbored without irreverence toward God and hence makes our worship abomination before Him.

II. **The Text.—I Cor. 14:26-40.**—In this passage of Scripture we have a description of conduct proper for Christian Worship. It is to be conducted in a public way so as to edify those who may be present whether they are believers or not. There is to be no confusion or meaningless speech unless there is someone who can interpret what is said. Speaking or singing or praying should be done one at a time so that what is sung or spoken or prayed may become intelligible to those present. The Woman is to take her place in the Church as God has ordered and not seek to usurp authority. Every thing is to be orderly.

Ps. 95.—This expresses the spirit of the worshiper. He especially regards God as the object of worship and feels to express his worship in appropriate words and right postures of the body.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Worship"**
2. How to Behave in time of Meeting.

For Young People

1. The Spirit of Worship and How it is Manifest:—
   (a) In Time of Prayer.
   (b) In Time of Praise.
   (c) During Songs.
   (d) In Time of Public Instruction.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 14, 1923

Field Notes

An inspiring Sunday school meeting was held at Salem Church near New Paris, Ind., on Sunday, June 4.

Bro. J. K. Bixler of Elkhart, Ind., filled the regular Sunday morning appointment, June 3, at Nappanee, Ind.

Bro. H. J. Powell, deacon of the Concord, Tenn., congregation, passed to the eternal world on June 7. May the Lord comfort the bereaved.

Missionaries M. C. Lehman and wife, J. W. Shank and wife, and Geo. A. Troyer and wife were present at the Indiana-Michigan Conference near Wakarusa, Ind., last week.

Good reports continue to come from the series of meetings held at Nappanee, Ind., recently by Bro. J. W. Hess of Manson, Iowa.

Bro. S. E. Allgyer of West Liberty, O., began a series of meetings at the Crown Hill Church near Marshallville, O., on Sunday, June 3.

Bro. J. A. Ressler preached at the Guilford Church, Medina Co., O., on June 2 and 3. Baptismal and communion services were held.

A communion service was held with the congregation at Elkhart, Ind., on Sunday, June 3, with Bishops D. A. Yoder and D. J. Johns in charge.

Word reaches us that Sister Lucetta Burkholder, wife of Bro. L. J. Burkholder of Markham, Ont., departed this life on June 4. We extend our sympathy to the bereaved ones.

Work has been started in excavating for the new church building for the Mission at Wichita, Kans. The services will be conducted at the present place of worship until the new building is completed.

Bro. Aaron Mast of Westover, Md., preached for the congregation at Mattawana, Pa. His theme was The Motherly Function of the Holy Spirit. Bro. Mast then left for Philadelphia. B.

"We had a good tri-county Sunday school conference at the Beech Church," said a brother from Orrville, O. The meeting was held on Monday, June 4, near Louisville, O. The Lord be praised.

Last Sunday was the time appointed for a Sunday school meeting at Mt. Pleasant (Blanchard) Church near Continental, Ohio. It was to be a local meeting, strengthened by workers from the Elida congregation.

Northern Indiana is being well supplied with general meetings at present. Beginning with the annual conference at Holdeman's Church, June 5-8, the latter part of the week saw the interest transferred to Goshen, where a series of commencement exercises were announced for June 8-13, thence the interest is to be transferred to Forks Church where the Young People's Conference is to be held June 14-17, thence back to Goshen, where the Mennonite Board of Education is to hold its annual meeting June 18. Pray for all these meetings.

Change of Address.—Bro. Noah S. Hunsberger from Sherkston, Ont., to Waterloo, Ont.

Communion services were appointed for Rensselaer, Ind., on Sunday, June 10, at which time Bro. D. D. Troyer of Goshen, Ind., was expected to be with them. There are about twelve members at that place now. They need a resident minister.

Bro. C. B. Brenneman of Elida, O., filled the regular appointment at Cascade Church on Sunday, June 3. A remarkable thing to remember in connection with this service is that our brother is eighty-one years old and traveled thirty miles to fill the appointment. The Lord bless and preserve our aged brother for further service.

The Indiana-Michigan conference held its annual meeting at Holdemans Church near Wakarusa, Ind., last week. At the time of this writing we can chronicle the holding of an inspiring district Mission Board meeting on Tuseday and Sunday school meeting on Wednesday, with an interesting and perhaps strenuous church conference on Thursday and Friday. The meetings were well attended.

Ordination services at Ashley, Mich.—Brethren D. D. Troyer, J. K. Bixler, and D. J. Johns spent a few days recently with the brotherhood at Ashley, Michigan. Ordination services were held on Monday evening, May 28, when Bro. Daniel Over was ordained by lot to the office of deacon. Four brethren were in the lot. May the Lord bless our dear brother, and the congregation he has been called to serve in this capacity.

Correspondence

Shickley, Nebr.

Dear Herald readers:—The church at this place recently enjoyed great spiritual blessings. On May 3 and 4 we had the Sunday school conference here and a very enjoyable time was had. On May 6 we had communion services, when about 185 persons took part.

On May 26 Bro. E. J. Berkey of Oronogo, Mo., came here and stayed with us one week, preaching ten sermons for us. He preached the Word faithfully to both saints and sinners. Three persons confessed Christ, for which we thank the Lord. We ask an interest in the prayers of God's people for those who confessed as

well as for the church at this place that we may be faithful to the end.

In the Master's name,

D. S. Troyer.

Ste. Elizabeth, Man.

Dear Herald Readers, Greeting in Jesus' Name:—As it has been some time since anything has been written from this place, a few lines may be of interest to some.

We have had great sorrows and trials since I wrote last. Mother was taken sick on Jan. 10, and suffered until April 29, when she was called home. Just a little less than six months before this our daughter Lela was taken away. We see we have no abiding city here, but we should seek one to come. Bro. Joe Byler was sick quite a while this winter too.

Bro. I. S. Mast was called twice to visit the sick, once for Bro. Byler and once for Mother, but we had no other services more than what were held in the homes, since Jan. 4.

We reorganized our Sunday school on May 13, not having had any since December on account of cold weather and sickness in the homes. It is quite a treat to again go to Sunday school.

Last Sunday, May 7, we had the privilege of having Bro. I. S. Mast with us again. In the afternoon at the home of Bro. and Sister Amos Yoder we commemorated the death and suffering of our Lord and Savior. All present partook of the sacred emblems.

Sister Mattie Ann Troyer has not yet returned from the States where she went with the remains of Mother to Missouri for burial. She visited a while with our brother, Ora Troyer, and other relatives and friends, then went on to Kansas for a short visit. She is expected home this week. The writer could not go along, on account of the measles in the home.

This is a late backward spring; seeding is not all done yet. We were blessed with rains this last week, which were very much needed, but delayed those that were not through seeding. We have great reasons to thank the Giver of All Gifts, as he has blessed us both naturally and spiritually. Remember the few at this place in your prayers that we may remain faithful.

June 3, 1923. Fannie Stehman.

Safe Harbor, Pa.

Dear Readers of the Gospel Herald:—It is with bleeding hearts that we write these lines, yet we can still rejoice in the Lord who doeth all things well. Minnie Warfel, aged 11, daughter of Bro. and Sister Amos Warfel, a bright, good natured, hearty looking girl, met with a sad accident recently. On May 23, as she and her cousin were burning tent caterpillars off the apple trees in her father's orchard in some manner her clothing caught fire. She was cool headed and brave, and did not run, but sat down and tried to put out the fire, but there was kerosene on her clothing, (she having used that in her work), and she was terribly burned. She was taken to St. Joseph's Hospital but died at 5:30 the same day. Minnie was a member of the Sunday School at River Corner and a regular attendant. We sympathize very much with the family in this sad bereavement and would ask that you pray for them in this hour of affliction. "We know that all things work together for good to them that love God."

This morning the name of Clarence Warfel, brother of Minnie, was announced as an applicant for church membership. We praise God and pray that he may be a bright and shining light for the Master. There are others in this community for whom we are praying that they may make the wise choice. May each of us give our lives more wholly into the hand of God and live more for Him who died for us.

June 3, 1923. John R. Hess.

Lyman, Miss.

To the readers of the Gospel Herald, Greeting:—The time appears to have arrived for sending more regular reports from the Gulfhaven congregation concerning its activities and prospects.

This part of the Southland is certainly not without its prospects and undeveloped resources as well as disadvantages; it is not nearly so swampy and unhealthful as many parts of the South. Through the untiring efforts of our splendid County Doctor, Harrison County is rapidly becoming a place of good health.

It is not a place without sin as well as righteousness; it is a part of God's green earth with vast undeveloped resources; the opportunities for home building and Gospel work with good results are manifold.

The field in two particulars is superior to many others in which our people are living and working. First, the leading churches are much more orthodox than in the North. The modern liberal thought and destructive criticism has not yet its hold upon the people as in the North. Simple saving faith is far more prevalent. Second, the people are far more common; simplicity among the masses presents a point of contact for our people.

We now have a comfortable church building in which we have Sunday school at 10:00 A. M.; preaching at 11:00 A. M., and young people's meeting at 7:30 P. M., each Lord's Day. We are glad to report an increase in interest in the work of the church. Some outside preaching and Sunday school work has been done. However much more could be done if we had the workers and finances. Aggressive and constructive plans could be made and worked with less difficulties to overcome than in many other places.

We now have thirty-one members; all are anxious to do something to make known this place with its pleasant and healthful climate. We cordially invite all such who can, to spend the coming winter with us. Houses may be rented along the beautiful gulf coast, or arrangements can be made so that a number can make expenses while here. Several good propositions may be presented in some manner a little later that should interest all home seekers and mission workers.

Any one interested may write letters of inquiry to D. S. Geil or D. S. Brunk, both of Lyman, Miss. We need more young people who are true to the Lord and who are able to work in the church as well as in the big developments. Also older brethren who are able to direct and oversee. A minister is much needed by September to assist in the ministry while I am teaching. We wish that you might lay aside preconceived ideas about the South. Come and spend a winter with us and see for yourself. We earnestly desire to have traveling ministers visit us; pray for us that we as a people may prosper and advance the kingdom of God.

Yours for Christ,

June 4, 1923. J. B. Brunk.

Ulen, Minn.

Dear Herald Readers, Greeting in Jesus' Name:—Yesterday afternoon and last night we received a good rain, cooling the air and refreshing things in general. After the cool and rather backward spring the warm weather and rain is much appreciated. Nature seems to be putting in overtime (as well as the farmers) and with the Lord's blessing we are expecting "bread for the eater."

Our Sunday school was reorganized some time ago. Bro. George Johnson was reelected supt.; J. D. Stoll, assistant supt.; Timothy Mast, Sec-treas. Interest and attendance are encouraging.

Sister Savilla Miller's health is poor at present. Otherwise health in the community is good.

Grandfather Driver is spending

(Continued on page 220)

Miscellaneous

LITTLE THINGS AND LITTLE SINS

By Menno M. Brubacher

For the Gospel Herald.

(Concluded from last week)

There are hundreds, yea thousands who can testify to the fact that wearing the covering has helped them at many a time to resist a temptation, and some have even been saved from bodily harm because of the restraining effect it had on wicked men at whose hand they would have suffered had it not been for that covering on their head. Surely, the words of the apostle Paul cannot be without meaning when by inspiration of God he tells us the woman ought to have power on her head because of the angels. What angels? The good angels, or evil spirits, or the ministers who are called angels in the second chapter of Revelation? May we not safely take it to apply to all of these three?

First, In honor of those holy angels or ministering spirits who are "sent forth to minister for them who shall be heirs of salvation."

Second, As a rebuke to evil spirits, that they may have no occasion given them to suggest anything proud or immodest.

Third, As an encouragement to the ambassadors of Christ who are to preach to us His eternal Word, for surely it helps and encourages them when we observe the "all things" of the Gospel. There is no question about it, the observance of this ordinance has brought much glory to God and blessing to the Church when done in the right spirit.

Neglect of it, or wearing it along with an immodest dress has been a great dishonor to God, and has caused His displeasure to come upon us, and the withholding of many a blessing. Believing as we do, that the Father and the Son and the Holy Spirit are of one mind and that no one of them does anything with which the others are not agreed, and believing that all Scripture is given under the direction of the Holy Spirit, it is plain that I Cor. 11, as well as the other epistles, is just as much the teaching of Jesus as is the Sermon on the Mount, and since Christ has told us that the words He speaks will be our judge, how careful we should be to be obedient to its every teaching, and how we ought to be on our guard lest we say, or do, or wear something that will discourage some one in the observance of this divine command.

If God, in His omniscience, saw it necessary to include this in His sacred Word, it surely is important enough for us to believe, accept, and obey. The fact that some are either too thoughtless or too proud to rightly observe this teaching has caused many a painful sigh, many a burning tear, and many an hour spent in prayer and weeping before God by those who believe that God wants to be obeyed in this, and who have seen what became of other churches when they ceased to observe it.

Who is to blame for this sad condition in the Church? No doubt, in most cases it is the laity, but we think that sometimes a lack of courage in the ministers also has much to do with it. If all of them had the courage of our dear, departed brother, J. S. Coffman, things would be different from what they are. More than thirty years ago, in one of his fearless sermons, while denouncing the pride of many professing Christians, he made this statement: "I want to be understood, I mean those shapeless, nameless abominations, which people call hats." If he were here today he would doubtless try very hard to discourage the use of a number of other creations which have been invented since then, and which do not encourage humility and the wearing of the covering but rather discourage it, and may well be termed nameless, for they are neither hat, nor bonnet, nor cap, nor hood.

Here some will say, Why be so much concerned about such a little thing? Beloved, it is not little, it is great. Great because it is the command of Him who is great and greatly to be praised. Great, because He who gave His life for us and has all power in heaven and on earth demands that we shall observe all things whatsoever He has commanded us. Great, because given by the inspiration of the Holy Spirit. Great, because God has been pleased to honor the observance with many and great spiritual blessings. How then can anyone make light of it, or dare to say or do anything that will discourage its observance? If we are ashamed of Him and His words, He will also be ashamed of us when He comes in His own glory, and in His Father's, and of the holy angels. What then?

Indifference to the use of the prayer head covering, is by no means the only thing that is filling the hearts of God's true children with pain and alarm. There is another evil just as sinful, and doubtless more demoralizing and more destructive of spiritual life, more degrading and damnable, and that is the immodest dress. How sad it is that the devil has got the world in such a frame of mind that everything she wants to advertise, from toilet soap up to automobiles, and in fact, anything else, must be accompanied with the picture of a half nude woman. This is awful; but the devil has accomplished something much worse, and that is that he can make some real, living women appear in public that way, even going into the house of the Lord and standing before a Sunday school class of boys, or in the choir before a house full of people, and feel no shame. Sad indeed that any rational human being should sink to such a level. Infinitely more so that it should be true of some who profess to be the children of God, and who know what His word has to say about such things. Nor is the Bible the only place where we can get instructions along this line. Look into God's other great book, the book of nature. There we see that God has covered with a natural covering every animal of any size that is not in the ground or in the water except the snake, the symbol of Satan. Among the heathen it is only those in the lowest depths of barbarism who wear no clothes. Others who do wear clothes, will, in the worship of idols and devils, expose themselves in the most shameful manner.

In the various institutions for the insane can be found numerous cases of once rational men and women who are so completely insane, so raving mad, that they are like the man described in Luke 8:27, "which had devils long time, and ware no clothes." How then can it be that even professing Christians can appear in public in a garment that savors so strongly of snakes, barbarism, devil worship, and insanity?

How? By degrees, the same as the drunkard gets into his awful condition. First, one glass. Then he doubles it and takes two; then four, and then eight. By this time he is in bad shape, but still believes he is as good as other men. Just so with some women. First they take off one inch at both ends of their apparel, then two, then four, then eight until they go to the limit the law allows.

Now some will say, "Why place so much importance on modest and plain dress; there is nothing to it." A business man who made that statement was at once asked this question: "If two new customers came in here, one stylishly and the other plainly dressed, and you knew nothing of their financial standing,

and both asked for credit, which one would you rather trust?" He at once confessed that he would rather trust the plainly dressed person. Many of us have heard, and some who read this have had the experience themselves, of being at a railway station and having some absolute stranger come up to them and ask them to take care of their baggage till they came back. Why did they not select some one else when there were many stylish and only a few plain people there? No Christian should ever say that there is nothing to it, for we all know that there is. The unconverted also know it, and (secretly, if not openly) despise all professors of religion who live and act and dress as though they thought it made no difference, but respect those who dare to stand for the Word of God. The devil also knows there is something to it and that is just why he is trying so very hard to make people careless along this line. Since God Himself has attached so much importance to it, and makes such plain statements about it in His Word, we should be very careful that we do not try by word or deed to minimize it, or make anyone careless about it, for it would be just as true to say that flowers have no color or perfume, and fruits no flavor, as to say that there is nothing in plain and modest apparel. Some who are not plain themselves have confessed that they do not want to think of their mother in any other way but that of being plainly dressed and with a covering on her head. We sometimes wonder if those who understand God's Word about these things but do not obey will not see the time when they will be calling to the God of their mother to have mercy on them.

I think I hear someone talking about "wolves in sheep's clothing." The fact that unscrupulous men imitate a tool or machine only goes to prove its usefulness, not its uselessness, and if some one who is a wolf will for some wicked purpose go in sheep's clothing, it only goes to prove that the real thing has intrinsic value.

We all have met at least a few people whose very presence was a blessing and benediction to us, but none of them were followers of worldly fashions. Doubtless we all have known or at least heard of such who sadly regretted when at death's door that they had been so proud and fashionable, but who ever heard of anyone being sorry for having lived in humility and separation from the world and true obedience to the commands of God? "He that hath my commandments, and keepeth them, he it is that loveth me." "He that loveth me not keepeth not my sayings." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Could anything be plainer than these solemn words of our blessed Lord? And yet thousands of professing Christians allow themselves to be deceived by the enemy, and to ignore the plainest commands of God and, unless they repent of their disobedience, will doubtless endure the wrath that cometh upon the children of disobedience.

May heaven grant us the grace to avoid those things which are an abomination to Him, and to love and obey those things which He loveth, and may all lovers of souls continue to pray for the erring and disobedient to be saved before too late.

Waterloo, Ont.

CALL FOR THE YOUNG PEOPLE'S CONFERENCE

By Harold S. Bender

For the Gospel Herald.

The recent announcement of the meeting of the Young People's Conference in Indiana in June may have been the occasion of some surprise to many interested friends. The Committee in charge of the plans has thought it desirable to share with the brotherhood their reasons for planning for a conference at this time as well as to set forth clearly the aim and purpose of the meeting so that there may be warm and intelligent interest and earnest prayerful support.

The conference held last year at Sterling, as its predecessor at West Liberty two years before, proved to be of such help and benefit that many looked forward eagerly to a continuance of such conferences at regular intervals. There was also a desire for harmonious cooperation with the Church at large in the future of the movement.

The general intent at that time was that the next conference would be held after General Conference had had the privilege of providing some avenue by which they could cooperate with the Young People's Conference Executive Committee in arranging for future conferences. The committee had every confidence that this cooperation would be effected and looked forward to another conference as soon after that time as convenient. In the meanwhile they endeavored to carry out that part of the resolution providing for conferring with the Young People's Problems Committee of General Conference. Unfortunately as the year wore on it was discovered that this committee was temporarily unable to act and therefore that avenue for securing cooperation was temporarily closed.

In the meanwhile particularly since the first of the year the committee was being urged to plan for a conference in June of the present year in view of certain special needs. Young people of various localities, particularly in Indiana where it was generally expected that the conference would be held, were longing for a deeply spiritual and inspirational meeting such as the Young People's Conference could supply. As the weeks went by this call became increasingly urgent. The Young People's Conference seemed to have a special opportunity to minister in the very way for which it was primarily called into being, viz., that of deepening the spiritual life of young Christians and helping them to solve their life problems. The conviction has grown upon the Committee and others that now is the time when young people especially (not barring others) need to be summoned to a deeper experience of Christ and to seek more earnestly and devotedly to know and do His will. There never has been a time when there was greater need for study and emphasis of the great principles of our faith and an enthusiastic and loyal rallying to the historic principles of Mennonitism together with a sincere reexamining of our responsibility to the world. Ideals must be built higher and deeper and broader. Many of us need to get back to bed-rock experience with a firmer grip on the great spiritual realities. Certainly a most excellent way of solving some of the present problems is by thinking together honestly and sincerely on such things with hearts charged with boundless love of Christ. Thus in a time when things are being shaken may the things that shall stand be discovered.

It is this vision and this appeal that has led the Executive Committee of the Young People's Conference to plan for a meeting in June. They want to let God work thru this meeting in a special way that his will may be known and the mastery of Christ become real in the Young People of the Mennonite Church. They look for a unique conference where the Spirit of God may move as never before, where seeking and troubled hearts may come together with a common spirit and aim to be inspired, refreshed, instructed and built up, where new visions may be obtained and deeper loyalties to fundamentals be engendered, where active, vigorous and forward-looking constructive Christian thinking and living may be promoted.

The Committee therefore accepted the invitation of the Forks Congregation near Middlebury, Indiana, and decided to hold the conference at a convenient time, this spring June 14-17. A program has been prepared carrying out the purpose and Spirit of the conference as outlined above. Sessions begin Thursday evening, June 14, and end Sunday evening, June 17.

Since it seemed impossible at the time that decision was made to secure the effective cooperation of the General Con-

ference Committee (as mentioned above) as was the original intent, a substitute was sought in the Executive Committee of the Conference in which the meeting was to be held, viz., the Indiana-Michigan Conference. The Chairman of the Young People's Conference Committee met with the Conference Executive Committee, discussed plans and program and the permission for the meeting and approval of the program were readily granted. The Committee believes that both the Church Conference and the Young People's Conference are to be congratulated on this sympathetic cooperation.

Since the conference was first announced in the columns of the Herald a few weeks ago reports have been received attributing quite different ulterior motives to the plan for the conference at this time. Some have even felt that the Executive Committee was breaking faith and going back on its word as expressed in the Sterling resolution as quoted above. It is not necessary to take the time to deny these reports. The preceding explanation is quite sufficient to indicate the real and sincere purpose of the Conference. The Committee is confident readers and friends will appreciate the changed situation which called for a change in original plans.

The Committee has had and still has full confidence that when the time comes for General Conference to convene there will be no difficulty in arranging for a free and sympathetic and harmonious cooperation. They believe that the Church looks with favor on the aims and purposes of the Young People's Conference and is anxious to give in every way possible hearty support to the young people of the church in every legitimate effort to become more useful members of the Kingdom. The Young People's Conference has always worked toward this end in the open with perfect frankness and sincerity and the young people interested in the movement are deeply grateful for the response which is now coming to the work.

It remains to be stated in closing that the policy of the Executive Committee and the Young People's Conference remains unchanged from that expressed in the resolutions adopted at Sterling last year. They are more convinced than ever of its wisdom and soundness. They still look forward to conferring with the Young People's Problems Committee of General Conference within a short time.

The Executive Committee of the Young People's Conference therefore issues at this time a hearty invitation to all who desire to meet for devotion, inspiration, and fellowship in the things of the spirit and to think constructively on present problems and opportunities to meet at the Forks Church Thursday evening, June 14, 1923, and fellowship together as the Lord may direct till Sunday evening, June 17. It also issues just as urgent a call to intercessory prayer on behalf of the conference and the young people of the church at this time. Let your desires be made known to God with pleading that He may descend to bless and guide the coming meeting thru leaders, speakers, and all who may come. Come and bring your friends with you. Come also prepared to take part in the two open meetings. Programs may be secured on request to

Harold S. Bender, Chairman,
Elkhart, Ind.
Walter E. Yoder, Secretary,
Washington, Ill.

CORRESPONDENCE

(Continued from page 217)

some time with us this spring again. I. S. Mast filled appointments at Ste. Elizabeth, Man., over last Sunday.

Baptismal services are announced for next Sunday. There are four applicants. Three of them are grown young people of non-Mennonite parentage. Two were received by letter a week ago last Sunday.

Kindly remember the work here in your petitions at the Throne.

Fraternally,
June 4, 1923. J. C. Gingerich.

Wadsworth, Ohio

Dear Herald Readers, Greetings:—On Tuesday evening, May 29, we were very glad to have Bro. A. D. Wenger of Harrisonburg, Va., with us. The brother preached for us, using as a text Matt. 25:23, latter clause. He spoke of the joy of the Christian life and of how by harboring sin in our lives we cannot be happy. He pleaded very earnestly that we should stand for the whole Gospel.

On Saturday afternoon, June 2, we had baptismal and preparatory services at which time three precious young souls were received into the church by water baptism and one from another denomination.

The day following we had our communion services, nearly all of the members partaking of the sacred emblems. Bro. J. A. Ressler of Scottdale, Pa., was with us and officiated at these services.

June 4, 1923. Cor.

Colorado Springs, Colo.

(Manitou congregation)

Greetings in Jesus' Name:—Bro. J. A. Heatwole came here June 2 and in the evening council meeting was held. Peace was expressed among the brotherhood.

The next day nine members were added to the church by letter, and one upon confession, after which the communion service was held. We are glad to say all the members present partook. In the afternoon communion service was held at the home of Sister Broach who is confined to her bed. Bro. Heatwole also preached in the evening.

Tourist season is just opening and our number at church services is increasing, which is very encouraging.

Sister Mary Slagel of Wayland, Ia., is back again for the summer. She was accompanied by Sister Bachman of the same place.

Bro. H. C. Lehman and family, who have been here during the school year, are leaving for Oregon. We appreciate their interest and help in the work while here and wish them God's blessing in their new home. A prayer service will be held at their home on Wednesday evening June 6.

Since Bro. Martin, our S. S. supt., left for his home in Pennsylvania, Bro. E. A. Miller, our asst. supt., has been taking his place. Last Sunday the matter was taken up and Bro. Miller was appointed supt., and Bro. E. A. Rediger, Asst. supt., for the remainder of the year. Bro. Rediger was also appointed to serve as Mission Board member in Bro. Martin's place.

Bro. Will Gingerich is preaching the Word with power and we feel his presence and interest here is proving a real blessing to us. May the Lord continue to use him. Any one wishing to correspond with Bro. Gingerich should address him at 2118 W. Pike's Peak Ave., Colorado Springs, Colo.

June 5, 1923. Ada Shetler.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—Last Sunday we enjoyed the privilege of having with us in our services Bro. P. H. Unruh of Goessel, Kans. Bro. Unruh has just returned from Russia where he spent about six months in relief work with our Unit. He preached in the morning and in the evening spoke of the work and conditions in Russia. Other visitors here during the week were Bro. and Sister Loran Wade of Sterling, Ill., who stopped here on their way on an eastern trip; Bro. and Sister A. K. Clemmer and daughter, Sister Orpha, of Lansdale, Pa., and Sister Gladys Mover, of Silverdale, Pa., who made it a point to visit Scottdale on their return from the commencement exercises at the Eastern Mennonite School; Brethren Joseph and Edgar Saylor and H. C. Blough, all of the Johnstown, Pa., district who were here a short time on Saturday on business; Bro. and Sister N. B. Lehman and son, Albert, their daughter, Mrs. Grace Huber and her little girl, Evelyn, all of Lititz, Pa., who are visiting friends here; Sisters Lessie and Ida Wenger, who are visiting

their sister, Lula Wenger, of this place; and Bro. Daniel Horst of La Junta, Colo., who was with us in the Wednesday evening prayer meeting.

Sister Gladys Loucks returned home from Hesston College last week. She was accompanied by Sister Catherine Martin of Greencastle, Pa., who spent a few days with friends here. Bro. Aaron Loucks spent the week end at Masontown, Pa., holding preparatory and communion services. Bro. Austin Gilnett and family also spent the week end at Masontown.

The work here is proceeding in its usual pace. Sunday school quarterlies for the third quarter are already largely sent out. Remember the work in your prayers.

June 11, 1923. Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following letter from Bro. Joe H. Detweiler, formerly of Volant, Pa., now engaged in Near East Relief work, will be read with interest:

Harpoot, Mar. 7, 1923.

Levi Mumaw,
Scottdale, Pa.

My Dear Bro:—It has been my intention to write for a long time, but it always seems that conditions were not favorable to write, because in this country a person has to be very careful about writing.

I will give you a brief report of my work in Turkey the last year. After coming to Beirut I was there for a short time and then was assigned to Mardin, Turkey. I arrived in Mardin Dec. 12, 1922, with Mr. Zimmerman, coming in from Aleppo. As you know, Menno Schellenberger came as far with us as Diarbekr, and took sick with smallpox and soon died, before he got to his place of assignment. In Mardin I took charge of the Industrial work and the Boy's Orphanage under Mr. Zimmerman and remained in this way until May, 1922, when Mr. Zimmerman went home and then I had charge of the Unit. In the spring of 1922 the order came to move all the orphans to Syria. In Mardin the movement of the orphans began in May, Mr. Zimmerman taking out the first 100 with him when he went to Aleppo. The last orphans went from Mardin first of July and I remained until September selling equipment and closing the accounts. From Mardin there were 500 boys and girls sent.

After finishing in Mardin I came to Harpoot intending to stay and help with the work until November and then go to Beirut, but as it happened I could not get away and I am still here. Harpoot is an old mission station of the American Board belonging to the Congregational Church, where the Euphrates College was located. The missionaries were sent away and the Near East Relief occupied the buildings. This was the largest station in Turkey and had under the director about 5000 orphans. These orphans were all sent to Syria, the movement being finished in November. I was appointed director of Harpoot to close the accounts and make settlement of all contracts There were with me other Americans until Dec. 15, when the lost one was asked to go to Constantinople and since I have been the only American here and none nearer than 110 miles at Diarbekr. The work here has been interesting, but very difficult in making settlement, because it is not like dealing with Americans that a person can place confidence in people, and not knowing the language is also a hindrance. When making an agreement with an official it is always necessary to use an interpreter. However, I have been treated very cordially and have had no serious difficulties with the officials

The Armenian, Syrian, and Greek orphans have all been sent out of Anatolia to Syria and Greece and the stations are being closed as fast as possible in order to concentrate on the work in Syria and Greece. Nearly all of the Christian families have gone out of Anatolia and by the middle of summer very few Christians will be left in this country. It seems that no Christians shall remain in Turkey.

Every one is anxiously waiting the signature of peace. We do not get any news and do not know what the prospects of peace are. I expect to finish here and will be going to Constantinople to give my accounts and then go to Beirut to take up some other work. I am very anxious to get in touch with the outside world, although I have enjoyed the work here.

Sincerely,
Joe H. Detweiler.

Beirut, Syria, c-o Near East Relief.
June 8, 1923.

REPORT

Of Oak Grove and Bethel Sewing Circle, West Liberty, O.

For the Gospel Herald.

From April 1, 1922 to April 1, 1923

Number of Meetings	12
Average Attendance	27
Number Garments	825
Number Quilts	2
Number Comforters	26
Number Pillow cases	7
Number Sheets	38
Number Bed pads	24
One shipment of used clothes.	
Primaries' donations:—thread, soap needles, pins, buttons, etc., value	$ 5 00
Amount in treasury and collections	292.97
Expenses	262.62
Value of muslin and outing donated	31 00
Amount in treasury April 1, 1923	30 35
Foreign Missionary Support	60.00
India Native Wom. Teachers' Home	7 25
S. A. Bible Readers	4 28
Nellie Warye, sewing machine	40.00
Two sewing machines for home circle	44 35

We had thirteen sewing machines. All but four were destroyed in the Bethel Church fire. Our loss is about $100.00

"The Circle."

SPECIAL MEETINGS

East Petersburg, Pa.

Report of an all day and evening Sunday school meeting held at the East Petersburg, Pa., Mennonite Church on May 17, 1923

Organization:—Mod., Bro. Aaron G. Coble; Chors., Bros. Jacob Miller, Ira Myers; Secy., Bro. Wallace Hottenstein.

Topics and Speakers:—**Address of Welcome,** Harry Frank; **Sermon** (Col 3:17), Isaac H. Brubaker; **The Necessary Equipment of a Successful Sunday School,** Christian K. Lehman; **Unity,** John S. Mast; **Talk to Children,** Christian K. Lehman; **Character Building,** Wilson Moyer; **Influence,** John S. Mast; **Counterfeit Humility,** John H Mosemann; **How May We Improve the Sunday School? In Attendance,** George Musselman; **In Spirituality,** Ira Hess; **In Song,** Jacob Miller; **Address** (II Kings 7:9; Mark 16:15, 16), John H. Moseman

Sermon, (Luke 15:18) Wilson Moyer.

Some Thoughts Presented:—The unequal yoke should not be borne by any Christian, but a full separaton from the world should be maintained. The disinterested should be invited, prayed for, and love shown toward them. Officers and teachers should be in order, sound in the faith, practice what they teach, all working together Unity means success; lack of unity means a failure. Jesus is the center of unity. Jesus, Samuel, David, Joseph and Daniel are worthy characters to pattern after. Character building starts in the home. Some children are taught to work; some are taught finery, classic music, etc. Influence cannot be buried but lives for ever. Abraham was set forth as an example for influence. Humility is lowliness of mind and freedom from pride. Humility is a stepping stone to greatness Sunday school attendance can be improved by officers and teachers exercising Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good Temper, Guilelessness and Sincerity. The singing, should be spirited and spiritual. The need for the Gospel is great in heathen countries and can only be met by more brethren and sisters saying, as did Isaiah, "Here am I; send me."

Secy.

Marion, Pa.

Report of the eighteenth annual Sunday school meeting held May 29, 30, 1923, at the Mennonite Church near Marion, Pa.

Organization:—Mod. J. I. Lehman: Chor., Jacob E. Martin; Secretaries, Earl Shank, Walter Lehman.

Speakers:—J. F. Grove, Abram Metzler, Amos Myer, J. C. Clemens, C. R. Strite, J. D. Risser, H. E. Shank, W. W. Hege, H. H. Baer.

Topics:—**Relation of Laborers One to Another; The Blameless Life; Examples Worthy of Imitation; Why We are Not a Part of the World Organizations; Satan's Imitations; Keeping the Christian Balance in All Our Activities; Symposium, Teacher's Equipment: (a) Bible, (b) Holy Spirit, (c) Education, (d) Teaching Talent, (e) Prayer; Does the Master's 'Go Ye' Suffice, or Do We Need an Individual Call? The Lukewarm Sunday School Worker.** Topics were followed by a very inspiring sermon on Excellency by Abram Metzler.

Leading Thoughts Given:—The highest class of laborers are those who work for Jesus. The attitude toward each other generally should be that of love esteeming others above ourselves. We must know the Scriptures, believe them, and apply them to live a blameless life. God still has the power to take care of His people without the aid of worldly organizations. Love toward God will keep the Christian balanced in all his activities. An antidote for lukewarmness is to know God aright. The excellency of grace is the glory of God.

Secretaries.

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.—Psalm 36:7, 8.

IMMIGRATION PLANS
Of the Mennonite Executive Committee For Colonization

At a regular meeting of the Mennonite Executive Committee for Colonization held at Newton, Kans., May 28, 1923, final arrangements were made to raise funds and push the plans adopted for assisting Mennonites out of Russia into the United States and Canada.

It was decided to use the subscription certificate plan in raising funds. By this plan friends may help individuals, or families, directly, or they may subscribe to the general fund to be used as the Committee sees best. They also have privilege to indicate whether the friends they help shall come to the United States or Canada, or other countries. The amount of their subscription is to be considered as a loan and is to be returned whenever the immigrants are able to repay, unless the subscriber prefers to give outright or let it to the Committee as to its disposition.

In order to facilitate the work three subcommittees were appointed: (1) A Publicity Committee, composed of W. J. Ewert, Hillsboro, Kans.; Levi Mumaw, Scottdale, Pa; K. G. Neufeld, Shafter, Calif; I. F. Harms, Hillsboro, Kans.; H. H. Ewert, Gretna, Manitoba; (2) An Information Committee, composed of H. E. Suderman, Newton, Kans.; P. C. Hiebert, Hillsboro, Kans.; C. E. Krehbiel, Newton, Kans.; D. E. Harder, Newton, Kans.; (3) A Transportation Committee, composed of D. H. Bender, Hesston, Kans; A A. Friesen, Rosthern, Sask.; Orie O. Miller, Akron, Pa. A number of solicitors were also appointed.

The work of bringing over our suffering brethren from war-stricken Russia has been considerably delayed, and we trust that now the entire brotherhood representing the various branches of the Mennonite Church will come to the rescue and help in this worthy cause. We need to labor together in unity, in faith, and in prayer. Both the Mennonite Relief Commission for War Sufferers, representing twelve conferences in the United States and Canada, and the committee working under the Eastern Mennonite Mission Board (Lancaster Co., Pa.) have approved the above plan and expressed their willingness to work with us in this undertaking. We invite all other committees as well as individuals interested in this movement to cooperate with us. Inquiries may be addressed to any member of the committee. The work is great. Let each one of us do his Christian duty.

Mennonite Executive Committee for Colonization:

D. H. Bender, Chairman.
W. J. Ewert, Secretary.
H. E. Suderman, Treasurer.
J. W. Wiens.
D. E. Harder.

REPORT OF THE MENNONITE HOME, LANCASTER, PA.

The following contributed to the Home: Maggie Floydt, Allen A. Freed, Susan and Ada M. Hershey, Annie Hostetler. The following sisters helped to clean house one day: Susan and Ada M. Hershey, Fannie Shelly, Lillie Kauffman, Stella and Lizzie Stoner, Anna H. and Ella K. Good from the East Petersburg Church; Susan Snavely, Martha S Ebersole and Anna C Newcomer from the Chestnut Hill Church. Cash: Joseph Lehman $1.00; Michael Martin, $5.00; Barbara Mosemann, 1.00; Benjamin F. Stauffer, 1.00; J. Eshleman, 1.00; John D. Siegrist, .50; Annie Lehman, 1.00; Walter Oberholtzer, 1.00; Abram Gall, 1.00; Emma Eshbach, 1.00; Henry W. Eshleman, 1.00; Mary E. Harkins, 1.00; Annie B. Herr, 1.00; A Sister in the Faith, 2.00; Harry Eshbach, 2.00; Contribution Box, $5.00.

Services:—March 11. Regular services and council meeting were held this afternoon by Bros. Seth Ebersole, Christ Charles, and Amos Kauffman. Text, Matt. 18:1-20. Peace was confessed and communion desired.

March 25. Regular services were conducted by Bros. John Mosemann and Abram Brenner. Text, Psa. 119:18.

April 7. This afternoon communion was held by Bishop Isaac Brubaker and Deacon D. S. Metzler. Bro. Brubaker spoke on the Types and Figures and commented on Matt. 18.

April 19. This evening we held funeral services over the remains of Sister Mary Eckert, who departed this life on Apr. 16. She was aged 84 y. 4 m. 9 d Bro. David Mosemann conducted the services. Text, Eph. 1:1.

Apr. 22. Regular services were conducted by Bros. Sanford Landis, Allen B. Brubaker, Amos Kauffman and Norman Newcomer. Text, Luke 24:29.

The aged at the Home are blessed with very good health as are also the workers. When we look over our people as they sit at the table it brings to our mind the many promises we read in the blessed Book about those who are long in His service, and then on the other hand we think with regret on those whom the Lord has spared so long but have rendered no service to Him. Pray for us that we may be a blessing to them.

T. E. Moyer, Supt.

Married

Gerber—Ruby.—On May 17, 1923, Bro. Aaron Gerber of Petersburg, Ont., and sister Marian Ruby of Tavistock, Ont., were joined in holy matrimony, Bro. D. S. Jutzi officiating. May this union be a blessing and be blessed.

Roth—Swartzentruber.—At the home of the bride's parents, Bro. and Sister Jno. E. R. Swartzentruber, Petersburg, Ont., Bro. John Roth of New Hamburg, and Sister Tillie Swartzentruber were joined in holy matrimony, Bro. D. H. Steinman officiating. May the Lord sustain them and give them grace that they may abide faithfully until the end.

Derstine—Fuss.—On May 26, 1923, at the home of Bro. and Sister Wm. Fuss, Lansdale, Pa., occurred the marriage of their daughter, Araminta F. Fuss and Bro. David D. Derstine, son of Bro. and Sister Henry C. Derstine, of Telford, Pa., Bishop A. G. Clemmer of Franconia, Pa., officiating. May the blessing of God be theirs through life.

Obituary

Graybill.—Lydia K. Graybill, widow of Calvin Graybill, who died a little over a year ago, was born Feb. 6, 1851; died May 20, 1923; aged 72 y. 3 m. 14 d. She leaves to mourn her loss one daughter and many relatives and friends. The funeral was preached in the home by Samuel Leiter and W. W. Graybill. Burial in the Kauffman family cemetery on the farm.

Landis.—Esther M., infant daughter of Andrew G. and Sister Bertha E. M. Landis, of Lancaster, Pa., R. 7, died May 22, 1923; aged 32 hours. She is survived by her parents, 3 brothers and 2 sisters. Short funeral services were conducted at the home by Bro. John H. Mosemann, with interment in the Millersville, Pa., cemetery. Our little darling's stay with us was so short, and we miss her so much, but we believe, as the hymn writer says, "God's way is the best way."

Shotzberger.—Elizabeth Shotzberger was born Aug. 16, 1845; died May 16, 1923; aged 77 y. 9 m. She died just 10 days after her husband, Bro. Samuel Shotzberger. After her husband's death she went to make her home with her daughter and son-in-law, Samuel Shirk, and was only there two days till she died. She leaves to mourn her departure 9 children, 33 grandchildren and 16 great-grandchildren.

Shelley.—Sarah Ann Shelley was born in Montgomery Co., Pa., Jan. 4, 1838; died May 25, 1923; aged 85 y. 4 m. 21 d. Sister Shelley, a daughter of Christian Benner, is the last of the family of 11 children to pass away. Her father also died at the ripe old age of 85. Her husband, Christian Shelley, preceded her in death 20 years ago. She is survived by 3 sons, 2 daughters, 26 grandchildren and 27 great-grandchildren.

Kaufman.—Fannie Sala Kaufman was born Feb. 5, 1857; died May 21, 1923; aged 66 y. 3 m. 16 d. Her husband preceded her to the glory world May 9, 1921. She was a faithful member of the Mennonite Church for about 45 years. She leaves to mourn her departure, 1 son, 1 daughter, 9 grandchildren, 4 brothers, and a host of friends. The funeral service was conducted by Bro. C. Hershberger at the Stahl Church near Johnstown, Pa. She was buried in the cemetery near the church.

Wingard.—John Wingard of Cambria Co., Penna., was born Dec. 19, 1836; died at the home of his son, Jacob, May 30, 1923; aged 86 y. 5 m. 11 d. He was married to Susanna Weaver and to this union were born 15 children 7 of whom preceded him to the Spirit world. He is survived by his aged widow, 5 sons and 3 daughters, and a large number of grandchildren and great-grandchildren. Funeral services were conducted at the Weaver Mennonite Church in the Johnstown, Pa., district, by Bros. S. G. Shetler, E. J. Blough, and David Garber. Text, Psalm 17:15.

Brown.—Forrest La Verne, son of Florence E. Brown, was born May 5, 1912; died Feb. 22, 1923; aged 10 y. 10 m. 17 d. He leaves to mourn his early departure, his mother, step-father, one sister, 1 half-sister, 2 half-brothers, 1 step-sister and many relatives and friends. His sickness was of short duration but the suffering was great, which he bore with patience. He will be sadly missed by all. He is not dead but has only crossed over the river of death to that beautiful land where there is no sorrow or pain. His father preceded him in death 9 years.

Forrest, you have left us dreary,
And our hearts are filled with grief,
For we love you, Oh, so dearly;
Blessed Jesus give relief.

Swick.—Martha Kauffman Swick was born in Union Co., Pa., Fe. 3, 1846; died at her home near Garden City, Mo., May 21, 1923; aged 77 y. 3 m. 18 d. She was married to J. M. Swick Nov. 26, 1872, in Champaign Co., O. They moved to Cass Co., Mo., in 1880 and since 1883 lived in the home where she died. One son, Joseph P., died Mar. 2, 1906. One daughter, Fannie, died Jan. 16, 1888. The surviving children are Mrs. Rachel Kauffman, Surrey, N. D.; Mrs. Lizzie Yoder, Garden City, Mo.; and Sadie who still remained at home and tenderly cared for her mother; also a daughter-in-law, Mrs. Anna Swick, all of whom were present when she passed away. Her health began to fail about 6 years ago, and she was helpless since last December, but bore her affliction patiently. She was the last one remaining of a family of 13 children. In youth she united with the Church and remained faithful to the end. Besides the husband and children she leaves to mourn her departure, 16 grandchildren, 6 great-grandchildren, and relatives and friends. Four grandchildren and 1 great-grandchild preceded her. Funeral services at the Sycamore Grove Church, conducted by Bro. I. G. Hartzler. Text, II Tim. 4:6-8.

We miss you when the morning dawns,
We miss you when the night returns,
We miss you here, we miss you there,
Dear mother, we miss you everywhere.

Esh.—Nancy Louise Esh, daughter of Bro. Samuel and Sister Catharine (Yoder) Esh, was born Nov. 10, 1921; died May 20, 1923, at the home of her parents in Belleville, Pa.; aged 1 y. 6 m. 10 d. Little Nancy was sick five weeks with pleural pneumonia, yet her illness did not seem so serious, and her leaving was quite a shock to all, especially those who watched over and cared for her. She will be greatly missed by the parents, her little brother, Glenn, and all those who loved her, as she was an exceptionally pleasant little girl, always having a smile for every one. Her short stay with us will leave its impressions and through our tears may we look up Higher, knowing that what our Father in heaven does is well done. Funeral services were held at the home in Belleville May 22, by Bro. Joshua B. Zook, assisted by Bro. J. H. Byler. Burial at the Allensville graveyard.

Wideman.—Menno Wideman was born in Waterloo Co., Ont., July 20, 1867; died at his home at Pigeon, Mich., April 26, 1923; aged 55 y. 9 m. On Sept. 20, 1892, he was married to Lydia Gascho and the following year moved to this vicinity. He had been ailing for some time and again took sick about 2 weeks before his death with pleurisy and pneumonia. In his teen age he united with the Church and became deacon of the Berne Church about 27 years ago. He was not in fellowship for about six months but recently expressed a desire to again be united with the Church. He is survived by a wife and the following children: Allen, Richard, of Imlay City, Mrs. Wm. Erb, Mary Jane, Maggie, and Floyd; also one grandchild, 3 brothers: Elias, Mose, and Henry; and 2 sisters, Mrs. Reist and Mrs. Israel Dettweiler. The funeral service was held at the Berne Church by Mr. Brown of Pigeon, and Peter Ropp of Imlay City.

Keiner.—John Keiner was born in Canton Bern, Switzerland, Aug. 4, 1855; died at his home near Orrville, O., May 11, 1923; aged 67 y. 9 m. 7 d. He was united in marriage to Lydia Musser Nov. 26, 1881. To this union were born 3 children, one son preceding him in death May 20, 1898. There remain to mourn his departure, his beloved wife, 2 sons, 3 grandchildren, 1- brother and 1 sister (Fred Keiner of Apple Creek, Ohio, and Mary Ann Zimerly of Bluffton, Ohio), and many near relatives and friends. He confessed and accepted Christ as his Savior and united with the church, where he served his Master faithfully to the end. He was resigned to the will of God, who doeth all things well. Services were conducted by Brethren I. W. Royer and J. S. Gerig. Interment in the Oak Grove cemetery.

"Father, thou hast left us lonely,
Sorrow fills our hearts today,
But beyond this vale of sorrow,
Tears will all be wiped away."

Weaver.—Menno B. Weaver was born in Morgan Co., Mo., March 26, 1870; died April 26, 1923; aged 55 y. 1 m. He was united in marriage to Susanna Dettwiler Nov. 27, 1890. To this union were born nine children. One Fannie Jane) preceded him in death. He was a faithful member of the Mennonite Church for 32 years, always active in service for the Lord. He was ordained to the office of deacon Oct. 17, 1920. He had been failing in health for several years. He was very patient during his suffering, always putting his trust in his Master, knowing that He doeth all things well. His death was caused by internal cancer. It was his desire to remain with his family a while longer, but was resigned to God's will. Funeral services were conducted at the home by M. E. Brenneman and at the church by N. A. Lind. Texts, Rev. 21:1-12; I Sam. 20:18. He leaves to mourn his early departure a wife, 6 sons, 2 daughters, 10 grandchildren, 4 sisters, and many relatives and friends. He was laid to rest at the Berry Creek cemetery, near Suver, Oreg., April 29. By a daughter-in-law.

Hartzler.—Eli S. Hartzler, son of Isaac J. Hartzler, was born Feb. 11, 1865, in Topeka, Ind. In March, 1881, he moved with his parents to a farm near Garden City, Mo. On March 2, 1892, he was married to Miss Mary J. Epley of Missouri and to this union were born 2 sons. On Sept. 13, 1922, while working at the roof of his new barn the scaffold broke and he fell and was seriously hurt. He was in poor health since but it seemed to be more acute the last few months. He accepted Christ as his Savior in his youth and was His follower till the end. On the day of his death he went to gather the eggs, as that was about all the chores he could do all winter. He carried the eggs to the house and a little later was found dead, sitting in his chair with his hat and gloves on. He leaves to mourn his departure his companion, 2 sons (David A., of Deepwater, Mo., Imara J., of H. C.), 1 granddaughter, (Helen Daris), 4 brothers (Amos J. and Noah K., of East Lynne, Mo., Ben F., of Pryor, Okla., and D. D., of Smithville, Ohio) and 1 sister (Sarah E. Hershberger, Latour, Mo.). He was buried Mar. 22, at Clearfork cemetery.

Schrock.—Elizabeth Muser Schrock was born Oct. 3, 1835; died May 3, 1923; aged 87 y. 8 m. She was united in marriage to John Schrock of Wayne Co., O. To this union were born 6 children: Lydia, Samuel, Nancy, Menno, David, and Jonathan. Her husband and 1 daughter preceded her in death. There remain to mourn her departure 5 children, a number of grandchildren and many relatives and friends. May our loss be her eternal gain. In her youth she confessed and accepted Christ as her personal Savior and united with the A. M. church. She was a faithful sister and attended the services regularly until the hand of offliction was laid upon her, and for many years she was denied of this privilege. But we are glad we can look forward to the time when the sorrows of earth have passed away. Blessed are the dead that die in the Lord. Services were conducted by the brethren C. Z. Yoder and J. S. Gerig. Text, Heb. 4:9. Interment in the Oak Grove cemetery.

Fade, fade each earthly joy, Jesus is mine,
Break every tender tie, Jesus is mine.
Dark is the wilderness, Earth has no resting place,
Jesus alone can bless, Jesus is mine.

Stauffer.—Jacob Stauffer was born in Wilmerdingen, Baden, Germany, Oct. 26, 1850; died May 27, 1923, near Milford, Nebr.; aged 72 y. 7 m. 1 d. He united with the Amish Mennonite Church at the age of 15 years and remained a faithful member until death. He emigrated with his parents from Alsace Lorraine, France, in the year 1866, and came to Livingston Co., Ill. He was married to Phebe Guth, Nov. 3, 1872. Later he moved with his family to Milford, Nebr., in the year 1876, where he remained until death. He lived in matrimony 50 years. This union was blest with 10 children, 3 sons and 7 daughters. He leaves to mourn his departure his wife, 2 sons, 2 daughters, 23 grandchildren, 1 brother, 1 sister. 1 son, 5 daughters, 1 grandson, 3 brothers, and 3 sisters preceded him in death. In the year 1886 he was ordained deacon and in 1895 he was ordained a minister of the Gospel in which office he served faithfully until death. Funeral services by Will Schlegel, Geo. S. Miller, L. O. Schlegel, Joseph Rediger, Ben Schlegel, and W. R. Eicher.

All is over; hands are folded
O'er a quiet and peaceful breast;
All is over, pain is ended
Now dear father is at rest.

Miller.—Andrew G. Miller, of Manor Township, Lancaster County, Penna., was born March 14, 1854; died May 28, 1923; aged 69 y. 2 m. 14 d. He died at St. Joseph's Hospital, where he went for special treatment two weeks before. He was for many years a member of the Mennonite Church. Beside his widow who before marriage was Miss Lizzie Eby, he is survived by two sons: Jonas E. Miller, Landisville, and Simon E., Harrisburg. One brother, Henry C., Rohrerstown, and two sisters, Mrs. Adaline Hertzler, Landisville, and Mrs. Daniel Brehm, Silver Spring, and three grandchildren, Wm. Bender, Elizabeth, and John Andrew Miller, also suvive. Funeral services were held May 31, with brief services in the home, and further services in the Rohrerstown Mennonite Church. Interment in the Landisville cemetery. Services were conducted by the home ministers, viz., Bishop Daniel Lehman, Bro. Daniel Gish and Bro. Jacob Hess. Text, Psalm 39:7: "And now, Lord, what wait I for? My hope is in thee." This brother's life was the living, breathing spirit of this Hope, the foundation of our faith.

"Father's chair is vacant,
And his voice is stilled;
But his place o'er yonder,
Now we hope is filled."

By the family.

Wenger.—Elias Wenger was born in Green Township, Wayne Co., O., July 21, 1841. He peacefully passed away at his home at Orrville, O., May 27, 1923; at the ripe age of 81 y. 10 m. 6 d. He was united in marriage to Fanny Miller of Holmes Co., O., March 2, 1871. To this union were born 7 children: 4 sons and 3 daughters. His beloved life companion preceded him in death April 29, 1909. There remains to mourn his departure all the children, 12 grandchildren, and 1 sister (Mrs. Stephen Miller, Wayland, Iowa), with a large circle of relatives and friends. Early in life he gave heed to the voice of the Heavenly Shepherd accepting Christ as his Savior and united with the A. M. church. He was deeply interested in all her activities giving his support in prayers and means and continued steadfast in the faith he held so dear. His place was seldom vacant in the various services of the church. He was resigned to the will of his heavenly Father and looked forward with confidence and hope, trusting in the promises of his blessed Savior. Services were conducted by the brethren C. Z. Yoder, J. S. Gerig and I. W. Royer.

Father thou art sweetly resting
Gone from all thy toil and care,
Far from all earth and its wrestling
Thou didst now a crown obtain.

Miller.—Lena (Marner) Miller was born in Johnson County, Iowa, March 31, 1881; departed this life on the morning of May 24, 1923, at the General Hospital in Saginaw, Mich., where she underwent an operation. She was aged 42 y. 1 m. 24 d. She became a member of the Mennonite Church at about the age of 12 years. She was united in marriage to Abraham B. Miller Dec. 16, 1906. She leaves her husband and 4 children: Velma, Ammon, Annis, and Marner; also 5 stepchildren: Albert, of Limon, Colo.; Milo and Ernest of Goshen, Ind.; Lydia, wife of Ora Troyer; and Mable, wife of Charles Bontrager of Midland, Mich. Five brothers in Iowa, 2 sisters, Mrs. J. S. Troyer of Yoder, Kans., and the sister who had her home with her at the time of her departure, also survive. But we mourn not as those who have no hope. Her willingness to go or stay, her concern for the eternal welfare of others, her desire for her own to stand by one another and be true to God and His Word, tell of her devotion to God and His cause. Although very sick she said, "This has been a happy week for me." Knowing that Bro. J. K. Bixler was to be here on May 27, she requested before he was here that he should preach her funeral sermon, choosing Rev. 14:13 as her text. She also chose "Safe in the arms of Jesus" as one of the funeral hymns. In great physical misery she waited, without any fear of death, joyfully referring to Father, Mother, and little brother who had gone before. Services were held on May 27 at the church, conducted by Bro. J. K. Bixler, Elkhart, Ind., and Bro. Peter Ropp, Imlay City, Mich. She was laid to rest in the Midland cemetery.

Musselman.—Katie G. Musselman, daughter of Amos and Laura Musselman, was born Aug. 11, 1902; died Apr. 16, 1923; aged 20 y. 8 m. 5 d. She died of tuberculosis. She was not very well for some time, yet she was bedfast only nine days. She bore her suffering without a word of complaint.

"More and more we miss thee,
Friends may think the wound is healed,
But they little know the sorrow,
That lies within the heart concealed."

Not quite a month later her little sister Alta passed peacefully away after an illness of about 8 weeks. Death was caused by tuberculosis. Alta was born Sept. 23, 1917; died May 13, 1923; aged 5 y. 7 m. 20 d. She was like a little sunbeam in the home, and both will be missed very much. They are survived by their parents, a sister, Mary, a

brother, David; also grandparents and a host of relatives and friends who mourn their early departure. Funeral services were conducted both times by Bros. N. H. Mack and Benj. Wenger at the Groffdale Mennonite Church, near New Holland.

"I cannot say, and I will not say
That they are dead—they are just away.
With a cheery smile, and a wave of the hand,
They have wandered into a better land."

SPECIAL MEETING

Johnstown, Pa.

Report of the Annual Sunday school Conference of the Johnstown District held at the Thomas Church on Ascension Day, May 13, 1923.

Organization:—Mods, Alex Weaver, Lloy A. Kniss; Sec., Nora E. Weaver; Treas., Sem K. Eash.

Topics and Speakers:—**The Supreme Need in the S. S.: (a) God,** Hiram Wingard; **(b) Word,** S. G. Shetler; **(c) Holy Ghost,** Harry C. Blough; **Essay, Evils That Hinder the Work of the S. S.,** Katie Wingard; **What is My Standard and Aim in Life?** J. M. Nissley; **Recitation, The Ascension,** Willard Jacobs; **Children's Exercises,** Mrs. J M. Nissley; **My Privilege and Responsibility: (a) To the Home,** T. L. Blough; **(b) To the Sunday School,** E. J Varns; **(c) To the Church,** L. A. Blough; **(d) To the Lost,** W. C. Hershberger; **Recitation, No Disappointment in Heaven,** Lizzie Kaufman; **Essay, My Privilege and Responsibility to the Home, S. S., Church, and Lost,** Mrs. E. J. Varns; **Our Young People: (a) Preparation,** Lloy A. Kniss; **(b) Consecration and Separation,** E. D. Hess; **Recitation, The Ascension,** Ivy Wingard; **Essay, Loyalty in Sunday School,** Olive Thomas; **How Stem the Tide of Liberalism, Frivolity, or Popular Error Among the Teen Age of Today,** J. M. Nissley.

Some Thoughts Presented:—God must be the head of the S. S. The S. S. is a soul saving institution The "Word" is the thing that stands the test and satisfies the soul. It touches every need of man. The Holy Ghost can guide us only as we are willing to be guided. My standard and aim in life is to be a child of God, to be an instrument in the hand of God to win souls for Him, and to finally reach my eternal home. The home is the nursery for religious aspirations. It is the only place that children can be properly brought up. Everyone in the S. S. should be made to feel that they are a part of it. The Church is responsible to bring the Gospel to all nations.

As older folks let us not expect too much of our young people until we have consecrated ourselves If we as young people get to the place where we make an entire consecration, the separation will take care of itself.

The day was one of spiritual blessings

Nora E. Weaver, Sec.

REPORT

Of the Mahoning and Columbiana Counties Sewing Circles, from April 1, 1922, to March 31, 1923

No of members	70
No. of meetings	12
No of garments made	981
No. of comforters made	10
No. of quilts	2
Amount on hand April 1, 1922	$183 70
Received during the year	$629 13
Donations for Foreign Missions	$278 15
Material for Foreign Work	$421 79
Material for Home Work	$ 17 75
Balance on hand March 31, 1923	$ 95 14

Lizzie Yoder, Secy.

REPORT

Of the Mount View Charity Sewing Circle, Mazeppa, Alta., from April 1, 1922, to April 1, 1923

Number of meetings held	9
Average attendance	9
Visitors present	15
Garments made	52
Comforters	2
Quilts	1
Donated to Missionary support	$ 25 00
Home Evangelizing fund	$ 20 00
Indian girls' Home	$ 5 00
Orphan support in Russia	$ 22 70
Total Receipts during year	$157 55
Total expenditures	$150 20
Cash on hand Apr. 1	$ 7 35

Alice P. Eby, Secy.

REPORT

Of the Conestoga Sewing Circle for the year ending April 5, 1923

No. meetings held	13
Average attendance	36
No. Garments made	605
Comforts	35
Comfort cases	8
No. Garments sent for home missions	80
Comforts for home missions	2
New articles donated for Russia Relief	446
Used Articles donated	207
Money on hand beginning of the year	$ 9 34
Money received	$188 31
Expenses	$185 48
Balance on hand	$ 2 83

Lizzie Petersheim, Secy.

BOOK REVIEW

Spiritualism

Divine, Devilish, or a Deception? Which?

By W. E. Biederwolf

A booklet which deals with a subject that is attracting wide attention of recent years thru the influence of noted men like Sir Oliver Lodge, A. Conan Doyle and others. Many are perplexed and are asking the questions which this book answers in the light of Scripture. The statements and arguments are clear, forceful, and convincing. A strong note of warning pervades the entire volume. This little book will help you to get straight on a much discussed subject.

Price, 20 cents. May be had by addressing

Mennonite Publishing House,
Scottdale, Pa.

YOUNG PEOPLE'S CONFERENCE

Any persons coming to attend the Young People's Conference, June 14-17, at the Forks Church near Middlebury, Ind., by train should come to Goshen, Ind. The New York Central and Big Four R. R. go thru Goshen. Connections via Warsaw on the P. R. R. may be made for Goshen on the Interurban lines. Any person wishing transportation from Goshen to the Conference should write or phone to Melvin Miller or Neri Bontrager, Middlebury, Ind.

Programs may be secured by addressing Harold S. Bender, Elkhart, Ind.

Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.—Isaiah 43:1.

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

The Annual Meeting of the Mennonite Board of Education will be held at Goshen, Ind., June 18, 1923. The regular business of the Board such as the election of officers of the Board, election of officers for the schools under its supervision, annual reports, etc., together with such other business as may arise will be considered at this meeting. It is desired that all members be present either in person or by proxy.

S. C. Yoder, President.

PARENTS, ATTENTION

The June 24 issue of THE YOUTH'S CHRISTIAN COMPANION is devoted entirely to the interests of THE EASTERN MENNONITE SCHOOL You will find in this number a history of the school, what it stands for in the Christian life, and what its educational aims are Here you will find described points of interest in and about the school that make it an ideal place for your sons and daughters and others interested in Bible instruction and educational work. In other words you will find a complete and fascinating description of this institution, that you should not fail to read.

In case THE YOUTH'S CHRISTIAN COMPANION does not come to your home, send us your subscription presently stating your interest in THE EASTERN MENNONITE SCHOOL issue and we will see that your wishes are complied with. However we urge you not to delay, for this promise is only good until the issue is exhausted. Subscription price 75 cents a year to individual addresses or 60 cents in clubs of ten or more to one address. Address all orders to

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

JUNE 14, 1923

"Look on the fields; for they are white already to harvest."

ANNUAL MISSION BOARD MEETING

INTRODUCTION

The Mennonite Board of Missions and Charities takes pleasure in presenting herewith the report of its Seventeenth Annual Meeting, held near Kokomo, Ind., May 20-22, 1923.

The report contains a summary of the usual routine proceedings of the Annual Meeting, together with reports of Committees and Institutions, designed to show the condition, progress, and need of those which reported. Brief extracts from many excellent addresses, delivered during the meeting are included with the hope that the same may impart to the reader in a measure, the inspiration which those enjoyed who were present and privileged to listen to them. India has again brought us her usual interesting report and South America has for the first time furnished us with a number of articles, only one of which is printed in this issue. Others may be found in the April 5 issue and in the booklet which will be published later.

It is the sincere desire of the Board to place this report into every home and library in the Church with the hope that a perusal of it may help the brotherhood realize what is being done to make the Master's will known to all men.

The Secretary.

MEMBERSHIP

Of the Mennonite Board of Missions and Charities for the Year 1922-23

General Conference Appointees

C. Z. Yoder, Wooster, O.; E. L. Frey, Wauseon, O.; J. S. Shoemaker, Dakota, Ill.

General Board Appointees

D. D. Miller, Middlebury, Ind.; D. H. Bender, Hesston, Kans; S. C. Yoder, Kalona, Iowa; D. G. Lapp, Roseland, Nebr.; Aaron Loucks, Scottdale, Pa: H. R Schertz, Chicago, Ill.; V. E. Reiff, Elkhart, Ind.; M. C. Cressman, Kitchener, Ont.

District Conference Appointees

Jos. Bechtel, 1820 Mt. Vernon St., Philadelphia, Pa; J. Y. King, West Liberty, O.; A. C. Good, Sterling, Ill.; I G. Hartzler, East Lynne, Mo.; John Mellinger, Lancaster, Pa.; Elmer Brunk, Harrisonburg, Va; J. S. Hartzler, Elkhart, Ind.; M. E. Brenneman, Albany, Oreg.; B. E. Stauffer, Maugansville, Md.; S. E. Allgyer, West Liberty, O.; W. S Gingerich, Wellman, Iowa; L. J. Burkholder, Markham, Ont.; S. H. Musselman, New Holland, Pa.; J. M. Nissley, 1614 8th Ave., Altoona, Pa; M. C Lehman, Dhamtari, C. P., India.

Chairmen District Mission Boards

B. B. King, Ft. Wayne, Ind; C. R. Strite, Hagerstown, Md.; John Mellinger, Lancaster, Pa.; L. J. Miller, Garden City, Mo.; Joe C Brenneman, Kalona, Iowa; Moses Shantz, New Hamburg, Ont.; Isaiah G. Ruth, Colmar, Pa.; S. R. Good, Sterling, Ill.; S. M. Burkholder, Dale Enterprise, Va; N. E. Miller, Springs, Pa; C. B. Snyder, Aurora, Oreg.; A. J. Steiner, North Lima, Ohio; P. A. Friesen, Dhamtari, India.

Chairmen of Local Boards of Missions and Charitable Institutions

Geo. E. Shoemaker, Freeport, Ill.; E. S. Shantz, Preston, Ont.; B. B. King, Ft. Wayne, Ind.; D. S. Weaver, La Junta, Colo.; C. A. Hartzler, Tiskilwa, Ill.; O. O. Johns, Canton, O.; B. B. Stoltzfus, Lima, O.; Perry Shank, Oronogo, Mo.; J. L. Yoder, Columbiana, O.; E. H. Oyer, Roanoke, Ill.; Earl Miller, West Liberty, O.; Amos G. Kauffman, East Petersburg, Pa.

PROCEEDINGS

Of the Seventeenth Annual Meeting of the Mennonite Board of Missions and Charities, Held Near Kokomo, Ind., May 20-22, 1923.

MISSIONARY DAY

Sunday, May 20, 1923.

Forenoon Session

Meeting was called to order by D. D. Miller, Chairman, Middlebury, Ind.

Song Service conducted by F. B. Showalter, Harrisonburg, Va.

Devotional Services conducted by J. A. Heatwole, La Junta, Colo.

Address, **How Can We Make this Meeting a Blessing to Ourselves and to Others?** H. R. Schertz, Chicago, Ill.

"The Christian life is an unselfish life; therefore we place the spiritual needs of others before our own interests. Sharing our blessings multiplies our own. This meeting may be made a blessing to ourselves and others by—(a) Preparation by prayer. When proper relationship exists between us and God we will realize our dependence upon God, and ask Him for guidance and grace. If we have unitedly prayed for this meeting we have the promise of God's favor and blessing. Matt. 18:19. (b) Stimulating spirit of sacrifice. Consecration and sacrifice are closely related to blessing. Chron. 29:27. When the burnt offering began the song began. When life becomes sacrificial, joy breaks out in service. One that has a true conception of sacrifice does not consider service as being sacrifice or duty, but a blessed privilege. (c) Having Christ as the central figure in every discourse. Union with Christ means union and fellowship with believers. Since the enemy of souls is making such tremendous drives to force his way into our beloved church, it behooves us to stand unitedly in defending the faith. (d) Maintaining poise in the Lord's work. Failure to advance in the Lord's work, as well as advancing unwisely will prove disastrous to the cause of Christ. As a church we can only enlarge our work already established, and occupy new fields as the missionary spirit in the church increases. (f) Placing ourselves on record as being loyal to the Church, and God. We are living in an age of dissatisfaction, and compromise. Our stand for truth and righteousness will be the means of influencing others to stand fast in the faith, and support the doctrines of the Church, and the Word of God."

Song: "Go And Tell the Sweet Old Story."

Missionary Sermon delivered by S. E. Allgyer, West Liberty, Ohio. Text, John 1:6.

"John was God's middleman. He stood between the old and new dispensations, the last prophet, the first evangelist, heralding the message of repentance and the coming Kingdom. Jesus said, 'Of men born of woman there is none greater than he.' He stood between Christ and the people and was utterly dispossessed of himself Only a voice! Referring to the One that should follow, and pointing to the Lamb of God, he introduced Christ to the world. Christians hold a corresponding position today between Christ and the people, holding the oracles of God, with commanding orders, 'Go ye.' We have become ambassadors to make the message known to the world. Two things we can do: **Get and Give.** Not money, but Christ. Some are content to get but not to give; others both get and give. Getting is worth while only when we give. Will we do our duty and share our knowledge with others?"

Song, "Church of God Awake."

Noon Intermission

Afternoon Session

Song Service conducted by C. Z. Yoder, Wooster, Ohio.

Devotional Service conducted by M. J. Brenneman, Albany, Ore.

Hindi Song was sung by the India Missionaries, M. C. Lehman, Lydia Lehman, P. A. Friesen.

Address, **The Present Status and Future Outlook of our**

Foreign Work Along Educational Lines, M. C. Lehman, Dhamtari, India.

"A preliminary statement as to why the mission undertakes educational work at all, may not be out of place in considering our present status and future outlook. The Government in India can not, as in America, undertake to give a common school education to all children of primary school age. Of the 38,000,000 children of school-going age only 8,000,000 are receiving any education whatever. In other words, only one child in five can be accomodated in either mission or government schools. If mission schools should be eliminated from our working area, only one child in twenty could get a primary education in the public schools and that under anti-Christian influences. This lays upon the Mission the obligation of furnishing some means of education or to have an illiterate Christian community within a generation. By the admission at no additional cost of non-Christian children to these schools where Christian children attend, the schools become triple in function: (1) They give the religious and secular education which the Mission must give to the children of Christians. 2. They become an evangelistic agency in this that they provide Christian teaching to non-Christian children. 3. They keep under control of the Mission the nature of the religious and secular instructions given The present status of our work, insofar as it can be shown by statistics, is shown in the tabulated reports for the year ending Dec. 31, 1922. The political disturbances of a year ago seriously affected a number of our schools, especially in the reduction of the numbers attending, because of the establishing of competing national schools. This is now largely offset and things are more quiet, following the arrest of Chandi. The great need of changing the course of our primary schools, so as to make them more effective for our children, is evident from the fact that not less than eighty per cent of the children passing from our school lapse into illiteracy because the course of study is so impractical and unrelated to the rural environment in which the children live. As to the future outlook it may be said that the government can hardly be able to undertake more schools and for a long time the Missions may safely count on keeping up their schools for the children till they become economically able to do this for themselves."

Song, "O the Great Love the Dear Savior Has Shown."

Address, Evangelistic Work in India, P. A. Friesen, Dhamtari, India.

"The prime object of the mission in India is to evangelize the people. We speak of the different departments, such as Educational, Medical, etc., but all have for their objective the preaching of Christ to the people. The American Mennonite Mission covers an area of 7,000 square miles, with an approximate population of 1,000,000 people. There are now five stations open and at all of them evangelistic work is carried on. Beside this there are ten outstations. Our Christian community now numbers about 1,800 people, leaving 998,200 to be reached with the Gospel. The people of India are now more ready to receive the Gospel than ever before and through the Educational, Industrial, Medical and Evangelistic efforts great things can be looked for in the future under the blessing of God."

Song, "India" Men's Quartette.

Address, Women's Bible and Visitation Work, Lydia Lehman, Dhamtari, India.

"A Bible woman is one who takes her Bible and goes from house to house and village to village, and gathers the women together and reads to them and talks to them of their needs. Her work does not cease there but she visits them when sick and ministers to them in various ways Who are the Bible women? They are chosen from among those who are active, willing, sincere, humble workers, interested in the welfare of others. There are now thirty-nine Indian women giving full time and six missionary women giving part time. The Bible School offers a place where they receive their training and all are expected to take the full four year course if possible, which means six months' school work and six months' practical work among the natives, each year of the course. The field is large and contains about 1,000,000 people, with one-half women and girls Those among whom they work are the ignorant, despised, rejected women and children who have been steeped in sin and superstition for generations, whose world has been their homes or their villages as the case may be. To these the Gospel is presented in song, through the Word of God, through visitation, through ministering to their need and by being a neighbor to them. Does this pay? Each mission can name the women who stand out as jewels in a crown, whose redemption has made this work worth while. More women are needed for this work, women with a broad vision of God's work for them, a good full understanding of God's Word, with big, understanding and sympathetic hearts, full of love and ready to live with and for the dear women of India."

Song, "We'll Work till Jesus Comes."

Address, **The Outlook along General Lines in South America,** J. W. Shank, Trenque Lauquen, Argentina.

"Irreligion, infidelity, indifference, moral corruption and ignorance prevail everywhere. In Argentina where there is a population of 8,000,000, there are about 125 missionaries and 179 churches with about 10,000 Christians. After nearly four years of work there are in the Mennonite Mission 109 native Christians, 4 organized churches, 3 native helpers, 7 Bible women The people are being awakened, prejudice is breaking down, opposition is decreasing and men and women are weighing the question of the Call to Christ. One hundred towns in our district are waiting for the Gospel. More missionaries are needed and the native Christians must be trained for service."

Song, "As I Journey Through the Land."

Address, **Phases of Work Carried on by the Women in South America,** Emma Shank, Trenque Lauquen, Argentina.

"Because of the prevailing social and economic conditions, women in South America have few opportunities for an education, to earn money or to be independent. Many mothers can not read and seldom leave the home, hence the need of much home visiting and the work of the Bible reader. Many small children in the streets led to the kindergarden work. The growing number of children of Christians made it necessary to have a primary school for their training. These things together with the usual Sunday school and church work are some of the phases of work carried on by our women, all of which have their highest aim in bringing Christ to them."

Closing Song and Prayer by S. E. Allgyer.

Evening Session

Song Service conducted by Daniel Hershberger, Kokomo, Ind.

Devotional Service conducted by J. L. Harnish, Peoria, Ill.

Address, **What Constitutes a Call to Service?** J. S. Hartzler, Elkhart, Ind.

"All true Christians are divided into two classes as missionaries: Intercessory and Field The intercessory missionary is he who intercedes with God in behalf of those who are on the field and for the lost. So important have some considered this phase of the work that they have left the field and have returned to the homeland with no other object in view than that they might become intercessors and enlist the help of others in the cause. The missionary on the field craves more than all else the support from the home base The field missionary has a number of calls. The million non-Christians in India and the two thousand Catholics to one evangelical Christian in South America is a call. So are the thousands of non-Christians in this land The conviction of the Holy Spirit calling for service in a certain field with the coincident action of the church or the Mission Board should be considered an unmistakable call. Answer that call by honestly saying, "Here, Lord, am I; send me"

Song, "Hark the Voice of Jesus Calling."

Address, **Special Qualifications Essential for Effective Service,** D. H. Bender, Hesston, Kansas.

"The question of qualifications is an important one both for the Mission Board and for the worker. The fact that God qualifies those whom He calls must be taken into consideration. Man may look on the outward appearance but God looks upon the heart. The following qualifications may be taken as essential for the success of all Christian workers. 1. A thorough knowledge of the field to which the missionary is sent. This would include language, climatic conditions, disposition of the people, etc 2. Intellectual training. In order to do effective service each worker must have a degree of education and training. It may not be always necessary that one has a full college training but sufficient to cope with the situations which must be met. 3. Personal fitness. This would include natural disposition, adaptation, personality, heart desire, and consecration,. 4 Sound conversion. A real conversion to God, heart purity, born of God, sound in the faith, fully in harmony with the doctrines of the Church and standards of the board under which he is sent."

Song, "Jesus Lover of My Soul."

Closing Prayer.

REGULAR BUSINESS SESSION OF THE BOARD

Monday May 21, 1923

Morning Session

Devotional Exercises conducted by Lewis Weber, Toronto, Ont.

Roll Call of Members. A quorum was declared present.

Appointment of Committees:

Resolutions, S. M. Kanagy; A. D. Wenger.

Nominations, D. G. Lapp; S. E. Allgyer; N. E. Miller; J. D. Mininger; M. C. Cressman.

REPORTS OF OFFICERS

President's Report. The general work has been similar to that of other years with the usual round of duties and problems. The policy of the Executive Committee is to have a two-day session once a month. The duties of this committee are increasing as the work is growing larger. The Executive Committee has not sent as many missionaries during the year as were authorized at the last meeting. Owing to financial circumstances the building budget for the year was not fully raised.

D. D. Miller, President.

Vice President's Report. This consisted of an endorsement of the President's report.

The Secretary's Report consisted of a statement of the resources of the Board:

Real Estate, Buildings, Equipment, India Mission	$120,000.00
Chicago Home Mission Building and Equipment	37,000.00
Chicago 26th St. Mission Building and Equipment	18,000.00
Youngstown Mission	22,000.00
Ft. Wayne Mission	12,150.00
Canton Mission	12,225.00
Lima Mission	9,000.00
Peoria Mission	5,250.00
Kansas City Missions	2,800.00
Children's Playground Property, 26th St, Chicago	4,000.00
Orphans' Home, West Liberty, Ohio	26,000.00
Children's Welfare Home, Kansas City	13,500.00
La Junta Sanitarium, Real Estate and Buildings	64,000.00
La Junta City Hospital Equipment	500.00
Administration Building, Elkhart	12,500.00
House and Lot, Elkhart	2,500.00
Mission Home, Goshen, Ind	4,500.00
Real Est., Ill. Old People's Home, Neuhauser-Stalter	40,000.00
Old People's Home Property, Ohio	25,000.00
Home for Aged, Ill., Buildings, Equipment and Real Est.	50,000.00
South American Mission Property	20,000.00
Manitou Mission Church	5,000.00
Los Angeles Mission Church	1,800.00
Mattie Miller Estate, Belleville, Pa.	2,500.00
John Garber Estate, Michigan	1,250.00
Katie Litwiller Property, La Junta, Colo.	1,000.00
Woodruff Property, La Junta, Colo.	300.00
Indiana City Property	5,000.00
Oklahoma Farm Property	14,750.00
Wichita, Kans., Lot	450.00
Total Real Estate Buildings etc	$565,775.00
Cash and Time Deposits	5,513.62
Funds on Hand for Investment	765.00
Annuity Investments	71,325.00
Endowments	87,835.00
Other Funds Invested	47,497.00
Total Value Real Estate and Investments	$778,710.62

S. C. Yoder, Secy.

The Treasurer's Report was presented by V. E. Reiff, Treasurer.

(See Treasurer's Financial Statement at close of this report.)

Report of Mission Committee:—The Mission Committee met three times in joint session with the Executive Committee. Two workers for India were examined and are recommended for appointment. The Committee made an effort to have others ready for appointment at the Annual Meeting but failed. Six have taken the physical examination during the year; two of this number are ready to go into service. Others have called for the examination blanks but results have not been reported. Seven have taken the doctrinal examination. Of this number seven have been placed and two are under appointment. Eight have taken the preliminary examination. Fields preferred: Foreign, 4; City or Rural Work, 2; no preference, 1. Three City Mission Superintendents have been appointed and placed during the year. Superintendent for Orphans' Home was also appointed. Three ordinations were carried out during the year.

S. E. Allgyer, Secretary.

Report of Field Worker: The activity of the Field worker consisted mainly of evangelistic work, and meeting with the Executive Committee during the sessions of that body. Besides that several missionary meetings were attended and missionary sermons preached. Several thousand have been solicited for Annuity Fund by the Field Worker. Also assisted in the organization of the church at Lima and the ordination of a deacon at that place.

S. E. Allgyer, Field Worker.

Report of Public Accountant.

Auditor's Certificate

This is to certify that I have made an audit of the receipts and disbursements of the books and accounts of the Mennonite Board of Missions and Charities, also the Relief Commission, for the year ending April 30, 1923, and found them well kept and the Annual Report accurately reflects the true condition as of this day.

R. H. Lindsay,
Public Accountant

SUMMARY REPORT OF MISSION STATIONS AND CHARITABLE INSTITUTIONS

Mission Stations

Number of workers for the year	28
Number of weekly meetings held in hall	55
Number of meetings held in homes	19
Largest attendance in Sunday school	1573
Smallest attendance in Sunday school	642
Average attendance in Sunday school	1177
Number in Home Department	191
Number in Cradle Roll Department	312
Total enrollment in all departments	2179
Number of garments distributed	1989
Approximate value of same	$898.83
Number of meals given to visitors	6385
Number of meals given to poor	425
Approximate value of food given to poor	$ 499.37
Money contributed to charity	1,780.03
Value of Real Estate and Buildings	110,025.00
Value of furnishings	5,950.00
Funds received direct from contributors	2,785.41
Funds received from General Treasurer	8,419.78
Approximate value of food sent in	1,517.08
Operating expense for the year	15,137.20
Paid for improvements	187.35
Number of confessions during the year	65
Number received by baptism	43
Number received by letter or on confession	51
Number who died during the year	3
Number expelled or withdrawn	21
Number who moved away	17
Number of applicants for baptism	12
Membership April 1, 1923	469

Charitable Institutions

1923	Mennonite Sanitarium La Junta, Colo. Allen H. Erb, Supt.	La Junta City Hospital La Junta, Colo. Allen H. Erb, Supt.	Orphans' Home West Liberty, O. F. B. Showalter, Supt.	Mennonite Welfare Home Kansas City, Kans. C. J. Freyenberger, Supt.	Home for the Aged Eureka, Ill. J. D. Smith, Supt.	Totals
No. of present workers	16	9	10	6	6	47
Inmates Mar. 1, 1922	22	13	60	32		127
Males	11	2	43	18		74
Females	11	11	17	14		53
No. admitted during yr.	52	433	17	36	18	556
Males	27	163	10	13	8	221
Females	25	270	7	23	10	335
No. died during year	4	27				31
Males	3	16				19
Females	1	11				12
No. dismissed or healed	45	399	13		1	458
Males	22	145			1	168
Females	23	254				277
No. placed in homes			12	3		15
Inmates Mar. 1, 1923	25	20	52	32	17	166
Males	13	4	37	13	7	74
Females	12	16	15	19	10	72
No. weekly services	4		14	7	1	26
Christians in Institution	34		21	3	16	74
Non-Christians	23					23
Confessions during year	7	5				12
No. rec'd into church	3	1	1			5
Supported by institution	25%	5%	13		5	
No. supported in part	60%	10%	9	4		
No. paying for support	15%	85%			1	
Supported by relatives			30	28	11	69
Received from relatives			$5123 83	$2235 00	$ 245 82	$ 7604 65
Rec'd from contributors	$ 93 00	$ 25 00	2586 63	917 15	574 22	4196 00
Income from Farm	1135 00	*1100 00				2235 00
Income Endowments		† 110 65				110 65
Rec'd from Gen. Board	1123 00		2267 21	300 00	2020 55	5710 76
Rec'd from Hospital fees	11230 76					11230 76
Total receipts for year	14581 76	15530 81	9977 67	3452 15	2840 19	45382 58
Ex. workers allowance	3777 65	2469 58	1253 75	412 00	574 00	8486 98
Sup. patients & inmates		12012 68	6741 97	109 00		18863 65
Running expense	12231 92					12231 92
Fuel and lighting	1854 14	1008 13	610 78	295 29	273 24	4041 58
Paid for improvements			755 04		6 00	761 04
New bldgs. & equipment			281 28		950 00	1231 28
Sundry expense						
Total expense for year	14463 71		9960 67	3561 51	1797 24	29783 13
Val. Bldgs. & Real Est.	52600 00		24800 00	10000 00	51000 00	138000 00
Val. furniture & fixtures	4000 00	1000 00	1200 00	1000 00	1692 00	8892 00

*La Junta Hospital Association. Efforts in Personal Work City Hospital 1200
†Mdse. from Sewing Circles, etc. Efforts in Personal Work Sanitarium 830

Respectfully submitted,
S. C. Yoder, Sec'y.

Financial Agent Submitted a verbal report of the work done during the year. **D. D. Miller** Financial Agt.

All of the foregoing Reports were approved by action of the Board.

Meeting was dismissed with a closing prayer offered by I. W. Royer, Orrville, Ohio.

Afternoon Session

Devotional Services were conducted by A. J. Steiner.

Minutes of the last meeting were read and approved.

Address, **Fundamental Features of Missionary Preparation,** S. M. Kanagy, Hesston, Kansas.

"The aim, object and purpose of every church authorized and organized of God is the salvation of souls. This work is of supreme importance, hence the necessity of preparation. What are some of the fundamental features of this preparation? Jesus said 'As my Father hath sent me, so send I you.' The manner in which the Father sent the Son is suggestive of the manner in which we, as His representatives are sent forth. 1. Jesus was sent as the only begotten of the Father. 'Ye must be born again' is fundamental, not of the flesh, but of the spirit. 2. Jesus came to do the Father's will. 'I delight to do thy will O God.' We must be submissive to be effective workers for Him. 3. Jesus came as the One in whom the Word was incarnated The word must be made flesh in us still. 4. Jesus came to give His life as a ransom for us. We, too, must die daily that others might live. 5. Jesus came to seek and to save that which was lost. As missionaries this is our supreme purpose, not only to save but to seek to save. 6. The one who goes out to serve the Lord must have ability to adjust himself to people and conditions where he labors, respect the opinions of others, have business ability, etc., and above all, meet those conditions which result in the baptism of the Holy Spirit and the blessing of God upon his ministry."

Address, **Russia, A Prospective Missionary Field,** O. O. Miller, Akron, Pa.

"Russia is not a heathen country, but has been nominally Christian since about the year 1000. At that time the ruler Vladimir became Christian and in a few weeks' time by decree his subjects became so. But this produced no marked change in the people's lives. Their religion, largely a matter of forms and ceremonies, failed to supply the soul hunger of the people. Since the Soviet government rules Russia, Church and state are separate. That government is against all religion and pronouncedly atheistic. This has developed in some sections to the point of religious persecution. This governmental attitude, plus influence of famine, has had pronounced effect on religion in Russia A wave of revivals and new religious enthusiasm among the Mennonites in Russia, also among the other churches and societies there, indicates an unprecedented hunger for soul food. What then makes this field a prospective field now? 1. A great need for the Gospel as indicated before. 2. The present situation makes the time opportune to occupy this field. 3. Our Relief work has prepared the way for such work. 4. In my opinion the Church at home has adequate resources to occupy a new field. 5. Among the Mennonites in Russia the workers might be found to begin this work for us. 6. Russia needs our simple and peculiar message. May our prayers be that this land may be speedily occupied."

Address, Church Loyalty an Essential to Success in Missionary Activity, J. D. Mininger, Kansas City, Kansas.

(On motion the Address was ordered published in full in the Gospel Herald.)

REPORTS

Special Bible Fund for Russia

At the request of the Relief Workers in Russia, money was solicited for Bibles and Testaments for use in that land. About $950.00 was given for that purpose. The way for its use was afterwards closed so all but $200.00 has been held in this fund by the undersigned. The $200 00 which was used was given to the Mennonite Bible School in that country. $758.56 yet remains in the fund. This amount will be held subject to the direction of the Mission Board. Bro. Arthur Slagel, who is connected with the work in Russia, has been commissioned to bring a report from the field. It is not desirable to take definite action till this report is received.

Respectfully submitted,
O. O. Miller.

South America Mission

Valuation of Mission Property and Furniture in the Argentine Jan. 1, 1923

Stations:—		
Pehuajo:—		
Valuation of Property	20,000.00	
Valuation of Furniture	1,686.50	21,686.50
Trenque Lauquen:—		
Valuation of Mission Furniture	1,153 60	1,153.60
Santa Rosa:—		
Valuation of Mission Furniture	378.00	378 00
Carlos Casares:—		
Valuation of Mission Furniture	295.00	295.00
Total valuation in pesos		23,513.10

I have not included in this valuation of property and furniture money sent for the New Church. This will come in next year's valuation.

Gratefully submitted,
T. K. Hershey.

(Complete report may be found in April 5, 1923, number of the Gospel Herald. Instead we give part of an article that will appear in the Annual Report in booklet form.)

WHAT THE MENNONITE CHURCH SHOULD DO IN THE ARGENTINE

By T. K. Hershey

By the request of a brother of the Executive Committee of the Mennonite Board of Missions and Charities, a treatise on the above named subject is undertaken. The Mennonite Church having had representatives in the Argentine for nearly six years, and knowing her own resources as she does, it seems but reasonable that her vision should be enlarged with respect to her responsibility toward this great republic of South America. This, therefore, is the task of the writer, and the purpose of this article.

Agriculture and Industries

Being a rural people we believe that the Mennonite Church could, thru investing in Argentina's rich soil as well as in operating some simple industries, make the present mission activities self-supporting, and make possible the opening of new and aggressive work. It is not the purpose of this article to prove this statement by figures, which would be profitable, but should be dealt with in another article.

Some of the simple industries that we could profitably be engaged in are:

Dairying

One of the expensive as well as very often unsanitary articles to purchase is butter. The expense will be understood, when it is known that the cream from and around Pehuajo is sent to Buenos Aires, to be made into butter, which is then shipped back to Pehuajo for consumption. A few milk men at the expense of their customers have tried to make butter which perhaps is better than none. North Americans usually prefer, however, to buy milk with cream and pay two prices for their butter which is made 217 miles away.

Dairying could be made a very profitable business if run by an experienced dairyman.

Tannery

Another very profitable enterprise, that could and should be undertaken by a brother of experience, is the establishing of a good, up-to-date tannery. Argentina is noted for her great cattle ranches. It is a pity, however, that these thousands of hides are not turned into good leather. The leather purchased from the tanning done in this country is very inferior to that shipped here from the States or England. One need only to enter a shoe store to hear Argentina's own shoe men confess that the shoes made of leather in this country are simply worthless. The result is that a good shoe from the States sells from $12 to $25 U. S. currency. The finer hides are shipped to other countries to be tanned. One of the big department stores of Buenos Aires paid 25 to 50 cents U. S. currency for fox hides, then sent them to England to be tanned and made into furs. On returning, these furs sold for anywhere from $75 to $100 U. S. currency. The establishing of a good North American tannery somewhere in this country would result in enormous good to the country and would yield big profits.

Farming and Cattle Raising

We have already referred to this country as a great cattle country. Many farmers have come to the Argentine from other

countries, and in a few years were independently rich, establishing themselves entirely in the cattle business. It is true, that at the present time, cattle have taken a great drop due largely to the world wide crisis, and the going to the extreme in this business. A few years ago in and around Pehuajo the farming of wheat, corn and oats were extensively carried on. Then came the great demand for meat in foreign lands. Seeing that the demands were greater than the supply, the Argentine farmer turned over to the cattle business on such a large scale, that when the world war was brought to a close, he found himself with a great many cattle on hand and no market. Again the tide has turned and the farmers are going back to the growing of grains. The all-around farmer is what is needed in this great republic. We had hoped ere this that a farm might be purchased, the proceeds of which are to be used for the extension of the Master's work. Especially should a small truck farm be purchased in order that the missionaries might be supplied with fresh vegetables, butter, milk, meats, eggs, etc., etc. Several such little truck farms have been looked at, in Pehuajo, with the idea of purchasing as soon as the Church sees fit to supply the money and send us a truck farmer. We are praying that God will send us money and the man as well as the necessary equipment, to at least begin farming on a small scale. He says, "Ask and you shall receive." We are confident in His own good time we shall receive.

More Workers

In view of the fact that there are so many towns without the Gospel, one of the things the Mennonite Church should do is send more workers to the Argentine. The call comes ringing from all angles, "Come and visit us with the Gospel." "How shall we hear without a preacher?" Workers are needed not only to open new work, but to faithfully develop the work already started. The kinds of workers needed, and that the Board should send to this needy country are:

1. Men and women with a vision; without this the people "will perish."

2. Men who are practical and who know how to grapple with the situation.

3. Men with experience in Church government, who know by experience what church problems are and how they should be handled.

4. Men and women who, if possible, have had one or two years' Spanish language study, for studying on the field means a big expense and a waste of time. The practical usage must be secured on the field but not necessarily the grammar.

5. Men with executive ability. A missionary is called to do many things and should therefore be wise in executing judgment. He must be able to advise on the spur of the moment. His wisdom and ability to plan and execute his plan, wins for him honor and respect among the natives.

6. Men are needed who are able to sing, lead music, and teach others to sing. A missionary who does not know how to carry a tune, when placed in charge of a congregation, makes a failure in this country. The people here in general do not know how to carry a tune and if the missionary can do no better, people become disgusted and stay away. Good music draws. Therefore the ability to sing is a qualification necessary in a leader.

7. Men who at least have a high school education. One who leads souls to Christ, and who helps these people with their daily problems in life, must know more than the one with whom he labors. It is the experience of other Boards in this country that a worker sent here as a missionary with little training, while he may make a good Christian, very often is handicapped in learning the language. He also finds the problems too great for him, and then gets discouraged, and like John Mark, returns home.

8. Men who have a passion for souls. One who has a burden for lost souls and one who has been a soul-winner at home is needed here. When the many tasks that a missionary is called upon to do crowd in on him, it sometimes tells on his passion for souls. If the worker at home did not have a passion for souls there, it is hardly probable that he would make a very great soul-winner in the foreign field. Men are needed who can say with Paul, "I could wish myself accursed for my brethren, my kinsmen according to the flesh" (Rom. 9:3).

9. Men who know how to pray and get results. It is absolutely more essential to know how to talk with the Lord than how to talk with the lost. Men are needed who know how to talk with the Lord until they know how to talk with men. Often we talk to men about God, when we should be talking to God about men. He must be an intercessor. He must bear the burdens and needs of others before God. A missionary, then, should not only know how to plead WITH souls, but should also know how to plead with God FOR souls.

10. Last and greatest of all we need men filled with the Holy Spirit, and who possess a good Bible education. These two go together. If a worker has the latter and not the former, he makes a poor missionary; also vice versa. Above all the worker must wholly be dependent upon the Lord and the leading of the Holy Spirit. Apart from the power of the Holy Spirit, one may get superficial decisions and apparently great results, but those thus secured very often never experience the truly regenerated life, and are a dead weight to others. It is necessary that a worker sent to the foreign field know how to handle the Word of Life.

One of the things then that the Mennonite Church should do is to look out for qualified workers and send them to this needy field.

India Mission

Dhamtari, C. P., India, April 11, 1923.

Dear Brethren of the Mission Board, Greeting in the name of Jesus:—The time has arrived for the sending of our Annual Letter to the Mission Board if indeed there is time enough for the letter to get to the meeting.

First we wish to ask you to pray for us and for the work so that as we endeavor to carry the load of responsibility we may feel that we are constantly remembered by the Church at home. This consciousness in the past has been a great help and encouragement to all of us.

The Lord has progressed the work for which we praise Him. The actual number of accessions to the Church by water baptism was 124. This is considerably less than the accessions last year but the work has been strengthened all around. The opportunities during the year have been numerous and we could not make use of nearly all. We have made plans to make our evangelistic and educational work more effective and real and adapt our methods more to the needs of the people among whom we work. Through our efforts in publicity work much was accomplished and with the splendid cooperation of the Board special support has been secured for the inmates of our boarding schools and Widows' Home. We certainly praise God for the way in which the brethren and sisters at home have stood by us in this work.

The political situation which gave us grave concern last year has not troubled us much this year and the work is now being conducted as usual in this respect. Only occasionally do we have brought to our notice that people are still talking self-government. The Mission primary school at Ghatula has all but closed on account of the opposition of agitators and an opening in the Ghatula district for an evangelistic out-station has been partly closed again due to such opposition. But on the whole we are not much hindered and the danger that was feared last year is practically all over.

The younger missionaries who have been working hard on the language all now have their special appointments and are taking splendid hold of the work. We praise God for them and wish for them many years of useful service in India. Their tasks are already heavy and will increase as the years go by for which reason they need your earnest prayers.

Mahodi Evangelistic Station was occupied by missionaries during the year but owing to shortage of workers it had to be vacated just when the work was being nicely started. A little congregation of forty-two members was organized. It will be very difficult to keep this little flock together until the station is again occupied. We wish it had not been necessary to leave this station unoccupied.

Three new churches which have been in the course of construction have made very little progress for months on account of lack of funds. We are glad to say that about enough money has been raised for the new church at Sankra and we are also glad to say that in the last mail over five hundred dollars has come for each of the Sundarganj and Balodgahan churches. We hope that God will put it into the hearts of more brethren to provide the necessary funds for these two churches. We also are happy that enough money has been provided to complete the Girls' school building at Balodgahan and for the new dispensary for Ghatula station.

There has been a great deal of sickness among the mission-

aries this year—more than usual. The hand of affliction was laid on Brother M. C. Lapp, who for months is lying almost helpless with a form of paralysis. As long as there is life there is hope and may we specially request the brethren and sisters to engage in a season of prayer for our afflicted brother if perhaps it still may be God's will to restore him to the work. We know that God's hand is not shortened that He can not save and He still is able to perform wonders among us. Sister Lapp also needs your earnest prayers so that she may be able to stand the demand which is made on her during these days. (Bro. Lapp has since departed this life.—Ed.) Sister Warye has not been very well during the year. At times she was considerably improved but it did not last. Bro. Miller, who was troubled with fever, is, we are glad to say, well again. Both Sister Brunk and Sister Esch are not as well as they should be. Bro. Lehman and family left for furlough in America in February taking them out of the work. We are glad to know that Bro. and Sister Troyer have been appointed to come to India with Bro. and Sister Friesen in September or October. May this be taken as a special appeal to send two more workers with these four missionaries this fall so that the work which has been suffering on account of lack of workers may be properly taken care of. The missionaries here are working more than their strength will allow, if kept up indefinitely and it will be far wiser for the Board to send two more missionaries this fall than to run the risk of the missionaries here to break down in health.

We wish to take this means of thanking the Mission Board for the way in which you have endeavored to supply the needs here and we thank our kind Heavenly Father for His abundant grace.

May God abundantly bless you and keep you is the prayer of

Your Indian Missionaries
per J. N. Kaufman

Recommendations and Motions

On recommendation of the India Mission Bro. A. C. Brunk was elected Secretary of the American Mennonite Mission in India.

On motion S. C. Yoder, Secretary, was authorized to make necessary change of Power of Attorney to conform with the above action.

Appointment of Bishop for India

In view of the growth of the work in India we believe that further provision should be made for the ordination of another bishop, to assist in the work at the Mission:

Therefore: We recommend to the India Conference that another bishop be ordained as soon as convenient after Bishop Friesen's return to the field, providing conditions within the Conference and Congregations affected are such, spiritually, that the presiding Bishop in consultation with his co-workers may see fit to proceed. Earnestly praying that the direction of the Spirit may be followed and the blessing of God rest upon the work, We remain,

Your Brethren,
Mennonite Board of Missions & Charities.

All the foregoing Reports, Recommendations and Motions were adopted.

During the session the meeting engaged in special prayer for the recovery of Bishop M. C. Lapp, of India who is seriously ill.

Closing prayer was offered by J. W. Hess, Manson, Iowa.

Evening Session

Devotional and Worker's Meeting was conducted by J. D. Mininger, Kansas City, Kans.

Address, **How Enlist an Adequate Force of Workers,** C. Z. Yoder, Wooster, Ohio.

"It is necessary first to have a conception of the value of a soul as God sees it. Information must be given out that people may have a knowledge of the fields in which the work is to be carried on. The character and disposition and peculiar needs of the people must be made known if we are to arouse interest. Prayer is the mightiest resort of Christian people in drawing them to their duty. The Lord said 'Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.'"

Address, **How Plan for Missionaries at Home on Furlough,** D. G. Lapp, Roseland, Nebr. (No manuscript submitted).

Address, **How Secure Sufficient Funds to Support the Work,** V. E. Reiff, Elkhart, Ind. (No manuscript submitted).

Tuesday Morning

Special Session of Board Members, 7:30 to 9:00 A. M.

Minutes of the Executive Committee Meetings of the year were read and approved.

Disposition of 26th St. Mission, Chicago

The following Resolution concerning the disposition of the 26th St. Mission Building, Chicago, was passed:

Resolved: That we offer for sale to the Central Illinois Conference the Mission property located at 720 W. 26th St., Chicago, Ill., including the house adjacent owned by the Mission Board, price to be determined by a Committee appointed and authorized by the Board. That we grant to the said Central Illinois Conference an option on this property in accordance with the conditions hereinafter set forth. Price of option to be $1000.00, $800.00 of which is to be paid when option is accepted, and an amount not to exceed $200.00 may be spent for necessary repairs on Mission Building. Time of option not to extend beyond one year from date. The Board reserves the right to sell the above property to the first bona fide purchaser, but the said Central Illinois Conference shall have preferred privilege to purchase property at lowest price considered by the Board. Should the above Central Illinois Conference then fail to purchase, same shall be vacated on thirty days' notice and a prorata amount of option price, covering the unexpired time of year for which option was granted, shall be refunded. The above named Committee to work out details of option and conditions of sale.

On Motion the above resolution was adopted and S. C. Yoder and D. G. Lapp, were appointed a Committee to carry out its provisions.

REGULAR SESSION

Devotional services were conducted by A. D. Wenger, Harrisonburg, Va.

Auditors' Reports

The Auditor's Reports of City Missions and Charitable Institutions were read and approved as read.

Standing Committees

City Missions. No report from the Committee was submitted.

Foreign Mission. No Report was submitted.

Rural Missions. No Report was submitted.

Tract Committee. No Report was submitted.

Resolutions

Los Angeles Mission Church. In response to a request from the Pacific Coast Conference Mission Board that the General Board look into conditions at the Los Angeles Mission. Be it resolved that we appoint a representative from this Board to act conjointly with a representative or representatives appointed by the Pacific Coast Conference to serve as a committee to investigate conditions and adjust matters at the Los Angeles Mission in accordance with the policies and standards of the Pacific Coast Conference and the General Board.

On Motion the above resolution was adopted, and the Executive Committee empowered to make the appointment and arrange for the investigation.

Motions

Appointment of Standing Committees. On motion the Executive Committee was authorized to appoint the Standing Committees for the year.

Member of Central Committee. On motion D. D. Miller was appointed to represent the Mennonite Board of Missions and Charities on the Central Committee of General Conference.

Election of Trustees and Officers

The Election of Trustees resulted as follows:

Trustees at Large

D. D. Miller, S. C. Yoder, V. E. Reiff, Aaron Loucks, D. G. Lapp, D. H. Bender, H. R. Shertz, M. C. Cressman. Trustee to represent Lancaster, Pa., Conference, J. H. Mellinger. Trustee to represent Franconia, Pa., Conference, Jos. Bechtel.

Officers

President, D. D. Miller, Middlebury, Ind.; Vice President, D. G. Lapp, Roseland, Nebr.; Secretary, S. C. Yoder, Kalona, Iowa; Treasurer, V. E. Reiff, Elkhart, Ind.; Fifth Member on Committee, H. R. Shertz, Metamora, Ill.

Mission Committee

C. Z. Yoder, Wooster, Ohio; S. E. Allgyer, West Liberty, Ohio; D. H. Bender, Hesston, Kans.; Daniel Kauffman, Goshen, Ind.; J. S. Shoemaker, Dakota, Ill.; D. D. Miller and S. C. Yoder, Members ex-officio.

Session Closed with Prayer by C. Z. Yoder.

Afternoon Session

Devotional Services conducted by I. W. Royer, Orrville, Ohio.

Address, **Fields that Bring Greatest Returns for Funds Invested,** S. C. Yoder, Kalona, Iowa.

"From reports submitted to this meeting we get the following facts as regards investments, operating expenses, and results for the year. At our city missions we have 28 workers and an investment of $115,000.00. The operating expense for the year was approximately $15,000.00 The gain in membership for the year was 36. In India we have an investment of $120,000.00. The operating expense for the year was practically $40,000.00. 21 workers were on the field during the year and 124 members were added to the church. The investment in South America is $20,000.00 and the operating expense for the year amounted to $7,000. The number of missionaries on the field was 10. The number added to the church was 49. The result of course can not be accurately judged by the gain in membership as much of the work in the foreign field is in new territory. We are however reminded again that as a denomination we must measure the field which we hope to work by the resources at our command and limit ourselves to such fields and lines of work where our labor and money counts for the most.

"The Rural Field in the Southern Highlands where Mennonites have carried on work for some time with little expense in money, offers us an opportunity for service which we can not justly ignore. We are rural in our makeup, to a great extent having been a rural people for generations, and this field offers an outlet where we can labor to the full extent of our powers with comparatively little expense to the church and yet fill a place as large as those fill, who give their service on the foreign or city fields."

Address, **The Printing Press as a Factor in Inspiring the Missionary Spirit,** C. F. Derstine, Eureka, Ill.

A partial restatement of this address is printed in this issue.

Appointment of Missionaries

India

On Motion the recommendations of the Executive Committee were adopted and Dr. George D. Troyer and Sister Kathryn S. Troyer were appointed as missionaries to India.

On Motion the Executive Committee was authorized to send another single sister and a man and wife to India as soon as proper parties can be located and arrangements made to send them.

South America

On Motion the recommendations of the Executive and Mission Committees were adopted and Sister Selena Gamber was appointed as a missionary to South America.

On Motion the Executive Committee was authorized to send another man and wife to South America as soon as proper parties can be found and arrangements made to send them.

The Missionaries then came forward and after appropriate remarks by C. Z. Yoder, a special season of prayer was held in their behalf, after which the new missionaries were extended the hand of fellowship by the members of the Board and others present.

Offering

An offering amounting to $209.00 was then held.

Appointment of Superintendents of City Missions and Charitable Institutions

On the recomendation of the Local Board of their respective Institutions the following Superintendents were appointed.

Peoria Mission, J. L. Harnish; Ft. Wayne Mission, B. B. King; Kansas City Missions, J. D. Mininger; Children's Welfare Home, C. J. Freyenberger; La Junta Sanitarium and City Hospital, Allen Erb.

On motion the Executive Committee was authorized to make all necessary appointments of superintendents for Missions and Institutions not otherwise provided for.

Annual Reports

On motion 2000 Annual Reports combined with the India and South American Mission Reports were ordered printed and distributed.

Recommendations

The Local Board of the Kansas City Missions presented the following resolutions:

To the Mennonite Board of Missions and Charities:—Because of the uncomfortable and dilapidated condition of the rented chapel at Argentine, Kansas, and since the Board already has on hand nearly $3000.00 toward a new building, we the Local Boards of the Kansas City Missions, recommend that immediate steps be taken to provide a permanent house of worship for the above Mission.

May 18, 1923. Local Board of Trustees.
J. D. Mininger, Secy.

On motion the above resolution was adopted and the Executive Committee authorized to appoint one person to act with the Local Board in making arrangements for the work.

Recommendations were presented from the various institutions under the Board and were referred to the Executive Committee for further investigation and disposition.

Afternoon Session closed with Prayer by J. M. Kreider, Palmyra, Mo.

Evening Session

Worker's Meeting

Devotional Meeting conducted by A. L. Buzzard, Washington, Ill.

Newly appointed Missionaries responded and in a brief statement gave the circumstances that led to their conviction that they should enter their particular line of work.

Address, **The Mennonite Church as a Debtor to the Non-Christian World,** Daniel Kauffman, Goshen, Ind. Text, Rom. 1:14.

Our Debt. 1. To live true to the whole Gospel faith. 2. To present a united front toward the common foe. 3. To maintain an organized force for aggressive missionary work. 4. To include "the four alls" of the Great Commission. 5. To support the cause: By prayer, with means, with workers.

Resolutions

The Committee on Resolutions reported the following Resolutions which were unanimously adopted:

I

We, the members of the Mennonite Board of Missions and Charities, in annual session assembled, near Kokomo, Ind., May 19-22, 1923, do hereby express a deep sense of gratitude to the brotherhood of the congregation near Kokomo, Ind., for their kindness and hospitality shown us during these meetings.

II

Whereas, Bro. M. C Lapp, of Dhamtari, India, has been seriously afflicted, physically for some time and

Whereas, his wife is thus under a severe strain and in anxious suspense because of his condition, we therefore recommend that the brotherhood throughout the entire church unite in fervent prayer in behalf of these two faithful workers, knowing that Jesus Christ who is "the same yesterday, today and forever," is abundantly able to save and to heal. We further recommend that united supplication be made for the work and the workers as a whole with the hope that all may be mightily strengthened in the spirit that they may make full proof of their ministry in that far away field.

III

Whereas, the opportunities for service both at home and abroad are greater than ever and call for deeper consecration and increased support, and

Whereas the Scripture both in the Old and the New Testament teach the principle of Christian Stewardship and systematic giving to the work of the Lord, Therefore we recommend,

1 That the Board take every means to promote the Biblical attitude toward giving on the part of the church.

2. That the plan of monthly offerings in every congregation be encouraged.

3 That the plan of a mssionary committee consisting of a member from the ministry, one from the laity and the District Mission Board member. be encouraged.

4. That the ministry give regular and definite instruction on these principles for the edification of their congregations.

Address, **The Supreme Object to be Sought During the Coming Year,** N. E. Miller, Springs, Pa.

Song, "Blest be the Tie that Binds."

Closing Prayer, Daniel Kauffman.

S. C. Yoder, **Secretary.**

THE MENNONITE BOARD OF MISSIONS & CHARITIES

SEVENTEENTH ANNUAL FINANCIAL REPORT

Embodying and including Forty-Second Annual Financial Report of the Consolidated Missionary Organizations of the Mennonite Church for the Year Ended April 30, 1923

RECEIPTS

Contributions Received—			
General Mission Fund			$ 8516 73
India Mission General		12365 72	
" " Buildings		11444 07	
" " Support & Extension		38826 21	62636 00
South America Mission General		4320 30	
" " " Buildings		15517 38	
" " Support & Extension		7423 66	27261 34
Mexican Mission			6 00
City Missions			
Canton, Ohio	361 63		
Mission Supt.	905 94	1267 57	
Chicago, Ill.	1690 72		
Home Mission Supt.	779 84	2470 56	
Chicago, Ill.	1116 33		
Gospel Mission Supt.	446 85	1563 18	
Ft. Wayne, Ind.	961 34		
Mission Supt.	28 00	989 34	
Kansas City Kans.	1395 16		
Mission Supt.	811 32	2206 48	
Lima, Ohio	285 02		
Mission Supt.	539 48	824 50	
Los Angeles, Calif.	54 83		
Mission Supt.	745 84	800 67	
Peoria, Ill.	563 34		
Mission Supt.	467 40	1030 74	
Youngstown, Ohio	332 23		
Mission Supt.	702 13	1034 36	12187 40
			$110607 47

DISBURSEMENTS

General Mission Fund		$ 1882 75	
Funds placed for Investment		3000 00	$ 4882 75
India Missions General		12346 70	
India Missions Buildings	$ 9120 39		
Funds placed for Investment	2250 00	11370 39	
India Support & Extension	39573 28		
Funds placed for Investment	1400 00	40973 28	64690 37
South America Mission General	4194 98		
Funds placed for Investment	1000 00	5194 98	
South America Buildings		19306 08	
South America Investment replaced		1000 00	
South America Support & Extension		6917 17	32418 23
Mexican Mission			39 00
City Missions			
Canton, Ohio	425 94		
Chicago Home Mission	1740 62		
Chicago Gospel Mission	1576 48		
Ft. Wayne, Ind.	1356 40		
Kansas City, Kans.	1405 00		
Lima, Ohio	409 55		
Los Angeles, Calif.	1 75		
Placed for Investment	150 00		
Peoria, Ill.	875 84		
Youngstown, Ohio	816 49	8758 07	
Disbursed by City Mission Supts.		5426 80	14184 87
			$116215 22

Receipts bro't forward			110607 47
Charitable Institutions			
Children's Welfare Home	490 23		
Supt. of Home	3152 15	3642 38	
Orphans Home Ohio	2668 71		
Supt. of Home	7710 19	10378 90	
Orphans Home Hospital		64 50	
Orphans Home School		42 50	
Illinois Home for Aged—Building		2377 50	
Illinois Home for Aged—Pledges		2804 50	
Illinois Home for Aged—Furnishings		905 38	
Ill. Home for Aged—Maintenance	4222 05		
Supt. of Home	849 97	5072 02	
Sanitarium—La Junta, Colo.	731 15		
Supt. for Sanitarium	13458 76		
Supt. for City Hospital	15420 16	29610 07	54897 75
Other Funds			
Aged & Disabled Missionaries		407 50	
Bible Fund		25 00	
Russia Bible Fund		100 30	
Church Building Fund		105 66	
Evangelizing Fund		312 42	
Missionary Preparation		100 00	
Missionaries Home—Goshen, Ind.		220 00	1270 88
Sundry Funds received and disbursed per detail of Funds			1234 39
			$168010 49
Disbursements bro't forward			116215 22
Charitable Institutions			
Children's Welfare Home, Kansas City, Kans.		505 07	
Orphans Home, Ohio		2293 97	
Orphans Home Hospital for investment		64 50	
Orphans Home School for investment		42 50	
Illinois Home for Aged—Building		5179 35	
Illinois Home for Aged—Furnishings		1473 23	
Illinois Home for Aged—Maintenance		4342 95	
La Junta Sanitarium		1217 05	
		15118 62	
Disbursed by Institution Supts.		40591 23	55709 85
Other Funds			
Bible Fund		20 00	
Evangelizing Fund		174 65	
Missionary Preparation		116 50	
Missionaries Home—Goshen, Ind.		253 28	
		564 43	
Funds placed for Investment—			
Aged & Disabled Missionaries		400 00	
Church Building Fund		100 00	
Evangelizing Fund		100 00	1164 43
Sundry Funds received and disbursed as per detail of Funds			1234 39
			$174323 89
Receipts bro't forward			168010 49
Annuities		10400 00	
Endowment Funds—Cash	7410 00	7410 00	17810 00
Annuities converted	1500 00		
Total Endowments for year	8910 00		
Administration Expense—various items			2264 20
Neuhauser Farm Income			586 79

Total cash contributions to the M. B. of M. & C. for year ended Apr. 30, 1923			188671 48
Cash Items—			
Children's Quarter Fund—reimbursing		511 00	
Funds returned from investment—			
India Missions General	1000 00		
India Support & Extension	400 00		
South America Building	2350 00		
Children's Welfare Home	100 00		
Children's Quarter Fund	200 00	4050 00	4561 00
Interest Earned and collected			13152 15
Cash Balance May 1, 1922 per Sixteenth Annual Report			26123 38
			$232508 01
Total Cash Contributions		188671 48	
Property contributions—			
Life Lease Deed to City Property		5000 00	
Deed to 350 acres Oklahoma Property		14750 00	
Deed to Wichita, Kans. Mission Lot		450 00	
Total contributions to Mennonite Board of M. & C.		208871 48	

For Comparison

	Year Ended May 1, 1921	Year Ended May 1, 1922	Year Ended May 1, 1923
Total Cash Contributions	$176941 44	$172582 73	$188671 48
Property	26800 00		20200 00
Total per year	$203741 44	$172582 73	$208871 48
Disbursements bro't forward			174323 89
Children's Quarter Fund—Loaned Out			694 00
Annuity Funds for Investment		7900 00	
Annuities transferred to Endowment		1500 00	
Annuity transferred to So. Amer. Investment		1000 00	10400 00
Endowment Funds for Investment			7410 00
Administration Expense			2264 20
Interest Fund Expenditures			13649 61
Neuhauser Farm—			
Inheritance and other taxes			1815 80
Trust Fund returned by order of the Executive Committee			16436 89
Total Disbursements			$226994 39

Total Balance in hands of Treasurer April 30, 1923 including Mennonite Relief Commission Funds			
Cash—checking acct. F. O. S. Bank		12974 16	
Time Deposit acct. F. O. S. Bank		15,000 00	
Certificate of deposit F. O. S. Bank		4000 00	
		31974 16	
Checks in transit 5-1-23		21510 93	
Total Balance		10463 23	
Deduct amount of Mennonite Relief Commission Balances		4949 61	5513 62
			$232508 01
Reconciliation of Cash Balance as shown above—			
Current Balance in Mission Funds as shown in detail report		8650 12	
Less advances on account of pledges and subscriptions to Ill. Home for Aged, Bldg.	605 00		
So. America Trenque Lauquen Sta.	1300 00		
Deficit Neuhauser Farm Acct.	1229 01		
Deficit Missionaries Home—Goshen	33 28	3167 29	
		5482 83	
Add. Interest Fund Balance		30 79	
		$5513 62	

DETAIL OF FUNDS

General Mission Fund			
Cash Balance May 1, 1922			3602 13
Contributions received			8516 73
			12118 86
Disbursements authorized by the Executive Committee—			
Ft. Wayne Mission Bldg.	300 00		
Account Orphans Home Supt.	281 36		
Orphans Home Bldg. repair	1071 19		
Kansas City Mission Bldg. repair	50 20		
Printing Mission Manual	75 00		
Comm. of Reference & Counsel	100 00		
Martyr's Mirror to Bavaria	5 00		
	1882 75		
Transferred by Order of Executive Committee—			
Chicago Gospel Mission	450 00		
Ft. Wayne Mission	400 00		
Peoria Mission	250 00		
Youngstown Mission	500 00		
La Junta Sanitarium	1000 00		
Ill. Home for Aged Bldg.	2600 00		
" " " " Furnishings	400 00		
" " " " Maintenance	400 00		
	7882 75		
Funds placed for Investment	3000 00	10882 75	
Balance in hands of the Treas.			1236 11
India Missions General Fund			
Balance on hand May 1, 1922	588 55		
Receipts—contributions received	12365 72		
Returned from investment	1000 00	13954 27	
Disbursements:			
General expenses in India	9056 75		
Missionaries return expense to India	100 00		
Return expense of Missionaries and children to America	2126 77		
Missionaries on furlough	280 30		
India Missions Council	40 00		
Missionaries Dental & Oculist Exp.	165 00		
Missionaries Furniture	511 00		
Printing reports, etc.	66 88		
	12346 70		
Transfers to other funds—			
India Missionary Support	900 00		
India Medical Work	350 00	13596 70	357 57
India Building Funds			
Balance on hand May 1, 1922			
Hope Evangelistic Station	7 16		
Hospital Building	13 60	20 76	
Receipts—contributions received—			
Balodgahan Church Bldg.	2275 50		
Sundarganj Church Bldg.	1989 71		
Sankra Church Bldg.	4629 48		
Balodgahan Teachers Home	43 50		
Balodgahan Girls School	1236 18		
Ghatula Dispensary	619 00		
Hope Evangelistic Station	203 75		
New Hospital	446 95	11444 07	
		11464 83	
Disbursements—			
Balodgahan Church Bldg.	2275 50		
Sundarganj Church Bldg.	1989 71		
Sankra Church Bldg.	3000 00		
Balodgahan Girls School Bldg.	1236 18		
Ghatula Dispensary	619 00		
	9120 39		
Funds placed for Investment—			
Sankra Church Bldg.	1600 00		
Hope Evangelistic Station	200 00		
Hospital Building	450 00	11370 39	
Current Cash Balance May 1, 1923			94 44
Total Balance in Building Funds Current Cash Balance	94 44		

Invested Balance	9550 00		
	9644 44		
India Support and Extension Funds			
Balances on hand May 1, 1922—			
Missionary Support	15 53		
Missionary Children Support	311 70		
New Missionary	400 00		
Native Workers Support	350 93		
Bible Women Support	492 55		
Orphans Support	2305 55		
Widows Support	73 75		
Medical Work	127 86		
Special Evangelistic	400 00		
Famine Relief	1 00	4478 87	
Receipts—contributions received			
Missionary Support	9879 93		
Missionary Children Support	3236 50		
New Missionary	37 94		
Personal—various Missionaries	945 37		
Indian Evangelistic Support	1951 08		
Bible Women Support	1069 88		
Orphans Support	15946 08		
Widows	2085 41		
Medical Work	1345 21		
Indian Nurse	104 00		
Indian Teachers	503 50		
Primary School	235 75		
High School	39 00		
Bible School	1 00		
Famine Relief	547 56		
Lepers	98 00		
E. E. Miller Auto Fund	800 00		
	38826 21		
Funds returned from investment—			
Indian Evangelistic Sup.	200 00		
Bible Women Support	200 00		
Transfers from India General—			
India Missionary Support	900 00		
India Medical Work	350 00	40476 21	
		44955 08	
Disbursements—			
Missionary Support	10230 10		
Missionary Children Support	2913 00		
Personal—various Missionaries	885 37		
Indian Evangelistic Support	2400 00		
Bible Women Support	1710 00		
Special Evangelistic	400 00		
Orphans Support	15120 00		
Widows	1775 00		
Medical Work	1810 00		
Indian Nurse	104 00		
Indian Teachers	503 50		
Primary School	235 75		
High School	39 00		
Bible School	1 00		
Famine Relief	548 56		
Lepers	98 00		
E. E. Miller—Auto Fund	800 00		
	39573 28		
Funds placed for investment—			
New Missionary	400 00		
Orphans	1000 00	40973 28	
Current Balance on hand May 1, 1923			3981 80
Total Balance in Support Funds—			
Current Cash Balance	3981 80		
Balance in invested funds	7000 00		
	10981 80		
South America Mission General Fund			
Balance on hand May 1, 1922	1889 15		
Contributions received	4320 30	6209 45	
Disbursements—			
General Expenses in South America	2500 00		
Allowance for Building and seats	110 00		
Return expense of Missionaries and Children to United States	854 00		
Legalization Papers	520 00		
Spanish Tracts and Gospels	150 00		
Cablegram, etc.	21 98		
Missionaries—for Furniture	39 00		
	4194 98		
Transfer Trenque Lauquen Sta.	1000 00		
Funds placed for investment—	1000 00	6194 98	
Current balance May 1, 1923			14 47
South America Building & Equipment			
Pehuajo Church Bldg.	87 82		
Trenque Lauquen Station	55 02		
Printing Press	6 00	148 84	
Receipts—contributions received—			
Pehuajo Station—repaying loan	1000 00		
Pehuajo Church Building	7133 26		
Trenque Lauquen Station	7355 12		
Printing Press	29 00		
	15517 38		
Returned from investment—			
Pehuajo Church Bldg.	500 00		
Trenque Lauquen Station	1800 00		
Printing Press	50 00		
Transfer from So. Amer. General for Trenque Lauquen Sta.	1000 00		
By order of the Executive Committee Money advanced on acc. unpaid pledges for Trenque Lauquen Sta.	1300 00	20167 38	
		20316 22	
Repaying So. Amer. investment	1000 00		
Disbursements—			
Pehuajo Church Building	7721 08		
Trenque Lauquen Station	11500 00		
Printing Press	85 00	20306 08	
Current cash balance May 1, 1923			10 14
South America Support and Extension			
Balances—			
Missionary Support	12 63		
Missionary Children Support	101 61		
Bible Readers	95 13	209 37	
Receipts—contributions received—			
Missionary Support	4956 39		
Missionary Children Support	1490 15		
New Missionary	31 00		
Bible Readers	125 90		
Evangelistic Fund	21 45		
Book & Tract Fund	226 90		
Personal	571 87	7423 66	
		7633 03	
Disbursements—			
Missionary Support	4792 85		
Missionary Children Support	1304 10		
Evangelistic Fund	21 45		
Book & Tract Fund	226 90		
Personal	571 87	6917 17	
Current cash balance May 1, 1923			715 86
Mexican Mission			
Balance on hand May 1, 1922	33 57		
Contributions received	6 00	39 57	
Disbursements		39 00	
Balance in hands of Treas.			57
Total in Fund—			
Invested	300 00		
Cash	57		
	300 57		
Canton Mission			
Balance on hand May 1, 1922		76 80	
Contributions received		361 63	
		438 43	
Disbursements by Treas.	270 94		
Disbursements by Canton Mission	155 00	425 94	
Balance in hands of Treas.			12 49

Supts. Annual Report—			
Balance on hand	18 69		
Contributions	905 94		
From Treas.	155 00		
	1079 63		
Disbursements by Supt.	1049 85		
Balance in hands of Supt.	29 78		
Chicago Home Mission			
Balance on hand May 1, 1922		58 78	
Contributions received		1388 67	
Rental Income		302 05	
		1749 50	
Disbursements by Treas.	337 03		
Disbursements to Home Mission	1403 59	1740 62	
Balance in hands of Treas.			8 88
Supts. Annual Report—			
Balance on hand	26 89		
Contributions received	779 84		
From Treas.	1403 59		
	2210 32		
Disbursements	2188 82		
Balance in hands of Supt.	21 50		
Chicago Gospel Mission			
Balance on hand May 1, 1922		13 14	
Contributions received		946 11	
Rental Income		170 22	
Trans. from General Mission Fund		450 00	
		1579 47	
Disbursements by Treas.	39 73		
Disbursements to Gospel Mission	1536 75	1576 48	
Balance in hands of Treas.			2 99
Supts. Annual Report—			
Balance	22 48		
Contributions	189 85		
Property Income	257 00		
From Treasurer	1536 75		
	2006 08		
Disbursements	2004 17		
Balance in hands of Supt.	1 91		
Fort Wayne Mission			
Balance on hand May 1, 1922		3 07	
Contributions received		961 34	
Trans. from General Mission Fund		400 00	
		1364 41	
Disbursements by Treas.	23 40		
Disbursements to Supt.	1333 00	1356 40	
Balance in hands of Treas.			8 01
Supts. Annual Report—			
Contributions	28 00		
From Treasurer	1333 00		
	1361 00		
Disbursements	1360 75		
Balance	25		
Kansas City Mission			
Balance on hand May 1, 1922		12 33	
Contributions received		1395 16	
		1407 49	
Disbursements by Treas.	7 00		
Disbursements to K. C. Mission	1398 00	1405 00	
Balance in hands of Treas.			2 49
Supts. Annual Report—			
Balance on hand	48 30		
Contributions	811 32		
From Treasurer	1398 00		
	2257 62		
Disbursements	2180 44		
Balance in hands of Supt.	77 18		

Lima Mission			
Balance on hand May 1, 1922		359 45	
Contributions received		285 02	
		644 47	
Disbursements by Treas.	69 98		
Disbursements to Supt.	339 57	409 55	
Balance in hands of Treas.			234 92
Supt. Annual Report—			
Balance on hand	1 90		
Contributions	539 48		
From Treas.	339 57		
	880 95		
Disbursements	875 29		
Balance in hands of Supt.	5 66		
Los Angeles Mission			
Balance on hand May 1, 1922		100 94	
Contributions received		54 83	
		155 77	
Disbursements by Treas.	1 75		
Funds placed for Investment	150 00	151 75	
Balance in hands of Treas.			4 02
Peoria Mission			
Balance on hand May 1, 1922		84 46	
Contributions received		563 34	
Trans. from General Mission Fund		250 00	
		897 80	
Disbursements by Treas.	24 00		
Disbursements acc. repairs to floor	122 34		
Disbursements to Peoria Mission	729 50	875 84	
Balance in hands of Treas.			21 96
Supt. Annual Report—			
Balance on hand	9 47		
Contributions received	467 40		
Treas. for Bldg. & Repairs	122 34		
Treas. to Peoria Mission	729 50		
	1328 71		
Disbursements	1320 63		
Balance in hands of Supt.	8 08		
Youngstown Mission			
Balance on hand May 1, 1922		35 61	
Contributions received		332 23	
Trans. from General Fund		500 00	
		867 84	
Disbursements by Treas.	52 94		
Disbursements to Youngstown Miss.	763 55	816 49	
Balance in hands of Treas.			51 35
Supts. Annual Report—			
Balance	16 48		
Contributions received	702 13		
From Treas.	763 55		
	1482 16		
Disbursements	1455 12		
Balance in hands of Supt.	27 04		
Children's Welfare Home			
Balance on hand May 1, 1922		76 15	
Contributions received		490 23	
Returned from Investment		100 00	
		666 38	
Disbursements by Treas.	105 07		
Disbursements to Welfare Home	400 00	505 07	
Balance in hands of Treas.			161 31
Supt. Annual Report			
Balance	202 36		
Contributions received	3152 15		
From Treasurer	400 00		
	3754 51		
Disbursements	3661 51		
Balance in hands of Supt.	93 00		

Orphans Home Ohio

Balance on hand May 1, 1922		20 11	
Contributions received		2668 71	
		2688 82	
Disbursements by Treas.	32 70		
Disbursements to Orphans Home	2261 27	2293 97	
Balance in hands of Treas.			394 85
Supt. Annual Report—			
Contributions received	7710 19		
From Treas.	2261 27		
	9971 46		
Disbursements	9954 46		
Balance in hands of Supt.	17 00		

Orphans Home Hospital

Contributions received	64 50	
Fund placed for investment	64 50	

Orphans Home School

Contributions received	42 50	
Fund placed for investment	42 50	

Ill. Home For Aged Building

Balance on hand May 1, 1922		29 58	
Contributions received		2377 50	
Money advanced on account of unpaid pledges and subscriptions by order of Executive Committee—		209 50	
Trans. from General Fund		2600 00	
		5216 58	
Disbursements—building material—			
Brick & Stucco	57 26		
Lumber, millwork, etc.	1084 11		
Plumbing, Heating, Hdw.	1635 58		
Electrical Supplies	599 03		
Other Material	409 55		
	3785 53		
Carpenter Labor	558 47		
Masons & Plasterers	37 17		
Plumbing Installation	184 40		
Common Labor	519 58		
Other Labor	94 20	5179 35	
Balance in hands of Treas.			37 23

Illinois Home For Aged Furnishings

Balance on hand May 1, 1922		196 57	
Contributions received		905 38	
Transfer from General Fund		400 00	
		1501 95	
Disbursements		1473 23	
Balance in hands of Treas.			28 72

Ill. Home For Aged Maintenance

Cash Balance—Old People's Home May 1, 1922		89 45	
Contributions		4005 38	
Lease and rental Old People's Home property		216 67	
Trans. from General		400 00	
		4711 50	
Disbursements by Treas.	2291 89		
Disbursements to Ill. Home	2051 06	4342 95	
Balance in hands of Treas.			368 55
Supts. Annual Report—			
Contributions received	849 97		
From Treasurer	2051 06		
	2901 03		
Disbursements	2901 03		

La Junta Sanitarium

Cash Balance May 1, 1922		20 04	
Contributions received		731 15	
Trans. from General Fund		1000 00	
		1751 19	
Disbursements by Treas.	94 05		
Disbursements to Sanitarium	1123 00	1217 05	
Balance in hands of Supt.			534 14
Supt. Annual Report			
Contributions received and income		1093 00	
Farm Income		1135 00	
Hospital Fees		11230 76	
From Treasurer		1123 00	
Deficit Feb. 28, 1923		208 50	
		14790 26	
Disbursements—Notes payable	607 00		
Sanitarium Expense	13856 71		
Deficit Mar. 1, 1922	326 55	14790 26	

La Junta City Hospital

Supt. Annual Report			
Contributions received		25 00	
Hospital Fees		14295 16	
La Junta Hospital Asso.		1100 00	
		15420 16	
Disbursements—			
Hospital Expenses	15307 70		
Deficit Mar. 1, 1922	72 04	15379 74	
Balance in hands of Supt.		40 42	

OTHER FUNDS

Aged & Disabled Missionaries

Receipts Endowment Interest		407 50	
Placed for Investment		400 00	
Current cash balance May 1, 1923			7 50

Bible Fund

Balance May 1, 1922		14 25	
Receipts—Endowment Interest		25 00	
		39 25	
Disbursements		20 00	
Current balance May 1, 1923			19 25

Russia Bible Fund

Receipts—contributions		37 05	
Investment Interest		63 25	
Current Balance May 1, 1923			100 30

Church Building Fund

Balance May 1, 1922		35 13	
Receipts—contributions		105 66	
		140 79	
Disbursements—placed for investment		100 00	
Current Balance May 1, 1923			40 79

Evangelizing Fund

Balance May 1, 1922		6 14	
Receipts—contributions		312 42	
		318 56	
Disbursements	174 65		
Placed for investment	100 00	274 65	
Current balance May 1, 1923			43 91

Missionary Preparation

Balance May 1, 1922		125 00	
Contributions		100 00	
		225 00	
Disbursements		116 50	
Current Balance May 1, 1923			108 50

Sundry Funds

Columbia Mission	5 00
Wichita Mission	526 63
Portland Mission	29 00
Rural Missions	12 00
Manitou Church Building Colo.	104 78
Bethel Church Bldg. Mich.	13 67
General S. S. Committee	100 96
Mennonite Board of Education	65 09
Eastern Mennonite School	11 30
Hesston College	2 00
Goshen College	111 60
African Mission	27 34
Personal Funds—various individuals	225 02
	1234 39

All disbursed as detailed above		1234 39	
Missionaries Home, Goshen, Ind.			
Contributions received		20 00	
Rental Income		200 00	
Deficit April 30, 1923		33 28	
		253 28	
Disbursements—repairs and paving		253 28	
Children's Quarter Fund			
Cash Balance May 1, 1923		30 00	
Loans returned		511 00	
Returned from Investment		200 00	
		741 00	
Disbursements—			
Quarters Loaned 1922	141 00		
Quarters Loaned 1923	553 00	694 00	
Current Balance May 1, 1923			47 00
Total in Fund—			
Current Cash Balance	47 00		
Loaned to Juniors	553 00		
Fund Invested	400 00		
Total in fund	1000 00		
Annuity Contracts			
Invested Balance May 1, 1922		63425 00	
Contributions received—			
Elias Wenger	200 00		
C. Z. Yoder	1000 00		
A. P. Schertz	2000 00		
Amos L. & Ada H. Kauffman	1000 00		
W. H. & Mary Lehman	500 00		
Anna B. Lapp	1000 00		
G. A. Schweitzer	100 00		
Ezra & Salome Rittenhouse	1000 00		
C. A. & Mary Sommer	100 00		
D. K. & Elizabeth Hartzler	1000 00		
Susan Metzler	500 00		
Daniel H. Tschantz	200 00		
Levi Gerber	100 00		
Aaron J. & Anna Amstutz	200 00		
Katie Amstutz	500 00		
Elizabeth Lehman	1000 00	10400 00	
		73825 00	
Disbursements—			
Converted to Endowments	1500 00		
Converted to South America Investment	1000 00	2500 00	
Contracts in force May 1, 1923			71325 00
Endowment Funds			
Invested Balance May 1, 1922		78925 00	
Contributions received—			
India Mission General		1000 00	
India High School		220 00	
India Hospital		250 00	
India Orphans		1500 00	
Youngstown Mission		950 00	
Old People's Home		975 00	
Orphans Home		2475 00	
La Junta Sanitarium Charity		40 00	
		86335 00	
Cancelled Annuity Contracts		1500 00	
Total Endowment funds invested			87835 00
Administration Expense			
Contributions received		25 59	
Endowment Interest		600 00	
Interest allowed by Executive Committee from Funds Invested		775 35	
Mennonite Relief Commission		600 00	
Commission on Mortgage Loans		179 75	
Gain on Canadian Bonds		83 51	
		2264 20	
Disbursements Adm. Office Expense		2264 20	

Interest Earned			
Balance May 1, 1922		528 25	
Canadian Bond Interest		880 00	
Interest collected on notes		11376 69	
First Old State Bank checking account		424 49	
First Old State Bank time deposit		470 97	
		13680 40	
Disbursements—			
Endowment Interest	4171 50		
Applied to Funds invested	2550 70		
Total as contributions	6722 20		
Annuity Interest	3246 13		
Certificate of Deposit interest	533 62		
Mennonite Relief Commission	300 00		
	10801 95		
Printing Supplies & Postage	394 62		
Annual Meeting 1922	442 11		
Executive & Mission Committee	1136 72		
General Expense & Upkeep	620 81		
Allowance G. L. Bender family	253 40	13649 61	
Cash Balance May 1, 1923			30 79
Neuhauser Farm Account			
Sale of Corn		389 99	
Sale of Oats		196 80	
Deficit May 1, 1923		1229 01	
		1815 80	
Disbursements—inheritance and land taxes		1815 80	

CASH BALANCES May 1, 1923

Fund	Balance	Invested	Endowment	Total
General Fund	$1236 11	$3000 00	$1900 00	$6136 11
India General Fund	357 57		10450 00	10807 57
Missionary Support	565 36			565 36
Missionary Children Sup.	635 20			635 20
New Missionary Fund	37 94	400 00		437 94
Native Workers	102 01	1800 00	1300 00	3202 01
Bible Women	52 43	1800 00	300 00	2152 43
Personal	60 00			60 00
Orphans Support	2131 63	3000 00	1500 00	6631 63
Widows Support	384 16			384 16
Medical Work	13 07	100 00		113 07
Hospital Building	10 55	1150 00	2080 00	3240 55
Hospital (Cath. Lee Mem.)		500 00		500 00
Hospital (European Ward)		1000 00		1000 00
Teachers Home Balodgahan	43 50			43 50
High School			1035 00	1035 00
Church Bldg.—Sankra	29 48	1600 00		1629 48
Hope Evangelistic Station	10 91	5200 00		5210 91
South America General Fund	14 47	1000 00		1014 47
Missionary Support	176 17			176 17
Missionary Children Sup.	287 66			287 66
New Missionary Fund	31 00			31 00
Bible Readers Fund	221 03			221 03
Native Workers			200 00	200 00
Trenque Lauquen Sta. Bldg.	10 14			10 14
Printing Press Fund		350 00		350 00
Investment Fund		17000 00		17000 00
Canton Mission	12 49			12 49
Chicago Home Mission	8 88	500 00	7250 00	7758 88
Chicago Home Mission SS (Prim. Dept.)			1000 00	1000 00
Chicago Gospel Mission	2 99			2 99
Ft. Wayne Mission	8 01			8 01
Kansas City Mission	2 49	2900 00		2902 49
Lima Mission	234 92		200 00	434 92
Los Angeles Mission	4 02	150 00		154 02
Mexican Mission	57	300 00		300 57
Peoria Mission	21 96			21 96
Youngstown Mission	51 35		3430 00	3481 35
Childrens Welfare Home	161 31	400 00		561 31
Orphans Home Ohio	394 85		3675 00	4069 85
Orphans Home School Ohio		1452 50		1452 50
Orphans Home Hospital O.		1994 50		1994 50
Old People's Home Ohio			23375 00	23375 00
Old People's Home for Sick			4000 00	4000 00
La Junta Sanitarium	534 14		1500 00	2034 14
La Junta Sanitarium Charity Fd.			40 00	40 00
Ill. Home for Aged Bldg.	37 23			37 23
Ill. Home for Aged Furnishings	28 72			28 72

Ill. Home for Aged				
Maintenance	368 55			368 55
Bible Fund	19 25		500 00	519 25
Russia Bible Fund	100 30			100 30
Children's Quarter Fund	47 00	400 00		447 00
Church Building Fund	40 79	400 00	600 00	1040 79
Evangelizing Fund	43 91	500 00	5500 00	6043 91
Missionary Preparation	108 50			108 50
Aged & Disabled Miss. Fd.	7 50	600 00	8000 00	8607 50
Administration Expense			10000 00	10000 00
Annuity Contracts in force				71325 00
Total current Cash Balance	8650 12			
Total Funds Invested		47497 00		
Total Funds in Endowment			87835 00	
Total Credit to all Funds				215307 12

OTHER CONTRIBUTIONS

Not received nor disbursed by the Mennonite Board of Missions & Charities but donated to District Boards, Institutions and Missions as reported by them.

Eastern Mennonite Board of M. & C.		$21313 93	
Canadian Treasurer		1753 92	
Dak.-Mont. Dist. Mission Board		554 69	
Franconia Dist. Mission Board		2989 45	
Franklin Co. Pa. and Washington Co. Md. Dist. Mission Board		254 73	
Illinois Dist. Mission Board		322 31	
Ind.-Mich. Dist. Mission Board		2193 24	
Iowa-Nebr. Dist. Mission Board		106 06	
Mo.-Kans. Dist. Mission Board		5397 10	
Ohio Dist. Mission Board		788 21	
Pacific Coast Dist. Mission Board		1099 64	
Southwestern Pa. Dist. Mission Board		2876 78	
Ontario Rural Mission Board		300 30	
Virginia Home Mission Board—not reported			
Virginia Menn. Board of Missions & Charities —not reported			
Ill. Home for Aged—Furnishings & Provisions		735 55	
Eastern Mennonite Home—not reported			
Old People's Home, Lancaster, Pa.—not reported			
Millersville Children's Home, Pa.—not reported			
Altoona Mission, Pa.		2006 52	
Columbia Mission, Pa.—not reported			
Knoxville Mission, Tenn.			
Rec'd direct	774 73		
Rec'd thru Boards	189 60	964 33	
Norristown Mission, Pa.		324 40	
Reading Mission, Pa.		295 75	
Welsh Mountain Mission, Pa.—not reported			
Rundschau Readers		2901 01	
Women's S. C. Missionary Committee		2685 33	
Mennonite Publishing House		19795 51	
General S. S. Committee		535 05	
Mennonite Board of Education		2742 09	
Goshen College		9094 00	
Hesston College		100 00	
Eastern Mennonite School		5489 38	
Lancaster County Sewing Circles		3802 58	
Bethel Church Building, Ashley, Mich.		764 10	92185 96
Contributions received by Mennonite Board of Missions & Charities			208871 48
Relief Funds			
Mennonite Relief Commission for War Sufferers		53614 44	
Eastern Mennonite Board of Missions & Charities		28825 39	
Rundschau Readers for Russia		10256 61	
Rundschau Readers Food and Clothing Drafts		36170 00	
Mennonite Relief Commission for Clothing		25000 00	
Eastern Mennonite Board of Missions & Charities for Clothing		18000 00	
Canadian Board of Colonization		8099 13	179965 57
Grand total contributed for all purposes			$481023 01

Respectfully submitted,

MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff, Gen. Treas.

Auditor's Certificate

This is to certify that I have made an audit of the receipts and disbursements of the books and accounts of the Mennonite Board of Missions & Charities, also Mennonite Relief Commission for the year ended April 30, 1923, and find them correct and well kept and the Annual Report as submitted herewith accurately reflects the true condition as of this day.

Respectfully submitted,

R. H. Lindsey,
Public Accountant.

Elkhart, Ind., May 16, 1923.

REPORT

Of the Annual Meeting of the Mennonite Relief Commission for War Sufferers held May 19, 1923, at the Mennonite Church near Kokomo, Ind.

The meeting was opened at 1:30 P. M. Devotional exercises were conducted by P. A. Friesen. Gal. 6.

The Roll was called and a quorum declared present.

The Minutes of the last meeting were read and approved.

Report of the President, Aaron Loucks. A general review of the work for the year was given. No new workers were sent to the Near East. Funds have been contributed and the amounts received were paid out. The work in Russia has been continued thru the Mennonite Central Committee. It is not yet completed but it may be well to look forward to some change in our organization from its present representative body to a smaller committee.

S. C. Yoder was appointed Vice Chairman for this meeting.

A Resolution Committee was appointed. D. H. Bender, B. B. King, Orie O. Miller.

A Nominating Committee was appointed. J. B. Moyer, J. S. Shoemaker.

Report of the Secretary, Levi Mumaw. Recent reports from Russia indicate that the famine is broken but that feeding must continue until the next harvest. Our German relief has continued thruout the year and the present needs are very urgent. It is reported that 15 cents will buy sufficient food for one person for one month. This is made possible thru the low rate of exchange for the Mark. A Loan of $3,000 00 was made to extend over a period of five years at 4 per cent interest. This was used mainly for the work on the Lechfeld for Russian refugees. There are five Mennonite Workers in the Near East. Their term of service is about to expire but according to recent reports they will continue on the field for at least six months longer. Relief funds have been supplied for India thru the regular channels of the Mission Board.

Treasurer's Report, E. L. Frey. This report was given by the Mennonite Board of Missions and Charities as all funds are received and paid out by them by order of the Executive Committee of the Relief Commission. The report is as follows:

Treasurer's Fifth Annual Summarized Report

of the

Mennonite Relief Commission

April 30, 1923

Receipts

Contributions received—			
War Sufferers General	$ 2520 26		
Germany Relief	1962 53		
China Relief	37 54		
Austrian Relief	67 00		
Near East Relief	8607 81		
Russia Relief	40404 30		
Russia Clothing	10 00		
Russia Immigration	5 00	53614 44	
Balances on hand May 1, 1922—			
War Sufferers General	920 10		
Near East Relief	244 53		
Russia Relief	10402 33	11566 96	65181 40

Disbursements

War Sufferers General	1414 06	
Loaned to Christenpflicht	1900 00	
Germany Relief	1962 53	
China Relief	37 54	
Austrian Relief	67 00	
Near East Relief	8852 34	
Russian Clothing	10 00	

Russian Immigration	5 00	
Russian Relief	45983 32	60231 79
Cash balance in hands of Treasurer of the Mennonite Board of Missions & Charities		$ 4949 61
Funds composing balance—		
War Sufferers General	126 30	
Russian Relief	4823 31	
	$4949 61	

Supplementary

Contributions reported as above	$53614 44
Eastern Mennonite Board of Missions and Charities	28825 39
Rundschau Readers for Russia	10256 61
Rundschau Readers Food and Clothing Drafts	36170 00
Mennonite Relief Commission Clothing account	25000 00
Eastern Mennonite Board of Missions and Charities Clothing account	18000 00
Canadian Board of Colonization	8099 13
Grand Total	$179965 57

Respectfully submitted,
Mennonite Relief Commission
E. L. Frey, Treas.

Special report of Mennonite Central Committee to Herbert Hoover, Chairman American Relief Administration. Expenditures and resources as shown by the books of the Committee April 1, 1923:

A. R. A. Eurelcon Food Purchases	$336,000 00
Refugee work, transportation of clothing and other items	162 817 76
Reconstruction work in Russia	29,719 04
Home Executive Expenses	7,020 66
New and Second Hand Clothing	240,265 25
A. R. A. Food and Clothing Remittances to individuals reported to this office	181,890 00
Special Food Shipments and other appropriations	15,000 00
Resources on Hand	25,000 00
Grand Total	$997,712 71

It is estimated that at least $100,000.00 more had been sent to individuals in Russia direct thru the New York office of the American Relief Administration bringing the total expenditures for Russia over One Million Dollars.

The highest number of daily rations given at any time were about 35,000. Our present program calls for about 20,000 daily rations and must be maintained until the next harvest

Report of the Lechfeld Loan by Aaron Loucks. $3,000.00 had been forwarded of which $1,100.00 have been furnished by individuals. The balance has been taken out of the general funds for the present. The loans are drawn for five years at 4 per cent interest.

It was moved and supported that Aaron Loucks be appointed a member on the Central Committee of General Conference to represent the Mennonite Relief Commission.

Resolution Committee Report

Since various appeals have come to us for aid to help our brethren in Russia to emigrate from that country and since aiding these people in this way is closely associated with relief work be it

Resolved: That the Mennonite Relief Commission for War Sufferers cooperate with the Mennonite Executive Committee for Colonization in securing funds among our people to assist Russian Mennonites to find homes in the United States, Canada, or other countries and that the Executive Committee of the Mennonite Relief Commission for War Sufferers be authorized to arrange for and carry forward all details connected with the work. The resolution was adopted unanimously.

D. D. Miller gave a short explanation relative to the relation of the Mennonite Relief Commission to the Mennonite Central and Colonization Committees. He stated that the Mennonite Central Committee was composed of one member of each relief organization cooperating in the work of bringing relief to Russia. The larger Committee acts simply as a forwarding agency and has supervision of the work on the field. The Executive Committee for Colonization is also composed of one member of each of the several branches of the Mennonite Church cooperating in this work. This organization is not connected with the relief organizations but has been working in harmony with the work of the Central Committee relating to its emigration problems.

Election of Officers

President, Aaron Loucks; Vice President, Eli G. Reist; Secretary, Levi Mumaw; Treasurer, D. D. Miller; Fifth member, E. L. Frey.

Evening Session

The meeting was opened with devotional services conducted by H. R. Schertz.

A Review of our Relief Work during the past year was given by Levi Mumaw and a general discussion of the work of the Executive Committee for Colonization was given by D. H. Bender and Orie O. Miller.

Adjournment.

Levi Mumaw, Secretary.

THE PRINTING PRESS AS A FACTOR IN INSPIRING THE MISSIONARY SPIRIT

Clayton F. Derstine

(Partial restatement of an address given at the annual meeting of the Mennonite Board of Missions and Charities at Kokomo, Ind.)

The publication of the Gospel is the first business of the Church. This publication can be done in three ways. First: oral, with the voice in various ways. Second: written, publication with pen and ink. Third: printed publication. This avenue uses the priting press, books, and papers. The Bible makes no discrimination as to the method. God is not arbitrary as to the ways He is made known to the world. Even Paul gloried in the fact that Christ was preached, tho the men who spoke were far from right with God.

I appreciate to speak to this group of workers and men of influence in the church on this subject. Seven years of experience in printing has materially helped me to see the importance of the press, also some ten years of Christian service in which the printed page was used enabled me to see the advantage of printer's ink. I likewise shall speak for others who knew the blessings of God on what they distributed. The press is only one factor in scattering the truth, but it is an important one.

The press is a great power for good; likewise it is a terrible evil doer. This is true of other good things. In the dawn of the world's history, Job cried out dispairingly for a printing press, when the great truth of redemption dawned upon him:

"Oh that my words were now written! oh that they were **printed in a book!"**
"For I know that my redeemer liveth"

The radiophone of this meeting is the press. Much of what is said will never be heard away from here. Some will be printed and heard in thirteen thousand homes through the Gospel Herald. This is the way the church listens in, as they say.

It is thru the appeal that the Board makes in these papers, that much of the money is raised to support its work. The press today is well nigh indispensable.

The Scriptural Basis for the Press

And the Gospel must first be **published** among the nations. —Mark 13:10.

Declare ye among the nations, and **publish**, and set up a standard; **publish**, and conceal not.—Jer. 50:2.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that **publisheth** peace; ....that **publisheth** salvation —Isa. 52:7.

The Lord gave the word: great was the company of those that **published** it.—Psa. 68:11.

I will **publish** the name of the Lord.—Deut. 32:3.

There are about 15 passages in the Bible that speak of publishing. The spoken word comes first in God's order, the written word by using the press is almost of equal importance. The printed Bible alone today is published in some 525 languages. Really this is the truest servant the Lord has today.

The Present Wise World

"The children of this world are wiser in their generation than the children of light."

So Jesus characterized the worldly. In the use of the press He would say so again. The world is wise here. They advertise, they reach the public eye. Bill boards are seen everywhere. The papers are crowded with ads. Books by the millions scatter error.

Van Camp's Soup advertisements greet your eye everywhere. Cigarette advertisements and pictures are helping create that destructive habit, and ruining young men by the millions. Wrigley, the chewing gum man, is a millionaire thru the press. He has 250,000 electric bulbs in Chicago alone speaking for him.

Tanlac is sold far and wide not because it is better than some others of the same kind, but everybody has read about it.

The editors of newspapers are one of the most powerful forces in the world. The church has used much printers ink, but she should use more.

Our Responsibility

This is the only generation which we shall meet. We will meet them again at the judgment day. Have we made the impression upon them that we should and easily could?

Recently a canvass was taken in a prominent university to test the Bible knowledge of its students. The results were an awful revelation of ignorance. Some statements would be laughable if not so serious. Before we criticise let us ask ourselves, Did we do our duty?

Some people make this fundamental error, if they cannot get men to accept all the truth at once, they will not make the beginning. Nicodemus was not converted that one night. But truth kept working and he came out of darkness and twilight into daylight.

Past Accomplishments

The past record of the press is good. The Bible is printed in over 500 languages. Millions of song books are published. Tons and tons of religious literature is scattered throughout the world.

Surely, we can say the press is the **greatest evangelist.** God's blessing is upon it.

In many revivals I have found that a printed circular has gathered the crowds quicker, increased the interest, and saved a whole week's time for the evangelist and the whole church coming every night. This is a considerable saving in hard efforts.

The Adventists have twenty-nine publishing houses in the world. The Spiritualists have two hundred journals. The Moody Bible Institute collects the funds to instruct 1000 students largely through the avenue of the printing press.

The Mennonite Church got cheap but very unsatisfactory advertisement during the war; now let us get the real truth before the public. We cannot afford to send thousands of men, but we can afford to send tons of literature.

I do not believe in exaggeration, but in an honest recital of facts and truth. Let us not be so scary of casting pearls before swine. We should be slow to finally conclude that men will not believe.

Present Facilities

The present printing equipment of the Church, located at Scottdale, is valued somewhere around $200,000. Though I am not a member of the Publication Board, I surely appreciate the admirable condition in our plant. The brethren in charge are seeking to serve the Church at large. They are likewise seeking to extend the borders of the Church. The present method of control is helping to safeguard its future. The Board is composed of men from all our conferences. This should be a leveler of sectional ideas and it should help to unify the Church.

The many papers should make thousands of impressions as they are sent out broadcast. I appreciated the attitude of the church in paying for the enlarged building. During the canvass when Bro. Mumaw and myself met the brotherhood, a mere recital of the facts, present needs, and future possibilities, brought a hearty response. Let us keep up the spirit to broadcast the truth. It will act like salt to preserve the world.

Future Possibilities

The object of this talk should undoubtedly contain somewhat of a vision, or an advance step. "Where there is no vision, the people perish." If none could see thousands of saved people thru tracts before they are printed, they would never be printed.

The church should not be static; it should not only hold its own, but it should go on.

The tract is a Gospel shaft; it costs less than books or missionaries. It preaches and never talks back. It speaks calmly. Its train fare is cheap. People have time to read one. We should scatter millions more. The Publishing House can produce them if we get them abroad. Pray as you sow the seed.

My next proposition is this, Hunt all the non-Christian homes in the community and send them the Gospel Herald free. Let the collection in the Sunday school help to pay for it. I know people who were saved by this method. This will familiarize the unsaved with the Church at large.

Start a missionary Library in your Sunday school or church. This provides cheap reading for everybody. Or let a group of people start a Reading Circle, each buying one book and passing it around. Thus each can read ten books and pay for only one.

Then I hope to see the day come, and that soon, when the Mennonite Church will have a Colportage Library. This means cheap books, that men can go out and sell at a low price. There are thousands of Bible and religious book colporteurs in the world. It seems that our Church could at least send a hundred. The day of large, bulky and expensive books is passing. Busy people want to read, but they can't afford to hunt for the truth in a wilderness of much words.

I would rather hand a man a short thorough book on a subject, than speak to a man who spends more time in argument, than in listening to what you say. A good method is to hand a book to a man, and say, "Please read, when you are finished I'll be ready to talk with you on the subject." This gives him time to listen and to think soberly.

Our missionaries in South America and India speak highly of the printed page. Moody used it largely in his day. Literature is the favorite medium of error. Likewise should the church be the advance Herald of the coming Kingdom, for then shall truth "cover the earth as the waters cover the sea." This is the dark night of apostasy; let us help to light up for God seeking souls. There is a famine abroad for the real word of God. May we help spread a feast in the wilderness.

Let us not be discouraged with the hardness of men's hearts; let us be ready for the battle. Let us sharpen our tools. Let us use every tool that is good.

During a battle the army was beaten, the general ordered the drummer to beat a retreat. He replied, he didn't know how. So he beat a charge. The army surged forward and won. Let us not think so much of retreat but be occupied with charging forward.

My candid opinion as to holding on in these days is this: If we go forward we shall hold on. A church interested in bringing men to God, and the truth to men will not depart very far from the fundamentals, for among the disciples of modernism there is not the missionary fervor of the real type. May God help us by the oral and printed publication to save many souls for eternity.

Eureka, Ill.

GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 21, 1923 (Gospel Witness Established 1908) No. 12

EDITORIAL

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth."

"Look unto me, and be ye saved, all the ends of the earth." "When thou art converted, strengthen thy brethren." Getting and giving is an essential part of Christian life and service.

The joy of service is one of the greatest joys of the Christian. The joys and pleasures of the world are not to be compared to it. The one is pure and unalloyed, leaving no regrets, no pains, nor aftermaths of sorrow. The joy of the world is fleeting and in the end is bitter for the dregs of sin are at the bottom of the cup. "Joy unspeakable and full of glory" is the portion of the true Christian.

Attention is called to the article in this issue by Bro. J. L. Stauffer on Why Should the Church Maintain Her Own Schools? This is a timely question, and the thoughts given are well worthy of our serious consideration. This article was originally written for the Youth's Christian Companion but lack of space prevented its being published in that paper. Other articles describing the work of the Eastern Mennonite School may be found in the June 24 issue of the Companion.

The Mennonite Church has been severely criticized because there have been so many factions that have left the Church. With a total membership of less than 100,000 there are over a dozen bodies clinging to some form of the name Mennonite.

It is something that we all regret, and our prayers are that there may be a coming together rather than a further pulling apart. Christ's prayer for unity applies not only to the various Mennonite bodies but to all bodies bearing the name of Christ. For the coming together of all Christendom we should pray; for this we should work.

But some have erred greatly in heaping blame upon the Church while exonerating those who forsook it. The seceders are excused and defended because they are "conscientious" in what they do, even though "they may not have done right in everything." But the poor Church is severely criticized and maligned because of its "narrow-minded policies" that compelled the broad-minded among them to leave the main body and seek fellowship elsewhere. It is a most unjust and unreasonable criticism. By the same logic Christ would merit severe criticism because, after His bread of life sermon, "many of his disciples went back and walked no more with him;" and because in the latter part of His career upon earth even the rest of the disciples forsook Him. They may have been "conscientious" in what they did, but the mere fact that they forsook Him is no reason why we should justify the seceders and heap the blame upon Jesus.

We are not here discussing the reasons for so many subdivisions among Mennonites. But here are some facts which must not be overlooked: People who have left the Church have done so for various reasons—some because it was too strict, others because it was not strict enough; some because it was too staid and formal, and some because it was too careless in keeping up the forms; some because it was too progressive, and some because it was not progressive enough; and some to unite with other churches such as Adventists, Russellites, Methodists, Catholics, Presbyterians, etc., etc. Moreover the Church has made an honest effort to maintain the whole-Gospel faith and endeavored to hold its members to this standard. Though in the face of opposition, it has defended its creed from the pulpit, taught it in the homes, promulgated it through the medium of the press, and made other efforts to indoctrinate its people and send forth the Gospel of Christ. These things ought not to be overlooked when we come to criticize the Mennonite Church because of defections from its ranks. When we are reproached for having so many divisions among us, and when the general Christian Church is reproached for its hundreds of divisions and subdivisions, we often think of Christ's reply to Peter when he wanted to know, "What shall this man do?" "What is that to thee? follow thou me." The question is, Does the Mennonite Church stand for the promulgation of the whole Gospel of Christ? do its tenets of faith stand the test of Scripture? If so, we should heartily support it. If not, we should seek a fellowship where we can feel that in this fellowship and service we are obedient to "all things whatsoever" Christ commanded us.

You who believe that the Mennonite Church has the Scriptural ground in its tenets of faith and endeavors to maintain them, support it with all your heart. Pray for the Church, that it may remain true to the whole Gospel of Christ; for yourselves, that you may be true to God, a light to the world, a substantial help to the Church; for the brotherhood, that it may be true to the principles of the Gospel for which our fathers have sacrificed, many of them sealing their faith with their blood. And let us work as we pray.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

JESUS

Jesus, Jesus! Dearest Lord!
Forgive me if I say
For very love, Thy sacred name
A thousand times a day.

I love Thee so, I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.

The craft of this wise world of ours
Poor wisdom seems to be;
Oh! dearest Jesus, I have grown
Childish with love of Thee.

For Thou to me art all in all,
My honor and my wealth,
My heart's desire, my body's strength,
My soul's eternal health.

O Light in darkness! Joy in grief!
O, Heaven begun on earth!
Jesus, my Love, my Treasure! Who
Can tell what Thou art worth?

O Jesus, Jesus! sweetest Lord!
What art thou not to me?
Each hour brings joy before unknown,
Each day new liberty.

What limit is there to Thee, Love?
Thy flight, where wilt Thou stay?
On, on, our Lord is sweeter far
Today than yesterday.

Oh, love of Jesus! Blessed Love!
So will it ever be;
Time can not hold thy wondrous growth,
No, nor eternity!

—Bible House of Los Angeles.

SAFE COURSE FOR CHRISTIANS

By Daniel Kauffman

For the Gospel Herald.

For you it is **safe**.—Phil. 3:1.

Whoso trusteth in the Lord shall be **safe**.—Prov. 29:25.

Hold thou me up, and I shall be **safe**.—Psa. 119:117.

By way of contrast let us refer to two illustrations which you have often heard before.

As a father and son were traveling along the way they saw a man having trouble with a donkey. The beast got balky and refused to go any farther. He propped himself with all fours and depended on his tough skin to ward off the force of the blows that the master was giving him. The boy, seeing the stubborn disposition of the animal, said, "Isn't that mule conservative? He's playing safe."

A professional man advertised for a chaffeur. Between his home and his place of business was a very dangerous place in the road—a precipice, without any protection against travelers falling down over it. "How near can you drive to this precipice without going over?" said the man to one applicant. "About an inch," was the reply. "How near can you drive to it and not go over?" said he to another. "About a sixteenth of an inch." "And how near can you go?" said he to a third. "I don't know, sir; but I am sure that I will stay just as far away from it as I can." The last man got the job.

These two illustrations show two attitudes toward the matter of safety. One is that reckless, dangerous attitude that not only "plays with fire" but also ridicules the idea of trying to keep on the safe side. The other takes the sensible view and keeps out of danger's way whenever it is possible to do so.

There are times when duty calls us to enter dangerous places for the sake of the safety of others. For example, Christ left heaven, where all was safety, and came into a sin-cursed world—a very unsafe place, it proved to be—that millions of lost souls might be rescued and made safe for eternity. In every faithful man's life there are times when he hazards himself in very unsafe places that he may serve others and bring them to a point of safety. "Safety first" is a good rule to follow where devotion to duty is not violated by following such a rule.

But facing dangers when duty calls is one thing, and recklessly walking after the desires of the flesh regardless of where it leads to is quite another thing. Christ never rashly exposed Himself to danger, though He followed the path of duty into many dangerous places. And even in walking "through the valley of the shadow of death" He pursued the safe course, for beyond the grave there was safety in the eternal courts above. "We should follow in his steps." Following Him, we are safe for glory, and safe in our efforts to lead others into the path for glory, no matter how many dangers to the body such a course leads us into.

In our young people's meetings on Sunday evening, April 15, this subject was discussed in many places. Following the six subdivisions suggested in the outline, we shall notice briefly what there is to them:

I. Business Standards

We follow a safe course in business when we heed the business precepts found in the Bible. Since "the love of money is the root of all evil," it follows that there are perhaps more temptations connected with business life than any one thing that can be named. I need only to mention it, and you recall immediately the cases of many men who either went entirely wrong in business or greatly modified their views and rules of life after they were in business a while. Why? Because they looked worldward rather than Bible-ward for their business precepts. In other words, ignoring "the wisdom that is from above" and following after "the wisdom of this world," they are among those who "have gone astray." We are safe in following the business precepts found in the Bible because they are all given by inspiration of God, and are therefore both sound and perfect. Here are a few of these precepts which you may look up and read at your leisure: Matt. 6:33; 7:12; I Cor. 10:24-31; Luke 6:38; II Cor. 6:14. Follow these, and you will never go wrong. Putting them into practice, you will find that they stand the test of common sense as well as of Scripture.

II. Social Standards

We are safe in our social standards when we follow the same course as that advised for business life. The Bible is not silent as to social life, even though people tell us that it is not good form to talk religion while in company with others. The idea that religion must be banned from the social circle has meant the ruin of many young people in many communities. Looking worldward, we get advice and imbibe ideals that lead us away from God. Looking Bible-ward, we are led back to Him. We are safe when we observe the following precepts: I Cor. 10:31; Eph. 5:3, 4; I Cor. 15:33; Phil. 4:4; Gal. 6:1; Matt. 5:16. "Too dry," does some one say? That depends upon which way you look for your moisture. By following these Bible standards you are not only safe, but happy in the development of that which is best and purest and noblest and most inspiring in true manhood and womanhood.

III. Politics

Some tell us that "politics is next to the Bible;" others, that it is "rotten to the core." Some tell us that it is every Christian's duty to take an active hand in politics and purify it; others, that it is sinful for people to have anything to do with it. Our space is too much limited to enter into a discussion of the subject. But here are a few facts that may throw some light on the subject:

1. Abraham in Canaan, in no way connected with Sodom, exerted a more potent influence in Sodom than did Lot, who was accounted a righteous man and took a full hand in the affairs of that city.

2. When the Christian Church,

finding itself popular, became the religion of state in Rome, it not only signally failed in purifying Rome, but Rome succeeded completely in corrupting Catholicism.

Similar illustrations could be multiplied at any length. Combine the advice given in II Cor. 6:14-18; Gal. 6:10; I Pet. 2:9-17, and kindred texts, and consider yourself fortunate in having such safe counsel. You are in the very best possible position and condition to help your fellowmen when you keep yourself entirely aloof from the entanglements of this world.

IV. World Organizations

This subject is closely connected with several others in this group. Some of the texts already quoted apply here. As with other denominations, so with interdenominational, non-denominational, and anti-denominational organizations, you get along with them best if you simply treat them as neighbors—friendly, but separate. The present craze for church federations is not only failing to check the tendency of churches dividing and subdividing, but is also a very prolific feeder to the modern tendency toward Liberalism.

V. Dress Standards

We get our ideas of dress from two sources: From the Bible, from the world. The Bible gives us safe counsel on this subject, in that it is both specific and comprehensive. It commands modest apparel, denounces immodesty and extravagance, and sums up whatever may be left in the general admonition, "Be not conformed to this world." When once our churches heed these teachings and follow the customs of men and women possessing godliness as readily as fashion devotees follow the fashions of the world, there will not be very much left of "the dress question."

VI. Amusements

"She that liveth in pleasure is dead while she liveth." "At thy right hand are pleasures forevermore." Are these two scriptures contradictory? No; they simply tell of the two sources from which people draw their amusements—one heavenly, the other "earthly, sensual, devilish." As for pleasure, it is simply emotion, physical sensation. To determine the right or wrong of it you must go back and see what it is that affords pleasure. Is it in righteousness or unrighteousness? in purity or impurity? in things uplifting or degrading? in things that bring comfort to the soul or that lead people away from God? in things enjoyed by the heavenly-minded or by those who are living for pleasure only? It is not only safe but wise and good and soul-satisfying to test yourself in every time of merriment by the standard given through Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is safe to say that the seeking of amusements for mere amusement's sake is dissipating and unsatisfactory in the end; also, that the amusements furnished by a sinful world are not calculated to build people up in the service and joy of the Lord. And it is unsafe for Christian people to believe the devil's lie that people can have no pleasure except by indulging in foolishness, ungodliness, or questionable sports. A normal Christian man or woman, dedicated to the glory of God, enjoying the fellowship of God and of saints, needs no carnal amusements to fill the cup of joy in a useful, happy life.

Safe counsel is needed along all these lines. It is needed in the home, in the social circle, in the work of the ministry, in schools, wherever there are inquiring people who want to do that which is best and noblest and most pleasing in the sight of God. And whether it is concerning the things mentioned in this article or anything else connected with Christian living, the best and safest counsel to be found is that given by inspiration of God, in the only perfect BOOK—the Bible.

Goshen, Ind.

HOLY HATRED

By Mabel Groh

For the Gospel Herald.

Love is one of the chief characteristics of the true Christian and of the Church of Jesus Christ. "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35). But love is not a weak, resistless, passive sentiment. Love is a violent, overcoming passion, tender and self-sacrificing toward the object of affection but jealous and intolerant of everything that is opposed to that object. "God is love," but because He is also holy and righteous we have many instances recorded where He executes the severest judgments upon the wicked. Many religious teachers of our day tell us that these representations of God are crude and false; that a God of love could never order the destruction of the Canaanites, or doom anyone to eternal torment. Love and toleration are synonymous in the minds of multitudes, and these hold that the views of those who are intolerant are hard and loveless and therefore unworthy of serious consideration. But love and toleration are not one and the same, neither is hatred inconsistent with love. Because God's purpose for mankind is holiness He must of necessity hate everything that opposes or hinders a holy state. The same is equally true of all those who truly love the Lord, for we are told that "The fear of the Lord is to hate evil" (Prov. 8:13). We are also commanded to "abhor that which is evil" (Rom. 12:9). God's attitude toward evil is ever that of hatred and abhorrence, but He dearly loves the soul of the vilest evildoer and seeks day and night to separate him from his sin. How often we abhor the evil-doer and fall down weakly under the influence of the evil we are commanded to hate!

One of the greatest evils we have to contend with is perversion of the truth, especially the truth about God and Christ, and the divine revelation. Men are still paying attention to Satan's age-old question, "Yea, hath God said" (Gen. 3:1)? The epistles are full of warnings regarding the apostasy of the last days when false apostles will pose as ministers of righteousness, teaching Satan's lies under the garb of Christianity. II Cor. 11:13-15. But the true Church cannot tolerate the false teaching of those who pervert the truth, for Christ Himself says that, "the sheep hear his voice:.....and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of a stranger" (Jno. 10: 3-5). It is the solemn duty of the Church to know the faith and teaching of all her members in order to guard against unsound doctrine, and those who refuse to consent to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness (I Tim. 6:3) are to be rejected. Tit. 3:10; Rom. 16:17. It is clear from many passages that it is not the weak and erring brother who is to be rejected, for he is to be dealt with in meekness and forbearance, and every effort should be made to restore him. Gal. 6:1. The test is to be that of sound doctrine, not of methods and forms and customs. "Whosoever.....abideth not in the doctrine of Christ, hath not God. (but) He that abideth in the doctrine of Christ, he hath both the Father and the Son" (I Jno. 9), and is therefore a member of Christ's body, even though insignificant and apparently useless. When we despise or cast off any member of the body our own suffering is as certain as that of the suffering member. But, "If there come any unto you, and bring not this doctrine (the doctrine of Christ), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II Jno. 10, 11).

Pride is a most common evil among people of all walks of life, but

(Continued on page 154)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

Dear Herald Readers:—May God bless you all. We are glad to greet you in the precious name of Jesus. Recently Bro. A. P. Heatwole of Virginia came to us and held a few days service with us. During that time we observed communion, the bread and wine, which carried our minds back to the time when He shed His precious blood and opened a fountain to atone for the sins of the whole world. We also obeyed the Lord in washing each others' feet.

Bro. Dowling and wife are in Virginia a few weeks, but our King is still here to love and care for us. I am looking up every day to see Him coming in person like He went away in the white clouds. Maybe He will come today. I wish He would. I feel so happy just to talk about His coming. "Even so come, Lord Jesus."

Grandmother Long.

June 11, 1923.

WEEKLY LETTER FROM SOUTH AMERICA

(May 2, 1923)

By T. K. Hershey

For the Gospel Herald.

Yesterday, May 1, Bro. Bartolome Gonzalez, and wife, Bro. Alejandro Michelli and myself, motored to Trenque Lauquen, where the writer with Bro. Lantz laid some plans and decided on some changes in the property recently purchased.

While there Bro. Lantz, wife, and workers in their Ford accompanied us to "La Primera Junta," the first station east of Trenque Lauquen to see a train that had been wrecked a few hours before. A passenger and a freight collided, wounding 10 persons. The cause is due to the neglect of the station master at the above named station. He failed to do his duty, which resulted in the accident.

The new Church is being finished rapidly. The plastering is about completed inside, and now the masons are plastering outside. All are anxious for the time when they can worship in it. The room is much needed, especially for the Sunday school, there being present again last Sunday 168 pupils.

From Trenque Lauquen comes the following news: "Meetings as usual. Bro. Valerde and son are spending a few weeks with his sons. We miss his help and presence very much. Bro. Domingo, who has been in the hospital for a month, is improving and will soon leave for his home. The members of the young people's meetings collected 13 pesos recently for a widow with 6 children. The young people are always ready to help and often regret that they have not more to contribute. The brotherhood are looking forward to the time when the Mission can be moved to its new and permanent home, which will be some time this month. The children and friends of the Mission are also anxious that the Kindergarten should start soon, which will begin as soon as possible after moving."

Bro. Lauver writes that their attendance is increasing. He says: "On Sunday night the hall was full and some standing." From Santa Rosa come all kinds of encouraging news. Says Bro. Luayza: "We have now opened another Sunday school. The promise of attendance looks good. We need more benches. The Sunday school here at the center has decided to pay part of the rent, and paid the painting that was necessary to fix up the hall." Bro. Luayza is much encouraged with the efforts of his little flock. Last month the congregation of now 15 members contributed $57.40 pesos, or about $21.00 U. S. currency.

Health in general is good with the exception of colds, brought about by the sudden change of weather. Those who were affected, were Lois Lauver, myself, and wife. All are better.

Pehuajo, F. C. O., S. A.

HOW GET THE WAITING WORK AND THE VOLUNTEER TOGETHER?

By Alma Brenneman

For the Gospel Herald.

In order to get the volunteer for mission work on the mission field, whether at home or abroad, there are a number of factors to consider.

First, let us think of the ministry. The home minister should be acquainted with all individuals in the church and with the mission field and its needs.

There may be someone in the church that wants to engage in mission work and he really believes that God wants him on the field. A confidential talk with the minister should help him to decide definitely.

Of course the individual needs to spend much time in earnest, sincere prayer about the matter, so that God can have His way. Missionary sermons should be preached to keep the missionary spirit ever alive in the congregation. Mission work should at all times be encouraged.

We believe that God calls men and women to the mission field thru the Church. Hence it is also necessary that the Church acquaint herself with the needs of the field. One good way for us to do this, is to read in the Gospel Herald each week the articles from the mission stations in the homeland and the letters from South America and India. By doing this we get a good idea of what is going on, how the work is prospering, and quite often some of the needs are mentioned, and also many requests for prayer are made. Let us ask ourselves the question: Have I been reading these articles? If not, why not? Are we so busy that we do not have time? Yes, we are busy but we usually find time for those things we like best. Are we not enough interested in the work? I believe this is a good way to test ourselves. When a church is really interested in mission work and is acquainted with the needs of the field, then I believe, God and the Holy Spirit will work and men and women will volunteer to go to the field.

Now let us think of the volunteer. If God calls some one to the mission field, for instance a young person, and parents or friends, believe it is really God that is calling, then the volunteer should tell the minister or some member of the Mission Board and they will gladly help him. The volunteer should not push or hurry, but tell, that the church may know he is willing.

If God calls and we never let any one know we might miss God's plan for our life. The Church may hesitate to ask us.

The volunteer must be fitted for his task. He must have the qualifications, both natural and spiritual, to be a successful missionary. How true it is, as Hannah Whitehall Smith says, that for a vessel to be used it must be empty, clean, and close at hand. In like manner for the Christian and volunteer, to be used as a vessel, he too must be empty of conceit, self, and self-righteousness, and everything that would hinder the inflow and outflow of the Holy Spirit. God cannot use unclean vessels. We need to cleanse ourselves from all "filthiness of the flesh," as Paul wrote to the Corinthians, and be pure in heart and life. Close at hand—just

as mother cannot be using a dish that is far away or in another room so the Christian or volunteer to be used must be living close to God. He must be attentive to God's voice and he must wait on the Lord, not with folded hands, but in prayer and meditation.

Another very important factor is consecration. Without consecration, very little will be done for the Lord. In Rom. 12:1 we are commanded to consecrate our lives to the service of the Lord. This command means all Christians and includes the consecration of children to the Lord by the parents. Sometimes parents are unwilling to do this for fear they may be required to give up a child for the Lord's work, perhaps to go to the foreign field, not thinking that they are robbing the child of its greatest enjoyment and that God always gives ten-fold in blessings.

Every true Christian will also consecrate his money to the Lord. We should regard it as a privilege to help in this way. And in this land where we are so richly blest, both temporally and spiritually, let us remember that God expects us to give. Happy is the man that giveth cheerfully. We know that without money, mission work can not be carried on. The work and the worker cannot be brought together without it.

Now let us consider prayer which is the leading factor in Mission work. It is a direct command in the Bible. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." As we read the mission news in the Gospel Herald, we learn the needs of the field, then we can pray definitely that God would send workers forth. And as we pray we must not be afraid that He might send us, but we should be like Isaiah of old when he said, "Here am I, send me." Let us never grow weary in praying for more workers but remember that "the effectual, fervent prayer of a righteous man availeth much."

The last factor we will consider is the local and general Mission Boards. These organizations look up workers and needs and bring them together. They also open new fields.

In conclusion let us bear in mind that if we consecrate ourselves to the Lord and pray definitely He will open the way and bring the waiting work and the volunteer together.

Wellman, Iowa.

First, we need to know the truth; next, we need to have the conviction to accept it; and, last, we need to have the wisdom needed to put it into practice.—Allen Christophel.

AN EXPERIENCE

There is a wonderful story told of an aged saint. She was ill, away from home, and given up to die. One day she prayed, "Lord, it is dreadful to die here in a hotel and have to be carried home in a casket." A voice whispered, "If it were my will that you should die here, could you submit?" She answered, "Oh no, I want to go home." Then seeing she was dishonoring the Lord, she said, "But, Lord, if Thou wilt be **submission** in me, I will submit." Soon a sweet peace came, a sense of utter **submission,** and she said, "Lord, I do submit." Then He whispered, "Thou hast submitted, art thou willing?" "Oh no, I am not willing." Then waiting a little, she added, "If Thou wilt be **willingness** in me, I will be willing." As she lay still, a perfect **willingness** to die came, and she said, "Lord I am **willing.**" Again the voice said, "Thou hast submitted and art willing, but art thou satisfied to come to Me?" She waited, and soon an intense desire came to be with Jesus and she said, "Lord, Thou hast become my **satisfaction** and I desire to go." Once more He spoke, "My child, thou hast submitted, thou art willing, thou art satisfied, art thou delighted to come?" "No Lord, I am satisfied with Thy will, but I cannot sav I delight in it." Then waiting for a moment and looking up, she said, "But Thou canst be everything in me, be Thou my **delight.**" Soon there came such an ecstacy of joy that she cried out, "Blessed Lord, I do delight to do Thy will, whatever it may be. I do delight to go to Thee just now." Then she waited, expecting her spirit to take its flight to God. But a voice whispered. "I want to make thee well and have thee go home." Reader, do you **delight** to do His will?—Bible House of Los Angeles.

ANXIOUS TO GIVE

In a mission church in a province of Turkey, a poor widow with five children was helped weekly by her church to the amount of 20 cents. Out of this was brought, week after week, two cents, as her contribution to the services of the sanctuary and the support of the poor. At first the receiving deacon laughed, saying that it was absurd to bring the church's money back to its own doors. The woman was deeply hurt at this, and with tears overflowing her eyes, asked: "Is not the money mine after you have given it to me? And cannot I also bring my tithes with the others?" —Mission Studies.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Cor. 11:5. Does this apply to sisters at the time when baptism is received, or is it intended only to be observed afterward? Is it scriptural to remove the covering to have baptism administered? —R. S. Y.

Answer: In I Cor. 11:5, the inspired Apostle clearly defines woman's relation to man in the Lord, and how she is to submissively manifest said relation. "Every woman," whether married or unmarried, "that prayeth," either in private or in public, "or prophesieth," that is, speaketh unto edification, exhortation and comfort "with her head uncovered (unveiled, R. V.) dishonoreth her head," that is, dishonoreth man to whom she is divinely required to render submission. "That is even all one as if she were shaven." For a woman to be shorn or shaven, is not only a shame to herself, but a reproach and dishonor to man her divinely appointed head. The latter has in all ages, and is almost universally acknowledged to be a shame and reproach to woman, and Paul's teaching makes it clear that it is equally reproachful for a Christian woman to pray or prophesy with her head unveiled. In the eyes of God the latter is no greater dishonor and reproach than the former.

The teaching of I Cor. 11:5 does not only apply to believing women when, and after baptism is received, but before the vow is sealed with baptism. They should have their heads veiled when they first begin to pray, or when they turn to the Lord with supplication and prayer and by faith accept the offers of grace and salvation.

We have no "Thus saith the Lord" justifying the removal of the devotional covering when baptism is administered, but the Scriptures plainly indicate that the veiling should not be removed at the time of observing the ordinance of baptism, because it is to be worn in times of prayer, and we certainly will admit that the heart of the one who is being baptized should be filled with the spirit of prayer, even tho not uttered audibly. — J. S. S.

I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.—II Timothy 4:7.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

GODLY HOMES

Godly homes we long to see, children saved and blest,
Parents with unfeigned faith, pilgrim lives confessed,
Homes where God is honoured much—children walking too
In the truth of God each day, glad since born anew.

Godly homes where God is first, and the Scriptures loved,
Where the Holy Spirit works, homes that are approved,
Where the little ones are taught all about God's truth,
Daughters like to polished stones; sons, God's plants in youth.

Godly homes where children show piety within,
And requite their parents, too, being saved from sin,
Where the parents walk with God, for Him testify,
Walk as Enoch did of old, worldliness deny.

Godly homes we long to see everywhere today,
Where, marked off from lawlessness, all, the Lord obey,
Children list'ning to God's truth, happy, joyous, free—
Free from wrath, and free to serve God obediently.

Godly homes where children love, love to please the Lord,
In the daily little things, treasuring up God's Word,
Loving not vain pleasures here, seeking things above,
Making manifest thereby, 'tis the Lord they love.

Godly homes where heavenly hopes are with joy confessed,
"Other worldliness" is seen, all within are blest,
Showing forth God's gracious work, by the Spirit taught,
Following on to know the Lord, praiseful since blood-bought.

Godly homes our God can raise, where the parents talk
Often of His marvellous love, in His precepts walk,
Fathers in authority, bold for God and brave,
Children love's subjection feel, mothers wise and grave.

Godly homes will fruitful be, and a witness too,
For our Quickly Coming Lord, with that day in view:
Others then will joy to be in such homes of rest,
Where the parents—children—all—show how God has blest!

—Selected.

The Lord is my shepherd; I shall not want.....Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psalm 23:1, 6.

THE BIBLE IN THE HOME

By Sadie Brubaker

For the Gospel Herald.

This subject may seem of little importance until we have taken a retrospective view of conditions existing. Yet we know that many who have wept over ruined homes are now crying, "Back to the Bible." I now think of a certain well-known evangelist who has publicly confessed that one short text from the Bible did more for him than all the reform workers in the city of Chicago. He said that his little daughter who was once afraid of him, now clings to him with utmost affection and his wife whose face once wore a haggard, depressed expression, now beams with confidence—since the Bible came to their home. Such is the transforming influence of the inspired Book and yet how few are ready to give such a testimony in this our twentieth century!

Even now we can talk to grandparents who will say, "I remember that my mother read the Bible." The middle-aged give testimony that they always had the Bible in their home. But alas! today we find homes established without a Bible. In a large portion of our modern homes we will find a long row of "Camp Fire Girls" books, an equal number of Boy Scout books, and the very latest work on fiction. Underneath an immense stack of popular magazines we find the Bible kept for emergency. I just now recall the incident when I heard an ungodly auctioneer selling an old Family Bible. He stated that it was oldfashioned and out of date but he said, "When you see a cyclone coming you will want a Bible." The expression went through me like a knife and I felt almost afraid to stay on that spot where such blasphemy had been committed. Since then I have thought of those words and I realize that this is indeed much the way people cherish their Bibles. Facing these facts we wonder, should God allow the world to stand another half-century, if it would be necessary for India, or China, or Korea, to bring the Bible to America?

We often think of the Old Testament as being dry and hard to understand. It was of that law that God gave command—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Show me the home where this is done and I will show you a people who are a blessing to any community or nation. To the wayward girl we would recommend these words: "Thy Word have I hid in mine heart, that I might not sin against thee." And how true the testimony of young David: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

Not many years ago an enthusiastic young man applied for the privilege of going to the foreign field as a missionary. Finally he was assigned a place on a small island where heathen darkness was dense. When his ship neared the shore and he saw the condition of the village as well as the people who thronged the harbor, he took passage and went on. He decided he would return home before he would set foot on such a soil. He managed to find a place elsewhere but he never succeeded in his work and soon returned discouraged. As his ship came again to this island he was anxious to take a last disgusting glance. And what did he see to his surprise, but a group of clean, bright-eyed natives singing a welcome to those who might step off the ship. He was soon off and in conversation with the missionary in the group. He asked how had come about all the change—the newly erected buildings, the clean quarters that were so filthy before, and the change in the appearance of the inhabitants. The young man just drew out his Bible and said, "This is what did it."

Gravois Mills, Mo.

THE BIBLE AND THE FAMILY

That God's Word in the family circle is sure to prove its power, is newly brought to mind in the story of a faithful wife whose husband was an unbeliever. He made light of the most solemn religious truths, doing so even in the presence of his children. Despite all that, however, the mother succeeded in bringing up all her children in the fear of the Lord. When she was asked how she was enabled to accomplish the seemingly impossible task, she said: "Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible on my table. This Holy Book has constituted the whole of their religious instruction. I refrained from voicing my own thoughts, in order that I might allow the Holy Oracles to speak. The Word proved all-sufficient for our needs. Did the children ask a puzzling question, did they do any unbecoming act, did they do anything truly praiseworthy—I opened the Bible, and that Blessed Book either reproved or encouraged them. The constant reading and study of the Scriptures has been the moving factor of our family life."—Sel.

SUNDAY SCHOOL LESSON

Lesson for July 1, 1923—Luke 3:3-8; 7:24-28

JOHN THE BAPTIST

Golden Text.—Blessed be the Lord God of Israel; for he hath visited and redeemed his people.—Luke 1:68.

Introduction.—In this, the first lesson of the third quarter of this year, we continue the study of Bible characters. Last quarter we had the privilege to study about some of the great men and women of the Old Testament. We open with John the Baptist and close with Timothy, a Good Minister of Jesus Christ. In the intervening lessons we will find many people who will make interesting and profitable character studies for us. The Bible is faithful in its biography; the faults and shortcomings as well as the virtues are recorded. May we profit not only by the good examples that are set before us in these lessons, but also by the mistakes in the lives of these people of old which the Holy Spirit saw fit to record. And may we follow them as they have followed Christ.

Biographical Sketch.—New Testament history opens with the account of the events that centered around the birth of John the Baptist. He was the son of Zacharias and Elisabeth, both of whom were of priestly families. The angel Gabriel foretold the birth and ministry of John, and the father was stricken dumb from this time on until the child was born, as a sign that the prophecy of the angel would surely come to pass. John grew up and lived the life of a Nazarite, abstaining from strong drink, living in the desert on such simple fare as locusts and wild honey, and being clothed in coarse raiment of camel's hair. In appearance he must have been like Elijah, of whom he was the prototype and successor. Mal. 4:5. He had the great distinction of being the forerunner and herald of "The Lamb of God, which taketh away the sin of the world."

His Message and Ministry (3-8).—First of all his message was Scriptural. John was not one of those who depend upon the philosophies of men to enrich their discourses. The authenticity of the book of Isaiah was not a question in his mind and in our lesson he uses a passage from it as his text. Many a modern preacher could learn a lesson from this and stick closely to the Word of God in his discourses instead of taking excursions into the uncertain fields of philosophy and science, socalled. His message thruout was a faithful warning against and an unqualified denunciation of sin. With a courage that knew no fear he condemned sin in all its phases, regardless of whether the perpetrator was prince or peasant. But the one outstanding message of his ministry was that of Repentance. Great multitudes came to hear him preach, but he insists that every one who wishes to be baptized, whether the lowest outcast or those who are high in ecclesiastical circles, shall "bring forth fruits worthy of repentance." "Repentance is the sharp plowshare that fits the soil of the heart for the reception of the divine seed that brings conversion." It is a message that was not only greatly needed at the time of our lesson but is sadly needed by the people of today. His ministry was distinguished for his humility (he claimed to be nothing but a voice), his courage, and his faithfulness. His great work was to prepare for Christ, to preach and to baptize. He gets his name from the fact that baptism was one of his first public acts, as well as from the fact that he baptized Christ.

Jesus' Tribute to John (24-28).—Probably no one else ever drew from the Master such a high tribute as that which He paid to John the Baptist. He first calls attention to John's firmness and stability. He was not a "reed shaken with the wind" and "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." We need men like that today—men who can stand firm in the face of the opposing storms of modernism and worldliness. Jesus also commended him for the simple life which he lived in contrast to the extravagance and display of the aristocracy of the day. Then He says in terms that cannot be misunderstood that John was the equal of any of the great prophets of earlier times. None is greater than he. Certainly not, for it was John's mission to directly prepare the way for the Son of God. And then Jesus closes with the still greater assertion that we can hardly comprehend, that the "least in the kingdom of God is greater than he." Marvelous thought! —H.

BIBLE MEETING TOPIC

TEACHINGS OF THE LORD'S PRAYER. (Jr.)—Matt. 6:9-15.

Topic for July 1

MOTTO

"Pray to thy Father which is in secret."

MEDITATIONS ON THE TOPIC

I. **The Prayer Which Jesus Taught Us.**—One of the loving deeds of Jesus to the disciples was to teach them how to talk to the heavenly Father. The very first words of the prayer tells us what to call Him. It is well to know what to call anyone when we speak to them. Especially so when we talk to one so great and Holy as God is. How blessed to know that He is willing that we should call Him **"Father."** Then we can know that He wants those who call upon Him to feel as children. But because we can call Him Father is no sign that we should be rude or irreverent as some naughty children are toward their earthly fathers. Jesus taught to speak of His name as a very holy and reverend name, and to think of Him as our king and ruler who has power to give us all things and to order our lives as He will.

We should not forget how often we have sinned against Him and how much we need His mercy and forgiveness. That should also make us feel kindly toward those who have sinned against us and make us ready to forgive them. As we think of our failures we should desire and pray for God to help us and keep us from failing again So we pray, "Lead us not into temptation, but deliver us from evil." Nothing should be held back from our Father. He should be honored as having the kingdom and the power, and, all that we do and say should be to His glory for time and for eternity. Such a feeling and such a spirit in our prayer will make our prayers after the good pattern given us by Jesus our blessed teacher.

II. **The Text.—Matt. 6:9-15.**—This gives us the very words which Jesus used in the model prayer. Everyone may well commit them to memory and meditate upon them often.

OUTLINE STUDY

I. Teachings About God.

1. He is "Our Father" in heaven.—v. 9; Matt. 23:9; Matt. 6:45-48.
2. His name is Holy and is to be held in reverence.—v. 9; Ps. 111:9.
3. He has a kingdom and power and glory.—v. 10, 13; I Chron. 29:11; Ps. 22:28.
4. All help and all gifts come from God. —v. 11-13; Jas. 1:17; Dan. 9:9; Ps. 112:1-8.

II. Teachings About Ourselves

1. We should reverence God. v. 9; Ex. 20:7; Ps. 113:1-4.
2. Our desire and prayer should be to have God rule in everything. v. 10; Ps. 97:1.
3. We need food which He gives. v. 11; Ps. 136:25.
4. We are sinners and need His pardon. v. 12; Ps. 103:3.
5. We are weak and need His help in temptation. v. 13; Jude 24; Rev. 3:10.
6. Our forgiveness depends on how we treat others who injure us. v. 12; Mk. 11:25, 26.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Prayer"
2. A Prayer Lesson Given by Jesus.
3. What Jesus Taught About God.
4. What the Prayer Teaches About God's Will.
5. What about Forgiveness?
6. What about Temptation?

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

JUNE 21, 1923

Field Notes

Bro. J. A. Ressler of Scottdale preached at the Oak Grove and Pleasant Hill churches in Ohio, Sunday, June 10.

The series of meetings held at Crown Hill Church near Marshallville, O., by Bro. S. E. Allgyer, closed Sunday night, June 10, with good attendance and interest.

We are in receipt of a program for a Sunday school conference to be held at the Oak Grove Church near Grantsville, Md., on July 4. The topics and speakers portend a profitable and an interesting meeting.

Bro. Rhine W. Benner, formerly of Job, W. Va., who has been at Souderton, Pa., for a number of months, will soon locate at Parsons, W. Va., where he is being sent by the Virginia Mission Board. There is a small congregation there, over which Bro. B. will have pastoral oversight. Parsons is a small town of about 4000 population located on the main line of the W. M. R. R. and in the same region as Job, Horton, and other places in West Virginia where mission work is being done. May the Lord bless the work in that part of his great harvest field.

Correspondence

Montgomery, Ind.

(Berea congregation)

Greeting to all Herald readers:—We are having rainy weather at present. Wheat and oats look fine at present. The following brethren have been with us this spring and summer: J. K. Bixler, Ray F. Yoder, S. L. Weldy, Henry Weldy. We are indeed grateful for the messages from these brethren. We are still trusting that God will open the way for a resident minister at this place.

We held our Sunday school meeting on May 28. Both interest and attendance were good. Altogether it was an instructive and inspiring meeting. We hope that much good may come therefrom.

We expect Andrew S. Miller of the Leo congregation to be with us next Sunday.

Remember us at the Throne of grace.

Joseph M. Miller.

Gasport, N. Y.

Greeting to all Herald readers:—We are having beautiful weather at present. We have had plenty of rain. Bro. Curtis Creston and wife and three children, and Joe Creston and wife, were here from Canada. We had two interesting sermons with good attendance.

Last week we got the sad message that Levi Burkholder's wife died. We extend our sympathy. May God comfort him in his sorrow and grief.

We are glad to say that Bro. Irvin Burkhart is coming here for the summer to help the little flock at this place.

Yours in Christian love,
A. J. Mast.

Fairview, Mich.

Greetings to all Gospel Herald readers:—We are very thankful that God is blessing us with beautiful showers of rain, and also that we had the privilege to commemorate the death and suffering of our Lord and Savior Jesus Christ on May 20. We were also glad to have Bro. M. C. Lehman, returned missionary, with us on the evening of May 31, telling us of the experiences and problems of the work in India. The talk was much appreciated and we were sorry the brother's time was so short. Bro. Esch accompanied him next morning early for Pigeon, Mich., where Bro. Esch expected to hold communion services. May God bless Bro. Lehman and family and all missionaries.

June 5 an old settler, namely, John Winton, was buried. The funeral sermon was preached by Bro. Mose Steiner. The deceased made no confession. He was about 75 years old.

My companion is in very poor health at this time. We crave an interest in your prayers.

Yours in His dear name,
June 7, 1923. Mary M. Zook.

Tofield, Alta.

Dear Herald readers, Greeting:—A few lines from this place may be of interest to you. Sunday, June 3, Bro. Isaac Miller of High River, Alta., was in our midst. He held a series of meetings, staying until Wednesday evening. The brother preached six very inspiring sermons. Sinners were warned and saints encouraged. Three cofessions were among the visible results. We believe there were some more under conviction but not willing to yield. May the Lord abundantly bless the brother in his evangelistic work as he goes from place to place.

We have been blest with several heavy rains, although it had been very dry. The Lord is mindful of His creation.

The death angel has again visited our community. Two of our sisters have been called to the great beyond. Sometime, sooner or later, we too will be called. Let us therefore watch and pray so that we may be ready when the Lord calls us.

Yours in His service,
June 8, 1923. Cor.

Wolf Trap, Va.

Dear Readers:—The Lord has blessed us with a little season of spiritual refreshment, for which we thank Him. He sent His messages thru Bro. Samuel Brunk of Fentress, Va., who came June 2 and stayed a short time, giving us four sermons. We also had communion, all of our members partaking of the sacred emblems.

The weather with us, has been such as to cause a late, dry season, with no indications of rain as yet.

While people are beginning to trouble themselves about food, let us be thankful, and pray, that they may stop—and think, and find food for their souls. We are so likely to think seriously of our natural food and not accept the spiritual abundance which God would have us take as a free gift.

May the Lord bless us all with a willingness to do His Will.

June 9, 1923. Lydia Harman.

Goshen, Ind.

(Yellow Creek congregation)

Dear Readers of the Gospel Herald:—On Sunday, May 27, Bro. David Lehman of Columbiana, Ohio, preached for us and in the evening Bro. Alpha Buzzard of Metamora, Ill., performed a similar service. On Sunday, June 3, Bro. Daniel Kauffman of Goshen, Ind., preached a very helpful sermon.

On Sunday, June 10, Bro. Jacob Bixler of Elkhart, Ind., was with us and preached at which time we also held our communion services. We indeed are thankful for the sermons these brethren gave us.

Yours in His service,

June 11, 1923. Cor.

Pigeon, Mich.

Dear Herald Readers, Greeting:—We are enjoying beautiful weather with refreshing showers. On May 30, Bro. M. C. Lehman was with us, giving a talk on the life of the Hindu people, which was much appreciated. May we do all we can in helping the missionaries to bring the Gospel to many souls that are living in heathen darkness.

On Friday, June 1, our bishop, Bro. Menno Esch, came into our midst. The same evening council meeting was held. Communion and feet washing were observed Sunday morning. We are glad for the joy it gives us in partaking of the bread and wine in remembrance of Jesus, who did so much for us in paying such a price for our souls. May we prove ourselves worthy of the cost by humbly following Him.

Monday, June 4, Bro. Esch left for Conference, accompanied by our pastor, Bro. Alfred Weidman. We were glad for the Conference report brought back by our brother.

Bro. and Sister Gingrich and children and Sister Bechler from Zurich, Ont., worshiped with us June 10. Remember us at the throne of grace.

June 11, 1923. Sarah Weidman.

Midland, Mich.

Dear Herald Readers:—On the evening of May 28 Bro. M. C. Lehman, returned missionary from India, told us of the conditions at that place when the mission work was first started, and as they now are. The results testify to the surety of God's Word, which He says, "shall not return unto me void," also that "labour is not in vain in the Lord" (I Cor. 15:58).

For our service on Sunday, June 3, there were a number from other places present, among them Bro. J. C. Hershberger and wife of Middlebury, Ind., and Otis Bontrager and wife of Fairview, Mich., who were visiting relatives and friends at this place.

Those who attended the conference near Wakarusa, Ind., from here, were Bro. Eli A. Bontrager and wife, and Bro. Albert Wyse.

On Sunday, June 10, votes were taken for the election of an assistant superintendent of the Sunday school to fill the vacancy left by Bro. J. K. Miller, who moved to Ohio some time ago. Bro. Ora L. Troyer was elected.

The visits from others, and the services rendered by them are greatly appreciated. Will you please continue to pray for and to help with the Lord's work at this place?

Yours in Christian Love,

June 11, 1923. Alice Marner.

Elizabethtown, Pa.

The program for the monthly workers' meeting to be held at Elizabethtown Church, June 28, 1923, is as follows:

Lesson for July 1, John, the Baptist, Bro. Martin Miller.

Lesson for July 8, Mary, The mother of Jesus, Bro. Raymond Miller.

Lesson for July 15, Simon Peter, Bro. Elias Garber.

Lesson for July 22, John, The Apostle, Bro. Noah Risser.

Mary E. Ebersole.

June 14, 1923.

Scottdale, Pa.

Dear Herald readers, Greeting in the name of the Master:—The Publishing House and community have been a veritable Mecca the past week, twenty-eight visitors having registered since last Monday. We appreciate these visits and are always glad to show visitors the work of the printing plant. Some of these were chronicled last week. Others who were not reported are: Chauncey Honsaker and family, Clarence Metzler and family, all of Martinsburg, Pa.; C. E. Honsaker and family of Masontown, Pa.; Susan Eberly, Gap, Pa.; W. Ernest Allebach, Sellersville, Pa.; Daniel L. Hiestand, Doylestown, Pa.; James E. Gross, Fountainville, Pa.; E. O. Hilty, Marshallville, O.; W. A. Ebersole, Rittman, O.; John R. Mumaw, Wooster, O.; Timothy Thut, wife and two daughters, La Junta, Colo.; Catherine B. Kulp, Los Angeles, Calif.; John Yoder and wife, Kalona, Ia.; Elam H. Risser and family, Lititz, Pa.

Brethren Loucks and Mumaw left this week for points in the middle west, Bro. Loucks to attend the Educational Board meeting at Goshen next week and Bro. Mumaw to look after business matters in Illinois.

June 16, 1923. Cor.

THE FRUIT OF THE TREE

By Sarah B. Leidig

For the Gospel Herald.

We see a tree, old and bent over, but the fruit is good; it might have a few spots on the outside but these are easily wiped off. Another tree looks nice and hearty but the fruit looks spotted and shriveled and has very little good in it. Then we see a tree that looks well and the fruit looks good on the outside but when we examine the inside it is rotten to the core. Sometimes we see a young tree and the fruit looks good and is good and seems to be firm. As this tree grows older it still has some good fruit, but in time its fruit gets more inflamed with spots and gets dark on the inside. Then it will show on the outside. We read that by the fruit we know the tree. If the tree is good then the fruit will be good. That is the way we know man, but God looks on the heart and knows whether the inside and the outside agree. We praise the Father for this.

Dear brothers and sisters let us examine our fruit and see whether it is good, so that we may know what kind of fruit we bear. Every time we pluck of that forbidden tree man will see the dark on our fruit. Then let us come to the Father to have Him forgive us and ask Him to cleanse us from all that is dark that we may be made white as snow in the blood of the Lamb which was slain for you and me. His grace is sufficient for all. So let you and me be fully separated from the world and follow our Lord more closely. He suffered all on the cross for your and my sins. When we see Him on the cross being mocked and shamefully treated, not having any sin but dying for my sins and your sins our hearts respond in the deepest feeling of love for Him who did so much for us, and may our lives, our fruits, show that we have that love.

Lake Charles, La.

Miscellaneous

I'LL ALWAYS HAVE JESUS BESIDE ME

Sel. by Florence Kaufman

I'll always have Jesus beside me;
And live in the light of His love;
I know He will counsel and guide me,
Wherever on earth I may rove.

I know not if shadow or sunshine,
Are waiting as onward I roam,
But this I do know, I can trust Him,
Who leadeth me tenderly home.

It may be my fond hopes must perish,
Ambitions the dearest must fall,
But I will his promises cherish,
For He is my pardon, my all.

I know just a little way farther,
Beyond me there lieth a vale;
Tho Jordon's dark waters are surging,
My Pilot and Guide will not fail.

I'll cling to His hand tho the billows
Toss wildly and lash into foam;
I'll always have Jesus beside me,
Rejoicing I'm nearing my home.

I'll always have Jesus beside me;
He never will leave nor forsake;
And when all my labors are ended,
I shall in His likeness awake.

Charm, Ohio.

WHY SHOULD THE CHURCH MAINTAIN HER OWN SCHOOLS?

By J. L. Stauffer

For the Gospel Herald.

The book called John Ploughman's Talks by Spurgeon contains many practical observations. The following has been noticed:

"Jack has been to school
To learn to be a fool."

The Scriptural definition of a fool is given as "one who acts contrary to moral and religious wisdom, a wicked person." It is sadly true that many schools today turn out some students that can be described by the above lines. The boasted progress and enlightenment of the 20th century are after all "perilous times" for the Lord's people and it is necessary for the Church to become awakened to the snares and pitfalls that beset the young people on every hand. Every Christian believes firmly that he must give an account of himself at the judgment bar of God and therefore he needs to take heed to his manner of life and work. Since the Church of the future depends upon the young people of today, it is necessary that the Church manifest a keen interest in them and provide the necessary safeguards that will insure a staunch, consistent, conscientious, and orthodox body of young people to take up the work.

The educational problem is one of the most vital problems affecting the Church. Let our young people receive the wrong kind of an education and the future of the Church is imperiled. Many seek to solve the problem by evasion, but that has produced no satisfactory results. Others say "let the state provide the secular education and we will content ourselves with the religious," but herein lies the crux of the problem. If the state provides a secular education that undermines the faith of the youth, substitutes reason for Divine revelation, teaches un-Scriptural theories as to the origin of the world and man, thereby overthrowing Scriptural authority, then such education is a menace to the youth of the Church and will eventually work for the overthrow of the evangelical faith. Can the Mennonite church stand idly by and see this done? Certainly not; and the establishment of the Eastern Mennonite School is one effort that is being made in the east to help safeguard the rising generation.

Someone may offer the objection that church schools produce no better results than secular schools. This must be frankly admitted in some cases, but there is a reason for this failure. When church schools are controlled by the same false educational standards that are found in many secular schools, then the results are certain to be similar. The writer, however, believes that church schools can be conducted in harmony with the church that supports them, provided the proper safeguards are thrown around them from their beginning, strict vigilance is observed in the selection of teachers who are sound in the faith, strict discipline is enforced, and sound text-books are used. If it is possible for a church to maintain her simplicity and orthodoxy in the "midst of a crooked and perverse generation," we hold that this same church can conduct a school that will safeguard her youth and strengthen the cause of Christ. The writer wishes to submit a few reasons why the Church should maintain her own schools.

1. Present conditions found in the state and in the educational world demand it. Growing indifference towards true religion is the general tendency. Many teachers are to be found in our secular high schools and colleges who are not only indifferent to religion themselves, but are antagonistic to Divine revelation. A prominent university president recently made the statement in "The World's Work" that scarcely a school teacher can be found north of Mason and Dixon that does not teach some form of the evolution theory to his students. While the writer believes this statement is overdrawn, it at least shows what prominent educators are seeking to accomplish Conditions have arisen in many schools in recent years where our young brethren and sisters have attended, that they were either compelled to violate their conscience by listening to erroneous teaching and engage in questionable exercises, or suffer expulsion and fine. The compulsory school law helps to aggravate the situation. Here the church school that is loyal to the Church offers a welcome refuge. Again, the teaching against all authority and restraint, except the individual conscience, is not only anarchistic in tendency as far as the state is concerned, but contrary to sound Biblical doctrine. The church school is needed to inculcate and emphasize the necessity of and respect for the authority of Scripture over the individual conscience as well as the authority of the Church over her members.

2. To safeguard her own members. If the Church does not safeguard her members, who will? It is no more consistent in these times to allow our children to receive their intellectual training from men and women who disbelieve the Bible and teach against the fundamental faith, than to turn our congregations over to higher critics for religious instruction. We rejoice in the fact that not all teachers in secular schools are unbelievers, hence the criticism is not universal, but the fact remains that false teaching is entirely too prevalent for the best interests of all of our young people and the future welfare of the Church. A safeguard where such conditions exist is to send children to the church school. Education in a private institution of course is more costly, but money spent to safeguard our children in spiritual things will never be regretted in this life, nor in the life to come. It would seem sometimes that the Mennonite church is not investing enough in the rising generation to provide a good solid spiritual foundation against the storms of infidelity and unbelief to come.

3. Our separate existence as a denomination argues for our right to maintain our own schools. Freedom of religion in this country and Bible teachings on separation from the world prevent our controlling secular education, hence the necessity for our own schools, especially when educational privileges in the state become unsafe. We have our own church papers and they have proven a blessing in maintaining Bible principles and in unifying the Church to a greater degree than otherwise possible. We have found our own relief organization necessary to maintain better our principles, likewise it is necessary to have our own schools to assist in implanting into the rising generation those princpiles we hold dear as a denomination.

4. It is Scriptural to maintain our church schools. This article doubtless will not fall into the hands of anyone who does not believe in education. The great problem is where to draw the line. Here men differ Education beyond the compulsory school age should be as much a matter of prayer and Divine leading as the solution of any other problem in life. There is no more danger of a college graduate having a swelled head than a graduate of the grades, provided both received their instruction under devout teachers and in a healthy Christian environment. The danger does not lie in the amount of scholastic training as much as in the kind.

A little of the wrong kind may work irreparable injury, while much of the right kind will enable the individual to glorify God to a greater degree than otherwise. The Bible lays a great deal of stress on getting wisdom, understanding, and knowledge; and everywhere discourages ignorance. The Scriptures require the proclamation of the Word to the whole world, but do not state all the methods by which this work may be accomplished. The Church is free to adopt any rightful means that will assist in furthering the Lord's work, in strengthening the home base, and in providing men "apt to teach," to carry the good news and thereby glorify the name of the Lord. The church school contributes to this end.

The subjects taught in high schools and colleges are not harmful in themselves. To illustrate: A microscope applied to the work of man's hands will reveal the defects of what he has made, but when applied to the minutest object created by God, the marvelous workmanship, design, and beauty are seen. The microscope in the hands of a devout Christian teacher will confirm the student in the Divine account of origins. Recently I heard one of our zoology students tell of his greater appreciation of the Scriptural statements regarding the creation since studying the various forms of animal life and seeing the design and handiwork of the Creator. This result can only be achieved when the teacher is a firm believer in the authenticity of the Genesis account of creation and teaches the subject in the light of Biblical statements. No wonder a great and devout astronomer as he scanned the heavens and beheld the magnitude of space, and the innumerable heavenly bodies, was made to exclaim "O God, I think thy thoughts after Thee." Yet so devout a study as astronomy in the hands of a teacher who holds the "nebular hypothesis" of origins or some other evolutionary theory would turn aside from the truth and start him toward shipwreck of his simple faith in the Bible.

Since Divine revelation has ceased thru the prophets of the Old Testament and the apostles and prophets of the New, the Christian Church has been largely dependent upon consecrated men of learning who translated the Scriptures from one language into another, carried the message to the heathen in distant lands, and were staunch enough in the faith to lay down their lives as martyrs for the cause they had espoused. May we all realize the same possibilities of the church school as a servant of the Church as we do the Sunday school or other mediums used for the furtherance of the Gospel of God. Let us help by prayer, means, and moral support to aid the Church in maintaining her own schools in order to safeguard the rising generation and thereby preserve the principles of truth and thus glorify God.

Harrisonburg, Va.

MY PRIVILEGE AND RESPONSIBILITY TO THE HOME, THE SUNDAY SCHOOL, THE CHURCH, AND THE UNSAVED

By Mrs. E. J. Varns

For the Gospel Herald.

God has wisely planned that the sunshine of childhood and the fervor of youth should precede the sober responsibility resting upon manhood and womanhood. My privlege in the home is to make it happy and cheerful and to live the Christ-life so that God can be worshiped daily. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). The privileges in homes vary. Many children have not the home training and environment that will lead them to Christ. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

Each child should have its own Bible that can be used daily in reading and studying God's Word. Parents in presenting gifts to their children should give a Bible as one of the first gifts. All parents should feel themselves divinely commissioned to develop the "bundle of possibilities" committed to their care to the end that when they leave the parental roof they will go forth fully equipped to fight the battles of life, well fortified against the temptations of this world, and fully consecrated to the Lord. To accomplish these results it is necessary that there are favorable home conditions, among which are an atmosphere of devotion, the bond of love, true Christian piety, habits of industry, wholesome discipline, care as to the kind of associates that are encouraged to come to the home, simplicity, good literature, and self-sacrificing efforts. Good care should be exercised that the children get the best to be had in the way of character building. Happy the boy or girl that is brought up under such home influences. Many of us can look back to our own childhood homes and say with David, "The lines are fallen unto me in pleasant places yea, I have a goodly heritage" (Psa. 16:6).

My privilege and responsibility to the Sunday school should be to do the best for our young people, getting them interested in the Sunday school work, making them feel their responsibility in that they have a part to do themselves to carry on the work of the Sunday school. Their God-given talents should be developed to the greatest possible extent that the place in life may be found in which they may be of the best possible service to God and man. "Let no man despise thy youth but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Also encourage the Children's Missionary Investment Fund make them feel that they have a part to do to win the world for Christ. The Sunday school is the nursery of the Church.

My privilege and responsibility to the Church is to be a co-worker. The Church should mean more to us than a mere place to go to. True, it is better to form a church-going habit than some other habit, usually a bad one. But the church that does no more than to furnish seating room or to provide entertainment has wofully missed her calling. In the first place, there needs to be faithful teaching in pulpit and class, that children may early learn to know the way of life. When children arrive at the age of accountability they should be gathered into the Church, not to count so many members, but actually brought into covenant relationship with God. After they have become applicants for membership they should be instructed in the way of life and "they that receive the Word gladly" be baptized. As converted members they should walk as children of light, and receive every encouragement to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

To make this training practical they should early learn to take their training in the school of experience. It should be taken as a matter of course that whoever gives his heart to the Lord, becomes the servant of God at the time of his entrance into the kingdom. It is a mistaken idea that we get our call to salvation at one time and our call to service later on. They come at the same time, altho there will likely be calls to more definite service at later stages in the Christian life.

From the time that our young people are taken into the Church it should be an understood matter that they are now workers for God and they should be put to work at once. In Bible study, prayer, personal work, work in the Sunday school and young people's meeting, and wherever the Lord opens the way, remember the admonition, "Whatsoever thy hand findeth to do, do it with thy might."

Beginning with work that requires light responsibilities, they may be assigned heavier duties as they grow older and prove themselves capable. As they advance in years let their responsibilities be made heavier, so that when our elders pass away they may have sufficient experience to bear the full burden of leadership in the Church. We will here cite God's advice to Joshua: "This book of the law shall not depart out of thy

mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:8, 9).

My responsibility to the lost. Christ commanded, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). We may not all be in position to go to some mission station, or foreign field, but we can help go or send, by our encouragement, prayers, and means; also fill the mission God has for us in our own homes, and live the Christ-life daily.

We should not forget the foreign element at our own doors. We surely are living in a place of opportunities, and God will hold us responsible if we neglect our privileges as well as duties. "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Holsopple, Pa.

THE LACK OF PRAYER AS A ROOT OF EVIL

By Anna Snyder

For the Gospel Herald.

I would like to give a few thoughts on prayer that have helped me and have made me search my Bible more along this line. Moody says, "Those who left the deepest impression on this sin-cursed world were men and women of prayer." Not the kind of long, nicely worded prayers that some can offer up in public but more often short brief prayers given with the full faith that God thru prayer can and will change things.

The longest public prayer our Savior offered is recorded in Jno. 17. We find He spent whole nights in prayer. I believe in nothing did Christ reveal more plainly what pattern to follow than in prayer. We as Christians have no excuse not to know the need and full value of prayer. Moody also says that it is a very interesting study to search the Scriptures and find what happened while God's children were on their knees calling upon Him in prayer.

When church conditions are not what they should be, when some dear souls are out in sin too stubborn to come to the only Rock of refuge, when so-called Christians love natural things more than God and His Church, **Do we pray as we should?** Surely not. For if we would pray more and teach others to pray, conditions in the Church of God would be brighter. I believe that lack of prayer and lack of considering the full value of prayer (both public and private) in our lives is the root of a greater part of our present day evil existing among us as professed Christian people. In conclusion let me add a bit of poetry, also by D. L. Moody:

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower.

We kneel—and all around us seems to lower,
We rise—and all the distant and the near
Stands forth in shining outline brave and clear,
We kneel, how weak; we rise, how full of power.

Why therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled while with us is prayer,
And joy and strength and courage are with Thee?

McBride, Mich.

THE CONDUCT OF THE CHRISTIAN

By Abram L. Histand

For the Gospel Herald.

When we say conduct we mean words as well as actions. The latter is the one by which we are read of all men. "Actions speak louder than words" is just as true today as ever. It is because others look unto us as examples that makes it so important as to how we live, which should be as in Titus 2:12 "sober, righteous, godly," etc. Men and women who love and fear God are good examples to follow. We feel very sorry however, that many are misled by taking moral characters only as their pattern, for works without faith is dead.

The Christian is desirous of doing only that which pleases the Lord: "Always abounding in the work of the Lord." Are any of us guilty of having a single day or even an hour pass when we are not thinking of God and heaven or doing something to help His worthy cause along? His Word should be our meditation night and day.

"Striving for the Faith." Do we STRIVE for the Faith or are we drifting gently the easy way, down stream? It's a strife, a battle. Decide for yourself what you are doing.

"Abstaining from all appearanve of evil," consists of ever hating defilement and following after that which is good, hating sin and loving the sinner, controlling the body, subduing the temper, visiting the afflicted, sympathizing with others, being humble, honoring others, being liberal to others, loving one another, loving God the Father and His Word, doing as we would be done by.

O, that we may be more consecrated to God in our every day walk of life, that we may be fit examples for those (who daily look to us) to follow. "If ye know these things happy are ye if ye do them" (Jno. 13:17).

Think of the blessedness of maintaining a good, clean Christian life.

"If ye keep my commandments, ye shall abide in my love even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (Jno. 15:10, 11).

Doylestown, Pa.

SPECIAL MEETINGS

Bachmanville, Pa.

An all-day Sunday school meeting was held at Stauffer's Mennonite Church (Dauphin Co., Pa.), on Sunday, May 27. The meeting was well attended, the speakers brought us many thoughts, and much wholesome teaching was given. The speakers gave the message in the power of the Spirit and therefore we believe "it shall not return unto Him void."

Secretary.

Albany, Oreg.

Report of the Forty-seventh Pacific Coast Mission meeting held at the Fairview Church near Albany, Oreg., April 7, 1923.

A number of workers from the various congregations on the Pacific Coast and brethren and sisters from eastern Canada and some of the eastern states were present to help in the meeting. The following program was enjoyed: **Mission Sermon** (Matt. 1:21), E. Z. Yoder; **Occupy Till I Come, Sowing Bountifully,** M. E. Brenneman, F. T. Gingerich, David Gingerich, Henry Wolfer; **Essay,** Bertha Heyerly. A very interesting report of the Portland Mission was given by Allan Good. An offering for this work was taken which amounted to $45.33. **Children's meeting** was conducted by C. Z. Yoder. Subject, Sowing Righteousness. A band of 63 boys and girls were present. The closing sermon was preached by A. P. Troyer. Text, Jno. 13, 34. The meeting was a spiritual awakening for all.

Organization:—Mods., H. B. Kauffman, Chris Snyder; Chor., Philip Roth; Secys., Paul Roth, E. Z. Yoder.

Paradise, Pa.

Report of an all day Sunday school meeting held at Paradise Mennonite Church, May 31, 1923.

Organization:—Mod., Jacob Mellinger; Secy., Amos Weaver; Chors., David Hershey and Jacob Martin.

Subjects and Speakers:—**Love for Souls the Teacher's Motive,** Ira Hershey; **A Lost World and an Uplifted Christ,** Christian Brubaker; **Prayer, a Preparation for Service,** Musser Herr; **Teaching as One that Must Give Account,** John H. Moseman; **Christ, the Perfect Example,** Benjamin Wenger; **The Benefit of a Teacher's Meeting,** Samuel Shotsberger.

Sermon, Daniel Gish.

A few thoughts presented:—Child teaching is an important study. Charity never fails. God is more concerned about what we say to **him** than what we say to the pupil. Teach God's thoughts, God's Word, not our own thoughts. Christ is our perfect Example of a consistent teacher. We obtain others view points at a teachers' meeting and receive a blessing.

Communion was administered to an aged sister who had been unable to attend at the time of the regular communion services. Secretary.

Elizabethtown, Pa.

Report of Bible meeting held at the Elizabethtown Church May 18-20, 1923.

Organization:—Mod., Noah Risser; Secy., Alta Nunemaker.

Instructors:—E. F. Hartzler, Marshallville, Ohio; J. C. Clemens, Lansdale, Pa.

Topics Discussed:—**The Church, Her Need; Sermon, Christ and the Church; The Christian Home; The Believer's Relation to the World; God's Word and its Effect upon the World; Faith; Social Purity; What Support has the Sunday School a Right to Expect from Every Church Member? Sermon, Deut. 31:12,13; Our Young People and Their Problems; The Pupil, The Hope of the Church; Pride, vs. Humility; Sermon, Heb. 4:1,2.**

Thoughts Presented:—The great needs of the Church are to know the will of God, to set our affections on heavenly things, to have Spirit-filled leaders, to know individual responsibility, to get rid of sin, to have discipline, to have more open-heartedness and love. The father's work in the home is to discipline and train for God, the mother's part is to use her great influence, and the children should show obedience and honor. The believer is separated from the world in associations, in business, in conversation, and in dress. The Word of God converts the soul, gives light, brings about regeneration, cleanses the heart, prevents sinning, banishes gloom, and cheers and prepares for death. Jesus is the Author and Finisher of our faith. It comes by hearing and is given by the Spirit. God's purity should be used as our measuring stick If we have pure thoughts, our actions will be pure. It is important to choose pure associates. The Church has a right to expect the hearty cooperation of every member in all the legitimate activities of the Sunday school. A few of the problems of our young people are to choose the right society, to be separated from the world in all things, to marry only in the household of faith, to engage in the proper kind of business, and to conform to the Bible standard in dress. The pupil is the hope of the Church if he receives the proper early training in the S. S. and home. The hope is shattered by false teaching and impure literature. The road down thru humility leads up to heaven. Christ was a meek man and He should be our example. Secy.

A man need not necessarily be a criminal to go to hell; all he needs to do is to do nothing.—C. Z. Yoder.

REPORT

Of Eastern Mennonite Board of Missions & Charities of War Relief funds received during April and May, 1923

Russian Relief

For the Gospel Herald.

A Bro & Sister Ronks Pa	$ 16 00
New Holland Cong	25 02
Sister Eby	10 00
Mrs Thomas Fox	2 00
Mrs Anna Weaver	2 00
Millwood S S Class	5 00
Stauffers Cong	30 00
Landisville Pa S S	12 50
O O Amish Per Floyd S Grabill	22 50
Columbia Mission S S	15 00
Diller Mennonite Cong	5 00
Mary Witmer	5 00
Weaverland S S	50 00
A Bro	50 00
A Sister	20 00
A Sister	20 00
Churchtown Lanc Co S S	10 00
A Bro	2 00
Weaverland Conference Mennonites	25 00
A Bro	25 00
Wenger family	33 00
Goodville S S Mission Col	21 00
P B Good Legacy	38 00
Michael Sauder	5 00
Mrs Pflamer	1 00
X Y Z	50 00
Ephrata Pa S S	75 00
Lauvers Cong	10 46
D C Sanders	10 00
Lauvers S S Juniata Co	15 00
Mabel Brubakers S S Class	2 50
Cross Roads S S Snyder Co	12 50
Lost Creek Cong	14 34
	$639 82
A Bro & Sister Ronks Pa	$ 13 50
E Chestnut St S S Lanc Pa	25 00
No 6680	70 00
Mrs Fanny M Flory	5 00
Landisville Mennonite S S	12 50
Columbia Mission S S	8 50
Millwood S S Class	5 00
Mabel Brubakers S S Class	2 50
Lauvers Cong	21 40
Kralltown S S & Cong	9 17
A Sister	5 00
Mabel Brubakers S S Class	2 50
	$180 07

Russian Immigration Fund

O O Amish Cong Lower Mill Cr	$ 84 00
O O Amish Morgantown Cong	80 00
	$164 00
Total for April & May	$ 983 89
Previously reported	190,987 26
Total to date	$191,971 15

Gratefully acknowledged,
Eli G. Reist.

REPORT

Of the Orrville, Ohio, Sewing Circle April 1, 1922, to March 31, 1923

For the Gospel Herald.

Number of meetings held	11
Number of members	23
Average attendance	10
Number of garments made	300
Donation for S. A. Nurse	$ 10 00
Donation for the support of missionary in India	$ 32 12
Donation for teachers' home in India	$ 4 00
Money on hand April 1, 1922	$ 83 51
Receipts during the year	$116 11
Total of money expended	$116 40
Balance on hand March 31, 1923	$ 83 22

Mrs. J. J. Schmid, Secy.

EASTERN A. M. CONFERENCE

For the Gospel Herald.

Report of the Eastern A. M. Conference, held at the Plainview Church, Portage Co., O., May 31 and June 1, 1923

On Wednesday at 3:00 P. M., May 30, Conference members met to arrange the work of Conference. At 8:00 P. M, public services began. Sermon by A. D. Wenger.

Thursday, May 31

After song service, the devotion was led by J. M. Nissley. Scripture reading, I Thess. 5, and prayer.

Minutes of last year's Conference were read and approved.

Conference sermon preached by Jno. S. Mast. Text, Ex. 19:8. Theme, Obedience. Testimonials as follows:

Bishops: S. C. Yoder, S. E. Allgyer, E. L. Frey, J. S. Gerig, E. J. Zook, Joseph Mast, E. B. Stoltzfus, A. I. Yoder. A. J. Steiner came later.

Ministers: Joseph Byler, Jno. D. Miller, Jonathan Lantz, J. B. Hertzler, E. M. Detwiler. Noon intermission.

Afternoon Session

Devotion at 1:00 P. M., led by Enoch Zook. Scripture read, Psa. 34.

Testimonials continued as follows: Jesse Smucker, J. M. Nissley, C. Z. Yoder, I. B. Witmer, A D. Wenger, N. E Troyer, Levi Plank, Peter Boshart, Otis Johns, Aaron Eberly, Aaron Mast, Noah Hilty, Samuel Rohrer, D. D. Raber, S. H. Miller, Calvin Mast, Enos Hartzler, Martin Miller, Harry Kauffman, Alvin Hostetler, I. W. Royer, Corsin Mast, Lester Hostetler.

Deacons: J. C. Frey, Dan Smucker, Uriel Zook, Alex. Miller, Alex. Stutzman. Total number present, 43.

Resolutions Committee: S. H. Miller, Jesse Smucker, A. D Wenger.

First Topic: **The Power of a Consecrated Life,** discussed by N. E. Troyer and others.

A motion was passed that Bro. Troyer should send a synopsis of his discourse to the Gospel Herald for publication.

Second Topic: **The Proper Training of Christian Workers,** S. C. Yoder and others.

Evening Session

7:00 P. M., an inspiring Workers' Meeting was conducted by I. W. Royer.

At 8:00 P. M., Bro. and Sister J. W. Shank gave interesting talks regarding their work as missionaries in South America.

Friday, June 1

At 9:30 A. M. song service. Then reading of Scripture Eph. 3:14-4:32, and prayer by B. B. Stoltzfus.

A resolution of the second topic was acted upon and passed as follows:

Resolution: Since all have talents and gifts by nature, and since the natural as well as the spiritual talents and gifts must be developed, and since God bestows special spiritual gifts thru the Holy Ghost, Therefore be it

Resolved, that unless our training begins in the school of experience with God our work will be a failure. Men who were of "honest report, full of the Holy Ghost and wisdom," who gave themselves continually to prayer, were selected by the primitive Church for efficient service. Acts 6:3,4. We recognize that a good knowledge of the Bible is absolutely necessary. The first initial training for Christian service should begin in the home, but we recognize the following institutions as agencies for the training of pros-

pective workers, provided they are conducted on Bible principles: The Church, the Sunday School, Young People's Bible Meetings, and Educational Institutions.

Third topic: **The Minister, His Call, Qualifications and Work,** By A. D. Wenger and others.

Resolution: Since the ministry is such a sacred and all important calling, Be it **Resolved** that the greatest care be taken to choose only such men with the Scriptural qualifications, viz., 1. Sound in the Faith; 2. Filled with the Holy Ghost; 3. Apt to teach; 4 Men of prayer and unquestionable character; 5. Of good report; 6. Not self willed and haughty, but meek and submissive; 7. Whose heart is fully in the Lord's work, and who will feed the flock of God with a full Gospel, teaching them to observe the all things and thus making full proof of their ministry.

Fourth Topic: **God's Blessings upon the Faithful,** by Jesse Smucker and others. The talks given were very inspiring and encouraging to the children of God to be faithful to the end.

Fifth Topic: **Baptism of Suffering,** by E. L. Frey. This talk was very helpful to the soldiers of the cross.

Sixth: **The question of merging the Ohio Mennonite Conference and the Eastern A. M. Conference** was considered and the following resolution passed:

Resolution: Resolved that a Committee of five be appointed to work conjointly with a committee appointed by the Ohio Mennonite Conference to consider the matter of merging the said Conference and report at our next conference. Said committee to consist of the following members: E. L. Frey, Jno. S. Mast, Jno. E Kauffman, A. I Yoder, E. B. Stoltzfus. J. C. Frey, S. H. Miller and J. A. Lichty were appointed a nominating committee.

Report of Conference Treasurer

Received of Peter Conrad, former treasurer	$ 58.19
Contributions during the year	158.30
Total amount	$216.49
Total amount paid out during the year	156.50
Balance in treasury May 28, 1923	$ 59.99

J. C. Frey, Treasurer.

Report of Committee appointed to prepare Sunday school lessons for our Junior classes, A. I. Yoder. Report accepted.

Report of Committee appointed to consider the advisability of organizing a church at Sugar Creek, Ohio. Report accepted and the committee retained.

Report of the Committee appointed to consider the advisability of organizing a church at Lima, Ohio. The report was accepted as given.

Report of Statistician

Number of congregations	20
Number of bishops	10
Number of ministers	36
Number of deacons	13
Received by baptism during the year	171
Received by letter	72
Number reclaimed	14
Total Gain of members	257
Lost by death	63
Lost by letter	47
Number expelled	9
Total number members lost	119
Net gain of members	138
Total number of members	5035

Election of officers

Moderator, E. L. Frey; Asst. Moderator, Jno. S. Mast; Secretary, C. Z. Yoder; Trustees: Mennonite Board of Missions and Charities, S E Allgyer; Educational Board, Jno. A. Lichty; Publication Board, S. H. Miller; Orphans' Home, S. E. Allgyer; Old People's Home, Peter Conrad and Adam Royer; Canton Mission, Calvin Mast; Youngstown Mission, S. Yoder, H. Kauffman, Milo Smucker; Lima Mission, Amos King and J. Y. Smucker; Altoona Mission, Uriel Zook; Mennonite Relief Commission, E. L. Frey; Ohio District Mission Board, J. S. Gerig; Committee on Arrangements of General Conference, E. L. Frey; Delegates to General Conference, Jno Kennel, J. B Zook, I. W. Royer, N. E. Troyer, C. Z. Yoder.

Appointments

1. Jno. S. Mast to have oversight of the congregations in Maryland and Virginia, with authority to supply with ministers, those who have no resident minister, as often as he deems proper. Offering of $60.00 was taken for South America.

2. E. L. Frey has oversight of the Poole congregation in Ontario.

On motion it was decided that C. Z. Yoder, S E. Allgyer and S. H. Miller be appointed as a committee to have our conference minutes published from 1919 to the present, and arrange to add the minutes of future conferences that may be held.

A. I. Yoder, Moderator.
C. Z. Yoder, Secretary.

HOLY HATRED

(Continued from page 143)

it is abominable in God's sight as many Scriptures prove. Everyone that is proud in heart is an abomination to the Lord" (Prov. 16:5); "God resisteth the proud, but giveth grace unto the humble" (Jas. 4:6, I Pet. 5:5); "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite....the daughters of Zion" (Isa. 3:16); "Pride goeth before destruction and an haughty spirit before a fall" (Prov. 16:18). There are so many ways in which pride grips the spirit that perhaps we are not always conscious of its hold upon the life. There is pride of family connection, pride of achievement, possessions, position, display, dress, social distinction, and, most odious of all, is pride that boasts of superior sanctity or humility. The world seeks always to be thought rich, clever, dignified, distinguished, fashionable, pretty, and generally superior but the Christian spirit is to "condescend to men of low estate" (Rom. 12:16) and "in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). Pride of life is one of the three cardinal avenues through which Satan tempts mankind, and "is not of the Father, but is of the world" (I Jno. 2:16). God hates pride in every form, and will finally cause the arrogancy of the proud to cease. Do we hate it? Yes, do we?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15). Christ emphatically teaches us that there is a distant cleavage between His followers and the world system which is under the overlordship of Satan and his hosts. Christ says that the world hates the Christian because of the Christian's separation from the world. Jno. 15:19; 17:14. Christ introduced standards of life, thought and conduct, as well as teachings about human depravity, redemption, and substitution, that the world mocks at and derisively rejects. Therefore, because the world is at enmity with God and Christ, and the whole principle of truth and righteousness, the Christian cannot love that which is so diametrically opposed to the kingdom into which he has entered. World spots are a source of grave concern to the Master, yet in how many Christian lives we see marks of pride, selfishness, foolishness, lust, appetite, passion, and desire for worldly honor and amusements! "Pure religion and undefiled before God and the Father is this.... to keep himself unspotted from the world" (Jas. 1:27). Jude speaks of pulling the lost out of the fire, hating even the garment spotted by the flesh. Christ sufferd the shame and agony of the cross that He might present to Himself "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

Dear Christian friends, when we came to Christ He stripped us of the filthy robes of our righteousness and put upon us the white robe of His own righteousness. World and flesh spots are very conspicuous on the pure whiteness of the robe of righteousness which we wear, and unless we abhor such defilement and refuse to have any complicity with the evils of the world we canot hope to be among the few "who have not defiled their garments" and who will walk with Christ in white. Rev. 3:4.

Until we learn to hate the things that are hateful to God, we cannot live the life God would have us live; but never under any circumstances is it our privilege to hate our brother, for, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (I Jno. 4:20)?

Preston, Ont.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.—Isaiah 40:11.

One reason why we can not understand God is that we do not want to understand.—A G. Yoder.

Obituary

Rupp.—Cora Marie, daughter of Eli and Caroline Rupp was born near Archbold, O., June 17, 1921; died May 20, 1923, at the age of 1 y. 11 m. 3 d. She leaves to mourn her loss, father, mother, two sisters, and a large number of relatives and friends. Funeral services were held at the Central A. M. Church conducted by Henry Rychener and E. L. Frey. Interment in Aschliman cemetery.

Graybill.—Mrs. Calvin Graybill died near McAlisterville, Pa., May 20, 1923; aged 72 y. 3 m. 14 d. She is survived by one daughter, Lizzie, at home, and four sisters and one brother: Mrs. Hannah Winey, of Kansas; Mrs. Nancy Stover, Goodville, Pa.; Mrs. Jacob Benner, East Salem, Miss.; Mary Kauffman and John Kauffman of Van Wert. She was a faithful member of the Mennonite Church for many years.

Hochstetler.—Sarah (Hershberger) Hochstetler, widow of D. J. Hochstetler, was born at Walnut Creek, Ohio, on March 2, 1848; died in the same locality, May 26, 1923; aged 75 y. 2 m. 24 d. Her husband died over seven years ago. She leaves to mourn her departure 4 sons, 5 daughters, 53 grandchildren, 14 great-grandchildren, 1 brother, 4 sisters, and a host of relatives and friends. She united with the Walnut Creek A. M. Church in her youth and was a faithful member to the end. Her sickness was chronic carditis. Services at the house were conducted by S. H. Miller and at the church by Corsin Mast (Ps. 90) and S. H. Miller (Heb. 11: 8-10). Interment in the cemetery nearby.

Eash.—Cadilla (Blough) Eash was born Sept. 23, 1886; died June 3, 1923; aged 36 y. 8 m. 10 d. She is survived by her husband, two sons, and three daughters. Three sons and one daughter preceded her to the spirit world. She was a member of the Mennonite Church since early life and was faithful until death. Sister Eash had not been in good health for a year or more. We deeply sympathize with the family and though they suffer the loss of a faithful wife and mother, she has gone to her eternal reward awainting their coming. Funeral services were conducted by E. J. Blough, Jas. Saylor and David Garber at the Thomas Mennonite Church. Interment in the adjoining cemetery. May the Lord bless and comfort the bereaved family.

Goldsmith.—Frank Goldsmith, son of Peter and Alberta Goldsmith, was born in Fulton Co., O., Mar. 5, 1895; died, after a sickness of 18 days, on May 27, 1923; at the age of 28 y. 2 m. 22 d. He was united in marriage to Lydia Sauder Jan. 9, 1918. He leaves his sorrowing widow, 2 little children (Alberta Mae and Helen M.), his parents, 9 brothers, 6 sisters, together with many relatives and friends to mourn their loss. Bro. Frank confessed Jesus as his personal Savior about 6 years ago and united with the Amish Mennonite Church. He remained a faithful member until death. Funeral services were held at the Central A. M. Church near Archbold, O., on May 30, 1923, conducted by E. L. Frey and S. D. Grieser. Interment in Eckley cemetery.

Warfel.—Minnie G. Warfel, daughter of Amos and Minnie Warfel, was born March 11, 1912; died May 23, 1923, near Conestoga, Pa., aged 11 y. 2 m. 11 d. Her death came very unexpectedly to all. She was burned very badly, and was taken to the hospital. In a few hours she passed from time to eternity. Minnie was a regular attendant at S. S. and church. She carried her Bible with her and knew her lessons well. She is survived by her parents, 1 brother, Clarence, and other relatives and friends. Funeral was conducted at River Corner on May 26, 1923, by Bros. Jacob Thomas and Maurice Hess. Interment in the adjoining cemetery.

Can it be that Minnie left us,
She who always had a smile?
Yes; she's gone and well soon meet her.
'Twill only be a little while.
Her S. S. teacher.

Miller.—Christian Miller was born in Rhine Phelty, Germany, Nov. 15, 1833. He came to America in 1855. He was united in marriage to Nancy Brubaker in 1862, in Clearfield Co., Pa., and he also united with the Mennonite Church about this time. To this union 2 sons and 3 daughters were born. His wife and 3 daughters preceded him to the great beyond. His two sons (Samuel of Blackwell, Okla., and Daniel of Carrier, Okla.), 7 grandchildren and one great-grandchild survive him. He and his wife moved to Oklahoma in 1898. Although they lived 12 miles from the church they attended church services quite regularly as long as their health permitted. He died at the home of his son-in-law, W. F. Hittle, near Goltry, Okla., June 1, 1923; aged 89 y. 6 m. 16 d. The funeral was held at the Milan Valley Church on June 3, conducted by D. Y. Hooley (Text, Heb. 9:27, 28) assisted by S. C. Miller and Simon Hershberger. The body was laid to rest in the Milan Valley cemetery.

Mast.—Daniel and Samuel Mast (twins) sons of Bro. Levi and Sister Amelia (Lehman) Mast were born May 2, 1922. Samuel died May 29, 1923, aged 1 y. 27 d.; Daniel died June 5, 1923, aged 1 y. 1 m. 3 d. Their sickness was short but they suffered very much. Daniel was sick 3 weeks, Samuel only 3 days with indigestion and convulsions. Everything was done that loving hands could do for them but God saw it best to take them home with Him. These little flowers budded on earth to unfold and bloom in heaven. These little jewels leave to mourn their early departure father, mother, 1 brother, 1 sister, 4 grandparents, and many other relatives and friends. Samuel's funeral was held at Dan Mast's on May 31, 1923, and was conducted by Enos Mast, Dan Miller and Amos Yoder. Daniel's funeral was held at the home place June 7 1923, conducted by Eli Bontrager and Amos Yoder.

All is dark within our dwelling,
Lonely are our hearts today,
For the two we loved so dearly,
Have forever passed away.
By an Aunt.

Miller.—David W. Miller was born near Walnut Creek, Ohio, Aug. 18, 1896; died near Farmerstown, Ohio, May 25, 1923; aged 26 y. 9 m. 7 d. He was united in marriage to Orpha Hostetler on Sept. 3, 1921. He accepted Christ as his Savior at the age of 15, and united with the Walnut Creek Mennonite Church. He remained a faithful member until death. He leaves to mourn his early departure his young life companion, his father, three brothers, three sisters, besides a number of other relatives and a host of friends. His mother and one infant sister preceded him to the spirit world. David was a patient sufferer throughout the course of his sickness which extended with more or less severity over a period of more than two years. Within the last few weeks of his life he realized that the time of his departure was near and expressed himself as ready to go. He endured much suffering towards the close. He lived an exemplary and consistent Christian life and manifested great interest in the work of the Church and the welfare of the community, especially in the younger people. His presence will be sorely missed not only in the home but in the church and the community and by all who knew him. Funeral services were held at the Walnut Creek Mennonite Church, conducted by J. S. Gerig, S. H. Miller, and Lester Hostetler.

Schlabach.—Shem Schlabach was born in Marshall Co., Ind., Dec. 31, 1854; died May 30, 1923; aged 68 y. 4 m. 29 d. On Sunday, May 27, he went to church services as usual, but was taken ill with severe pains in the abdomen so that he was taken to his home and a physician called and everything done for his relief that could be thought of, but all to no avail. Greatly as he suffered he resigned himself into the hands of the Master until He called him home where there shall be no more pain or sorrow. He was baptized and received into the Amish Mennonite Church in 1874 and was called to the office of deacon May 3, 1903. He was married to Sarah Swartzendruber Mar. 15, 1885. She died Feb. 27, 1918. To this union were born 4 sons and 5 daughters. One son and 1 daughter died in childhood in 1903. He was married a second time Apr. 6, 1922, to Hannah Graybill, who died 34 days later. He lived in Indiana until the year 1902 when for the benefit of his health he moved with his family to the vicinity of Thomas, Okla., where he resided until his death. He is survived by 3 sons, 4 daughters, 20 grandchildren, 3 brothers, and 2 sisters. Funeral services were held at the old homestead by A. B. C. Miller, Wm. Yoder of Iowa, and John A. Miller. Text I Cor. 15 and Rev. 14:13. "Precious in the sight of the Lord is the death of His saints" (Psa. 116:15). By the children.

Cripe.—Sister Rebecca A. Nussbaum Cripe, was born near Ashland, Ohio, Jan. 15, 1855. At the age of three years she came with her parents to Indiana, where she lived until she grew to womanhood. She united with the Mennonite Church while yet in her teen age, being one of a class of forty who were baptized at the Shaum Church south of Elkhart. The family finally located at Elkhart, where she was married to Amos Cripe. In about 1880 they moved to LaGrange Co., Ind., where she made her church home. We believe we can truthfully say that she lived a devoted Christian life to the end. She was afflicted for a number of years but was able to be about until April 27 when she took her bed and lingered until the night of May 23, when she quietly fell asleep. She was aged 68 y. 4 m. 8 d. During her late illness she frequently expressed a desire to go home but said too that she was willing to stay if it is the Lord's will. She leaves her deeply sorrowing husband, 1 daughter (Anna Catherine, at home with her father), two sons (Benjamin R., of Topeka, and Timothy S., of Hopedale, Ill.), 6 grandchildren, 2 sisters (Mrs. Colt of Buffalo, N. Y., and Mrs. Chas. Teall of Elkhart, Ind.), and 1 brother (Levi H. Nussbaum of Elkhart, Ind.). One daughter and three sisters preceded her in death. We deeply feel our loss but we do not sorrow as those who have no hope. Some day in God's own appointed time we hope to meet with her around the great white throne in heaven. She made the arrangemnts for the funeral herself, choosing Heb. 4:9 as her text, and requesting that Bro. Y. C. Miller preach the sermon. The funeral was held at the Shore Church on May 27. Bro. Miller was assisted by Bro. O. S. Hostetler in the service.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

REPORT

Of Zion Sewing Circle, Aurora, Oreg.

Cash on hand, April 1, 1922	$13.04
No. Meetings held	23
Average Attendance	12
No. garments made	197
Infant's garments made (sets)	5
Miscellaneous articles made	45
Comforters made	8
Quilts made	1
Contributed Cash for Portland Mission	$ 18.00
Valuation of Clothing and other goods sent to Portland Mission	19 00
Expended for home work	10 00
Valuation of Clothing shipped to Russia (new and second hand)	180.05
Total receipts	216 78
Cash on hand April 1, 1923	4.94

Mollie Hartzler, Secy.

How may the blood be applied to our lives? (1) We must have a knowledge of it; (2) We must have a living faith in its power; (3) We must obey and act upon our knowledge and faith.—C. Z. Yoder.

ITEMS AND COMMENTS

The recent strained relations between Great Britain and Russia are rapidly giving way to a better feeling between these two nations. The latest Russian note is quite conciliatory in tone and a diplomatic rupture is now considered unlikely. The Russians bow largely to the British demands and the situation is regarded with deep satisfaction in governmental circles.

In a recent poll conducted by the Collier's Weekly Henry Ford has been leading as the choice for president. The fourth week of the poll the returns still show the automobile magnate to be in the lead, altho in the second week President Harding led by a few hundred votes. Newspaper polls, however, do not always accurately reflect public opinion. The results are interesting nevertheless.

The last of the 27 foreign prisoners who were captured by Chinese bandits from the Shanghai-Peking Express were released on June 12. They had been held captive in the mountains for more than five weeks, the abduction having taken place on May 5. All but eight men had been released previously. Four of these were Americans. The formal release was carried out with the traditional formality for which the Chinese are noted. Governmental conditions in China are far from satisfactory and a revolution is now in progress.

Bulgaria is the latest of the Balkan states to stage a revolution. Since 1919 Bulgaria has been in the control of the peasant party with Stamboulisky, a man of peasant origin, as the head. The government under this leadership was anti-German and anti-Turk, in contrast with the former under King Ferdinand which was an ally of both these countries. The revolution started with the arrest of the cabinet officers by army officers whereupon a new set of cabinet ministers took their places. Stamboulisky fled and for a while evaded capture but according to last reports he was killed while a party of armed peasants attacked the car in which he was fleeing. The new uprising in the Balkans is looked upon with considerable anxiety since it may vitally affect the already critical Turkish situation. "The wars and rumors of wars" of the Bible are still in evidence.

The American raisin is making a new record in the markets of the world. Before the war the Levant, or the region fronting on the eastern end of the Mediterranean, was one of the largest contributors to the raisin markets of the world, especially those of Europe. During the war the production from these countries was greatly reduced and raisins from the United States were largely imported by Europe. The Levant has again resumed its place as a producer of raisins but the American raisin is still gaining in popularity abroad. It was only in 1898 that the exports of American raisins were of sufficient importance to secure a place in the export records of the government, the exports of that year amounting to 3,000,000 pounds. Since then they have advanced steadily until 1919 when the total was 110,000,000 pounds. In the two following years, when the Levant again entered the world markets, there was a great reduction in the exports from this country. The current fiscal year, however promises to equal the high record of 1919. Great Britain is the largest single buyer of this product with Canada as second. Japan has developed a taste for American raisins as is evidenced by her growing importations the past few years. Altogether seventy-five different countries have imported American raisins according to the latest figures available. California is our chief state in the production of this crop, and four-fifths of the entire amount is consumed in the United States

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, Amos Swartzendruber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Coumbia.—(1907) 274 S. 4th St., Columbia, Pa C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St, Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.— (1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture.—Psalm 95:6, 7.

WHY I BELIEVE IN THE CHURCH

Myrtle M. King

For the Gospel Herald.

I believe in the Church because the man who has no church connection is a poor citizen in any country; in fact, I would say he is almost an "undesirable."

The Church helps a person to aim high and work hard. Its teachings point us to the fundamentals of the Christian faith and the realities of life—to the Golden Rule, "Love thy neighbor as thyself," and to God, the Author of that rule.

There never was a time in the history of the world when man was called upon to love his neighbor more than today, when there is so much unrest, turmoil, faithlessness and distrust everywhere we go. I wish the world were full of "rotarians," people who rotate to those around them kindness, religion and service, and not selfishness. It is not so much **New Thought** the average human being needs. It is the old, old thought, with a new spirit, "Do unto others as you would that they should do to you."

Colorado Springs, Colo.

One reason why we do not get farther in God's Word is that we do not obey it enough.—E. J. Zook.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 28, 1923 (Gospel Witness Established 1908) No. 13

EDITORIAL

"Do all things without murmuring and disputings."

It is the simple faith that produces the simple life.

Keep cool. This applies to things natural as well as things spiritual. It is the man who follows the even tenor of his way that suffers least from the heat in summer time, suffers least when the turmoil of strife gets most people excited. Keep cool. "Let your moderation be known."

"Perfect love casteth out fear." The child of God, filled with love to God and man, can say with the psalmist of old: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Where the love of God fills the soul, doubts and fears take wings and fly.

Your attention is called to the announcement concerning General Conference on the back page of this issue. Further announcements will be made from time to time. May we in a special way remember in prayer those who have in charge the arranging for this important event in the calendar of the Mennonite Church.

Opportunities.—"As we have therefore opportunity, let us...." If you are fond of finding fault with yourself, think back twenty-four hours and see how many times you had an opportunity to talk religion with some one but you did something else. It is a simple illustration that shows us how many little opportunities we fail to improve. Many pagan communities are not Christian because many Christian professors fail to improve their opportunities in ordinary everyday affairs. Your greatest opportunities are usually found within a mile of home. "As we have therefore opportunity, let us do good."

Meditation is one of the ways in which we may draw nigh to the Lord. In the early hours of the morning, at the noontide, in the stillness of the evening, or during the silence of the night, as well as at all other times when the cares of our daily labor are not pressing upon us, we have the blessed opportunity of worshiping God in our meditations. How much better to meditate on the things of God at such times than to harbor thoughts of evil, of which there are many kinds, but which, if persisted in, will eventually blossom out into words and actions that will leave a stain upon our character. "Evening, and morning, and at noon, will I pray." "In his law doth he meditate day and night." —H.

Has it occurred to you that this might be a good time to help increase the list of subscribers to the Gospel Herald? Perhaps you have neighbors who keep in the shade during these hot days, and they would be both interested and edified in having the Gospel Herald at hand to help them spend the time profitably. Perhaps a word from you would bring a subscription. Or, perhaps, they would appreciate it if you would send in their names for sample copies. After money is plentiful we will talk about the beauty of having all arrearages nicely paid up. We may combine the two thoughts by suggesting that the time on your paper will be extended one year for every two subscribers (accompanied by three dollars) that you will send in.

"Hot!"—That is what people say when they pass their friends at times when the thermometer mounts up toward the hundred mark. Some even complain. But why should they? Does it not take this kind of weather to make things grow? When the ears of corn will come thumping into the wagon boxes next fall they will thump all the harder because we had some hot weather during the summer. Praise God for the hot weather as well as for the cool breezes. One adds to your comfort, while the other adds to the size of your pocket book.

If heat makes things grow naturally, the same is true in matters spiritual. We need spiritual heat to develop a bountiful harvest. Many a poor soul, many a poor church, is puny, shriveled up, squeamish, stunted both morally and spiritually, because somebody has been habitually cold. Let the Sun of Righteousness shine into your hearts until you are white hot for God. That will mean growth, both for yourself and for others.

Another illustration: Sometimes this very heat seems to destroy—it gets so hot that the growing vegetation is scorched and withered. We make a mistake when we blame it on God's weather. The heat, when properly mixed with other blessings, invariably produces growth; but when there is a lack of moisture, or not enough fertility in the ground, or the farmer has neglected proper cultivation, things wither and die—not because of the heat but because the other things are lacking. Some people are consumed in fanaticism because heat is all they have. Others are destroyed because the heat they have is artificial—comes not from heaven but from men. Others shrivel up and die because of a lack of proper cultivation or they keep themselves where the rain from heaven can not strike them. But remember that heat from heaven is always a blessing, and you may have the needed rain for the asking.

NORTHERN INDIANA MEETINGS

By Daniel Kauffman

For the Gospel Herald.

Several weeks ago an item appeared in these columns telling about an unusually large number of public meetings of general interest to be held in the northern part of Indiana, beginning with the meeting of the Mennonite Board of Missions and Charities near Greentown, Ind., and ending with the meeting of the Mennonite Board of Education at Goshen, Ind., June 18. It was my privilege to attend most of the sessions of all these meetings, and I am constrained to believe that our readers would be interested in a few meditations. We shall begin with the annual meeting of the

Mennonite Board of Missions and Charities

It was on Thursday evening, preceding the meeting of the Board proper, that the Executive and Mission Committees began the advance work of the meeting. When the crowd finally assembled for the open meetings there was not only a good attendance but also a marked interest and hearty good will that will make of that a meeting long to be remembered. The presiding officers, the speakers, the hospitable home people, and the listening audiences all come in for their share of favorable mention.

But the practical part is yet future. The meeting was fine—but only as the current year of service will translate the spirit and the instructions of the meeting into the winning of souls can the meeting be said to be worth while. Let every institution under the Board see to it that a record of faithful service is made. Let the reports at our next Board meeting include the items of hard work, faithful service, stronger congregations, many souls won for the Master. To this end may we work and pray.

Indiana-Michigan Conference

Two weeks after the Mission Board meeting just referred to the Indiana-Michigan Conference met in annual session at Holdeman's Church near Wakarusa. The mission interests, the work in the Sunday school and young people's meetings, and the problems confronting the Church all came in for their share of attention. Many who went to that meeting with misgivings went away praising the Lord for the evident guidance of the Spirit during the deliberations of this body. The action of the Conference which received more after consideration than anything else that came before that body was the report of a special committee stating clearly and definitely what shall be done with members who refuse to comply with conference regulations. After a long discussion the Conference adopted it with an almost unanimous vote. A vote of the entire membership was called, with similar results.

But in this case, as well as in the case of the Mission Board meeting just considered, the most important work lies just ahead. Let every member in the conference district see that all the conference resolutions are put into practice, and the overseers will rejoice over the fact that no coercion is needed. Paul commended the Romans for obeying "from the heart that form of doctrine" which had been delivered to them. Let there be a similar attitude on the part of every member, not only in Indiana but throughout the brotherhood, and the whole brotherhood will rejoice greatly in the bonds of peace and united service in pressing toward the mark, and winning souls for Christ. Where the spirit of "submitting yourselves one to another in the fear of God" is the rule, the spiritual life is unhindered, the growth unchecked, the joy unbounded. I suggest that in these days we read the fourth chapter of Ephesians quite frequently. That chapter put to practice will lift us into the realm of the heavenlies. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Commencement Exercises at Goshen College

The Indiana-Michigan Conference closed its work on the afternoon of June 8, and the same evening the commencement exercises at Goshen College began. This evening was devoted to an academy class program. The College seniors had their class program on Monday evening. The baccalaureate sermon this year was preached by Bro. M. C. Lehman of Dhamtari, India, and the commencement exercises were held on Wednesday morning, June 13, when diplomas were awarded to college and academy graduates. An inspiring missionary meeting on Sunday added to the interest of the commencement season. These occasions are always of absorbing interest to students, as they bring to our fellowship many of the students of former days.

Again we say, the most practical part of our work lies just ahead. Another school year is ended, for some never to return. "Commencement" suggests the beginning of responsible living. College life is worth while only as its effects are translated into real, practical, helpful, God-honoring, uplifting service. The benediction of "well done" at the close of school and college life ought to be but a forerunner of a similar benediction awaiting the faithful at the close of a career of useful service to God and man.

Young People's Conference

The next center of interest was the Forks Church, near Middlebury, Ind., where the people assembled on Thursday evening, just a day later than the last of the commencement exercises at Goshen, to begin the work of the third Mennonite young people's conference in America. The meeting continued until Sunday evening. The program was well arranged, the talks were inspiring, the congregation manifesting a responsive interest. On Sunday, especially, the tent was filled to overflowing. Here missionaries from India, South America, and the home land; bishops, preachers, superintendents, teachers, and other Christian workers; old, young, and middle-aged; men and women in all walks in life mingled together and worshiped together. It was an important, helpful gathering, yet not very dissimilar to many other public gatherings we have held under different names. This our people are agreed upon: Whatever is helpful in enabling our young people to understand their problems better; whatever helps to unify, strengthen, enlighten our people, young and old, and equips them for more useful service; whatever adds to the power of the Church to extend its borders and win the lost to Jesus should not only be tolerated but encouraged and promoted. I am glad that the matter of young people's conferences is to be considered by the coming meeting of General Conference, and feel quite sure that this body will give advice and make provisions which our people can and will support.

Mennonite Board of Education

This body met at Goshen on Monday, June 18. Nearly all the members of the Board were represented, either in person or by proxy. There was the usual routine work which consumed practically all the forenoon. In the afternoon the question of what should be the future of Goshen College occupied the full time of the meeting. The seriousness of the problem had its bearing upon the meeting. The discussions were marked for their candor, frankness, fairness, and, with it all, a brotherly kindness that made them not only illuminating and instructive but added to rather than detracted from the feeling of brotherhood on the part of those who attended. We were unanimous, from start to finish, in the wish that the college might go on without interruption; also in the conviction that before us were grave

problems which only the power and wisdom of God could help us solve. After several hours' discussions in which non-Board members were heard quite freely, the Board went into executive session, and about two hours later had come to the following conclusion: An administrative committee of five members was appointed to begin plans immediately for the reopening of Goshen College in the fall of 1924. It is not likely that anything will be attempted before that time—not because the Board would not be willing to undertake it, but because there was nothing presented and there is nothing in sight that seems workable under the circumstances.

As said before, the Board was unanimous in its desire that the college should go on without interruption. But there were a number of things in the way of attempting the maintenance of a school this coming year—disturbed conditions, finances, uncertainty as to patronage and financial support under existing circumstances, lack of sufficient time to effect a strong organization including faculty—that to a large majority of the Board members it seemed best to take more time to perfect the work and bring matters into working order. We all regret that we could not have said 1923 instead of 1924, and some of us were in favor of trying it; but we all recognized the difficulties in the way, and as it had been our continual prayer that God would have His way fully in this meeting and should not allow us to do anything that is not according to His will, we feel constrained to believe that what the Board was finally directed to do was the leading of the Lord. We mean to throw our life into the work of bringing about the best possible conditions and organizing the strongest possible kind of school for the year 1924-25. There are a number of distinct advantages in taking a longer time to perfect our plans, and we trust that the students who would have been back had school continued will make the most of circumstances and plan to be back with others with them in the fall of 1924. Along this line more definite recommendations will be made in a coming article of which I shall speak in the next paragraph.

The administrative committee appointed by the Board consists of the following: S. C. Yoder, Kalona, Iowa; D. A. Yoder, Elkhart, Ind.; A. J. Steiner, North Lima, Ohio; O. O. Miller, Akron, Pa.; and the writer. It is the business of this committee to inaugurate plans for the reorganization, policies, financial support, etc., of Goshen College. One of their foremost duties is to make recommendations to the Board as to who should be president, dean, and business manager. In all of the matters assigned to this committee it means to act promptly yet deliberately, keeping in the closest kind of touch with our people. An article by this committee is in the course of preparation and will appear in these columns in a week or two. In this article we mean to submit a statement outlining our plans, making a number of recommendations, and embodying such other features as we feel that our readers are interested in and ought to know.

May the Lord direct us in this work. On the whole the series of meetings mentioned in this article may have fallen short of what some had hoped and others had feared, but I feel that the cause of Christ and the Church has been strengthened, that the prayers of God's people are being answered, and that we should continue our prayers and our efforts for a united brotherhood standing upon a whole-Bible platform, making a united effort for the strengthening of the Church and the ingathering of the lost.

Goshen, Ind.

CHRIST OR RUSSELLISM, WHICH?

By Enis B. Stoltzfus

For the Gospel Herald.

Does consciousness continue between death and the resurrection?

Russellism says there is no eternal punishment hereafter for the wicked. God says they shall be tormented day and night, forever and ever, in the lake that burneth with fire and brimstone, where the worm dieth not and the fire shall never be quenched. Read Mark 9:43-46; Rev. 14:11; 21:8; 20:10; Isa. 66:24; Matt. 25:46; 30:41.

Note Eccl. 9:2, 4, 10. Verse 10 is reasoning from the standpoint of man "under the sun." The natural man can see no difference between a dead man and a dead lion (v. 4). A living dog is better than either. These reasonings of man apart from divine revelation are set down by inspiration just as the words of Satan (Gen. 3:4), "Ye shall not surely die," are so set down. And Satan answered the Lord and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand and touch his bone and his flesh and he will curse thee to thy face."

That life and consciousness continue between death and the resurrection is directly affirmed in Scripture. See Isa. 14:9-11; Matt. 22:32; Mark 9:43-48; Luke 16:19-31; John 11:26; II Cor. 5:6-8; Phil. 21-23; Rev. 6:9-11. "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations" (Isa. 14:9). Note Hab. 2:5. "Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:15). See Rev. 19:20. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled: and after that he must be loosed a little season" (Rev. 20:2, 3).

See Matt. 28:18 and Rev. 20:1. Now what do you believe in, Christ or Russellism? We have the two religions, God's and man's. Whom are you serving? If Russellism is your doctrine, put it away at once and believe what Christ said for it shall surely come to pass as saith in Matt. 25:46 and Mal. 4:1. Pit is a synonym of sheol, the underworld (Isa. 14:15; Psa. 28:1; Prov. 1:12 and Rev. 9:1).

Note Rev. 9:1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit." Now note Rev. 22:16. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." "And I will give him the morning star" (Rev. 2:28). Will there be any stars in your crown? Not if you believe in Russellism. The only foundation is Jesus crucified, "for other foundation can no man lay than that is laid, which is Jesus Christ" (II Cor. 3:11). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6). Note Isa. 8:16-20; 45:21, 22.

"If they speak not according to this word, it is because there is no light in them." "Believe on the Lord Jesus Christ and thou shalt be saved."

Bird-in-Hand, Pa.

The work of soul saving is not only for the minister and the officers in the Sunday school, but for every member of the Church.—S. M. Kanagy.

That person who is a loyal church member will not be separated from the world any more in dress than he is in other things.—J. D. M.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Millersville, Pa.
(Children's Home)

For the Gospel Herald.

Greetings:—The warm summer days are here and the children are enjoying God's great "out of doors" in every way. What a change from the play room indoors. It is also a change for the workers, when the children can be out, where they have more room for exercise, romping, playing, etc.

We have 18 boys and 7 girls. We are thankful that we can say all are well. A brother and sister from Erb's congregation have opened their home for one of our boys. We still have little Robert. He will be one year old on June 23. He has light hair, blue eyes, a sweet expression, and is just waiting to brighten some one's home. Will it be yours?

Grandpa is kept busy in the truck patches, which he always keeps in fine condition. Our strawberry crop was not so large, but we had plenty for our own use. We appreciated very much the help of kind neighbors and friends who came in and helped during this busy season. They do not realize, perhaps, how much this means to us. We feel they are interested, and it cheers us on our way, both by their presence and help. It also draws us closer together in the bonds of love and Christian fellowship.

Several hundred fruit jars have been sent out. Should there be others who would like to help in this way, kindly make it known, and the jars will be delivered. A few jars from several homes means many jars for the Children's Home. We thank you for your help along this line, as well as every other line. You have stood by us nobly, and we feel encouraged to keep on in the work God has called us to.

Pray for the work at this place. We trust some seed may be sown in the life of each individual that passes thru this institution, that will some day spring up and bring forth fruit to life everlasting.

In His service,
The Workers.

One of the essentials to true sociability is unselfishness.—A. B. C.

NEWS NOTES FROM ARGENTINA
(May 22, 1923)

Mae H. Hershey

For the Gospel Herald.

Bro. D. Parke Lantz and wife accompanied by Anita Cavadore and Ambrosia Valerdi made a trip to Pehuajo and Carlos Casares. Anita Cavadore remained with her parents in Pehuajo, while the others and T. K. Hershey went on to Carlos Casares to hold the Missionaries' Council.

Ambrosia spent the following day in Casares. Bro. Lantzes' returned to Pehuajo, and their presence in the Tuesday Evening Class was very much appreciated by its members.

The Sunday schools and evening services in Trenque Lauquen are being well attended in spite of the cold weather. The poor people are to be pitied who are so anxious to hear more of the Gospel that they will come and sit in a cold room for over an hour.

Ten mothers were present at their Special Mothers' Meeting on Sunday afternoon. Bro. Lantz used the Mission Ford in taking some of them to the Mission and back again to their homes.

Another evidence of the faith of the members was seen last week when a young convert, Isabel Villarino, of Trenque Lauquen, was healed in answer to the prayers of the members. On Sunday night the father, who is not converted and has been very contrary to the Gospel, came to the meeting for the first time, and seemed to enjoy it. Pray for him.

Several of the young members are undergoing severe trials at present, pray that they may continue faithful.

We were watching closely the return of the Southern Cross, thinking it would bring us mail from Bro. Shank's. And we were not in the least disappointed, for there were messages for all. May they be greatly benefitted by the privilege of again living in North American atmosphere.

T. K. Hershey is again in Buenos Aires. The brethren, Cavadore, Michelli, and Gonzalez, take turns in conducting the meetings in his absence.

Two of the Luayza children were sick with scarlatina, the last news we had from them.

Bro. Lantzes' expect to occupy the Trenque Lauquen new Mission property this week. There is never much chance of moving into a property after it is bought in less than a month. Looking up title, and making the deed, etc., goes slow in this country. Bro. Lantzes' have had to wait two months, for the landlord would not wait until they had moved out, but began at once to remodel the house. The yard has been covered with brick, sand and mortar, even to their very doors.

It is true that many odd customs exist and people do things very much different in Argentina than in U. S. A., but to be fair to the people, a statement in the News Notes not long ago should be corrected. Bro. Lantzes' goods were moved to Trenque Lauquen in a Ford truck instead of a Fordson.

Pehuajo, F. C. O., Argentina.

LETTER FROM INDIA

For the Gospel Herald.

The following letter will be of interest to our readers because of its giving the details of the events that preceded the death of Bro. M. C. Lapp. Bro. Lapp passed away on May 31, eight days after this letter was written.—Ed.

Calcutta, India, May 23, 1923.

Dear Readers of the Herald. I am writing these few lines while sitting in a home in Calcutta, after having been called to the bedside of Bro. Mahlon by telegram from Sister Sarah. You may not have known that on May 9 we moved him from Dhamtari to the Presidency Hospital in Calcutta where Bro. Esch assured us that he would get every attention and much more skillful treatment than he could possibly get with the few facilities there are in the Dhamtari dispensary at the present time.

We placed him on a stretcher and put him lengthwise in our car and hauled him fifty miles to Raipur where we could put him in the mail train for Calcutta. The Evangelical missionaries in Raipur very kindly opened their doors for his comfort during the day while we waited for the train. We took him by auto in the early morning. Bro. Esch accompanied them to Calcutta. He stood the trip both in the car and on the train very well and continued to improve in the hospital under the treatment of the doctors and the special nurse until last Sunday evening, May 20, when his heart gave way and it was feared that during the night he might be called Home at any time.

Accordingly Sister Lapp sent the writer a telegram asking him to come at once. When we arrived he had rallied and he is very hopeful of again gaining strength. We feel that the doctors are doing their best to remove the cause of his illness. Bro. Mahlon has fallen away a great deal in flesh and is very weak, although he seems to have almost entirely recovered from the paralysis and has also improved in other respects, for which we are thankful.

Unless other complications which have become manifest develop we are still hoping that he may rally sufficiently to be moved by ship to America. Will you pray with us to that end, realizing however that he as well as all of us, are in God's hands and that sooner or later we must heed the summons which will come to all of us. We praise God that he has spared Bro. Mahlon this long even after we had given him up several times. We came from our station, nearly fifty miles away, a number of times to stay with him and again returned, hardly expecting to see him alive the next time we should come.

We are hoping and trusting while life lasts and know that God hath in store for him a far better rest in His heavenly home even though He should call him tonight.

May God bless you all.

Your brother in the Faith,

Geo. J. Lapp.

WHY SHOULD OUR CHURCH HAVE AND SUPPORT CITY MISSIONS?

By Orrie D. Yoder

For the Gospel Herald.

This seems to be an unanswered question to some people in our Mennonite Church, but there is no reason why this question should not be answered deep down in the heart of every one who professes to be a follower of Jesus Christ and who claims to be a member of His body. There are so many logical answers to the question, that no one can be in ignorance, who is truly seeking the light and God's will concerning the matter.

The first great reason for city missions is, that Jesus Christ, our Saviour, our great Teacher, our great Pattern and Example, whom we profess to follow, was a "city missionary." "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1). In Luke 4:42-44 we read of people who wanted to detain Jesus, but He was so much taken up with His city work, that He said, "I must preach the kingdom of God to other cities also; for therefore am I sent." Oh! that we would be so earnest in following the example of Jesus and would have the deep concern as He had until we would say as He did, "We must preach the kingdom of God in other cities also," and then go to work as He did. The Gospel that Christ brought and taught was not a Gospel for one city or country alone, as many of His professed people want to make it today, but it was for every city and country as well.

Another reason for city missions is the need of the cities for them. Though we live in a so-called Christian land, and though our cities are full of churches and religions, the need today for the Gospel is greater than it has ever been before, for several reasons. The need is so great because of the corruption of religion, not only in the Catholic but also in the Protestant churches. Here in the city you find that a large majority of the people, when questioned about their soul, say that they are Christians and go to such and such a church, but one only needs to be about them a little while and you will discover that it is almost as natural to them as eating and drinking, to blaspheme and take the name of our God and Saviour Jesus Christ in vain, and that the social life of many of them is of a lower nature than what you would find among many self-confessed worldly people. Because the religious people are becoming so corrupt in their lives and actions it makes the need so much greater for those who make no profession of religion at all. They are the ones who need to be brought to a saving knowledge of the Gospel, and some of them are willing and even longing for it, but where shall they get it? They go to church and hear the Bible read and taught to them (many, but not all of them) and they even acknowledge that it is the truth, but when they look at the lives of those who teach it and profess to believe it, they see that it does not agree, and as a result they are so disgusted with religion that they do not want any more. The corruption in the churches today is one of the greatest barriers to the outside world in accepting Christ. Many in the world are seeking the true way but have no way to find it, and if we then as a Mennonite Church have the Gospel and the true way as it is revealed in the Word of God, why should we sin by not following the example of our Savior by going to the cities and teaching the Gospel to those who are willing to accept the true way?

Jesus also said, "Feed my lambs" (John 21:15), and He is as much concerned about the lambs today as He ever was, and who will feed the ones that live in the cities, surrounded by evil and false doctrines, if we as God's people who have the unadulterated Word of God do not obey Jesus and go where they are and feed them?

Another reason for city missions, and a good one, is for the blessings that they bring to our rural church-

(Continued on page 272)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Sam. 16:10, 11, and I Chron. 2:13-15. Is there a contradiction in these Scriptures?—L. O. W.

Answer: In comparing these two Scriptural accounts, which give the number of Jesse's sons, one would naturally conclude that there is at least a slight contradiction between the two accounts given.

I am confident that if the record relative to Jesse and his sons were given more completely there would be no apparent contradiction, because the Scriptures if clearly understood do not give evidence of conflicting statements.

In comparing I Sam. 16:10, 11, with chapter 17:12, 14, it is made clear that Jesse had eight sons, the youngest of which was David. Samuel, the judge and prophet who officiated in the anointing of David as king of Israel, and being the author of the record given in I Samuel, was certainly in a position to give to us a correct account of the number of Jesse's sons, and how they all passed before him.

The word "again" in verse 10 does not mean that Jesse had seven more of his sons pass before Samuel after Eliab, Abinadab and Shammah had been examined by the prophet, but the "again" indicates that Samuel, the recorder, cuts short the record by including the whole number of Jesse's sons who passed before him before David the youngest was called and anointed.

In I Chron. 2:13-15, the chronicler gives seven as the number of Jesse's sons, and gives their names in rotation beginning with the eldest and ending with David as the seventh. To harmonize this record with that given by Samuel would undoubtedly be easy if the same were given more completely. The solution that is usually given is that the one son of Jesse whose name is not recorded died a short time after David the younger son was anointed king over Israel, probably without being married and leaving any posterity. In that case, and for that reason his name may have been withheld from the record given in I Chronicles.

J. S. S.

It has been said that in the Bible it is said many more times that "Jesus taught" than that He preached.—J. D. Mininger.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

AFTER ALL

Sel. by Irvin L. Lesher
(Adapted)

There are thousands and thousands of ships on the seas,
But there's only one ship, after all, if you please;
It's the good ship of Faith, and its flag is unfurled,
Wherever true Christians are found in the world.

There are millions and millions of stars in the sky,
But there's only one star, after all, up on high;
It's the star of God's service, that gleams till the dawn,
Bidding up and be doing, and, on, ever on.

There are loves to no end in the heart of a man,
But the greatest of loves, besides God's, in life's span,
Is the love of a mother, high God on His throne
Alone knows its measure, aye, high God alone!

There are graves in the shadows, and graves in the sun,
But there's only one grave for you, only one.
What matter who mourns or the long vigil keeps,
If we die in the Faith and in Jesus we sleep?

Greencastle, Pa.

WHO CAN FIND A VIRTUOUS WOMAN?

By Silvanus Yoder

For the Gospel Herald.

Boaz said unto Ruth, "All the city of my people doth know that thou art a virtuous woman." The convincing evidence which confirmed this truth to Boaz was 1. "It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband." 2. "Thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." 3. Thou art come to trust under the wings of the God of Israel. 4. "Thou followedst not young men, whether poor or rich."

Nowhere in all the realms of fictitious literature, whether American or English, whose aim it is to imitate life, do we find the real worth of virtue so gracefully portrayed. A love story setting forth a higher ideal and agitating nobler aspirations has never been produced. Would to God that our young men in seeking their future welfare, like Boaz, would in making the choice of their youth, take into consideration all the qualities and characteristics of true virtue.

Why is it that the dazzling glare of vanity has so concealed the true worth of real genuine virtue that our sons and daughters have failed to behold its sublime beauty, and have selected the choice of their youth from the yell leaders of athletic clubs and the witty blue eyed scoffers? The young man who helped his mother wash when **all** the other boys went to the ball game, and the young woman who took care of grandmother while she was sick and read to her of the things for which her soul craved when **all** the other girls went to a class party or some other entertainment, is not taken into consideration. Their virtuous character lies hidden beneath the rubbish and filth of frivolity.

The poet has asked "What is so rare as a day in June?" intimating that the beauty of nature is at its best only a short time and urging our appreciation of its grandeur. Solomon has asked "Who can find a virtuous woman? for her price is far above rubies;" intimating the fact that few have in their possession the wealth by which a virtuous woman can be secured. Was Solomon shown some of our twentieth century practices? Was he told of our vanities? Was the lewdness of the ball and the public bathing places revealed to him? Did he foresee the habit of painting and powdering and of fostering that obnoxious and loathsome indulgence of puppy love?

My dear friend, these things do not enter and are not a part of the character of one who is a virtuous person. A virtuous woman is not made of paint or powder, neither are the ennobling qualities of a young man revealed to us by his desire to attend the modern places of amusement and entertainment. Who can find a virtuous woman?

Young man, young woman, have you read the book of Ruth and the courtship of Boaz? Have you read its clean and ennobling aspirations which it sets forth? Does the thrifty life of industrious habits as revealed by Boaz, the wealthy Bethlehemite, who sought true virtue and found it, appeal to you? Does the virtuous life of Ruth who true to her vow to renounce her idolatrous life and cling to the God of Israel and her mother-in-law inspire you to seek for that virtue which is found only among the people of God? If so, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Goshen, Ind.

LITTLE THINGS

Sel. by Elizabeth B. Dingee

Our faith is tried more powerfully in common occurrences, and less exposed to a mixture of pride, than in uncommon and remarkable concerns. We also find that we are many times more attached to certain little things than to matters of moment; for instance, some would find it much easier to give generous alms than to deny themselves a favorite diversion. Man is very liable to become beguiled by little things, because he looks on them as matters of indifference, and imagines himself free from any powerful attachment to them; but when God commands him to forsake them, he finds by painful experience how inordinate and unwarrantable his attachment to, and practice of them was; besides, through our inattention to small duties, we frequently give offence, and stumble our families and those about us, for people cannot believe that we fear God with uprightness when our conduct in small concerns is immoderate and careless; for how can an observer reconcile the idea of our being strong and scrupulous observers of important duties, that require the greatest sacrifices, when matters of small account have an undue ascendency over us; but the greatest danger herein is, that the soul, through careless indifference in lesser things, becomes gradually accustomed to unfaithfulness, grieves the Holy Spirit, and by degrees learns to account it a matter of small consequence to go counter to the will of God: on the contrary, true love esteems nothing indifferent! everything capable of pleasing or displeasing God appearing great: not that true love drives the soul into a slavish, fearful scrupulousness, but it allows of no particular set bounds to faithfulness; it moves the mind in simplicity to pass by those things that God doth not require, but does not hesitate about those things He does require, be they great or small; so that our obedience in small matters does not originate from a forcible terror on the mind—it all arises in and by a current and power of love, free from those slavish fears and consultations accompanying restless, anxious and distressed souls. Man is drawn into the way of his duty through love to God: for even in the time of greatest trial when the spirit of truth unceasingly urges the submissive soul step by step in the observance of small duties, and seems about to divest it of all freedom, behold it finds itself on a wide plain, and enjoys the depth of peace and freedom in Him. Oh! how happy is that soul.—From the writings of Fenelon.

SUNDAY SCHOOL LESSON

Lesson for July 8, 1923—Luke 2:41-52

MARY, THE MOTHER OF JESUS

Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

Biographical Sketch.—The subject of our character study this week is a very interesting one. Of course there are those who go to extremes and deify the mother of Jesus, for which there is absolutely no Scriptural warrant. In fact the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve" clearly forbids the praying to and worship of Mary. This, however, need not interfere with our study of the beautiful, pure, devoted life of the subject of our lesson. Many years before the event took place the prophet Isaiah foretold that "a virgin shall conceive, and bear a son." In the fulness of time the angel Gabriel appeared to her and apprised her of the great favor which the Lord would bestow upon her. With true consecration and devotion she says, "Be it unto me according to thy word." Then she goes from her Nazareth home and visits her cousin Elisabeth who is to become the mother of John the Baptist. While there she speaks the wonderful words of the magnificat, the song in which she magnifies the Lord. In due time she gives birth to the Son of God and is forced to flee to Egypt to save His life. Other sons and daughters graced her home, but it is as the mother of Jesus that we study her at this time. The last times she is mentioned in Scripture are when she is present at the crucifixion and in Acts 1:14 where we find her with the group who are tarrying to receive the promised power from on High. Though "highly favoured," and blessed among women, she knew, too, the meaning of sorrow, for Simeon had said, "A sword shall pierce through thine own soul also."

Observing the Ordinances (41, 42).—Jesus' parents were devout, religious people. While we have many proofs to substantiate this statement, the striking one in this lesson is that they diligently and faithfully observed the ordinances of God. "Every year" found them at the passover feast. They were not among the class, of which we still find some representatives, who have periodic lapses in which they do not observe the Christian ordinances. Their example in this respect must have had a salutary effect upon their children as well as others. This time Jesus goes along too, since He has now reached the age of twelve, and is eligible to keep the passover. The fact that His parents took Him and that He went with His parents is a good example to parents and children of the present time.

The Lost Christ (43-48).—After the feast Joseph and Mary started on their return to their home. At the end of the first day's journey they discovered that Jesus was not in their company. Perhaps they were negligent in not noticing this sooner and perhaps they relied so implicitly on His obedience that they considered such care unnecessary. However that may have been, there was a divine plan in the circumstance, which was to reveal to them His mission to the world. It is sad to think, in one sense, that they should have lost the Christ, but on the other hand they set a good example in this that they sought Him sorrowing as soon as they were aware that His presence was not with them. And they found Him exactly where we should expect to find Him, in the house of the Lord. However, He may be found in our day at any time and place, by those who seek Him sincerely.

"My Father's Business" (49, 50).—In the temple they found Him, "in the midst of the doctors, both hearing them and asking them questions." To His mother's question, in which perhaps she mildly chided Him, He replied, "Wist ye not that I must be about my Father's business?" They did not understand; but Mary kept these things in her heart and when He more fully revealed Himself as the Son of God in later years no doubt she remembered these words. Nothing could be more natural or proper for Him than to be in His Father's house about His Father's business. May we all learn the lesson that the Father's business comes first. "Seek ye first the kingdom of God."

Jesus in the Home (51, 52).—He went with His parents to Nazareth and was a dutiful son in the home, putting His seal upon the Fifth Commandment. There He grew and developed, helping His foster father in the carpenter's trade. This period of His life is not given to us in detail but these two verses with a few others give us a clue as to the general way in which this time of His life was spent. The greatest interest that Mary has for us is in her connection with Jesus. While we study about her, we will hardly fail in our presentation of the lesson if we speak more of the Son than of the mother. Thru Mary came the fulfillment of Gen. 3:15. "But when the fulness of time was come, God sent forth his Son, made of a woman,....to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).—H.

BIBLE MEETING TOPIC

OVERCOMING SPIRITUAL INDIFFERENCE.—Rev. 3:1-22.

Topic for July 8

MOTTO

"Awake thou that sleepest, and arise from the dead."

MEDITATIONS ON THE TOPIC

I. Spiritual Neutrality.—The neutral mind takes no side in particular. It is possible that in some instances the mind that is fair must allow no personal or selfish interests to bias it in the consideration of the right or the wrong of certain questions and in this sense it is neutral. But no mind can be neutral on moral issues. There is no neutrality possible between right and wrong. When we take an attitude of neutrality we are taking the side of wrong at once on any matter that involves loyalty to truth, righteousness, faithfulness and obedience to God. There can be no middle ground between Christ and Satan. We cannot be indifferent in our choice between the two. Christ is the advocate of all truth and goodness and righteousness. Satan is the advocate of all evil and deception and sin. To take a stand of having no choice for Christ is to be absolutely against Him and to choose the evil

Christians who grow indifferent about their spiritual duties and responsibilities have allowed some form of sin to come indulgence in some immorality of wickedness, but a negative indulgence of doing nothing, or not responding to the call of the Spirit to positive duty or obligation. Just as it would be a crime to let a man drown whom we could help out of the water, so it is a crime to neglect spiritual duties through which neglect many stumble and fall to eternal ruin.

OUTLINE STUDY

I. By Heeding God's Messenger's Warning.—Rev. 2:7, 11, 17, 29; 3:6, 13, 22.
1. Showing our true condition.—Rev. 3:1, 15-17; 2:4, 14, 15, 20.
2. Stirring up our memory.—Rev. 3:2, 3; 2:5.
3. Exhorting us to repentance.—Rev. 3:3, 19; 2:5, 16, 22.
4. Showing us God's promises.—Rev. 2:7, 10, 11, 17, 24-28; 3:4, 7-10, 12, 21.
5. Warning us of Judgment.—Rev. 2:5, 16, 23; 3:3, 16.
6. Exhorting us to more earnestness.—Rev. 2:25; 3:11, 20.
7. Giving us good counsel.—Rev. 3:18.

SUGGESTIVE ASSIGNMENTS

For Children
1. **Textword, "Overcome"**
2. Commit Proverbs 4:1-13.

For Young People
1. The Causes of Spiritual Indifference.
2. The Remedy for Spiritual Indifference.
3. Signs of Spiritual Decline.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 28, 1923

Field Notes

The Lord willing, Bro. Noah H. Mack, of New Holland, Pa., will preach at the Mennonite Mission at Altoona, Pa., on Tuesday evening, July 3.

Bro. S. C. Yoder, well known to the body of our readers for his many activities in the Church, is attending a summer term of school in the University of Iowa at Iowa City.

Bro. P. A. Friesen of Hesston, Kans., is spending a few weeks among the brotherhood in Illinois and Iowa in the interest of advancing the cause of missions.

Out of a total membership of about twenty-five, the Mennonite Board of Education, at its recent meeting, had fifteen members present and eight others were represented by proxy.

Bro. and Sister Harold S. Bender sailed from New York on the S. S. Mauretania for Germany on Tuesday, June 19. We wish them a prosperous journey.

The Executive Committee of the Mennonite Board of Missions and Charities held its monthly meeting at the home of Bro. D. D. Miller near Forks Church on Saturday, June 15.

There will be an all day meeting at the Elizabethtown, Pa., Mennonite Church on July 4, the Lord willing. Bro. Clayton F. Derstine will be present and discuss a number of timely topics.—F.

On Sunday, June 17, fifteen young people were received into church fellowship by water baptism at the East Bend Church near Fisher, Ill. May they ever be true witnesses for Christ.—S.

Change of Address.—Bro. Irvin E. Burkhart from Drayton, Ont., to Clarence, N. Y., in care of S. Y. Yoder, R. 2. Bro. B. will help out in the ministerial work in that section.

Bro. M. C. Lehman is taking a rest after a number of weeks of strenuous efforts in the mission cause. He professes to be picking strawberries, but it is safe to guess that many of them will never reach the crate.

Notice.—The Orphans' Home, West Liberty, Ohio, announces that they will furnish cans or jars for people who wish to help along the work by filling them with fruit or vegetables. Write to Earl Miller, Supt.

Bro. J. W. Shank and wife, missionaries on furlough from South America, spent several weeks in Indiana and Ohio, attending conferences and other public meetings. By the time this reaches the eye of the reader they will probably be resting in the home of Sister Shank's parents, Bro. and Sister J. M. Hershey, La Junta, Colo. They expected to spend about a week in Missouri and Kansas, visiting relatives and friends.

Correspondence

Aberdeen, S. Dak.

Dear Herald Readers, Greetings in the name of the One who was delivered for our offences and was raised for our justification.

We again have reason to thank our heavenly Father for the way in which He has blessed us in sending a much needed rain; also for the privilege of having with us on Sunday, Bro. Milo Stutzman and family of Hesston, Kans., who were on their way to a new field of work at Alberta, Canada. We enjoyed two inspiring sermons. The brotherhood of Westport joined with us. We were reminded that where there is unity there is strength. Bro. Alpha Yoder of Surrey, N. Dak., spent a week in our midst looking over the country.

We as scattered soldiers of Jesus Christ, oftentimes get discouraged and think we are forgotten, but we are looking forward to the time when the Lord may open the way to have a resident minister locate with us. We invite all ministers and lay members passing this way to stop with us. Also invite anyone planning to make a change of location to look our country over. We crave an interest in the prayers of all praying people.

Yours in the Lord's work,
H. E. Hauder.

Fay, Okla.

Dear Herald Readers, Greetings of love in Jesus' name:—This finds me out in the great harvest field again. I am water bound here. I came here from Jet, Okla., yesterday. I am just eight miles from Thomas where I was headed for, but the great Canadian River is between us and the bridges are out. Some workmen told me I could cross the River by walking if I would go to the Orient bridge seven miles away. No trains could cross but the bridge was safe to walk. So I had a taxi man to take me there, but to my great surprise after my taxi man had gone back to town and I had walked about a mile on the bridge I found that about a hundred feet had been torn down, and my only way was to wade or swim; but I thought I was too old for that, so I turned back and hunted a farmer, to bring me back here where I put up for the night. I will take the first train for Wichita, Kansas.

"God moves in a mysterious way His wonders to perform." I am sure it is His great love that has caused these great floods in the middle west. Even though He is calling men to repentance they still go on in their mad career, profaning His Holy name. The weather now is beautiful and it looks as though it were settled for this time. As one travels over this country, and sees the great fields of wheat that are now being harvested, I am made to think of the words of the Christ who said, "Look on the fields." Truly the spiritual fields are ripe, but the laborers are so few. May each one pray that the Lord of the harvest may send more laborers

into His great harvest field. The field is the world.

I am on my way to Colorado. I expect to make several stops in Kansas. Hope to reach Palmyra again some time between the middle and last of July.

June 5, 1923. J. M. Kreider.

Pryor, Okla.

Dear Herald Readers, Greeting:—Bro. J. M. Kreider was with us from Saturday evening, June 9, till Monday night, June 11, and preached five impressive sermons, which were real food for our souls, and if we apply them to ourselves we have been blessed indeed.

Remember the congregation at this place as we feel in need of the prayers of God's people.

Health in this part of the country is fair. We have been having lots of rain, which has damaged the crops considerably.

June 15, 1923. Art Martin.

Limon, Colo.

Dear Herald Readers:—We had our council meeting on June 3, held by Bro. L. C. Miller, our home minister. He preached a very good sermon from I Pet. 4:8: "And above all things, have fervent charity among yourselves." All the members were present and all expressed peace. In unity there is strength.

We were glad to have Bro. J. A. Heatwole, Bro. B. Miller and family, and Sister Nora Miller with us on June 9. Bro. H. preached three sermons. We held our communion services on June 10. "If ye love me, keep my commandments." We show our love to Him by obeying His Word. Remember us at Limon in your prayers.

Sarah Hartzler.

June 18, 1923.

Alta, Mich.

Dear Readers:—Bro. M. C. Lehman was with the Bowne congregation on Sunday, June 3. He spoke in the morning, afternoon, and evening. His talks were very interesting and much appreciated. Five brethren from Ashley brought Bro. Lehman to this place on Sunday morning. They returned home in the afternoon.

Bro. and Sister Daniel Nafziger of Hopedale, Ill., arrived at this place last week. Bro. Nafziger preached Friday and Saturday evenings. Sunday morning he preached a German sermon, the first one that was preached at this church for ten years. Sunday evening the brother preached in English. He and Sister Nafziger intended to leave for Ashley on Monday. S. J. Speicher.

June 18, 1923.

Wadsworth, Ohio

Greetings to all Herald Readers:—Bro. Enos Hartzler and family of Marshallville, O., worshiped with us at the Bethel Church on Sunday evening, June 17. Our subject for young people's meeting was Christian Marriage; and at the request of the committee Bro. Hartzler gave a very helpful talk on Counsel to the Young. After young people's meeting the brother gave us a very inspiring sermon on "The Marriage Supper of the Lamb." He made it very real and I am sure he made us all want to be present at that supper. Praise the Lord we can be if we want to. May we so live that we will enjoy that blessed privilege.

June 20, 1923. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Our community here has lately been reminded that the Grim Reaper takes no vacation. Last Sunday one of our little Sunday school girls of East Scottdale was buried. Bro. Elmer Hess of Masontown, Pa., conducted the service. Word has just reached us that a lady in the Mt. Pleasant hospital who was baptized not long ago, passed away during the night.

Recent visitors here were a party from Johnstown, Pa., in the persons of Noah Hershberger, Joseph Custer, and Noah Kauffman, who were here on business; Elam S. Kauffman, wife and two children, of Gap, Pa., who were on their way to Ohio; Elsie Schmunk of Cleveland, Ohio; and J. Arthur Detwiler, of West Liberty, O., who expects to spend part of the summer selling "Mennonites in the World War" for the Publishing House. Bro. Walter Horsch who recently finished school at Pittsburgh, is spending a few weeks at his home here.

Among those of our number who were away and recently returned are Bro. J. A. Ressler and family who spent a few weeks in Ohio, and Bro. Vernon Smucker and family who were in the same state for a number of weeks. Bro. and Sister J. B. Hernley and son, Elam, accompanied by Bro. Benj. N. Gamber left a few days ago for Lancaster county to visit friends. Sister Martha Yake and Marnetta are also in the same county on a visit.

Bro. Milton Buzzard of Metamora, Ill., arrived here last Tuesday. He has joined our force of workers at the Publishing House as a pressman. We welcome him into our circle.

Pray for the work here.

June 23, 1923. Cor.

AN INCIDENT RELATED BY A VETERAN MISSIONARY IN INDIA

(Why not the same thing in ten thousand places in America?)

"'Would not a day of prayer and fasting be appropriate under the present conditions in India, and especially within the Church?' commented the Committee in their report. 'Why should not we, as an Assembly, set an example to our people and set apart a time for confession and fasting and prayer?' Some thought that fasting was not in harmony with the spirit of our denomination, but the majority welcomed the idea with acclamation. It was astonishing how decision after decision and problem after problem seemed to make us glad that we had reached this conclusion.

"The arrangements for the day of prayer and fasting were that tea and toast would be served at 6:30 A. M. for any one who wished it, and then light refreshments at 3 P. M.; but from 7 till 3 there was to be a continuous prayer meeting, over which eight members had been asked to preside for about an hour each. 'You can read from Scripture, announce a hymn, suggest topics for prayer, give the word of exhortation that's burning in your bones. Only one instruction the Committee has: We wish to meet with God—not to hear the voice of man too much. Make your remarks brief. Do whatever you feel the Spirit desires you and the meeting to do.'

"Then we began to pray, and as we prayed the Spirit descended. I know now something of the meaning of that verse of Scripture which talks of Christ praying 'with strong crying and tears.' One of the Indian pastors began to pray for his congregation and broke down utterly. It was not an experience one wishes to talk about much; one felt that one was standing on holy ground.

"Another chairman read of the defeat of the Israelites before Ai and the cause thereof—the secret sin of Achan. The lesson was applied home. The reason of the defeat of the Christian Church in India was the sin of the individual members and office-bearers—not only the open sins, but those which one knew of except the perpetrator and God. None of the children of Israel knew of Achan's sin. Then we fell to confession again, and shortly after a missionary rose and said there were some things he felt he must do. For instance, there was tobacco in his bag in his room; that had to go. There was

(Continued on page 269)

Miscellaneous

NOAH'S CARPENTERS

Sel. by Lizzie K. Groff

Many hundred years ago
I venture to remark,
That Noah employed some carpenters
To help him build the ark.

But sad to say on that last day
That Noah had entered in,
Those carpenters were left outside
And perished in their sin.

How sad to think that though they helped
To build the ark so great,
Yet still they heeded not God's word
And awful was their fate.

Today the same sad state exists
Among the sons of men,
They help to build the so-called church
Who are not born again.

They stay behind to sacrament,
They work, they sing, they pray;
Yet ne'er have they accepted Christ,
The Life, the Truth, the Way.

Another judgment day will come,
As sure as came the flood,
And only those will be secure
Who shelter 'neath Christ's blood

Lancaster, Pa.

WHAT METHODS OF TEACHING CAN BE USED IN OUR SUNDAY SCHOOL TO MAKE LESSONS MORE INTERESTING FOR THOSE IN THE TEEN AGE?

By Phoebe Yeackley

For the Gospel Herald.

This is a question that confronts all Sunday schools, a question which has been asked these past few years by the teen age teacher with increasing desire to find a real answer, a question which demands deep and serious contemplating. Considering the perilous period of the early teens —fraught with large possibilities for good or evil—makes this question all the more important, for the teen age is the period where the battle for an honest, clean, pure, righteous type of manhood and womanhood must be waged and won. No period in life demands greater care and tenderness and at no time is character more surely formed. It is therefore necessary that great care be taken as to what kind of teacher is set over the teen age pupil, as that teacher means more for good or evil than any who comes before or follows after.

At this period the teen age boy or girl goes out into the world to form new ideas. Every faculty is acute and every nerve alert. His mental activity reveals itself in his great desire to know. He wants things explained. He must have knowledge. It has been rightly said, "As earth's vegetation and fruitage doth thirst for moisture so does the human mind thirst for knowledge." No time in life do we find this more true than in youth. The thoughts, ideals, ambitions, and tendencies which control him during this period will determine his after life. The way in which the new life finds encouragement and opportunity for expression leads to destiny. Do we hear some one say, "What a great opportunity lies therein for the teen age teacher!" But, is it only an opportunity? Nay, far more, a responsibility.

Successful Sunday school teaching requires a knowledge of the Bible, a knowledge of those to whom the Bible is taught, together with a knowledge of the best method or methods of presentation, that the lesson truth may be planted in the mind of the pupil so he will assimulate it, act upon it, and thereby transmute it into character. Without knowledge or the use of the best methods, teaching is wasteful—wasteful of time, wasteful of energy, and wasteful of material. It is said, "He who works with souls should know his art more thoroughly than he who fashions diamonds." We have doubtless often heard that the best and the most perfect of all teachers is Christ, and if we wish to become good teachers we should try to copy His methods, for nowhere can we find a better model as to methods than in the accounts we have of Christ's teachings. He was first of all tactful in approaching people, He kept close to their daily interests and always led them from the known to the related unknown. We know that individuals have special interest in certain things which seem to be inborn tendecies. Where these natural interests can be connected with the lesson in hand attention will readily follow.

Christ varied His methods to suit the occasion. He used the conversation method. He often told a story to teach a lesson, but His most characteristic method was that of questioning. This method He used to make the people think and aid in developing the truth.

The recitation method is especially suited to classes in the teens. The success of this method depends largely upon the proper use of good questions. The questions should be of such a nature that the form of the text is expressed in the pupil's own language, rather than repeating the exact words of the text. The wise teacher will by carefully chosen questions lead the pupil on until he sees and understands the truth in the lesson.

The conversation method is largely used in the more advanced classes but can be used to a great advantage with the ages from sixteen to twenty, if combined with the recitation method, for young people have opinions and desire to express them.

Constant emphasis should be laid on home study because the work of the teacher can never be done successfully without systematic consecration of time for preparation each week. A half hour is too short a time to get many results if the mind is unprepared to start with and will not return to it during the following week. Parents are probably the greatest aid in stimulating home study, but where parents have neglected this—their duty—and will continue to do so, the responsibility falls upon the Sunday school and especially the teacher. Home study means a well-prepared lesson. A well-prepared lesson means greater interest in the class. To induce pupils to home study be definite in the lesson assignment; then do not forget to call for the recitation of the assigned portions and commend the good work. The preparation of good outlines in advance would be very helpful. One may be asked to find out something about the places mentioned in the lesson, another to find where the lesson is on the map, have another read the connecting links (if any) between the lessons and tell something of the principal character. Sometimes to give out questions a week before and have them answered during the time of the class will prove interesting. To illustrate, take the lesson where "Christ went to a mountain to pray." Ask the class to find out how often we find in the Bible that Christ prayed (to see who could find the most may not be out of place) then apply the truth that if Christ, being God's Son needed to pray so often, how much more we need to pray and study His Word that we do not go wrong. For classes aged from sixteen to twenty, questions may be written out. These questions may be prepared and assigned with the fitness and tastes in mind of the ones who are to receive them. Usually each answer will call forth more or less discussion from the class. The more thoughtfully and tactfully the questions are chosen, the more keen will be the interest in the discussion. Allow free discussion along the lesson lines within the bounds of time. The teacher should be well prepared to guide the discussion in the right direction and finally lead them to some reliable conclusion or the discussion may lead into idle and fruitless wanderings. Assigning topics and subjects in advance, giving each pupil in turn something to do at home will stimulate study and work and there cannot fail to be created a greater interest in the class.

Story-telling is the method that especially appeals to children but can be used to some extent with all classes, for who does not like to hear a story well told? Some lessons can be made more interesting by this method; besides a change in the teaching methods often proves interesting.

Each teacher who has any uninterested pupils, should prayerfully and carefully study new methods and ways of gaining the interest of each pupil in his or her class. Be sure, however, that they are God's methods and not ours. The superintendent working together with the help of the different officers and workers —all using their different talents that God has given them—can obtain many helpful methods to gain interest. Any method that will make Christ more real and precious to the pupil can be safely adopted. Too often the great Bible truths are made to appear dull and lifeless in the manner in which they are handed out. May we study Christ's methods of approach and as each method is learned may we not be content until it is a part of our own teaching vocabulary.

With the knowledge and application of the best methods of teaching the teacher must win and attain the love and confidence of her pupils. She must let them know she is interested in their welfare and wants to help them. Spend much time with God in earnest, heart-searching prayer, for a lesson prepared in man's strength is bound to be a failure. It takes the power of God and the guidance of the Holy Spirit to reveal the Word to the teacher and for the teacher to again impart it to the pupil.

There are many discouragements for the Sunday school teacher who looks hopefully for the steady growth of character in the teen age pupil. A certain writer said, "Boys are as changeable as the weather-cock on the old barn—first they point one way, then the other! One day they are hot; the next day they are cold!" But let us remember their habits are not yet crystallized into character. Faith, patience, perseverance must all have their inning in the teacher's life before a strong, well-rounded character is developed in the pupil. When virtues are multiplied in the teacher they will begin to be added to the pupil.

It is said, there are more than twenty million boys and girls of the teen age in North America. Sad to say, they are not all in Sunday school but of those who are, half a million drift out every year. Is it because teachers have not done their duty in arousing and maintaining interest in their classes?

As Sunday school and workers let us with God's help strive to teach our boys and girls so that they will be well prepared and equipped for service, for some day we intend to unload our burdens upon their shoulders.

The Sunday school has awakened to its need of the teen age boy and girl and now at its door lies the task of making them feel more and more their need of the Sunday school.

Milford, Nebr.

ARE WE FAR SIGHTED?

By L. C. Miller

For the Gospel Herald.

We are glad that the Gospel of Jesus Christ has been carried into foreign lands by our church, that individuals have been willing to give their time and energy for the Cause far away from home and friends and there win souls into the Kingdom, and establish churches.

But these questions often arise in our minds: Have we begun at Jerusalem? Is it possible that we are neglecting our homeland? Have we done our duty as missionaries at home?

In the Literary Digest of December 9, 1922, Bishop Irving Peake Johnson, Episcopal bishop of Colorado says: "I received a letter from a lady reared in the East, asking me to come to Galatea to hold a service. The train stopped at a water-tank, and I went on forty miles north to spend the night. Here I found three houses, about like dry goods boxes. As far as you could see— and, as the darky said, you could see farther and see less than at any other place— there was nothing. I thought that if all the jack-rabbits came we might get a congregation. At the service there were ninety persons. They had driven from five to fifty miles. I was the first clergyman they had had a chance to hear since a Holy Roller a year before. In that region there are great tracts of land, able to accumulate a hundred persons, with no minister. One section of the state, as large as Massachusetts, can not count five ministers of all denominations. In Hunter, we have had twenty-nine men in charge in thirty years. There is nothing in this place to attract but the need. I always feel a sinking of heart when I take a man out of Gothic cloisters in the East. He'll find no trees, plenty of heat, lots of dust, little spiritual inspiration; especially if he has a wife he'll want to go back. In a small town down near the homes of the old Cliff-dwellers, who lived there before Columbus discovered America, we appealed for the Near East Relief. Twenty-five persons sent sixty dollars. But we can not keep a man there."

The object in giving this rather lengthy quotation from Dr. Johnson is to show the situation of our own State. Other states doubtless have similar conditions existing. Are we doing our duty? Are we covering the Home Field? What can we do for these people who are hungry for the Gospel but have no chance to hear it?

Let the reader not be deceived about Colorado, by the Bishop's descriptions. There is well developed, improved, and fertile land in Colorado. We are located 90 miles north of La Junta, near Limon, where we have a congregation of eighteen members. Galatea, that the Episcopal Bishop writes about, is about 75 miles south-east of us. The place where he preached is far from a railroad. He had to go forty miles from Galatea which is on a branch line. Hunter is in the northwestern section of the state, on the western slope.

Limon is a progressive town of 1200 people, a railroad junction. Two roads, the Rock Island and the Union Pacific, intersect there. It is also located on six different auto highways, the principal ones being, The Ocean to Ocean, The Pike's Peak, and the Union Pacific. We have our services six miles south and two west of Limon, in a little white schoolhouse. Two regular services are held every Sabbath. There is good interest and good attendance. Near us are two country churches, the Evangelical and the Brethren. The surrounding country is quite well improved for a young western country.

We feel in conclusion to say that if there is any one who has the means and time and the call to do missionary work, there is no need to always look to China, to India, to South America, or to some other far away field. You can come to Colorado, or perhaps begin at home. We ask an interest in your prayers for the work at this place.

Limon, Colo.

I can bring a sinner to Christ and still be a sinner; but I can not bring Christ to a sinner without having Christ in my heart.—S. M. Kanagy.

One of the things that we can not afford in the Church is to cover up sin, regardless of who it hits.—J. D. M.

LUKEWARMNESS, CAUSE AND CURE

By Nettie Jantzi

For the Gospel Herald.

Lukewarmness is a state in which we are neither hot nor cold, but simply indifferent and self-satisfied, as was the Laodicean Church which we read about in Revelation 3:15, 17: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Such is a very sad condition for a church or individual to get into. Yet when we look over our churches and see within our own borders so many of the members who are indifferent to the cause of Christ, we are made to wonder, Why all this indifference? Who is responsible for this sad condition of affairs?

The causes are many and varied. The things which lead people downward are pride, idleness (Ezek. 16:49), wrong associations (Gen. 13:12, 13), wrong marriages (Gen. 27:46), wrong governments (I Kings 13:33, 34), worldly amusements, pleasure loving, self-satisfaction and inactivity.

In Haggai 1:9 the Lord told the people why they were not warm: "Because of mine house that is waste, and ye run every man unto his own house." Ever body is looking so much after material things that they have no time for the Lord's work and services. Inactivity makes us weak. Exercising our muscles gives us strength. Exercising our spiritual talents with the guidance of the Holy Spirit gives us warmth and zeal for the Lord's work.

There is a critical stage in every young convert's life which is filled with energy and zeal for the Cause, and within himself he will ask the same question that Paul expressed audibly: "Lord, what wilt thou have me to do?" If at this vital moment in his life, the leaders or individuals who are in a position to do so, would encourage and stimulate this penned-up energy and zeal and direct it into proper channels, by assigning him the kind of work that at his age and stage of life he is qualified to perform, he will very likely become an earnest Christian worker. If, on the other hand, those in charge of the work do not encourage those aims and desires but show indifference or suspicion toward him, then one of two things will happen. Either he will dismiss his cherished hopes and direct his energy entirely along temporal lines, or, feeling that he is not appreciated by his own church, will cast his lot with some other denomination where he is encouraged to follow his convictions.

In the first instance, he who has turned his attention to secular things will probably never regain the interest in spiritual matters he once possessed and the result is an indifferent church member.

The leaders have a great responsibility. As the fountain cannot rise higher than its source, so the church never rises higher than its leaders. We need Spirit-filled leaders, weeping prophets, who are concerned for the welfare of every individual. More prayer and more waiting upon the Lord for direction is also needed.

In our haste to answer our prayers, there is danger that we will follow our own reasonings thinking it to be the guidance of the Holy Spirit. The Lord is never in a hurry but always on time. In Isa. 40:31 we read: "They that wait upon the Lord shall renew their strength."

Wood River, Nebr.

A FLOWER IN FULL BLOOM

By Mrs. Henry K. Hershey

For the Gospel Herald.

God has many wondrous ways in which He shows us His strength and power. Recently we were again shown His power when a young man of eighteen years was plucked from our midst, being electrocuted by a live wire. We were reminded of Job 14:2, "He cometh forth like a flower, and is cut down," and Songs of Solomon 2:12, "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." If we could only realize more how God's hand is around us, in the grass, the weather, the bearing trees, in our very being, how much better we would all feel. It surely makes us feel sad to hear people complaining about this and that as though they forget whence come all things, and God has reason to perform miracles now, the same as in the first generations. For God doeth all things well. Oh, how strongly that reminds us to be ready, "for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning" (Mark 13:35). We believe these parents are passing thru this ordeal in the spirit of "Th will be done." Death is sweet to those who are prepared to meet their God, as we believe this young man was. His minister said he was the first one he received into the church and the first one of that number whom he was called upon to lay to rest. Why should we weep as for those for whom we have no hope? We should continually pray to God and ask for His help and guidance. Then our walk thru life will be sweet.

Gordonville, Pa.

THOUGHTS GLEANED

From Funeral Services Held at the Mattawana Church in memory of Bishop Michael Yoder

The services were opened by a few remarks, a hymn, "Asleep in Jesus," and a prayer by Bish. John Mast.

After some preliminary remarks Bish. Eli Kanagy took for his text Amos 4:12, "Prepare to meet thy God," a text which he believed would have been chosen by the departed.

He reminded the congregation of the great concern and great anxiety, that was manifested, for the church, in the life of our brother up to the last. The nearer "Home" the greater the concern.

We all must leave this world some time sooner or later. God is merciful. Have we made our covenant with God? Judgment day is coming.

God pities us. Some say God is too merciful to put any one into hell. We know God is just, just as well as He is merciful. God made a way to redeem man. It is for man to accept.

Bro. Kanagy tried to emphasize the fallacy of joining Church in an unconverted state. He who is obedient and faithful unto the end will hear the blessed words, "Come ye, blessed of my Father, etc." He who lives for the world will hear the sentence "Depart from me I never knew you, etc."

We were admonished to be doers of the Word as well as hearers. If we keep the commandments we please God. Communion is not commemorated with as great seriousness and concern to do the right, as it should be.

People are growing colder and colder, going farther and farther away from God, more and more like the world. On what do we build? The rich young ruled asked what good thing he should do to have eternal life. Jesus said, "If thou wilt enter into life, keep the commandments."

To be rich now and through eternity is to lay hold on eternal life. The oldest of us will not have a long time to live in this world. The important thing is "Prepare to meet thy God."

Our brother was an humble follower of the Lord. He did not believe in following after the world. He

taught humility and submissiveness by precept and example. He was satisfied with God's Word as it is. He followed its teachings without question. He has left us.

Bro. Kanagy was followed by Bishop John M. Mast of Elverson, who after thoughtfully viewing the dead and the living was made to realize more than ever the truth of the text which he chose in I Chron. 29:15, "For we are strangers before thee, and sojourners, as were all our fathers, and our days on the earth are as a shadow and there is none abiding."

The things of the world are strange to the Christian. Strangers are not so familiar with the things of the world as they are with the things of God. He referred to the Israelites being "strangers" in Egypt. In the book of Esther the "Jews" were the "strangers" to be destroyed by that wicked Haman; but God hindered his purpose.

The apostle Peter calls the "stranger," "the royal priesthood, the holy nation, a peculiar people: that you may show forth the praises of Him who hath called you out of darkness into His marvelous light."

As sojourners: Abraham, Isaac and Jacob lived in tabernacles. They could easily move from place to place.

"For we know that if our earthly house of this tabernale were dissolved, we have a building of God, an house not made with hands eternal in the heavens."

Those who have left this world, whose bodies are mouldering in the dust, although they are dead, yet they speak. Menno Simons, John Wesley, Martin Luther, John Huss. They with others have left something in remembrance of their lives. Do we have something to leave when we are no more? Nature does, does man?

"Blessed are the dead who die in the Lord for they rest from their labors and their works do follow them." To the family, your father has gone, yet you have a Father. Many a time you will recall what your beloved one had told and reminded you. You will thank the Lord sometime in your life for the gentle reproofs, the kind admonitions of this dear aged pilgrim who has left us.

The departed Bro. requested that Bro. Samuel Beachy make some remarks. Bro. Beachy appreciated being there and also to have the privilege to refer to the many precious moments he was privileged to spend with the departed one while living.

He learned to love him, and with the others could say the conversation quickly drifted to heavenly things whenever they would visit at his home. He has gone. His work is done. How the departed Brother always contended for the faith once delivered to the saints and plainly stated there is only one way to heaven.

After singing, "Let me go where saints are going," and before they viewed the corpse the deceased had desired that Bish. John Kauffman say a few comforting as well as words of warning to the congregation to show his interest in them and his longing desire that they prove faithful to their God, and meet him on the other shore, and with these timely words the benediction was pronounced as a last blessing from one who loved their souls.

Alice H. Nissley.

AN INCIDENT IN INDIA

(Continued from page 267)

still pride in his heart; that had to go. And so on the proceedings went. No one seemed to feel the meeting drag, and by 3 o'clock we felt that it had come to a natural conclusion.

"It is difficult to convey an idea of the reality of the experience, but it was the most real thing I ever passed through. **Now** I know God; and it makes all the difference to one's message. He has met me, laid His hand upon me, and things can never be the same again. **Now** I don't heed so much what people have written about it; it is what He says to me through His Word I'm concerned about. Formerly I could not honestly say that if I had the Bible with me on a trip I had everything I wanted in the way of literature; but **Now** I can. And evil habits which for years I had been fighting against with varying success are now conquered with hardly a struggle; I leave the fight to Him, and **He wins every time.**"

Is not the foregoing the kind of revival that thousands of pastors and churches and multitudes of Christians NEED?

PRAY FOR REVIVAL!

THE TWO WORLDS

Sel. by Elizabeth B. Dingee

A land where sweetest roses fade,
And smiling youth grows quickly old;
A land where sunshine turns to shade,
And beauty takes a different mould.
A land of change, a land of care,
Whose fleeting joys are little worth;
A land whose smile becomes a tear,—
That land is Earth!

A land of love where nought can sever,
And beauty blooms with lustre fair;
A land where youth is young forever,
For time exerts no influence there.
A land where streams of pleasure flow,
And golden harps to all are given;
A land where we our God shall know,—
That land is Heaven!

Columbiana, Ohio.

REPORT

Of Receipts of Eastern Mennonite Board of Missions for May, 1923.

For the Gospel Herald.

Altoona Mission

E Petersburg Sisters B C	$ 11 30

Annuity

A Bro & Sister	$500 00

Columbia Mission Bldg Fund

F S White	$ 5 00
Strasburg Pa S S	118 65
A Columbia friend	5 00
No 6726 Pa	25 00
S Z Musselman	10 00
W J Handrich	10 00
Krayb'lls S S	25 56
	$199 21

Calgary, Alberta

A Sister in Faith Stauffers	$ 5 00

General Mission Fund

Mt Pleasant Cong	$ 17 65
Byerland Cong	20 00
M Zimmerman	3 75
Kinzer Cong & S S	51 54
Elmer W Martin	15 00
Churchtown Cong & S S	9 50
Bosslers S S	23 89
No 6730 Pa	25 00
Slate Hill Pa S S	21 00
E Petersburg Pa S S Meeting	47 50
Primary Dept Strasburg Pa S S	7 82
	$244 65

India Mission

E Chestnut St Cong Lanc Pa	$ 64 91
Landisville Pa S S	45 43
Primary Class Frazer S S	5 00
Frazer Pa Cong	15 00
Joseph K Charles	25 00
Maple Grove S S	8 08
	$163 42

India Support of Native Worker

E Petersburg Y M B C	$ 7 50
Two Classes E Petersburg S S	15 00
Manheim Bible Study Class	7 50
	$ 30 00

India Orphan Support

Mrs Warren Farmers S S Class	$ 3 90
A Sister E Petersburg Pa	14 50
Barbara Musser	14 00
Allen Gantz	7 00
Mrs Samuel Longeneckers Class	14 00
S B Landis Class	14 00
Lillian Ebersoles Class	5 00
David B Landis & wife	1 00
Sisters B C Mt Joy Pa S S	28 00
Samuel Frys Class	14 00
	$115 40

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Support Fannie Hershey Lapp

Erbs Cong	$ 61 00
No 6727 Pa	25 00
	$ 86 00

India Widow Support

Mrs Warren Farmers S S Class	$ 3 90

India Balodgahan Girls' School teachers Support

Strasburg Pa S S	$ 14 00

Job, W. Va., Mission

No 6729 Pa	$ 25 00

Knoxville, Tenn., Mission

No 6724 Pa	$ 25 00

South America Mission

E Chestnut St Cong Lanc Pa	$ 64 91
Mount Joy Y P M	3 31
Joseph K Charles	20 00
Bro & Sister Charles	5 00
E Chestnut St S S Lanc Pa	25 00
	$118 22

S. A. Wm. Lauver Support

Millwood Gospel Meeting	$ 46 65
No 6728 Pa	25 00
	$ 71 00

S. A. Tract Fund

Check 100	$ 10 00

S. A. Trenque Lauquen Church Bldg.

A Sister in Faith Stauffers Cong	$ 15 00

Welsh Mountain Mission

No 6725 Pa	$ 25 00
Total receipts for May	$1,667 10

Gratefully acknowledged,
Eli G. Reist

SPECIAL MEETINGS

For the Gospel Herald.

Montgomery, Ind.

Report of S. S. Meeting held with the Berea congregation, Montgomery, Ind., May 28, 1923.

Amos Weldy, Moderator.

Subjects and speakers:—**Relation of Parents to S. S.,** S. L. Weldy; **Why am I Interested in S. S. Work?** Victor Knepp; **How Can a Young Christian do Better Work in S. S.?** Henry Swartz; **How shall we Interest Young People in S. S. Work?** Mary Weldy; **Why Should Pupils Prepare S. S. Lessons at Home?** Peter J. Stoll; **What should be the Teacher's Aim in Teaching?** S. L. Weldy; **Round Table Discussion,** led by J. M. Miller; **Children's Meeting,** conducted by Mary Swartz; **Why I believe in Teachers' Meetings,** Amos Weldy; **The Value of Missionary Literature in the S. S.,** J. M. Miller; **The Necessity and Value of Young People's Bible Meetings,** Louis E. Swartzentruber; **How Can I Encourage the Work?** S. L Weldy.

Some Thoughts Presented:—The work of the Church is to evangelize the world. Parents should keep in close touch with the S. S The S. S furnishes material for all church work. Parents should see that a young Christian has the right training. A young Christian must have a knowledge of the Scriptures and the guidance of the Holy Spirit. A young Christian's influence will react on the S. S. The future S. S. depends entirely on young Christians. The young people's interest in spiritual things begins at home. Study at home grips the soul. A teacher should teach Bible Fundamentals. Christ is the Chief foundation of all the Bible. Y. P. B. M. develops the young Christian.

J. M. M. Secy.

Harrisonburg, Va.

Report of the missionary meeting held at the Assembly Park Tabernacle, Harrisonburg, Va., June 2 and 3, 1923.

Organization:—Mod., Elmer Brunk; Secy., Ella Shenk.

Topics and Speakers:—**Address, South America, The Land of the Southern Cross,** S. C. Yoder; **Sermon, God's Value of a Soul,** S. C. Yoder; **Talks: A Vision of Human Need,** A. D Wenger; **Why I Am Going to South America,** Selena Gamber; **The Church's Duty to the World,** Eli Frey; **Christ Needs You,** S. C. Yoder.

Thoughts Gleaned:—Bro. Yoder gave us a very vivid description of his trip to South America which he pictured to us as indeed the land of the Southern Cross. He told us that as they crossed the equator these constellations which they beheld here disappeared and instead there appeared to their view a constellation in the form of a cross. Crosses are seen everywhere and God has even placed one in the sky. The people here know not the true religion, they are without hope, without a future. They readily receive the Gospel. The door is open. Although men have tried to close it God is still holding it open. He that entereth shall doubtless come again with rejoicing. Men who have been able to solve the most complex problems in mathematics have never been able to tell us the value of a soul. They cannot solve this problem. Although the world would give us wealth, pleasure, yes, all that it has to offer, what will it profit when we face the Eternal verities and find it turn to ashes in our hands? Man is a needy creature. We are touched by physical needs, we are concerned about lost ones, How much more should we be concerned about eternal needs of others and touched because some are eternally lost. People are perishing while we say, "A little more sleep" God's love is too sublime for our finite minds to grasp, but sometimes He draws back the veil just enough for us to get a glimpse Bro. Frey drew a beautiful picture from the mechanism of the body and then pointed our minds to the perfect body of Christ—the Church. He told us that he fears the Sun of Righteousness is eclipsed because the Church is not in its rightful place. Christ needs you. Everyone who has named the name of Christ ought to be a missionary. He gave us many reasons why we are needed. Among them were the following: Because the Gospel is not self-propagating, God intended that we should take it. Because we need Christian homes. Because our own salvation depends upon our activity. Because the life of the Church depends upon it. Christ needs men in every walk of life. It may not be necessary for us to go to India or South America to be where we are needed. Perhaps some of us need not go beyond the portals of our own home.

Secretary.

New Holland, Pa.

June 13 was the day chosen for the Annual Workers' Meeting at the Welsh Mountain Mission. The morning threatened rain, and the early shower suggested a text for Bro. Noah H Mack, which he selected from Isa 55:10-12 He reminded us of how there must be certain conditions present in the atmosphere to bring about the rain, and how the husbandman must do his part to break up and cultivate the soil so that it will bring forth the fruits of the earth to sustain our mortal bodies And as the soil represents the hearts of men and women, in a spiritual sense, they must be broken up and prepared for the reception of the Word, so that it may germinate and spring up and bring forth fruit unto eternal life.

Bro Amos B Stoltzfus, Gap, Pa., discussed the Worker's Preparation. He brought to our attention how a few of the old Bible characters needed to prepare for the great work they accomplished, and how we must adapt ourselves to the work the Lord has called us to. The liberty we are enjoying today in Christ Jesus was not enjoyed by our forefathers because of the opposition and persecutions they had to endure He admonished us to be true to the profession we made on bended knees before God and many witnesses, and be loyal to the Church and Jesus Christ its head.

Bro. Simon B. Landis, Elizabethtown, Pa., discussed the **Power of United Effort.** He pictured to our minds the conditions of a lost world, and the exceeding sinfulness of sin. Judging from results we must decide that we as believers in Christ are not working together, and are we going to let them suffer the loss for not knowing the Gospel as we know it? Being a child of God how can we stay away from any preaching service, Sunday school, or prayermeeting?

Bro. Jos. Nissley of Altoona, Pa., discussed **Laborers Together with Him.** Our responsibility is to see that the whole world gets the Gospel of the grace of God. Results belong to God, and while we have our minds upon the foreign field, we should not neglect the foreigner in our home land. Thousands of them are coming in at present Will the Church feed them the living Word of God or let them perish?

Henry Hershey, Sev.

REPORT

For the Gospel Herald.

Berne, Ind, Sewing Circle from April 1, 1922, to April 1, 1923.

Number members	5
Offerings for year	$22 00
Expended for Russia relief work	15 00
Orphans' home	6 00
Total	$21 00
Money on hand	$ 1 00

Sarah Weidman. Secy.

Married

Kennel—Garber.—On June 14, 1923, at the home of the bride's parents, Bro. Noah D. Kennel and Sister Kathrine Garber, both of the congregation near Metamora, Ill., were united in holy matrimony, Bro. A. A. Schrock officiating. May God guide them thru the journey of life.

Yoder—Hostetler.—On June 13, 1923, at the home of the officiating minister, Mr. Munger, at South Bend, Ind., occurred the marriage of Ray Yoder of Orrville, Ohio, and Dorothy Hostetler, of Youngstown, Ohio. Their many friends wish them a long, prosperous and happy life.

Lehman—Blosser.—On June 7, 1923, at the home of the bride's parents, Bro. and Sister Rudolph Blosser, Columbiana, O., occurred the marriage of Carl M. Lehman and Mary Blosser. Bro. E. M. Detwiler officiated. May the Lord's blessing go with them thru life.

Gehman—Gehman.—On June 12, 1923, Bro. Elliston O. Gehman of Allentown, Pa., and Sister Minerva L. Gehman of Quakertown, Pa., were joined in the bonds of holy matrimony, Bro. David L. Gehman officiating. May this union be blessed and be a blessing.

Kraybill—Conrad.—Bro. Mahlon O. Krabill and Sister Ella Conrad of the Beech A. M. congregation near Louisville, Ohio, were married at the home of the officiating minister, Bro. J. A. Liechty, June 10, 1923. May God richly bless them in their relation to each other.

I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.—Isaiah 42:16.

Obituary

Lehman.—Samuel Lehman, infant son of Samuel Lehman and wife, was born May 28, 1923; died June 4, 1923; age 8 d. Services were held at their home June 6 by Noah Risser. Interment in Deodate cemetery. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Longenecker.—Christian E. Longenecker was born May 7, 1847; died June 14, 1923; aged 76 y. 1 m. 7 d. He is survived by his companion, 1 son, Ephraim, 1 daughter, and a number of grandchildren and great-grandchildren. He was a faithful member of the Elizabethtown Mennonite Church. Services were conducted at the Elizabethtown Church by Brethren Samuel Fry, Simon Landis, and Noah Risser. Text, Luke 23:28.

Landis.—Bro. Daniel L. Landis died at his home at Chambersburg, Pa., on June 4, 1923; aged 71 y. 2 m. 4 d. He was a faithful and consistent member of the Mennonite church for many years and his place at church was very seldom vacant. He was a life long resident in the community in which he lived and there remain to mourn his departure, his devoted companion, 3 sons and 1 foster daughter. The funeral was held at the Chambersburg Church, June 7, conducted by Brethren Daniel Kuhns, Joseph E. Lehman, and W. W. Hege. Text, Num. 23:10,selected by the family.

Livengood.—Miriam Rogene Livengood, daughter of Bro. Homer and Sister Effie Livengood, was born Dec. 11, 1922; died June 12, 1923; aged 6 m. 1 d. The frail life took its departure after a brief stay in the home of our brother and sister. We feel that in the great plan of God her life has not been in vain though her life history is brief. Father, mother, sister, brother, 4 grandparents and a number of relatives and friends remain. Funeral services were held at the Springs Church in charge of N. E. Miller. Text, "For God maketh my heart soft, and the Almighty troubleth me" (Job 23:16).

Beyer.—Sister Mary Beyer, for many years a resident of Worcester township near Norritonville, Pa., died on May 29, 1923, at the home of Bro. Emanuel Hertzler, Trooper, Pa., where she had been making her home since December, 1922. She was unable to take care of herself. Mary was the oldest of three sisters who lived happily together. She died of infirmities of old age. She bore her suffering patiently and in the faith and hope that a better and more endurable home could be reached. The funeral services were conducted by Bros. Warren G. Bean, Jesse Mack, Irwin Landis, and H. Pennapecker. Age 84 y. 8 m. 19 d.

Risser.—Sarah Herr Risser, wife of Deacon Peter Risser, was born Aug. 5, 1859; died June 8, 1923; aged 63 y. 10 m. 3 d. She leaves to mourn her departure her husband, 1 son, Abner, 1 daughter, Lillian Ebersole, and 1 foster daughter, Mary Rutt, 2 grandchildren, and a large circle of relatives and friends. She was a faithful member of the Mennonite Church from her youth. She was much interested in church activities, especially the Sunday school and sewing circles. She will be greatly missed but we know our loss is her eternal gain. Funeral services were held on June 12, at the Elizabethtown Church, conducted by Bros. Ira Miller, John Landis, Simon Landis, and Noah W. Risser. Text, Rev. 14:13.

Stutzman.—Myrtle Anna Stutzman was born Sept. 4, 1905, near Iowa City, Iowa; died June 8, 1923, at her home near Filer, Ida., at the age of 17 y. 9 m. 4 d. She came to Idaho in Oct., 1922, from Nebraska. She leaves to mourn her early departure, her father, five brothers, four sisters and many friends. Her mother preceded her in death about four years. Her sickness dates from Mar. 6, 1923. She confessed Christ as her personal Savior at the age of 13 years, and united with the Mennonite Church near Chappell, Neb., of which she was a member until death. Funeral services at the Filer Mennonite Church June 9, conducted by N. A. Lind and S. Honderich, using Matt. 9:18.

Reist.—Sister Leah Reist was born Sept. 8, 1861; died at Breslau, Ont., June 12, 1923; at the age of 62 y. 9 m. 4 d. On March 2, 1880, she was united in marriage to David Gimbel, to which union were born 12 children. Five children: Allen, Myra, Elsie, Marietta and Malinda, preceded her in death. There are left to mourn the departure of a loving wife and mother, the sorrowing husband, 7 children, and 15 grandchildren. The children are: Laura, Irvin, Nettie, Vera and Roy in this community; David, N. Dakota; and Lorne, Alberta. Sister Gimbel, with her husband, confessed Christ during the revival meetings conducted by the late J. S. Coffman. She endeavored to live a faithful Christian life, and departed full of faith and hope and the glad expectation of seeing her Master face to face, as well as the children who have gone before. The funeral was held on June 14, at Breslau, Brethren Jonas Snider, Ephraim Sewenpiper, and Oscar Burkholder conducting the services. Text, Prov. 31:28.

Thomas.—Abraham A. Thomas of Davidsville, Pa., was born Aug. 14, 1840; died June 14, 1923; aged 82 y. 10 m. He was married to Catharine Speicher. To this union were born 6 sons and 4 daughters. Two daughters preceded him to the great beyond. His wife died May 5, 1903. He is survived by 6 sons, 2 daughters, 24 grandchildren, 6 great-grandchildren, 1 brother and 2 sisters. Bro. Thomas was a faithful member of the Mennonite Church for many years. Funeral services were conducted at the Blough Church on June 16, by L. A. Blough and Pre. Lubold, pastor of the Lutheran Church of Davidsville. Buried in the cemetery near the church.

Huber.—Susanna D. Huber was born Sept. 18, 1843; died April 25, 1923; aged 79 y. 7 m. 7 d. She is survived by her aged husband, Amos Huber, 4 children (2 sons and 2 daughters), 8 grandchildren, and 3 great-grandchildren. She has gone to meet and live eternally with her 4 children who preceded her in death. They lived happily and peacefully on their farm near Strasburg, Pa., for 42 years. Then they retired from farming and lived at their son's home at Witmer, Pa., for 6 years. She was a faithful member of the Mennonite Church for 40 years. Her greatest desire was to be present at services whenever health permitted. She had an attack of heart trouble and was conveyed to her daughter's home at Lampeter, to be comforted in her affliction. Funeral was held April 28, 1923, at the home of her daughter, Mrs. Enos Herr, Lampeter, by Bros. Sanford Landis and Frank Herr. Further services were conducted in the Brick Mennonite Church Willow Street, Pa. Interment in adjoining cemetery.

Miller.—Abner D. Miller was born June 26, 1857, in Howard Co., Ind.; died June 5, 1923, at Hubbard, Ore.; aged 65 y. 11 m. 10 d. He is survived by his loving companion, son and 2 daughters, 2 stepsons, 3 stepdaughters, 20 grandchildren, and a host of friends and relatives, who mourn his departure. He was united in marriage to Ann Ophelia Walker in 1886, with whom he lived until she was called to her eternal reward in 1911. To this union were born three children: Edna, Alva, and Laura. In 1918 he was united in marriage to Sister Lovina Burck. Bro. Miller accepted Christ at about the age of nineteen and was received into the Mennonite Church. He remained faithful until death. His last hours were spent in singing and praising the Lord. He sang, "Blessed be the name of the Lord," shortly before he died, and after he was so weak he could no longer speak, you could still see his lips move. His life was one that should be an example for all. He will be missed in the community as well as in the Church and home. Funeral services were conducted at the Hopewell Mennonite Church near Hubbard, Ore., by Brethren Wm. Bond and Henry Wolfer.

Steeman.—Mary Elizabeth Heatwole Steeman, daughter of Gabriel and Eliza Anne Heatwole was born in Rockingham Co., Va., April 13, 1868; departed this life June 6, 1923; aged 55 y. 1 m. 23 d. She united with the Mennonite Church in her youth and remained a faithful member till the end. She was united in marriage to Samuel E. Steemen in 1893. They took up their residence in Lima, Ohio. To this union were born seven children: Clifford, Robert, Alma, Gabriel, Marie, Lydia and John. The father was drowned on May 26, 1906. This placed the responsibility of the family upon the mother. During these years she made many sacrifices and labored faithfully for her children. Her constant interest was the best welfare of those she loved and in a very definite way she gave her life for her family. Every effort was made to give her children the best training. About two years ago she was afflicted with heart trouble and since then suffered much. During short intervals she was able to be about and always expressed a desire to be spared to care for her family and see them all in the church. When she learned that she could not recover she was always cheerful and never complained. Her beautiful life has been an inspiration to those who knew her. About two months ago she was anointed, at which time she, in a special way, expressed her surrender to God's will. There remain two brothers and five sisters besides the children to mourn her departure. There were funeral services at the home in Goshen, Ind., after which she was taken to Elida, Ohio. The funeral services were held at the Elida Church June 9. Bro. I. R. Detweiler of Goshen, Ind., had charge of the funeral services at both places, assisted by Bro. Brenneman at Elida.

Martin.—Mabel (Diffenbach) Martin, wife of Elmer G. Martin, passed peacefully away April 14, 1923, at the home of her parents near Witmer, Pa. She was born July 8, 1893; aged 28 y. 9 m. She was united in marriage Nov. 30, 1916. To the happy union was born one daughter, Gertrude. Early in her life she accepted her Savior, united with Mellinger Mennonite Church and lived a loyal, devoted life to her God and church. We love to think of her cheerful and affectionate disposition. Sister Mabel was in failing health for practically a year when her doctor advised her to seek a better climate. After serious consideration Bro. Elmer, with Mabel and Gertrude, decided to move to Manitou, Colo. After a month's stay very encouraging news of physical improvement came and continued to come, but after about four months' stay, encouragement began waning until conditions compelled them to return home. Sister Mabel realized her condition and expressed her desire to return again where she might once more greet her loved ones before passing to the great beyond. They by the mercy of God, reached home safely just twelve days prior to God's calling her home. Before her departure she expressed her desire to go, and to comfort herself requested prayer and the reading of God's Word from Rev. 21, which so beautifully describes heaven. This chapter is indeed very comforting to those prepared to go Home to Glory. Besides her devoted husband and daughter she leaves to mourn her departure Father and Mother Diffenbach; three sisters: Fannie, Elizabeth, and Alice, the latter being her twin sister; and two brothers, namely Martin and Henry; as well as a host of relatives and friends. She is greatly missed in both home and community. Funeral services were conducted at the home of her parents April 18, by Bros. Sanford and David Landis. Texts, John 14:2, 3 and Ruth 1. Her remains were laid to rest in the adjoining cemetery.

Another home now is vacant;
The voice we loved is stilled.
But her place o'er yonder
Now, we hope is filled.

ITEMS AND COMMENTS

President Harding is at present engaged in making a speechmaking tour across the country.

According to a recent report a new cable will be laid by August 1, between New York and London. The route will be from New York to Nova Scotia, thence to the Azores. There it will connect with a cable already laid to Europe. The distance to the Azores by this route is about 2750 miles This cable will be the largest one ever laid in the Atlantic.

At the end of June the fiscal immigration year closes and the new year begins. According to the present immigration law the incomers from Europe are limited to 3 per cent from each country as based on the numbers who were in this country in 1910. Nearly all the countries, including England, had their quotas filled and many were waiting for the new year to begin so they could enter. This law is of especial interest to the Mennonites of America, since it vitally affects the immigration of Russian refugees to this country. With the beginning of the new year many who were waiting to come will now be able to do so.

In France the divorces have doubled since 1913 In 1920 the total was 31,000 divorces. During the last two years there was a slight decrease. War conditions are blamed for the increase. Infidelity and desertion are the leading causes that are assigned for the annulment of marriages. This is another illustration of the fact that war is one of the greatest causes of breaking down morals of any country. When it is remembered in addition to this that it is also a failure as a means of settling disputes we can see the wisdom of the teaching of Christ against it. Would that all His professed followers were obedient to His teachings along this line.

Mt. Etna, a volcano on the Island of Sicily, has been in violent eruption the past week. The eruptions started at about midnight on Sunday, June 17, with a report that sounded like the firing of a thousand cannon. Large streams of lava poured down the sides of the mountain, laying waste the countryside adjoining. The inhabitants of the villages nearby were forced to flee from the advancing torrents of molten earth and rock which traveled at the rate of about a mile and a quarter an hour. Forests, vineyards, crops, and villages were enveloped by the flood. Thousands of tons of rocks and ashes were hurled from the craters and the sky was dull with smoke, ashes and cinders, the last two falling heavily over a large territory. The inhabitants of the towns and country quickly fled and no loss of life is reported. Mt. Vesuvius, on the mainland of Italy has also been more active recently.

CONFERENCE ANNOUNCEMENT

Alberta-Saskatchewan

The Lord willing, the Mennonite Conference of the Alberta-Saskatchewan Conference District will be held with the Mount View congregation on July 12, 1923. The Sunday School, Bible, and Missionary Conferences will be held on July 10 and 11, immediately preceding the Church Conference The house of worship of the Mount View congregation is located between Aldersyde and Mazeppa, Alta.

A. H. Wambold, Conf. Secy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, Amos Swartzendruber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Coumbia.—(1907) 274 S. 4th St., Columbia, Pa C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.— (1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

MENNONITE GENERAL CONFERENCE

The General Conference for 1923 is to be held, D. V., on Wednesday and Thursday, August 29 to 31, at Waterloo, Ontario. The Committee of Arrangements is to meet on Monday, August 27. The time and place of the meeting of other subsidiary boards and committees will be announced soon.

A series of Fundamental conferences is being arranged for Saturday evening, and Sunday afternoon and evening, Aug. 25 and 26. All meetings are to be held at or in the vicinity of Waterloo, Ontario.

J. A. Ressler, Moderator.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Isaiah 58:6.

WHY HAVE AND SUPPORT CITY MISSIONS?

(Continued from page 261)

es. Although there are some people who think our city missions are a nuisance or a drawback to our church, yet we cannot realize how great a blessing our city (as well as rural and foreign) missions have brought to our rural churches. They have fostered and encouraged the spirit of giving and seeking lost souls, and also of Christian service, which has been so much needed and without which any church is dead in the sight of God. If you, dear brother or sister, do not believe in city missions, will you tell why Christ our Savior did? Was He wrong, or are you?

If you have not seen and experienced that the city mission work has been a blessing to the city, and to the home churches, and in harmony with the Word and will of God, it is because you have not yet heeded the advice of Philip, "Come and see" (John 1:46).

Altoona, Pa.

In this pleasure-chasing time we must hark the world back to the horrors of eternal punishment. The church has been appealing to the sinner with the beauty of the love of God and eternal life in heaven, but the people have forgotten about hell.—R. O. Brandt.

It would be unfair if the natural man could see thru the plan of salvation without THE experience.—L. S. Glick.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 5, 1923 (Gospel Witness Established 1905) No. 14

EDITORIAL

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

The Christian's storm center often is the maintenance of his devotional life. The tendency is to neglect the reading of the Word and the season of prayer. Let us be on our guard.

Every vigorous church is vigorous in defending and promulgating its doctrines. Another thing equally true is the fact that every member who believes that some other church is about as good as or better than his own is not only of very little service to his own church but sooner or later affiliates with another—unless he gets his eyes opened before he gets that far. Conclusion: It is the duty of every church to indoctrinate its members and members' children in the things which it surely believes.

A kind word has often been the means of winning souls for God. When Christ met the Samaritan woman at Jacob's well He might with truth have berated her people for their hatred of the Jews and herself for being such a wicked sinner. But He did nothing of the kind. He spoke in His customary kindness, and in due time He kindly and faithfully turned the light of truth upon her character. The result was that she not only believed but became the means of leading many to Christ. It was in the same spirit that Paul wrote when he said, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

You may think that it matters little whether you are true to conscience or not. A certain man was once put to the test of consenting to a little thing which most people thought was all right but against which his own conscience rebelled vigorously. Being accustomed to obeying the voice of conscience, he remained firm but thinking it was simply a little matter of keeping his own conscience clear. But it was only a little while till he learned that others were watching him, some of them grateful for helping them stand true to their own convictions while others were kept from doing wrong by the power of this example. Keep your conscience clear, even in little things. You have no idea how many people are helped and saved from going the downward road thru the power of your example.

Mennonite General Conference.—The next meeting of the Mennonite General Conference will be held, the Lord willing, at Waterloo, Ontario, during the last week of August, 1923.

For a complete schedule of meetings to be held in connection with the Conference, see further announcement in this issue.

The brotherhood in Ontario extends a hearty invitation to visiting brethren and sisters to attend any and all of these meetings. Any suggestions you may have which may be helpful to the Committee in charge, will be gratefully considered. Your help will be appreciated. General correspondence on this subject should be addressed to Bro. M. C. Cressman, Kitchener, Ontario.

The Power of Discipline.—There are three reasons why no child should be permitted to grow up without the restraining power of discipline:

1. Disciplining has a refining, cultural influence which may be had in no other way. The adage, "Spare the rod, spoil the child," is not a very popular one, but it is a very true one. It does not mean that a child must be brought up by brute force, but it does mean that if the brute force in the child shows a tendency to assert itself there is a restraining power there to deliver it from the domination of selfishness. Go into as many homes as you will; and you will find that, other things being equal, in the homes where the children are the best governed they are the most refined, best mannered, most agreeable, and happiest.

2. Discipline is necessary to help the child keep the flesh in subjection. So long as the child lacks the judgment or will power to deny self in order to do or to be right, this deficiency must be supplied by parent or teacher. The child who is permitted to grow up unrestrained is almost sure to become reprobate. Even so established a man as Paul felt constrained to say, "I keep under my body, and bring it into subjection, lest...." Not to crush their liberties, but to train them up that their better selves may not become enslaved by the domination of the flesh, a wholesome discipline needs to be exercised over all people, especially children.

3. Discipline in childhood means a training for orderly conduct in manhood. The school teacher, the preacher, the civil authorities, and others in position of authority can readily see by the conduct of a child whether it has had wholesome training at home. Nine-tenths of the public criminals today come from homes where the children were allowed to do as they pleased. First the home, then the school, and lastly the Church or State, is responsible for the proper discipline of children and young people. Wholesome discipline enslaves no one; but it does put something into the child which afterwards causes it to rise up and call its benefactors "blessed."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

PRECIOUS TREASURE

Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to tell me what I am.

Mine to chide me when I rove,
Mine to show a Savior's love;
Mine thou art to guide and guard,
Mine to punish or reward.

Mine to comfort in distress,
Suffering in this wilderness;
Mine to show by living faith,
Man can triumph over death.

Mine to tell of joys to come,
And the rebel sinner's doom;
Oh, thou holy book divine,
Precious treasure, thou art mine.

—John Burton.

THE LITERARY SUPERIORITY OF THE BIBLE

By John L. Horst

For the Gospel Herald.

Someone has said: "True literature rounds out our lives, gives us consolation for our failures, rebuke for our vices, suggestions for our ambition, hope, and love, and appreciation. To do that it should have truth, nobility, and beauty in a high degree, and our first test of a work of literature should be to ask three questions: Is it beautiful? Is it true? Is it noble?" It should appeal to the esthetic, the intellectual, and the ethical natures of man. In its most highly developed form it expresses in equal degree these three phases, but it is usually true that a literary production will be preeminent for one or the other of these phases. We claim that the Bible is the greatest literary work in existence because it appeals to all the different sides of man's nature in a perfectly balanced way. Let us examine the Bible from the three viewpoints mentioned, comparing it with some of the best productions of profane literature as we go along. We will first consider its beauty.

Tennyson's "Sweet and Low" is sometimes cited as an example of the greatest beauty of expression, a poem which appeals almost entirely to our feelings. A beautiful literary gem can best be appreciated when read aloud. We can then get the music, the rhythm, the melody of the words. In the poem referred to the words come to our ears like the notes of a beautiful melody. The imagery and figures of speech stand out clear and strong. Do we find any such pasages in the Bible? We certainly do, many of them, but we can name only a few here. First we will take one of the most familiar passages, the twenty-third Psalm. We hear it so often that if we are not careful we lose the true appreciation of its beauty. How musically the words blend and flow leaving their melody reverberating in our hearts! The images and figures are most beautiful. The Great Shepherd, the green pastures, the still waters, the dark valley, the bountiful table, the overrunning cup, the house of the Lord, all stand out in clear relief. Surely, no more beautiful passage can be found in all the masterpieces of literature, whether profane or sacred. However, it is not distinguished alone for its beauty. It expresses truth and nobility in almost equal degree. It reaches the highest flights of spiritual truth. We might well quote here the beautiful tribute of Henry Ward Beecher:

"It has charmed more griefs than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows than there are sands upon the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in their dungeons, of widows in their pinching griefs, of orphans in their loneliness. Dying people have died easier as it was read to them; ghastly hospitals have been illuminated..... Nor is its work done..... No other such Hymnals ever went sounding on through three thousand years of the world's history, developing power and sweetness as they went. They sang, and taught the world to sing!"

Other passages that we might give special mention are Psalms 1, 19, 121, Eccl. 12, the book of Ruth, the Gospel of John, Phil. 4, I Cor. 11, the book of Ephesians, and Rev. 21 and 22. These are only a few scattering and outstanding passages. Many others could be cited. I am sure if we appreciate it aright the whole Bible will be a book of beauty to us.

Is it true? The Bible of all books is the book of truth. "Thy word is truth" (Jno. 17:17). Truth as we use it here is a statement of facts or realities, that which appeals to the intellect. In this the Bible stands out preeminently. The facts of God, the creation, the universe, angels, Satan, man, sin, etc., things which have puzzled the minds of the great philosophers of all time are here set forth simply in all their reality. The opening chapters of Genesis are especially pregnant with great truths. The origin of the universe, man, animal, marine and plant life is plainly and simply set forth. These are questions with which men of all ages have theorized, speculated, and philosophized. The Evolutionary theory, as well as all the other theories as to the origin of things, which men have propounded and are still propagating with great zeal, here find simple, satisfactory, and conclusive answers. The meaning of life, where we came from, our present mission, and our future destiny, all questions of the most vital moment, are here answered. The history of mankind is traced with an accuracy which we can find nowhere else. And lastly the immortality of the soul, the resurrection of the dead, the future life of the just and unjust are clearly stated and explained. The philosophic reasonings of Socrates, Plato, Aristotle, Darwin, Spencer, and others, all have some elements of truth in them but in the Bible we find THE TRUTH, without any mixture of error. It is true because it is the testimony of those who were in many instances eyewitnesses of the things that are recorded but in all instances it was given by the inspiration of God. 'Twere indeed difficult to pick out portions which are especially noted for truth, for it runs thru every page of the sacred volume, compelling truth which should and will appeal to the intellect of every one who gives it honest, careful study. Some of the most skeptical persons who have studied it with an open mind have been convinced of its truth. If approached in that spirit it can not help but convince.

Lastly the Bible expresses nobility in its highest forms, the lofty, the sublime, the ethical. All the ethics of the great sages of the past are infinitely surpassed by the ethics of the Bible. As an example of ethical poetry Longfellow's "Psalm of Life" is a good one. It would indeed be hard to find in profane literature a production that surpasses it in depicting the higher sense of moral duty, or inspiring to noble, courageous effort. But the Psalms and Proverbs, the Book of Job, and other poetical books of the Bible are greater examples of ethical poetry. The lofty standards of conduct, the inspiring thoughts and portrayals of God cannot be found expressed with equal force and beauty in profane literature. But the ethics of the New Testament is loftier still by reason of its being a later revelation. God's revelation is progressive, being fuller and higher in each succeeding stage. In the New Testament we find the teachings of Christ, which seem to be in a measure summarized in the Sermon of the Mount, the great New Testament classic. The Epistles of

Paul, and John and Peter as well as the others are matchless examples of ethical teaching. Besides these, among the greatest teachings of nobility in the Bible are given to us by example. The great heroes of the Old Testament stand out in bold relief as examples of nobility, and courage and are a great source of inspiration to us. In Heb. 11 we have quite a catalogue of them. "A great cloud of witnesses" they are called. The lives of the apostles, especially Paul, are exemplifications of nobility in the highest degree. Paul in his missionary labors in the endurance of the hardships of imprisonments, scourgings, shipwreck, persecutions, shows an untiring zeal, an indomitable courage, an undying faith that has been and still is an inspiration to unnumbered thousands. But last and best of all is the life of the Master Himself as portrayed in the four Gospels. Here we find real nobility of character, the highest standard of conduct, the geatest courage that the world has ever known. Socrates manifested courage when he drank the hemlock, but Christ on the cross shows infinitely greater courage. "Socrates died like a philosopher; but Jesus Christ like a God."

The Bible is the greatest piece of literary work the world has ever known. It appeals to the threefold nature of man, the intellect, the sensibilities, the will. But its greatest phase is the realm of the spiritual. It appeals to and satisfies the soul, something that profane literature can do only as it draws its material from the Bible. The Bible is the Book of Books. It is the Fountain of all good literature. It is the Word of God. Not to know it is to be hopelessly ignorant of all that is highest and best. Charles Dudley Warner says:

"Wholly apart from its religious or its ethical value, the Bible is the one book that no intelligent person who wishes to come in contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and agnostic treatises. It is not all a question of religion, or theology, or dogma; it is a question of general intelligence. A boy or girl at college, in the presence of works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly."

How few there are who appreciate the literary value of the Bible. In it we find the gripping story of adventure, the pathetic, the tragic, poetry, oratory, the essay, and all the literary forms that can be found anywhere and in interesting form too. The idea that the Bible is uninteresting reading is an absurdity. Let us read it for its interest, for its beauty, for its truth, for its nobility, but most of all because it reveals to us the will of God and the plan of salvation.

Scottdale, Pa.

INTIMACY WITH JESUS

When Jesus was upon earth He could easily gather an audience. He was occasionally most concerned in evading the throng, in seeking places of obscurity, where He could be alone to commune with the Father. Many who followed Him did so only for the "loaves and fishes," or in other words, for personal benefit. Many others undoubtedly followed Him out of curiosity, to see what He would do next.

Nevertheless, Jesus loved the multitude. The Word tells us that He was moved with compassion as He looked upon them (See Matt. 9:36; Mark 6:34), and saw their need.

Jesus had chosen twelve humble men, His disciples, (scholars) to take up the work in person, when He Himself would lay it down. It is He that doeth the work even now, thru His chosen vessels. These twelve disciples, (for their names see Matt. 10:24) were in close contact with Jesus. To these He revealed some very precious truths. He loved them dearly, and He never tired teaching them.

According to the Word, it seems that there were three who were specially intimate with Jesus. They may be termed the inner circle disciples. They are the only ones out of the twelve that were present at the raising of Jairus' daughter and at the transfiguration. These three also went with Him in that most sorrowful hour of His earthly career, into the garden of Gethsemane.

To some the question would arise: "Why were these favoured so, and not the rest?" Well, the answer to this will undoubtedly be given over yonder. It may have been that these three were cut loose more from earthly interests. (Perhaps more apt to profit by the privilege and turn it to account.)

These three classes still exist today. The multitude still can be gathered together when the "loaves and fishes" are extended to them, and perhaps, when in great trouble or distress, or sickness, they remember God and cry to Him for mercy, only till their need is supplied. Oh how cruel! The poet has surely well said: "You treat no other friend so ill."

The disciples are the called-out ones. Jesus had separated them from the world to be ambassadors in His stead. He commissioned them, and a dispensation of the Gospel was committed to them. Sad, but true! some lacked the power of the Holy Ghost. Probably they failed to wait for the promise of the Father. The outcome was: "I have brought him to Thy disciples, and they could not ....," and the only answer as to "Why could not we....," is, "Because of your unbelief." See Matt. 17:16-20.

The inner circle disciples are a rarity, but thank God for the few! They are precious jewels of our Lord. Their work or ministry may not be seen, but they are faithful in their place. They are redeeming the time, satisfied in any place, and seeking only to please their Lord and Master. Ah! Jesus is very intimate to these, and often calls them to come apart with Him to reveal unto them some precious secrets of the coming kingdom. Their life is victorious. The secret is in this:

"For my words I take His wisdom,
For my works His Spirit's power;
For my ways His gracious presence
Guards, and guides me every hour;
Of my heart He is the Portion,
Of my joy the ceaseless Spring;
Savior, Sanctifier, Keeper,
Glorious Lord and coming King."

How necessary it is to have our minds stirred up in these last days, to our real privilege and calling in Christ Jesus! That we may make full proof of our ministry, and hold forth the Word of Life; that we may not run in vain, neither laboured in vain (See Phil. 2:16).

It is our privilege at the end of our race to say, even as Jesus our Master has said: "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do" (John 17:14). — The Bombay Guardian.

HELPING

When thou art converted strengthen thy brethren.—Luke 22:32.

Himself a wanderer restored, he is to guard those who are prone to err, and to bring back those who have strayed. Having been converted, he is to strengthen the brethren. Who shall comfort the afflicted but he who is acquainted with grief? Who shall have compassion on the ignorant and those that are out of the way but he who is compassed with infirmity? And who, if we may ask so fit to restore another overtaken in a fault as he who has felt temptation and tasted restoring grace?—Alex Stewart.

Preacher's Page

SERMON OUTLINE

By N. E. Troyer

For the Gospel Herald.

The Power of a Consecrated Life

(This subject was treated at the A. M. Conference, Portage Co., O., May 31, 1923, and for want of a suitable resolution, Conference decided a brief synopsis of same be sent to the Gospel Herald for publication.)

I. The Constant Call and Need of Consecrated Lives. It should be discussed in all our meetings, from cottage prayer meetings to conferences.

II. Difference between Consecration and Surrender. (a) Surrender is to cease to resist (it may be for want of tactics to to resist, or for fear). (b) Consecration is to gladly, lovingly and willingly yield ourselves and our all to Him.

III. Unlimited Possibilities of a Consecrated life. "It remains to be seen what God can and will do with a **wholly consecrated** man or woman."—Moody.

IV. The "Reasonable Service."—Rom. 12:1.

V. The Highest Christian Joy comes thru **consecration.**

VI. The Happy Results.—Unifying the church and evangelizing the world. Thru Consecration of the great missionary (Paul) he turned with his saving message to Europe instead of Bithynia. Hence you and I are possessed of a "lively hope."

VII. Conclusion.—Would that we might have this subject engraven on "fleshly tables of the heart" instead of on tablets of paper.

Cable, Ohio.

A PASTORAL PRAYER

Eternal Father, Thou art the Love that never forgets, the Light that never fails, the Life that never ends; humbly we seek Thee in the fellowship of prayer. As we bow together the cares of life become easier to bear, and the lonely hurt of our hearts is healed by a great peace. Teach us to live always in the sense of Thy nearness and the vision of the infinite meaning of life, making trial of a great trust in Thee.

Behold us, folk of many families, one in our need and longing, and so purify and unite our spirits that we may be as the Body of Christ, wearing His seamless robe. Let us not live on the low level to which our toil tends to drag us down; lift us to the wider outlook of a quiet place of vision and service. Show us the wonder and beauty of life as it reveals its worth in the light of Thy truth and its prophecy in the light of Thy love.

O Thou who turnest the shadow of death into morning, show us that in all disappointment Thou art near us, in all darkness Thou art enlightening us, in all temptation or sorrow or weariness Thou art still loving us. Incline our hearts to seek Thy truth and serve Thy holy will, that, having lived faithfully and reverently, we may rejoice at eventide when the shadows fall, knowing that in death Thou wilt give us life. In His name. Amen.—J. Fort Newton.

Christians should remain Christian in prosperity as well as in adversity.—F. J. King.

THE IDEAL MINISTER

By a Layman

For the Gospel Herald.

As a member of the large group of people usually referred to as the laity I wish to express my appreciation of the work of the spiritual leaders of our church. There is no group of men anywhere, I am sure, who are doing a greater work than they. They are, in the main, loyal, devoted, self-sacrificing, helpful, sympathetic, consecrated, honest, and upright. Some are not eloquent nor learned, but they have the cause of the Master at heart, and the messages they bring to us from week to week, are born out of a heart that is in fellowship with the Lord and we do well to listen to them with all reverence and deference. Of the whole congregation, their's is probably the most unselfish life that can be found.

However, sometimes the layman feels like saying just what his ideal is for the ministry, not in a critical way that would want to discourage those who may seem to come short of it, or to speak disparagingly of the work of anyone, but to reflect, at least in a measure, what the congregation expects, or has a right to expect from the minister. We expect nothing of him that the Scriptures do not in some way either in direct teaching or in example set before us as necessary or desirable qualities for the minister to possess. We shall discuss the ideal minister from three angles.

As a Man

apart from his sacred calling we expect certain things of our minister. First of all we expect him to be a man of sturdy and sterling character. We expect him to be honest and upright in his dealings with his fellowman. He should be of "good report," avoiding all questionable conduct that would bring disrepute upon his character and his office. We expect him to be industrious, not being afraid to labor with hand or brain, as occasion may require. We expect him to be a man of strong personality, one whose influence will count for good in whatever ways he comes in contact with his fellowmen. In his home life he should be an example, "ruling well his own house." His home is one of hospitality, of cheerfulness, and mutual helpfulness. Altogether his life as a man should be exemplary and consistent. Secondly we want to notice our ideal minister

As a Preacher

First of all we expect him to be sound in the Faith, not tainted with Modernism, Higher Criticism, or any of the multitudinous "isms" that are extant in our day and for which our ministers sometimes fall. He preaches the Old Time Religion, the religion of the blood of Jesus Christ, and Salvation by faith in the atonement of the Cross. "Christ and Him Crucified" is the burden of his message. He leaves no uncertainly as to his stand on the Fundamentals of the Faith of our Fathers. He is a man of conviction who is not afraid to give voice to his convictions. He is not a weak-kneed somebody who has no backbone to stand for the right. He is loyal to the church which has called him to preach. He is not outwardly in line with the church but inwardly entertaining mental reservations. He is not silent on some points of faith; he declares the whole counsel of God. Then our ideal minister is strong in his denunciation of sin. He realizes the "exceeding sinfulness of sin" and hesitates not to sound the note of warning of the snares of the evil one. He is not a crank on negative teaching who can see nothing but the dark side; neither is he the other extreme who pays no attention to Bible restrictions and never mentions the word "sin" or "hell" without apologizing for it. He takes the Bible standard of teaching which is pretty evenly divided between positive and negative, between exhortation and warning, between command to do and to leave undone. He is a thinker and a student. He may not be a university or seminary trained man. He may not even have seen the inside of a college or high school as a student; but he is a student of the Word of God and spends much time with his Bible, in meditation, and prayer. He drinks deeply of the neverfailing spring of the Word and he is filled with the Spirit of God. He has a message from on high. If his lot has been to have scholastic training and he has dedicated his education to the service of the Lord to use as He wills, good; but if his training has been the means of setting him in a class apart from the people which he serves, or has been the means of shaking his faith in the inspiration of the Bible as the inerrant Word of God, it were better far if he had never seen a school of higher training. But he must be a man who thinks, and sees, and understands, and enters into the life problems of the flock over which he is the shepherd. He should be a man who can express his thoughts well. In most of our congregations he must have a good command of the English language. He should be a good speaker who speaks plainly so

that people can understand what he means to say. He may not use "big, swelling words" but he can speak in the language of the people and can clearly express his thought, however simple the language. He has the faculty of sensing the needs of his people, and adapting his messages to suit those needs. Lastly, he is intensely interested in the salvation of souls. He appeals to the unsaved. He prays for them. He speaks to them of their souls' need. Whatever other qualifications he lacks, this one we feel to insist upon; our minister must be a soul-winner in the pulpit and out. We do not mean to say that people will necessarily flock to hear him for miles around, but in the ways and means with which God has endowed him, he must labor for the salvation of the lost. Then

As a Pastor

our ideal minister occupies one of his most important offices. Here is where he enters most intimately into the lives of his people. Of course in sickness he calls on them and helps them in many ways, perhaps most largely by his sympathy and words of comfort. He prays with them and points them to the Great Physician. In the hour of death and bereavement he speaks the word of condolence to the hearts that are bleeding with sorrow. But he does more than these things, important as they are. He visits his people periodically. At least once a year he calls at every home within his charge and feels their spiritual pulse, so to speak. He keeps track of their spiritual condition. To those who are growing cold he gives the timely word of admonition in a kindly way. To those who are discouraged he speaks the word of encouragement. To those who are active and in a healthy spiritual condition he expresses his appreciation of the support and help which they are to him in the work of the Lord. In short, he enters into the lives of his people; he is a helpful, sympathetic, prayerful personal worker, interested in the people over which he has the spiritual oversight, because he is interested in the kingdom of God. He is wise, discreet, tactful. He is in touch with the heaven and is the ambassador of the King.

Perhaps our ideal is high. Perhaps no one person can qualify in all of the details here expressed. But as members of the Church, the body of Christ, we look to our ministers to give us spiritual food, both in the pulpit and otherwise. Thank God that we have a large army of those who are doing nobly. We appreciate their efforts in our behalf. May we express that appreciation in holding them up to the Throne in earnest prayer, in moral support, in material support, and hearty cooperation with them in every good work.

BY MAN TO MEN

Preaching has been very well defined as the communication of truth BY MAN TO MEN; that is, the bringing of truth to men through a human personality. So you see, there are two elements, the truth of God, and the personality of the preacher. Both count. The personality of the most sympathetic preacher will not help men much unless it has the truth of God behind it; but on the other hand, it would seem that the truth of God, to be fully effective, needs to be brought to men through the heart of a sympathetic man. You realize at once that the truth matters much; it is not so easy to realize that you yourself matter much, yet that is what you must realize if ever you are to be a true preacher.

What God is especially seeking for the ministry today is men who are capable of being vehicles of His truth to humanity; men who are open on the Godward side to receive divine impressions, to feel divine cravings, to thrill with divine enthusiasm, and who are open on the manward side to have that sympathy and touch with their poor struggling brethren which makes the truth which passes through them electric and attractice. It is only in proportion as a man is thus qualified that he can ever become in any real sense a preacher of righteousness, a prophet of the Lord God.

There will be fifty preachers in our city pulpits next Sunday, preaching in the main the same truths, and yet with such a difference. One will emphasize a side of truth that does not occur at all to another; one will put a thing dully and uninterestingly, another will make it so vivid that he will force you to see it; one will preach a sermon as clear as crystal, but as cold, too—you will feel that the truth he is teaching has never touched his heart; another will carry you with him in spite of yourself, and will thrill you with the deep feeling that his subject has aroused in himself. The difference is in the personality of the men: partly the difference of natural manner and temperament which makes one personality more attractive than another; chiefly the difference of depth of character and devotional life, which makes one man so much more sensitive than another to the divine influence above him, and to the human influences around him.—Archdeacon Smyth, in "The Preacher and His Sermon."

MORE PASTORS NEEDED

Selected by Benjamin Horst

The woods are full of evangelists, but what a great help it would be to the work if it had a few more pastors. If a man can lead a meeting and talk a little and give out an invitation, he can be an evangelist. He may not be Finney, a Caugley, or a Moody, but he can be an evangelist, "out in the work."

A pastor has to stay by the flock in time of trouble, and live down and pray out of the bother that he or the devil may stir up. When things go hard an evangelist can move on and get away from the battle, not that all do, but as a usual thing when difficulties arise and things do not go well, it is considered an indication that their work is done in that place and they leave. They may not learn what the real fight to the death under such circumstances may mean, but that does not matter; their time is too valuable to waste on long pulls of unbelief.

It is often thought that staying in one place for some time, as a pastor is required to do, is an evidence of weakness and a desire of ease, when in fact it is an evidence of strong faith and courage. The evangelist moves on and avoids the fight; it takes greater courage to stay and fight the battle through than to move on to the next place.

May the Lord give us more men who can single-handed and alone bring things to pass for God, give us men who can take the oversight of a church whose members are poor, discouraged and few in number, and by prayer, faith, sound preaching, and holy living make it strong and courageous, with multiplied numbers and influence for righteousness. Such men can accomplish something permanent for God, without building upon another man's foundation. They are real pioneers and successful builders, and can stay more than ten days in one place with profit to people and the cause of Christ. Such men are greatly needed in many fields today. —People's Mission Herald.

Peabody, Kans.

Young man, young woman, look forward toward a sacred home. Dream of it, long for it; but don't forget the two sacred institutions: the family altar and the school of mother's knee.—R. L. Hartzler.

A live Christian needs no "punch clock" to get him out to church in time.—F. J. King.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

AN EVENING PRAYER

Heavenly Father, behold our family here assembled. We thank Thee for the place wherein we dwell, for the love that invites us, for the bright skies that make our lives delightful, for the peace accorded us this day and for the hope with which we expect the morrow; for the health, the food, the work; and for our friends in all parts of the earth.

Give us strength to bear, to forbear and to persevere. Purge out of every heart the lurking grudge. Being offenders, give grace to accept and forgive offenders. Forgetful ourselves, help us to put up cheerfully with the forgetfulness of others. Give us faith, courage and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us in all our well-intended endeavors; if not, give us fortitude to encounter whatever comes, that we be brave in peril, unshaken in trouble, temperate in wrath and in all changes of fortune down to the gates of death loyal and loving to Thee and to one another.

As the clay to the potter, the windmill to the wind, as children of our Heavenly Father, we beseech of Thee this help and mercy, through the Holy Spirit, for Chrits's sake. Amen.—Selected.

HOW ABOUT MARTHA AND MARY?

By Sadie Brubaker

For the Gospel Herald.

Here we have a very practical subject, a real home subject. Did Christ rebuke Martha for serving? Was Mary doing her rightful duty? I think I see a smile on the face of many mothers who recall just such arguments between daughters in their own kitchens.

First it appears that Christ did not rebuke Martha for her act of serving but for the MUCH serving. She was one among many who wanted to put on a little extra for the preacher, at the expense of more important things. Indeed it would have been inconvenient to say the least, had there been no Martha to serve. I think I know of one preacher who would say, "Amen," for I remember when he related a very embarrassing incident when neither sister cared to serve.

On the other hand it was a more commendable trait in Mary to think first of the spiritual and social benefit which the opportunity afforded. I sometimes think that had Martha not needed this gentle rebuke, the Master would have asked both to serve and then both could visit. While it is essential that each member of the home find the niche they best fill, yet there is beauty and strength in a mutual cooperation in all service.

I am inclined to think that much domestic trouble arises from the fact that we fail to appreciate individual characteristics. I mean to say that we are so prone to belittle one for some peculiar trait while we exalt another for some trait more to our liking. This was the trouble in Jacob's family. That little despised Joseph had God-given talents that his brothers failed to recognize until they learned their lesson in a more humble attitude. How ungrateful and unsympathetic we often times are because we do not understand!

There is nothing that will drive us to a closer companionship with God than to realize that He has planned our life and step by step will lead us into His complete design. Not only is the natural disposition wrought by Him but He is anxious to guide us in our activities and choices.

Then in the home there is completeness when each one is eager to FILL his or her place, not CHOOSE it. We may be sure that the girl who insists on doing the dainty duties of the household while her weary mother scrubs and washes, has not yet found her rightful place, or refuses to fill it. If she has chosen to follow the line of least resistance she has not found the course that leads to strength of character, neither is it the road to a useful, happy life.

So lastly we may conclude that God has a blessing for both Martha and Mary, but we should never be found merely serving at the expense of real service. You know there is so much serving (serving appetites), that is not SERVICE. We may be guilty of serving our congenial friends, gladly and extravagantly, and in so doing rob ourselves and more needy ones of a blessing.

Whatever place God may ask us to fill in tender devotion to Him and to loved ones, let us do it with a consciousness that we are to fulfil God's own design. I like the words of the poet who said:

"There is a place for me to fill,
A work for me to do,
That no one else can do, or will
Do quite so well, 'tis true.

It may be close along the way,
Some little homely duty
That only waits my touch and sway,
To blossom into beauty

Or it may be that the daily tasks,
Cheerfully seen and done;
Will lead to greater tasks that call
For me, and me alone."

Gravois Mills, Mo.

CONSULT YOUR WIFE

Sel. by Mrs. Irwin Good

Two men were talking about a business enterprise in which, though it involved some pecuniary risk, they were strongly inclined to embark. Finally one of them remarked:

"I must consult my wife before I decide."

"Why," exclaimed the other, "is she boss?"

"No," was the reply, "neither am I. We are a well-matched team; and we don't drive tandem. My wife is as much interested in the welfare of our family as I, and she has a right to have a voice in the investment of our little property."

There was nothing more than justice in this view of matrimonial obligation, especially in the case of poor, or only moderately well-to-do families, and these comprise an overwhelmingly large proportion of the families in this country, where a slight increase or diminution in the earnings would be felt alike by every member. The wife, who has labored in the home to earn or to save, while the husband has labored in the field or shop, or the counting-room, is justly a partner in his earnings and savings, should share in all plans for disposing of their small accumulations, so as to make them more productive if all goes well.

Wait, husband, before you wonder audibly why your wife doesn't get along with the household responsibilities "as your mother did." She is doing her best—and no woman can endure that best to be slighted. Remember the long, weary nights she sat up with the little babe that died, remember the love and care she bestowed upon you when you had that long fit of illness. Do you think she is made of cast iron? Wait—wait in silence and forbearance, and the light will come back to her eyes—the old light of the old days.

Wait, wife, before you speak reproachfully to your husband when he comes home late, and weary and "out of sorts." He has worked hard for you all day—perhaps far into the night; he has wrestled, hand in hand, with care, and selfishness, and greed, and all the demons that follow in the train of money making. Let home be another atmosphere entirely. Let him feel that there is no other place in the world where he can find peace, and quiet, and perfect love.

Lima, Ohio.

I pity any man who starts out in life without asking God, "Lord, what wilt thou have me to do?"—A. R. Eshliman.

SUNDAY SCHOOL LESSON

Lesson for July 15, 1923—Matt. 16: 13-23; Jno. 21:15-17

SIMON PETER

Golden Text.—Lord, thou knowest all things; thou knowest that I love thee.—Jno. 21:17.

Introductory. — Peter was the spokesman for the disciples wherever he appeared. He was a wholehearted defender of the faith, carrying a ready testimony for his Lord. Quick-spoken and impulsive, he was sometimes committed to things that a more cautious man would have avoided. But he was always ready to rectify his errors, and he died a faithful martyr to the cause. In our lesson we have two notable confessions made by Peter; one doctrinal, the other on personal relations. Both of these we shall endeavor briefly to discuss.

Two Views of Christ.—"Whom do men say that I the Son of man am?" asked Christ of His disciples. Opinions varied. "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." All were opinions which did the Master honor—as men look at it. Christ, though intensely hated, nevertheless impressed others with the power of His personality which won Him more thon ordinary recognition. Notice, however, the difference between men's view of Christ and the Christian's view of Him. After hearing what men thought of Him He turned to His disciples and said, "Whom say ye that I am?"

Instantly there came from Peter this response: "Thou art the Christ, the Son of the living God." Peter had as high a regard of Christ's manhood as any man of the world had; but he recognized in the man from Galilee more than mere manhood. Beyond the qualities of the greatest of all men, He was "the Christ of God." In other words, He was the anointed of God, the only begotten of the Father, "the Lamb of God which taketh away the sin of the world;" yea, He was God Himself. We dishonor Him when we fail to recognize His deity. It is the divine, not the human, about Him that calls forth our reverence and our loyalty to Him.

These two views of Christ are in evidence today. The civilized world generally recognizes Jesus of Nazareth as a wonderful man, the most wonderful that the world has ever known. As such he is lauded by the learned and the ignorant, the Christian and the pagan, the believer and the unbeliever. But only the true Christian recognizes Him as the Son of the living God," "the only begotten of the Father," "in whom dwelleth all the fulness of the Godhead bodily." Is Peter's confession our confession?

The Christian's Personal Relation to Christ.—Time rolled on. The ministry of Jesus was brought to a close, and the time of His offering as "the Lamb of God that taketh away the sin of the world" was at hand. Withdrawing Himself with His disciples into the garden of Gethsemane, He was apprehended through the treachery of Judas and brought to trial. In this trying hour Peter, like the rest, forsook Him for a short time, Peter descending into a very low state of mind and heart, cursing and swearing and denying His Lord. But he quickly repented when he saw the loving look of his Lord, and when the eventful morn of His resurrection came, Peter was among the foremost disciples in doing Him reverence. On one occasion when Christ and His disciples were together He put the test to Peter: "Lovest thou me?" Quick as a flash there came the response, "Thou knowest that I love thee." Again, the second time Christ said, "Simon, son of Jonas, lovest thou me?" Again the response came quickly, "Thou knowest that I love thee." A third time the Master's request is heard, "Lovest thou me?" Peter understood. He was grieved—grieved that the Master should so closely question him, grieved at the thought of such a loving Lord having been treated the way that He had—and he quickly reassured Him: "Lord, thou knowest all things; thou knowest that I love thee." He had stood the test; his love for the Master was genuine.

What are the evidences of such love? In the first place, there is the evidence of loyalty. In the former trial Peter had forsaken his Lord in the time of severest trial. Now he proposes to stand by Him under all circumstances, and the Lord graciously informed him that he should die a martyr's death—which he afterwards did. He loved his Lord, and stood by Him to the end. Then there is the test of obedience. Hear the loving words of the Master: "If ye love me, keep my commandments." "Not every one that saith....Lord, Lord, shall enter the kingdom of heaven, but he that doeth...." Whoever loves God is obedient to His Word. Again, the test of discipleship is another evidence. His words are gracious to whoever loves Him, and they are continually at His feet, learning of Him.—K.

BIBLE MEETING TOPIC

PROSPECTIVE MISSION FIELDS.—Jno. 4:31-38; Matt. 9:36, 37

Topic for July 15

MOTTO

"Lift up your eyes and look on the fields."

MEDITATIONS ON THE TOPIC

I. Needy Fields Before Our Vision.—A soul ready to be taught and won for the Kingdom of Heaven is a ripening field in the eyes of the Master, which calls for the most earnest prayer and the deepest consecration of body mind and soul that the need may be supplied.

In order to get the most out of a topic like this, we should enter deeply into the burden of the Master's heart as He came into the presence of the multitudes or individuals who were hungry for the Word of life. "He was moved with compassion" when He saw that they "were as sheep having no shepherd"

In these days as never in the history of the world can we sit in our homes or class rooms and study about the people of the world in every condition. Many of the reports come indeed through the pen of those who have scientific or political or commercial interests in view, but underneath the great picture which appears before our vision, do those with the Master's Spirit see the great heart hunger, and the opportunity of consecrated people to bring the message of Life.

It should be more than mere entertainment with us. Too often we acquire a kind of love for interesting stories about people and about missions and are satisfied with the recital without seriously considering and acting upon the responsibility which rests upon us in the matter. If our view of the prospective fields does not cause us to settle down to a definite conviction to serve in some part of the field in some way to the full extent of our capacity, there is little profit that will be gained by our study. Our knowledge will first enable us to pray to the Father. It will also enable us to understand what we may do and as we find in our hand or in the hand of others, we can give and encourage giving.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Light"**
2. Jesus a Light for All.

For Young People
1. Missionary Endeavor Suggested thru Relief Work
   (a) Russia
   (b) The Near East
   (c) Europe
2. Fields near us unevangelized
3. Neglected People
   (a) Cities
   (b) Rural Sections

For Older People
1. What Possibility lies before a Church of Consecrated People.

PERSONAL THOUGHT

In view of the great need of laborers, it is impossible for us to be idle and be guiltless.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 5, 1923

Field Notes

Bro. C. B. Brenneman filled the regular appointments at the Lima, Ohio, Mission on Sunday, June 24.

A mission study class has been organized at Midway church near Columbiana, Ohio, with Bro. M. C. Lehman and wife as leaders.

Work has been started in the Belmont addition in Lima, Ohio, by our missionary forces in that city and the Elida community. The first service was held at that place on Sunday afternoon, June 24.

Brethren J. S. and G. E. Shoemaker of Dakota, Ill., are spending a few weeks with brethren and friends in Iowa and points farther west, the former preaching the Word as opportunity affords. The Lord bless them on their journey.

A Sunday school meeting was announced to be held at the Sterling, Ill., congregation on July 4.

Bro. John L. Harnish and family of Peoria, Ill., spent a few weeks recently at Manson, Ia., at the home of Sister Harnish's parents.

Bro. E. M. Detwiler of Columbiana, Ohio, filled the regular appointment at Pike Church near Elida, Ohio, on Sunday morning, June 24. Text, "Go forward."

Bro. D. D. Miller of Middlebury, Ind., spent Sunday, June 24, with the Home Mission in Chicago. He expresses himself at being quite pleased with the prospects at that place.

Change of Address.—Bro. Daniel Kauffman is expected to come to Scottdale the latter part of this week. Parties should now address him at Scottdale, Pa., instead of Goshen, Ind. —H.

On the evening of June 25, Bro. P. A. Friesen and Bro. Geo. Troyer conducted services at the East Bend Church near Fisher, Ill. Bro. Friesen spoke on The Needs of India, basing his talk on Eph. 2:12. May the message arouse us to help supply the needs.—S.

Ordination.—On June 10, 1923, ordination services were held at Columbia Mission, Lancaster Co., Pa., when Bro. C. Z. Martin, superintendent of the Mission, was ordained to the ministry by Bish. D. N. Lehman. Bish. Christian Brackbill preached the ordination sermon, using as a text the tenth chapter of Luke.

Bro. David Garber of Elizabethtown, Pa., has been laboring in the Johnstown, Pa., district recently. He closed meetings at the Thomas Church June 18 with six confessions. He then went to Elton, where three had made the good confession, according to latest reports, with hopes that others may follow.

Change in Superintendents.—In accordance with previous arrangements, Bro. H. R. Schertz retires as superintendent of the Chicago Home Mission and Bro. S. M. Kanagy takes his place. Bro. Schertz goes back to his former home at Metamora, Ill., with the thanks of the Mission Board for faithful services during the past few years. Bro. and Sister Kanagy are experienced mission workers, and the confidence and best wishes of the brotherhood are with them.

WANTED—THE LIGHT

By a Brother

For the Gospel Herald.

Items copied from the writing of one who with her husband united with a church sixteen years ago, which told her that a woman could not approach the throne of God with her head unveiled, and could not, in that respect, stand on an equality with man. "They also told me," she says, "that the church had adopted the white cap as the veil or covering and that, in time of prayer and teaching, a woman must have her covering on." She says, "Now I am again seeking light. Today, the prayer veil is fast disappearing. Numbers are only wearing it on special occasions. What has brought about this change? Were those who taught the importance of it mistaken? Can woman now go to God without it? I am confused."

She continues, "I was also taught that the church accepts 'new light' as she (the church) sees it. Is this 'new light?' Those who do not wear the covering are recognized by the church as members—as much so as those who do. Where do we stand?" She adds, "If our past practice does not mean anything, why not discontinue it, and all be alike, for 'united we stand, and divided we fall?'"

"But," she holds, "if the covering is essential, I am asking someone to explain to me how we can hope to grow, or even hold together, when our women lose their power? Will a woman's teaching be recognized by God if she is not properly veiled? If not, why bother to teach at all? There are a great many changes among us, as a people, but this departure from past usages seems to me to be fraught with serious danger. Apparently the churches which do not claim to do these things stand ahead of one which claims to do certain things, and then does not." She concludes that she is "writing this out of an honest heart, that I may be set right on this point."

We may well say as is her perplexity, so is it of many in this age of apostasy, and a general proclaiming of fundamentals should not cease from the press, as the sound from the pulpit is often devoid of these teachings, and alarming conditions are resulting.

Orrville, O.

We need to make a living; but over and above that, we need to serve God through it.—J. S. Umble.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Correspondence

Holsopple, Pa.

(Thomas congregation)

Dear Herald Readers, Greeting:—On June 3, Bro. David Garber began a series of meetings at this place and preached the Word with power until June 18. The Church was strengthened by listening to plain Gospel truths, accompanied by the Holy Spirit's power, and sinners were warned to flee the wrath to come. Six young souls made the wise choice and confessed their Christ. On Sunday, June 24, they were received into the Church by water baptism.

Jas. Saylor.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—We feel grateful to God for the many blessings and privileges that we have been permitted to enjoy. Bro. E. J. Berkey of Oronogo, Mo., was with us and held a series of meetings, beginning May 6 and closing May 21. Two souls confessed Christ as their Savior.

Bro. Berkey's wife and their two little daughters, Mabel and Ruby, were also with us during the meetings.

On May 11, Bro. M. E. Brenneman of Albany, Oregon, visited this congregation and preached for us in the evening.

Council meeting was held on the evening of June 4 and on Thursday evening, June 14, we had preparatory and baptismal services, when two young souls were received into church fellowship by water baptism.

Communion services were held Sunday, May 17. On Sunday, July 1, we expect to have an all day missionary meeting.

June 19, 1923. Mary Gingrich.

Millersville, Pa.

(Rohrerstown and Millersville congregation)

Dear Herald Readers:—On June 23, 1923, an instruction meeting was held at the Rohrerstown Church when a class of applicants was instructed and on June 24 this class (composed of eleven, mostly young people) was baptized and received into church membership by Bishop D. N. Lehman. Two precious souls were reinstated, thus renewing their covenant. The service was very impressive throughout. The sermon was preached by Bro. A. D. Wenger. His theme was the Great Commission. Matt. 28:19, 20. Bro. Wenger also spoke at the regular evening service at Millersville on the same day, using as a text II Tim. 3:13-15. He admonished us very earnestly to be faithful to God and to the Church.

June 25, 1923. Cor.

Belleville, Pa.

Dear Herald Readers, Greeting:—On June 10, Bro. Abram Metzler was with us and preached for us. His subject was the "Palm Christians" taken from Psalm 92:12. On June 17, Bro. Amos Stultzfus of Gap, Pa., and C. H. Byler of Cable, Ohio, were here and preached for us too. May the Lord abundantly bless the brethren in their work and endue them with power from on high, that they may win many souls to Christ.

June 24, 1923. Cor.

Schellburg, Pa.

Dear Herald Readers, Greeting in the Master's name:—The Lord willing, we expect to hold communion services here on the afternoon of July 22. We invite all those from other congregations who can to be with us at that time. We always appreciate when others worship with us.

On June 10 Bro. E. J. Blough, wife, and two children were with us. Bro. Blough preached for us both afternoon and evening. Bro. and Sister E. J. Varnes were with us also.

On the afternoon of June 24 Bro. C. A. Graybill, wife, and five children were with us. Bro. G. preached for us. Pray for us and the work here that souls may be saved.

June 26, 1923. Effie Hoover.

Manson, Ia.

Dear Herald Readers, Greetings.—Bro. and Sister Walter Yordy of Roanoke, Ill., Bro. and Sister Jno. L. Harnish of Peoria, Ill., and Sister Ada Orendorff of Flanagan, Ill., were visitors at this place during the past week. Bro. Harnish preached four inspiring sermons while here. He pleaded earnestly that we should stand for the whole Gospel.

On Sunday evening, June 24, we had our Sunday school and young people's meeting quarterly program. An uplifting program was rendered to a good sized audience. Bro. J. W. Hess is at this writing laboring at Harrisonburg, Va. Our prayers are ascending that God may wonderfully bless him as he goes from place to place proclaiming God's Word.

Bro. Jno. J. Shetler is critically ill in the hospital at Iowa City. His family has been called to his bedside. May God comfort and strengthen them in their hour of need.

June 25, 1923. Cor.

Goltry, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting:—Bro. J. M. Kreider of Palmyra, Mo., preached for us on the evening of June 13. His subject was "The Signs of the Times." The brother gave many timely thoughts and warning. From here he went to Hydro.

On June 17, we reorganized our Sunday school for one year. The following officers were elected: Supts., Bros. Alf. B. Miller, Sam. J. Troyer; Chor., Bro. Ross Cooprider; Sec-treas., Bros. Andrew Hershberger, and Orie Zimmerman.

The same evening our young people's meeting was also reorganized for three months. Bro. Paul Hooley was elected moderator and Alf. B. Miller was elected chorister. Bro. Sam. J. Troyer was elected to have charge of the children's meetings for one month. On June 24, we held our quarterly Sunday school Conference. Many timely thoughts were presented. Bro. Irl Cooprider was elected moderator for the next conference and Sister Gertrude Schrock was elected secretary. Pray for the work at Milan Valley.

Simon Hershberger.

June 25, 1923.

Imlay City, Mich.

(Bethany congregation)

Dear Gospel Herald Readers, Greetings in the name of Him who is the fullness of the expression of God's love for man:—We have many reasons to continually praise God for His manifold blessings, both temporal and spiritual. Though we have passed through a long and severe winter our lives have been spared. Spring was rather backward and when warm weather did come it was very warm, and quite dry most of the time. Just now we have exceptionally dry weather.

In the beginning of March Bro. J. K. Bixler stopped off with us for a few days as he was returning to his home at Elkhart, Ind., from Ashley, Mich. He gave us a few Bible lessons on various subjects, chief among which was that of "Separation." Again in May Bro. Bixler came into our midst for communion and feetwashing, which ordinances were observed by nearly all of the members. This time the brother remained with us again for a few days, holding meetings each evening and visiting among the brotherhood during the daytime. We appreciate these visits from the brother. We wish others might stop with us now and then.

Health is fair except a few aged

(Continued on page 284)

Miscellaneous

THE BLESSED BOOK

There's a blessed Book that's given,
For the saving of mankind,
All who read its precious pages,
May a priceless treasure find;
Rarer than the gems which sparkle,
In the monarch's beauteous crown
Are the messages of pardon,
For the souls in sin bowed down.

In this Book we read of Jesus,
Who once came to earth to save
Dying souls from sin's dominion,
And the terror of the grave;
And our hearts are never weary,
Of the lessons which we learn
As we read the story over,
As the sacred leaves we turn.

Let us study it with patience,
Learn to love it more and more
It will teach us of the Savior,
Whom our youthful hearts adore;
If we hearken to its counsels,
Heed its precepts true and pure,
Then our footsteps will not wander,
From the pathway safe and sure.

CREATING AND FOSTERING A LOVE FOR THE BIBLE IN THE HEARTS OF CHILDREN

By Velma Lapp

For the Gospel Herald.

A child's love for the Bible must first be brought to life in the home. Every home should have a prayer circle around which the family should gather at least once a day to thank God for the many blessings which we receive daily. Even if the child is not old enough to take active part, it wields an influence even in the youngest heart. Prayer is the most essential thing in bringing one nearer to God. God answers the prayers of children, as well as those of older people, if it is for their good or for the good of others.

Bible stories told and explained to them by their parents creates a love for that which is pure and noble. These stories told at bedtime please the children, and they are always eager to listen to them. We often hear of bedtime stories which are very imaginary, and which have no power toward building character. The Bible stories are real, and there is something in them which a child can look to as an ideal. All children have their ideals and we often hear them say that when they grow up they wish to be like certain people. The story of Joseph is a very beautiful one, and no boy could find a higher ideal of life to live up to than the life of Joseph. He was a boy just like all boys are. His early life was blest with dreams and visions, which caused his brothers to dislike him. He had a life of wonderful adventure, and many trials. In every child's life there is a period of adventure. Even if it is not real they imagine that they are having wonderful times. After Joseph was sold to Egyptian traders he had a life of great success and achievements. Although his life was full of trials and temptations, by God's help he lived above them, and his life was crowned with honor and glory.

These Bible stories cause the child to look more on the pure and noble side of life and cause him to shun that which is light and frivolous.

Children should always have the opportunity of going to church and Sunday school. I think that every Sunday school should have a primary department, where the children have their own superintendent, and where they may have their own program as the older people do.

This department should be composed of children between the ages of three and fifteen. Many people think that children are too young to start when they are three, however this is not true. They are never too young to learn about the loving Savior who gave His life for all. Even a child of two years can be taught to reverence God's holy Word, the Bible. Just to show you what a small child can be taught, I am going to relate a story something like the way I heard it told.

A man and his wife, who were missionaries in Mexico, had a small daughter born to them while on the field. A nurse was hired to care for the baby in order that the mother might continue at her former tasks. This nurse was a Mexican, and a Catholic by religion, and we all know that these people are very devout. This mother never thought of taking her small daughter to church until she had arrived at the age of two years, for she was afraid she would cause disturbance.

One Sunday morning she took her baby in her arms and said, "Well, Mary, would you like to go to church with mother today?" As soon as she said church the child made the sign of the cross. "Mary, did you cross yourself?" "Didn't you say church, mother?" answered Mary. Her eyes were beginning to open, and she decided that her daughter should go with her to church every Sunday after that. When they arrived at the church that day Mary looked around very puzzled, and said, "Where is the water to sprinkle on us? Where are the nice windows, and the pretty lights?" The mother now realized what she had never thought of before; the nurse had been teaching her child the Catholic religion and had been taking her to church.

A few days later while Mary and her mother were sitting on the veranda, the Catholic priest passed on his way to administer to the dying. The people knew this by the queer way he was dressed and by his manner of traveling. As soon as Mary saw him she knelt on the floor and pulled on her mother's skirts and said, "Mother! pray for the dying saint; pray for the dying saint." This nurse had done only what she considered as her duty. It is our duty as Christians to awake to the need of those around us and begin to teach the children when they are small.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22: 6). Children should always be taught to reverence God's holy Word, the Bible. If that is laid aside, all our efforts will be in vain.

In our primary department we have a class composed of four small girls. They are now only three years old. They enjoy going to class and it is very surprising how much they remember for such small children. The class just older than this one is composed of those who are not yet of school age.

On review Sunday I was called upon to teach them. When they saw the pictures on the chart which represented the lesson, they could tell quite clearly what the lesson had been about. I was quite surprised and they really took more interest and derived more pleasure from these lessons than many older people do.

In this way their love grows for the Bible and is fostered by the lessons taught them every Sunday.

They should be encouraged to learn a memory verse every Sunday. Such passages as the twenty-third Psalm are very beautiful. No modern poet could write anything more beautiful, in my estimation, than the poetry of David, which is so full of hope and asurance. All children love to learn the beatitudes. Other passages such as the one hundred and twenty-first Psalm, the fifth chapter of Matthew and the first chapter of John are very beautiful.

All the passages of Scripture learned in childhood will never be forgotten. Elderly people quite often say that the passages of Scripture which they learned in childhood are of the greatest comfort to them in old age.

God loves the children and it is His desire that they should know about Him. Hence it is our duty to teach them in order that they may

learn of God. "Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God."

Roseland Nebr.

EMPTY SEATS

Sel. by Ada Berry

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair, with the morning paper. "A doctor who is out day and night can't be expected to go."

"No, I made jelly yesterday and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand.

She was aroused up by a strange voice saying: "Now, my good imps, what have you done today to weaken the kingdom of God?" The voice came from a suspicious looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred, ond kindred passions. "We have been busy today, making empty seats in churches," began one.

"Nothing could please me better," answered their king. "I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one. "I induced one good man to slip to his store and fix up his books," said another, with a horrid grin.

"Good!" said the king. "He'll soon give up the Sabbath altogether." "I was able to get one devoted young man to visit some old friend," said one imp. "I worried a good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride." "And I made several poor women who were hungry for God's Word stay home to repine over their trials. I just said to them, 'Oh, these rich people don't care for you; you can't wear fine clothes; so I wouldn't go where I was looked down upon.' That way I kept many poor people home whom the rich would have been very glad to see.

"That is one of the best ways to cheat poor people out of heaven that I know of," answered the king with approval. "I induced a good many men and women to think they were not strong enough to go out," said one called "Indifference." Of course, all these men will be at their business tomorrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain, and the ladies would have been able to clean house or go calling; but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin. "Sunday headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"To make ladies think that their servants need no Sunday privileges is good," suggested one. "Very true," said his superior. "As long as we can get Christian people to cause or allow men and women to work during church hours, we can keep many empty seats in churches, and men and women away from God." "I'm the weather imp," said one gloom fellow. "I go around persuading people it is going to rain, or it is too cold, too damp, or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered the king, "when I find a Christian who has no more concern about weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of the World." "I can make some people stay at home because the new hat did not come, or because their cothes are out of stye, or they have not gotten a new coat."

"I have a better scheme than that," said another. "These people you keep away are indifferent, generally good-for-nothing folks who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that emptys seats of the workers in the church."

"That is just what we want," said the king.

"I make these people overwork on Saturdays. For instance, I make some good man the preacher depends upon, or some devout Sunday school teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out." "Splendid plan!" cried Satan. "Yes, it works well with delicate women. If they clean house, or have Saturday company, they can be kept at home without knowing they have broken the Sabbath the day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imps," his majesty said warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches on Sunday. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticise their pastor, especially before their children. If you can stir up a spirit of fault-finding against the preacher or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seats are empty the minister may be a saint and preach like an angel to no purpose. See the result of your labor on High Street Church today. Not only did the 200 people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir, that makes a successful church. It is the church members always being there that draws in the unconverted, and makes an eloquent preacher. As soon as a Christian begins to stay at home because something doesn't suit him, from one excuse or another, I know I have a mortgage on his soul which, if he does not shake off, I will foreclose on the judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath; "I'll go to church if only to defeat you." "What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so; but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan from this day out of one empty seat."

She has kept her word, and influenced many others to let nothing trifling keep them from God's house; and one down-town church has be-

gun to grow, and will soon be a great power for God, because of no "empty seats."

Elida, O.

WE HAVE NOT BECAUSE WE ASK NOT

By Eula K. Nicely

For the Gospel Herald.

"Ye lust and have not: ye kill, and desire to have, and can not obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:2, 3).

Let us first notice some Bible characters, how they asked and then received. Solomon asked for wisdom that he might guide his people aright. Yet he soon found himself involved in a fascination which led to the worship of strange gods, and he fell from the loftiest height of his religious life to the lowest depth. Abraham prayed for faith. And when the severest trial of his life came, to take Isaac, his only son, and offer him up for a burnt offering he hesitated not to obey. And the promise of spiritual blessing was given. Hannah prayed unto the Lord that He should give her a son, and then her promise was, "I shall give him unto thee all the days of his life." When we see how God answered their prayers, why cannot we follow their example.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:17). But we hear some one say, "God does not answer my prayer; there is no use in me asking." If this be the case then let us look at ourselves for a short while. Perhaps we are like the Pharisee, praying just to be seen of others, or maybe while we are praying we are really thinking about what we are going to do the next day, or of some conversation that we had with a friend in the past. A certain minister says, "One of the commonest mistakes that Christians make is that of spending so much prayer time in talking and so little in listening."

Why cannot we learn the lesson Jesus taught by His example, and give time to the finding out of what God's will is, instead of occupying all the time asking for things that our wills are bent on getting.

Again if we do not receive something that we ask for, let us not think that God has not heard; He has heard, and has seen that we ask for something we should not have, and has answered, No.

When we ask we must have a full assurance that it will be heard and answered. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8).

Finally, let us not forget to thank God for the many blessings, both spiritual and temporal that He continues to send upon us every day, that we do not even ask for.

CORRESPONDENCE

(Continued from page 281)

brethren who need our sympathy and our prayers.

Pray for us and the cause of Christ at this place. Much work should be done for those who so unconcerned and follow the paths of perdition.

June 27, 1923. Cor.

Sheridan, Oreg.

Dear Herald readers, Greeting:—A few of our people of the Hubbard congregation started a Sunday school in a schoolhouse in Yamhill County, Oreg., about a year ago. Finally we were able to get the use of an old church building which belonged to the Baptists but was not used by them any more. We have had Sunday school and preaching every Sunday since last fall.

More people are moving into our community at present. There are twenty-eight members here and we expect to organize a church soon. We invite others to move in, especially such who are in sympathy with the old Mennonite faith, who believe in separation from the world and live up to the teachings of our Lord and Savior Jesus Christ. Land is comparatively cheap here and there are some big farms to rent. Crops look good at present. Prospects are favorable for good crops of grain, hay, and fruit. Four families have already bought homes.

We have children's meeting, young people's meeting, and preaching every Sunday evening and the Lord is surely blessing the work. Information concerning the country will be gladly furnished. Pray for us that we may hold out faithful to the end.

J. D. Mishler.

Scottdale, Pa.

Greetings to the Readers of the Gospel Herald:—The week since the last item was sent to the Herald from this place has been filled with the usual—tho the individuals that figured in the happenings were different from those mentioned in the recent past.

During the week-end of June 24, Bro. and Sister Fred Lohr and their children and Sister Emma Lohr, all of Springs, Pa., visited Mrs. Lohr's sister—the home of the Shoemakers.

Business visitors at the Publishing house during last week were Brethren J. B. Miller, Noah Brenneman, and H. S. Yoder of Grantsville, Md., and Bro. J. E. Hershberger of Meyersdale, Pa.

Bro. and Sister Loren Wade, Sterling, Ill., spent several days at Scottdale as the guests of Sister Stella Jennings, sister of Mrs. Wade. They left for Orrville, Ohio, on Tuesday of last week, taking with them Sister Jennings, who had spent about ten months in Scottdale, most of the time acting as proof-reader in the Publishing House. Sister Stella will be missed in the House as well as in the Sunday school and in the homes. The Wades were on the last lap of their homeward bound wedding journey, having visited eastern Pennsylvania, the Atlantic, Niagara Falls, and other places of interest earlier.

Bro. Levi Mumaw came home the latter part of last week from a business trip to Kansas and other parts of the Middle West.

If the Gospel Herald is a day late this week, you will account for the fact by remembering that Bro. Gamber, pressman, and Bro. Horst, office editor, are both in the east, presumed to be helping in gathering in the harvest.

And the harvest of souls is still as needy as ever—pray ye therefore.

Sincerely and fraternally, R.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The Annual meetings of the Mennonite Board of Rural Missions of Ontario and the Annual Conference of the Mennonite Church of Ontario were held at the First Mennonite Church at Kitchener, from June 5 to 8. A number of visiting brethren were with us on this occasion.

We are looking forward with anticipation to the General Conference which is to be held in the neighboring congregation at Waterloo during the latter part of August. Bro. Lewis Fretz, of Preston, was with us on Sunday morning, June 24. His text was "Occupy till I come." In the afternoon he preached at the Hawkesville Mission Station. On the same afternoon services were held at the home of Bro. and Sister Aaron B. Shantz who on account of bodily afflictions are unable to attend public worship. The Report of the Mission Board meeting will be published separately.

Cor.

MENNONITE GENERAL CONFERENCE

For the Gospel Herald.

Schedule of Meetings to be held in Connection with the General Conference in August

Publication Board meetings to be held at the **Latschar Church,** Friday and Saturday, August 24, 25.

Fundamentals Conference at **Blenheim, Kitchener, and Breslau,** Saturday evening, and Sunday afternoon and evening, August 25 and 26

Relief Commission at **St. Jacob's,** Monday afternoon and evening, August 27.

Committee on Arrangements at **St. Jacobs** Monday, A. M., August 27 and Tuesday A. M, August 28.

General Sunday School Meeting, at Waterloo, Tuesday afternoon and evening, August 28.

General Conference at **Waterloo,** Wednesday, Thursday, and Friday, August 29, 30, 31.

Information on Travelling

Train connections here given are from Buffalo, Detroit, and Chicago only; visitors will find their own connections to these points.

1. **Buffalo**

A. C. P. R.

(1) Leaves Buffalo 4:55 A. M., arr. Galt 9:07 A. M. Hourly Interurban service Galt to Kitchener.

(2) Leave Buffalo 5:55 A. M. Arr. Hamilton 8:38 A. M.

(3) Leave Buffalo 8:03 A. M. Arr. Hamilton 10:30 A. M.

(4) Leave Buffalo 10:10 A. M. Arr. Hamilton 12:33 P. M.

Take Interurban at Hamilton via Brantford and Galt to Kitchener.

B. G. T. R.

Leaves Buffalo 10:30 A. M. Arr. Kitchener 6:13 P. M.

2. **Detroit**

C. P. R.

Leaves Detroit 1:30 A. M. Arr. Kitchener 8:00 A. M.

Leaves Detroit 9:30 A. M. Arr Kitchener 4:00 P. M.

Leaves Detroit 4:30 P. M. Arr. Kitchener 10:00 P. M.

3. **Chicago**

A. C. P. R. Central Passenger Station, Michigan Boulevard.

Leaves Chicago 8:47 A. M. Arr. Kitchener 10:00 P. M.

Leaves Chicago 5:40 P. M. Arr. Kitchener 8:00 A. M.

Leaves Chicago 12:05 A. M. Arr. Kitchener 4:00 P. M.

B. G. T. R. Dearborn Street Station.

Leaves Chicago 5:00 P. M. Arr. Kitchener 8:20 A. M.

Leaves Chicago 11:00 P. M. Arr. Kitchener 2:40 P. M.

Buy all tickets direct to Kitchener except C. P. R. trains leaving Buffalo at 5:55, 8:03, and 10:10 A. M.

Those coming to the Publication Board meetings notify Isaiah Witmer, Kitchener, Ontario, Route 4. This is important, as the place of meeting is eight miles from Kitchener.

Those coming for the General Conference only, notify Moses Hunsberger, Bridgeport, Ontario.

Motorists will find a good Tarvia pavement from Niagara Falls to Kitchener. From Detroit and Port Huron to Kitchener good gravel roads.

Gilbert Bergey,
Geo. A. Weaver,
Joseph S. Shantz,
Moses Hunsberger,
M. C. Cressman,
Ontario Committee.

INDIANA-MICHIGAN CONFERENCE

Report of the Indiana-Michigan Mennonite Conference held at the Holdeman Church, near Wakarusa, Ind., June 7 and 8, 1923

For the Gospel Herald.

Thursday Forenoon

The services were opened with song after which Bro. Chris. Reiff read I Cor. 3:9-23 and led in prayer.

The call of the roll showed that there were eighty-one members of Conference. Of these sixty-four attended Conference all or part of the time. The minutes of last Conference were read and approved.

The Conference sermon was preached by Bro. Silas Yoder, using as basis the first part of Deut. 33:27 and Heb. 12:28. Theme, "The Unchanging Kingdom." He said in part, "We should not be discouraged even if things do look dark at times. God has a great reserve power for the use and help of His children. We have a sure foundation. Even the gates of Hell shall not prevail against it. It is a great privilege to be a part of that great kingdom. We get into that kingdom by translation, Col. 1:13: 'Who____ hath translated us into the kingdom of his dear Son' This does not mean a time of ease.

"There is a great battle on between the powers of Light and darkness, and we are in the thickest of the fight. We can not triumph without the new birth, the direction of the Holy Spirit, and a knowledge of His Holy Word.

"We place much emphasis on secular education, and it is of great value, but it can never take the place of the presence and guidance of His Holy Spirit. Man in himself is a failure, but with the power of God in his life he knows no defeat.

"Other kingdoms rise and fall, but this new kingdom will never crumble. It will continue throughout eternity. It is a refuge. 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

"Many want to be members of that kingdom but do not want to pay the price. Liberalism, skepticism and many other 'isms' must be conquered and the price is great They are the enemies of that kingdom. We must stand for a whole Gospel It is not liberalism or doubt that wins. We and even those away from Christ want a whole Gospel if they want any."

Visiting ministers and several members of Conference were called on for testimony after which all members of Conference were given an opportunity to endorse the thoughts of the sermon by standing to their feet. Later the congregation was given the same opportunity

Decided that we send 6 delegates from Indiana and 2 from Michigan to General Conference; that the congregations be asked to send to the treasurer of Conference an amount of money equal to 10 cents per member. Votes were then cast for these delegates in order that they might be counted during the noon hour.

Thursday Afternoon

Bro. J. M. Shenk read II Peter 3 and Bro. B. B. King led in prayer.

The Moderator gave an explanation of the Church on general principles, introducing the following statement which had been formulated by 11 representative men from the ministry and laity and which was read by the secretary:

"We, a committee appointed by the Executive Committee, wish to submit the following to the Indiana-Michigan Conference for consideration:

"That resolutions concerning dress and life insurance passed by Conference be more strictly enforced.

"That any member of the ministry who fails to help in teaching and disciplining in these and other regulations of Conference shall be interviewed by the bishop and shown his fault If he will not submit the bishop shall report him to the Executive Committee who shall ask such minister for an interview with the Committee which shall do all in its power to win him but if he will not yield, then said Committee shall declare him as silenced from his ministry until he gives satisfactory evidence that he will support the regulations of Conference. The Executive Committee shall report the results of its interview with such brother to the congregation.

"Sisters who wear hats or members who carry life insurance shall have one month's time for consideration. In case they will not conform to the rules and regulations of Conference they shall be visited and admonished, and if they still refuse, they forfeit their church membership, and the congregation shall be informed of such forfeiture."

A long discussion followed,. The moderator called for a season of prayer before the vote was taken On motion and second the statement was adopted as a regulation of Conference. There were 60 members of Conference present at that time of which 53 voted in favor.

After this the brotherhood was asked whether they would help to carry out these regulations, and if so, they should manifest it by standing. With few exceptions they arose to their feet.

Bro. D. D. Miller spoke on, **The Need and Value of Doctrinal Teaching; How Shall it be Done?** This was ably discussed. It was not the intention that there should be anything passed on this in the form of a resolution but the committee wrote out some of the thoughts presented. The following was read and approved: "We hold the teaching of Christian doctrine to be important and necessary, because—

"1. It is commanded Matt. 28:19, 20; II Tim 4:1, 2; Eph. 4:11, 12.

"2. It enables the child of God to live the sinless life Ps. 119:11.

"3. It brings the knowledge of experienced workers and teachers to the aid of others Neh. 8:8; Acts 8:31.

"4. It is essential to keep people in touch with God and His Word. Isa. 28:9-13; I Tim. 4:16.

"5. It promotes unity. Eph. 4:3, 13.

"6 It is a part of the equipment for service. II Tim. 2:15.

"We encourage the faithful teaching of God's Word in the home, in the Sunday school, in the young people's meeting, wherever there is opportunity. It should be taught by parents, teachers, preachers and other Christian workers—the teaching to be adapted to the condition and needs of those who are being taught. Care shou'd be exercised that the spirit as well as the letter of the Word be taught. We encourage our people to send their children to summer Bible schools, also to patronize heartily our Bible conferences, short term Bible schools, and other means of instruction and indoctrination, on condition that the instructors chosen are sound in faith and consecrated in life as well as 'apt to teach'"

The afternoon session was closed with prayer by Bro. J. M. Shenk

The evening session was devoted to discussions of subjects pertaining to young people's meetings.

Friday Forenoon

Bro. M. C. Lehman read part of John 15 and led in prayer.

The Secretary read a report of the congregations. The report was accepted

The Secretary of the District Mission Board read a report of the work of the Board during the year. The report was accepted and the recommendations in the report were taken up one by one and approved. The report will not be given here for want of space as the work of the Board will be found in its printed report. The recommendations will be noted.

(1) This recommendation referred to the part that the Board and the part the Conference should pay of traveling expenses attending Conference Board meetings and committee meetings. The recommendation was passed as presented.

(2) This recommendation referred to some suggested clauses to be placed into deeds made by the District Mission Board to congregations declared to be independent While the general plan was endorsed, the wording may require some changes to make the proceedings legal. Hence the wording will not be given here.

(3) Whereas the Hopewell congregation at Kouts, Ind., has met the conditions required by Conference for dependent congregations becoming independent, therefore be it,

Resolved, That this Board recommend her for acceptance as an independent congregation.

(4) A similar recommendation was made in reference to the Bethel congregation near Ashley, Mich, provided that it is acceptable to the congregation.

(5) The Board asked that a Fundamentals and Mission Conference be held somewhere in the district if satisfactory arrangements can be made.

(6) This recommendation asked that the Conference take up the matter of electing Mission Superintendent and Conference member on the Board. It was decided that the Executive Committee of Conference, in correspondence with the bishops of the District, should elect

As the recommendation for a Fundamentals Conference was approved, it was suggested that any congregation wanting the Fundamentals Conference should inform the Executive Committee to that effect and save much correspondence for the committee.

A committee of five brethren, called Co-operative Committee, was appointed to represent the various interests of the Church and aid in getting these interests to work together, and had appointed Bro. Daniel Kauffman of Goshen College, D. J. Johns of the Executive Committee of Conference and S. L. Weldy of the District Mission Board to plan for Bible normals. The following is the committee's report:

"We, the undersigned committee, beg leave to submit the following:

"After considering the former action of Conference, together with apparent present needs, it was decided to endorse the holding of about two Bible normals, night schools, with about two sessions each week, one east and the other west of Goshen Neither of these night schools was organized." D. J. Johns, Silas Weldy, Daniel Kauffman, Com. Report was accepted.

The subject, **Spiritual Life, What is it? How manifested?** was discussed by Brethren S. W Sommer and N. M Slabaugh. The resolution committee copied some of the thoughts presented as follows: Spiritual life must be of God. It can not be produced by education, culture, or any other power of earth. As the eternal life in the soul, it has its origin in the new birth. Jno. 3:3, 5. When we speak of spiritual life we speak of the life of those who are possessed of the Spirit of God Those possessing it shine in the image of God. The following are evidences of spiritual life:

1. Reverence for God and His Word.
2. Obedience to the commandments of God.
3. The fruit of the Spirit flowing out through daily life.
4. Walking in the Light as Christ is in the light.
5. A faithful witnessing for Christ.
6. A sinless life.

Bro. B. B King spoke on, **The Need of Teaching Nonresistance in Times of Peace.** The resolution committee presented the following which was accepted by Conference: Nonresistance is love in action It is not cowardice, but a scriptural manifestation of real Christian manhood. When Christ said, "All they that take the sword, shall perish with (not by) the sword." He disarmed every person bearing His name. Christian people, according to the teachings of Christ and His disciples, are commanded to love their enemies, forbidden to engage in carnal warfare and instructed to—

1. To pray for our enemies.
2. To refrain from the use of the law against others.
3. To make no compromise with the world.
4. To do good to our persecutors.
5. To wage spiritual warfare against sin.
6. To suffer wrong rather than inflict violence upon others.
7. To remember that "the weapons of our warfare are not carnal"
8. To abstain from taking vengeance.
9. To maintain within the heart "the peace of God which passeth all understanding"

On motion the delegate body of the Sundav School Conference asked the Church Conference to have the S. S. Conference and the Church Conference at different times of the year instead of having them together. The Conference decided that the conferences should be held separately.

Silas Weldy, Silas Yoder, B. B. King, Clarence Shank, N. M. Slabaugh, and Ray Yoder, of Indiana, and C. C. Culp and E. A. Bontrager, of Michigan, were elected delegates to the General Conference.

The election of officers resulted as follows: D. A. Yoder, Moderator; D. J. Johns, Assistant; I. S. Johns, Secretary; H B. Weaver, Treasurer; O. S. Hostetler and J. W. Christophel, Members of the Executive Committee of Conference; Abner Holdeman and Alonzo Miller, Fort Wayne Mission Local Board; D. A. Yoder, Mennonite Board of Education; J. K. Bixler, Mennonite Board of Missions and Charities; J W. Christophel, Mennonite Publication Board.

Reports and Resolutions

Resolved, That we welcome as members in full standing in this Conference the following brethren who were ordained since our last meeting: J. Z. Birky, deacon, Kouts, Ind.; Daniel Oyer, deacon, Ashley, Mich. Also that we give recognition to the following who had already been conference members. Oscar S. Hostetler, bishop, Topeka; Ind.; Menno J. Yoder, minister, Topeka, Ind.

Inasmuch as it has pleased our heavenly Father to remove from our midst by the hand of death, our brother and co-laborer, Bishop David Burkholder, be it,

Resolved, That we humbly submit to His will though we keenly feel the loss of Bro. Burkholder's helpful counsel in conference deliberations.

Furthermore, That it is the sense of this Conference body that in his death the Church in general, and at Nappanee in particular, has sustained the loss of one whose efforts were divinely blest, and who firmly stood for Gospel faith and practice.

Resolved, That we extend our sympathy to the bereft family and that a copy of these resolutions be spread upon the minutes of Conference.

Report of Co-operative Committee

We recommend that this Conference place itself upon record, petitioning the Educational Board to endeavor to arrange for a continuance of Goshen College for the coming year, provided that in the judgment of the Board, it be possible, under existing circumstances, to maintain a school at Goshen under an administration and faculty that is in complete harmony with the doctrine and standard of the Mennonite Church, with the policy of the Board, and with the discipline of the Indiana-Michigan Conference.

Report of Barker Street Committee

Brethren D. J Johns and B. B. King.

"We had a meeting with the Barker Street congregation and Bro. Bixler at the Barker Street Church for the purpose of effecting a reconciliation, having the parties face to face, but in this we failed We reported to a joint session of the Executive Committee of Conference and the Executive Committee of the Mission Board, and the committee was enlarged by adding the brethren, D. A. Yoder, J. W. Christophel and Edward Martin. Bro. Christophel not being able to serve, Bro. D. D. Troyer served in his stead. Another appointment was made to meet with the Barker Street congregation, but on account of sickness and storm the committee could not get there neither were they able to get word to them of their failure to meet them. The congregation met and drew up a resolution that they desired not to have any such meetings. Consequently Bro. Bixler was interviewed and wrote out a statement that was accepted by both the committee and the congregation Bro. Oesch was also interviewed and finally asked what was required of them to bring about a reconciliation. Therefore the committee drew up a statement for Bro. Friesner to sign, one for Bro Oesch, and one for the congregation. Bro. Friesner signed his without change but Bro. Oesch and the congregation changed theirs to their own wording but were accepted by the committee and Bro. Bixler. But on the same day that these statements were signed, their petition that Bro. Bixler should not serve as bishop of their congregation was renewed. Therefore this committee fails to recognize a full reconciliation."

D. J. Johns, B. B. King, D. A. Yoder, D. D. Troyer, E F. Martin, Com.

Report accepted and committee retained.

It was decided that the Young People's Conference Committee be allowed the use of the tent for the Young People's Conference without charge.

After a season of prayer Conference adjourned These were strenuous days with Sunday School Conference, Mission Board meeting and Church Conference for four continuous days with a number of committee meetings between sessions. May the Lord bless the work.

J. S. Hartzler, Secretary.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

SPECIAL MEETING

East Orwell, O.

Report of an all day Sunday school meeting held with the Maple View congregation at East Orwell, Ohio, on June 17, 1923. Bro. E. B. Stoltzfus of Hudson, O., presided at the meeting, which was opened in the usual way. Singing was led by Bro. A. L. Brenner; Scripture Reading and prayer by J. A. Liechty, who also gave an introductory talk in which the purpose of the meeting, as well as the series of meetings immediately following, was clearly set forth.

The first topic discussed was, **We Did Not Have S. S. in Earlier Times, Why Have it Now?** by Bro. E. S. Hostetler, Orrville, O. This dealt largely with the Bible in the day school or out of it, and the trend of conditions generally as a natural result.

Second topic, **Has the S. S. Met the Need?** by Bro. Ray Hackman of Marshallville, O. Since more teaching has been done in our S. S. the activities of the church have increased much, especially our missionary work. God's Word is being taught to the rising generation who are instructed to remember God in all they do, and workers are being trained for Christian service. Yet there is much to be done. In another topic by Bro. Hackman, **Who Constitutes the S. S.?** we were reminded that the S. S. is for all people of all ages.

The Unity in S. S., by J. A. Liechty brought out the fact that all concerned must work together for the best results.

The Qualifications of Superintendents and Teachers, was discussed by Bro. E. B. Stoltzfus, who gave three highly essential qualifications, viz., Consecration, Preparation, and Adaptation.

The meeting closed with the singing of a hymn and a benedictory prayer by Bro. E. B. Stoltzfus. While we regret that the attendance was not what we had expected, yet those present felt that they were edified and much encouraged.

J. A. Liechty, Secy.

Married

Bechtold—Myer.—On June 12, 1923, at the home of Bish. D. N. Lehman, the officiating minister, Bro. John S. Bechtold of the New Danville congregation and Sister Ursula Myer of the Lancaster congregation were united in marriage. May the blessing of God attend them.

Kratz—Kratz.—On June 14, 1923, at the home of the officiating minister, Bro. A. G. Clemmer of Franconia, Pa., Bro. Abram B. Kratz of the Franconia congregation, and Sister Martha N. Kratz of the Skippack congregation, were united in the bonds of holy matrimony. May God's richest blessing attend them through life.

Miller—Snyder.—On May 20, 1923, at the Bethel Mennonite Church, near Aurora, Oreg., Bro. Omar G. Miller of Nampa, Idaho, and Sister Matilda Snyder of Aurora, Oreg., were united in the bonds of holy matrimony, Bro. G. D. Shenk officiating. May their journey through life be a happy one, with God's richest blessings attending them.

Landis—Clemens.—On June 20, 1923, at the home of the bride's parents, Bro. and Sister Jacob C. Clemens, near Lansdale, Pa., their daughter, Ruth R., became the bride of Bro. Abraham A. Landis of the Salford congregation. Bishop A. G. Clemmer officiated, assisted by the father of the bride. May God abundantly bless their life's journey.

Lehman—Blosser.—On June 7, 1923, at the home of the bride's parents, Bro. and Sister Rudolph Blosser near Columbiana, Ohio, Bro. Carl N. Lehman and Sister Mary Magdalena Blosser were united in holy matrimony by Bro. E. M. Detwiler.

Obituary

Burkholder.—Lucetta High, wife of Bro. L. J. Burkholder, of Markham, Ont., was born at Vineland, Ont.; died at the Wellesley Hospital, Toronto, on June 4, 1923, in her 52nd year. Deceased was only sick a few days, a doubtful operation for appendicitis proving fatal. Sister Burkholder was brought into the Church through the evangelistic efforts of Bro. S. F. Soffman and has been a consistent member of and ardent worker in the Mennonite Church for years. She was married to Bro. Burkholder a little over nineteen years ago. The immediate family circle includes, besides her husband, one daughter, Luella, and one sister, Mrs. Clayton Culp, Vineland, Ont. The funeral was largely attended, the remains being laid to rest in the Wideman Cemetery on June 6. Services were conducted at the home and at the church by Brethren S. F. Coffman and L. W. Hoover. Text, "Be ye therefore ready also" (Luke 12:40).

Some day the word will come to me,
"Arise, the Master calls for thee,"
Will I be ready then to go,
Saying, "Lord Jesus, even so?"

Miller.—Amanda (Bender) Miller was born in Johnson Co., Iowa, Oct. 19, 1871; died June 12, 1923; aged 51 y. 7 m. 23 d. She united with the Amish Mennonite Church at the age of 16 years and was a faithful member until death. In January, 1895, she was united in marriage to Amos C. Miller, with whom she lived in matrimony for over 28 years. To this union were born four children: Viola, wife of Warren Miller; Melvin, Lydia, and Merton, all of Wellman, Iowa. She lived to see her children grow to manhood and womanhood and all are members of the Mennonite Church. Besides these children she leaves to mourn her departure a husband, her aged parents, two sisters, two brothers, two grandchildren, and many other relatives and friends. She had been ailing more or less for a period of six years and about a month ago was taken to Iowa City for an X-ray examination which proved that she had cancer of the stomach, which was the cause of her death. At times she suffered considerably, but she very patiently endured it all without murmuring or complaining, and was conscious to the last. Her life was one of devotion, both in the home and in the church. She possessed a peaceable disposition and expressed a readiness to depart and her last saying was, "I see the angels."

"Dearest mother, thou hast left us,
And thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Hostetler.—Barbara Sunthimer, daughter of Adam and Katie Sunthimer, was born in Holmes Co., O., Oct. 18, 1850; died May 18, 1923; aged 72 y. 7 m. She was the second wife of Pre. John M. Hostetler, to whom she was married July 22, 1879, and who died July 8, 1914. She was the mother of eight children: U. E. Mast, of Goshen, Ind; Mrs. Clara Otto, of Arthur, Ill.; Mrs. Geo. Y. Miller and Mrs. Phenas Weaver, of Topeka, Ind.; Allen J., of Shipshewana, Ind.; Fred M., of Sturgis, Mich.; Mrs. Todd Bontrager, of La Grange, Ind., and Mrs. Ezra Slabaugh of Emma, Ind., with whom she made her home. Her two oldest daughters preceded her in death. She leaves to mourn the loss of a kind and loving mother, six children, twenty-two grandchildren, and two great-grandchildren; also five step-children: Mrs. Joe Hershberger, Mrs. M. S. Yoder, Ira J., Noah J., and A. L. Hostetler, and two sisters, Mrs. Samuel Bram, of Goshen, and Mrs. Elijah Burkey, of Wooster, Ohio. On Thursday evening, May 3, she fell and broke her hip bone. This with her enfeebled body which had been ailing, more or less, for the last few years, was the cause of her death. After two weeks of intense suffering, at eventide, as the sun was sinking in the west, and birds and flowers had gone to rest, she too fell peacefully asleep. She was a member of the Townline church for many years. Funeral services were held on May 21 at the home by Jonathan Troyer in German and at the Emma Mennonite Church by Crist Miller in German and Y. C. Miller in English. The texts, of her own choosing, were John 14 and Psalm 23.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Powell.—Henry J. Powell was born in Rockingham Co., Va., July 17, 1855; died at his home near Concord, Tenn., June 7, 1923; aged 67 y. 10 m. 20 d. Just as the sun was rising at the beginning of a beautiful day, he passed into his last eternal sleep, leaving the blessed assurance that all was well and that he was going home to wait for his loved ones to join him in a happy reunion over there. He grew to manhood in Virginia, where he joined the United Brethren Church. While still a young man he went to Allen Co., Ohio, where he was united in marriage to Lydia Shenk. To this union were born eight children. Four sons, Willie, Andrew, Vernon and Cloyd, preceded him in death. He leaves to mourn his death, his wife, two sons, L. J. of South English, Iowa, and W. A. of Concord, Tenn., and two daughters, Susie and Verdie, also of this place. An adopted son, Raymond Martin, of Concord, 5 grandchildren, 2 foster grandchildren, 1 brother and 3 sisters, and a host of relatives and friends also survive. A few years after his marriage he unitew with the Mennonite Church, in which he took an active part as superintendent and deacon as long as his health would permit. After he was not able to attend church and Sunday school he would ask for service in the home. There were many quiet services of song and prayer in the home for him during his last illness. Sometimes when his strength would permit he would join in the songs, singing praise and rejoicing in the Lord. The greater part of his married life was spent in Tennessee, where he was advised to go for his health. Here he partly regained his health and was able to do light work for a number of years. About a year ago he began to fail rapidly and from that time on his strength failed fast. All was done that medical skill and loving hands could do. He was stricken with pernicious anaemia. Two of his friends gave of their blood for his relief, but it seemed to do no good. Often while in agony he would tell his neighbors and friends of the wonderful place where there was no suffering and pain and advise them to get ready now as tomorrow may be too late. He talked about the end as composedly as one would speak of a business matter. A short time before his death his son, L. J. Powell, from the west, came for a visit with him and remained about two weeks. He enjoyed this and talked much about it in his last days. A short time before his passing away he sang in a strong voice, "I'm going home to die no more." All the family except one was present at his bedside when the end came. He bade each one "Goodbye" with words of advice for each, then quietly went to sleep. He was laid to rest in the Mennonite Cemetery on Sunday, June 10. Bro. William Jennings conducted an impressive funeral service, carrying out all as the deceased had planned. He selected his own text and pallbearers.

A Daughter-in-Law.

"Home where the weary rest,
Home where the good are blest,
Home of the soul;
Glorious the race when run,
Glorious the prize when won,
Glorious the goal!"

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.—Prov. 22:16.

RELIEF NOTES

(Conducted by Vernon Smucker)

An interesting bit of history with reference to the admission into this country of the first group of sixty-two Mennonite Russian refugees some two years ago was closed at Washington D. C. a few weeks ago. Readers will recall that on account of certain technicalities it looked for a time as though the entire group might be deported, but after hard work on the part of those directly interested in our relief work they were admitted into the country on six-months bonds. These bonds have been renewed each six months ever since, until now, with the expiration of the last one, the department of immigration at Washington has declared itself fully satisfied and the bonds cancelled. The young men are declared admitted on the same basis as any other immigrants coming into this country. It is but fair to say that the final test so far as the government was concerned, was the ability of the men to make good in this country and a reasonable guarantee that they will not become dependents. Having been satisfied on these points, the action stated above was taken.

* * *

Report of material sent out from the cutting room during the month of May, 1923.

State	No. S. C.	No. Garments (153 Yds)	Acs Rec.	Mdse Sale	Postage
Pa	10	359	138 95	136 99	1 96
Ohio	5	286	98 13	95 46	2 67
Ind	5	150	41 84	39 66	2 18
Ill.	2	77	29 07	27 60	1 47
Iowa	2	86	25 08	23 50	1 58
Mich.	2	53	16 97	16 19	78
Dela.	1	61	16 11	15 77	34
Colo.	1	35	9 19	8 33	86
8	28	1107	375 34	363 50	11 84
		*	*	*	

CLOTHING FOR RUSSIA

In the light of recent reports from our workers in Russia, it is quite evident that only one more shipment of clothing will be made by the Mennonite Central Committee unless new conditions should arise later. The former shipments sent out were of sufficient quantity and variety to supply the needs in our districts but there will be additional calls for help next winter. In order to meet this demand and to provide for transportation for that which is now on hand, arrangements will be made to forward another shipment in September. We therefore announce that all who are interested in sending clothing to Russia, our sewing circles that are sewing for Russia, others who have made new garments for this purpose and those who may have good second hand garments available for this purpose are reqested to send what they have not later than September 1 to September 15, 1923. Our sewing circles will therefore take notice that they will not need to order additional goods from the cutting rooms at Ronks, Pa., unless they will be able to get the garments ready to return to us by September 15. We may not have any opportunity to forward further shipments to Russia We may find other avenues of service along this line but this will be announced later. We are particularly interested at this time in getting the Russian work closed by the dates mentioned.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, S. M. Kenagy, Supt.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, Amos Swartzendruber, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(1907) 274 S. 4th St., Columbia, Pa C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans. Vernon Shellenberger, Supt.

Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.— (1896) West Liberty, Ohio, Earl Miller, Supt.

Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

CONFERENCE ANNOUNCEMENT

Alberta-Saskatchewan

The Lord willing, the Mennonite Conference of the Alberta-Saskatchewan Conference District will be held with the Mount View congregation on July 12, 1923. The Sunday School, Bible, and Missionary Conferences will be held on July 10 and 11, immediately preceding the Church Conference. The house of worship of the Mount View congregation is located between Aldersyde and Mazeppa, Alta.

A. H. Wambold, Conf. Secy.

OHIO MENNONITE S. S. CONFERENCE

The Ohio Mennonite S. S. Conference will convene (D. V.) August 7-9, 1923, with the congregations of Columbiana and Mahoning Counties, near Columbiana, O.

I. W. Royer, Sec.

CONFERENCE ANNOUNCEMENT

Southwestern Pennsylvania

The forty-eighth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District is to be held, D. V., at Masontown, Pa., during the week beginning August 12, 1923.

The Executive Committee of the Church Conference is to meet on Monday afternoon, August 13.

The ministerial body of the District is to meet on Tuesday forenoon, and the District Mission Board meets on Tuesday afternoon in public session.

The Sunday School Conference of the District is to meet on Tuesday evening, August 14, and continue in session all day Wednesday, including evening.

The Church Conference is to begin on Thursday morning. An effort will be made to close the work of the Conference on Thursday evening, so as to allow time for preparation for the General Conference. If the work cannot be finished, however, a session may be held on Friday morning.

Persons coming by train or trolley change at Uniontown for the Masontown car. Get off at Durr's stop.

Persons coming by auto go by Uniontown, McClellandtown, and Masontown.

All are cordially invited to come.

J. A. Ressler, Moderator.
N. E. Miller, Secretary.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

JULY 5, 1923

"Look on the fields; for they are white already to harvest."

"He shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Thus the angel prophesied concerning the Lord Jesus Christ before His birth. We believe the Scriptures, hence we must know that this is true. Yet it is also sadly true that in many, oh, so many! of the hearts of men today the King of kings is not recognized as Lord. Why? Is it because we, as ambassadors of the Lord Jesus Christ have not been faithful in representing Him to the world? "Jesus shall reign where'er the sun does his successive journeys run." He shall! But to add to His joy, and hasten His victory, let us give Him absolute sway in that part of His domain called our own hearts. And let us then extend His sway in every other heart to which our influence has access.

And besides this moral sway, the time is coming when He shall be obeyed in all the universe as He now is in heaven. "Thy kingdom come. Thy will be done in earth, as it is in heaven," was a prayer taught to His disciples by the Lord Himself, and this prayer, if prayed in faith, cannot fail.

The three Supplements preceding this were special ones, and we come back to the regular issue this time with a sort of feeling that goes with a vacation full of work. Reports are often considered dry reading matter, but those who are interested in the great cause of missions, the special editions regarding India, South America, and the meeting of the Mission Board will prove of more than ordinary interest. We shall look forward to other issues of the Supplement the bulk of whose matter is furnished by our foreign missionaries.

Publish your own Mission Book.— Here is a suggestion from the Missionary Review of the World: Who among us does not sigh to have in one book favorite missionary stories? The only way to get such a book is to be one's own editor and publisher. A loose leaf binder with strong back and rings, and plenty of blank paper is the starting point. Clip good stories from various sources and have them typed.

A most desirable story library may thus be made, with as many volumes as are desired. The cost may be reduced by using cardboard for backs, and cord or shoe strings for rings.

Two articles appearing in this issue deserve special mention and special attention. They are student essays concerning mediaeval characters and reveal considerable reading and study on the part of those who wrote them. The thing which most impressed the writer, as he read these sketches of characters so little known generally, is the remarkable similarity between the problems of seven or eight hundred years ago and those of the present time. Human nature is the same in all ages and in all lands and in all races. Customs, habits, forms of expression, and standards of conduct may differ widely in different people, but down deep in the soul is the nature that is common to the human race. And this leads to that other thought—that where sin, human sin, abounded, grace did more abound. The grace that wrought in Paul and Peter, that wrought in Bernard and in Raymond Lull, is still mighty to work in you and me.

"Your money or your life!"— That sounds like a fearsome threat, but we actually saw it as a "side head" in a missionary magazine—The Missionary Visitor—in the current year. And the more we think about it the more it seems to be a voice with authority back of it. Is it not, indeed, a call that comes with the acceptance of Jesus Christ as Savior? Far too many people have an idea that our obligation ends with accepting salvation. Luke 9:1, 2 gives the divine plan and order: He called them, He gave them power, He sent them. He calls today that He may save. He calls that He may give. He calls that He may send. And each one who is thus called and saved and sent owes the Lord a complete and perfect obedience. That is giving the life. It means more than a lip service, it means actual giving of life. It may mean leaving all that men call dearest and most precious and going to the uttermost part of the earth for His name's sake. It may mean doing very disagreeable things right at home without thought of reward.

That is giving the life when He demands it.

But some people get off easier. Of them He demands that they give so that others may go and do and be. It is their lot to stay in the home nest and among the friends of their childhood and enjoy many joys and blessings denied to those who go. Of them God demands their money.

Stop a moment! Did I say that they had the easier time of it? I did not mean that. The service of the Master is a blessed one; the joy of serving Him is so sweet, it carries with it so much of great reward, that the more intimately we enter into fellowship and companionship with Him, the more and the richer is the reward we receive in the service itself, to say nothing of the reward over yonder. If we have no money to give and He has our life—what more could we wish?

The alternative is a striking one. But it is remarkably true as we look at the call of the Lord to His service.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

II. Inspiring Scenes and Experiences Along Religious Lines in the Land of Hinduism

Many are the encouraging memories of the scenes and experiences which we enjoyed while in that far off land called India. The most encouraging, inspiring and helpful were those of a religious nature.

During our six months' sojourn in India, we attended many religious services, some of them in private homes, some in church and school buildings, and some in strange places and on special days and occasions. We trust that these memories which to the writer have been very inspiring, may be appreciated on the part of others as we speak of them thru the printed page.

I remember very distinctly our observations and experiences at Rudri on our second Sunday spent in India. The girls' orphanage was still at Rudri at that time, hence we had the privilege to attend a large and well organized Sunday school composed of sixteen classes with an average of about nine pupils to the class, principally girls seated in circles or semicircles on the floor, while teachers were in charge.

The regular preaching service followed with the congregation composed of the orphan girls and a number of other native Christians, who were all lowly seated on the earthy floor with limbs neatly folded, listening intently to a Gospel message delivered by Bro. J. N. Kaufman from Acts 1:8: the same was given in the Hindi language. I heard the "sound thereof" very distinctly but failed to understand a single sentence, which of course was more trying than inspiring to the writer. I however enjoyed the spirit manifested in the meeting.

In the afternoon of the same day we accompanied Bro. Kaufman to the Leper Asylum about two miles distant, where a Gospel service was held for the benefit of the lepers of whom there were 124. They were also all lowly seated on the floor of their church while listening eagerly to the message. The disfigured bodies of the lepers gave evidence of an awful exterior malady, which filled our hearts with sadness, but the devoted and earnest expression seen in the countenances of most of them while Bro. Kaufman was feeding them with spiritual food, caused us to rejoice to know that our loving Lord doth stoop to dwell in unsightly temples of clay, and thus caused their faces to beam with peace and joy.

We returned to Rudri after the service, and in the evening, we with the workers present were permitted to listen to a soul-refreshing message, based on Ezra 7:10. The same was delivered by Bro. Hartzler in a language that did not seem meaningless to us. The day was indeed a busy one, and its strange scenes and experiences are long to be remembered, at least by the writer.

I also distinctly remember that on the following Lord's Day, Oct. 2, being at Sundarganj at the time, I at 7:30 A. M. accompanied Bro. M. C. Lehman and several native workers to a nearby village where a brief Sunday school was conducted in the open court of the village. The lesson was taught from a chart printed in the Hindi language. The songs were also in Hindi. Both the songs and the teaching seemed to be greatly appreciated by those in attendance, which were principally men and children. What seemed to us exceedingly strange was the presence of about twenty children who were simply garbed in their birthday clothes, and most of the men appeared in a semi-nude condition. Women were conspicuous by their absence. All strange scenes indeed to an American. At the close of the brief Sunday school sessions we hastened back to the Sundarganj compound, to be in time for the special religious service beginning at 8:30 A. M. This was a baptismal service with Bro. M. C. Lapp in charge. After delivering a very inspiring discourse to those who understood the Hindi language, six persons were received into church fellowship by water baptism; they were composed of the poor, the maimed and the blind, to whom the special message was sent, "Come for all things are now ready." One couple was united in the bonds of matrimony by Bro. Lapp at the same service. Immediately after the close of the service we repaired to the home of Bro. M. C. Lehman's where we held a short season of worship, after which we were invited into the home of Bro. P. A. Friesen's where we had the privilege to dine together. At 3:30 P. M. we attended Sunday school in the school building at Sundargani. This Sunday school was composed principally of boys, because of the boys' orphanage being established at this place. At that time there were sixteen good-sized classes in this Sunday school. The combined attendance of the Sundargani, and several of the nearby village Sunday schools for that particular Sunday was 185. At the close of the Sunday school I accompanied the brethren Lehman and Friesen to the Dhamtari City Bazaar where they had planned to hold a religious service, but on account of a rain coming up suddenly they were obliged to cut the service short and return to the compound.

We had the privilege to enjoy an English service in the evening, in the home of Bro. G. J. Lapp's, with Bro. Hartzler and the writer in charge. It was another busy day, fraught with many pleasant memories.

I remember with interest the first Sunday spent with the workers at Balodgahan. The Sunday school which was held in the morning on the veranda of Bro. Lapp's bungalow was of special interest to me even though I understood but little that was taught. There were 51 present, mostly adults. In the afternoon Bro. Hartzler favored the natives with a talk on Palestine, with Bro. Lapp acting as interpreter. The following Sunday was spent at the same place, and was a day that brought to us the assurance of God's blessing resting upon the work among the dark-skinned people of India. An interesting Sunday school service was held in the school building from 7:30 to 8:30 A. M., after which a baptismal service was held at the same place in charge of Bro. M. C. Lapp. After presenting his message in the Hindi tongue, he received two widows and fourteen orphan girls into church fellowship by baptism. The scene was indeed touching and very inspiring. In the afternoon another service was held for the benefit of the native Christians of the village.

In the evening we enjoyed a very encouraging service in Bro. Lapp's bungalow, with Bro. Hartzler in charge. To our Lord be the praise for the blessings of the day.

I remember with great pleasure the Christmas services we were permitted to enjoy both at Rudri and the Leper Asylum, Dec. 25, 1910. The services at Rudri were held in the school building, beginning at 8:30 A. M. The building was crowded with orphan girls, school children, native Christians, and visitors. Appropriate songs were sung and Scripture verses repeated by a number of the school children, after which Bro. Kaufman gave a short cheering address. At the close of the services sweets and other gifts were distributed among the orphan girls and school children. All were made happy by these little gifts. After the children were dismissed, the Mulgazars of three villages and a number of other prominent native men came and presented wreaths of flowers and fruit to the missionaries, the writer included. In the afternoon Bro. Kaufman's, Sister Burkhard, and I wended our way to the Leper Asylum where Bro. K. conducted a Christmas service, and distributed clothing etc., among those needy sufferers. It was wonderful

to note the expressions of gratitude for those small gifts. They all seemed to greatly appreciate the same. The experiences of the day were indeed inspiring.

The scenes and experiences of the following Sunday, Jan. 1, 1911, can never be erased from our memory, because of their peculiar and encouraging nature. Being at Rudri, a number of the orphan girls came to our bungalow at midnight and sang several appropriate songs for us, thus the New-Year was ushered in by song. We attended Sunday school and preaching services in the forenoon, but regret to say that I did not understand Bro. Kaufman's message, but rejoice to know that others did. In the afternoon we went by tonga to the Leper Asylum where baptismal services were held, and nineteen lepers were received into church fellowship, Bro. M. C. Lapp officiating. The services were peculiarly impressive and encouraging.

With joy I remember what to me seemed the most solemn and momentous service which I was permitted to attend during the six months we spent in India. The same was an ordination service held on Sunday, Feb. 5, 1911, at which time the brethren M. C. Lehman and C. D. Esch were ordained to the ministry. A number of the other ministers with the writer took part in these special services. The attendance at the service was unusually large, interest exceptionally good, and the Spirit's presence was truly realized. Praise God for the gift of memory enabling one to cherish and retain in memory's casket the things that bring joy and comfort to the soul.

Dakota, Ill.

THE WORK OF RAYMOND LULL

By Clara Hershberger

For the Gospel Herald.

Raymond Lull was born on the island of Majorca, the largest of the Balearic Islands in the western part of the Mediterranean sea lying to the east and south of Spain. He was born in the year 1236. He lived during the most eventful epoch. Five years after his birth the rise of the Ottoman Turks occurred; and before he was twenty Louis IX had failed in his crusades, and the Inquisition had begun in Spain to torture Jews and heretics. As he was growing into manhood, the beneficial effects of the crusades was being felt; physical science was struggling into feeble life; the University of Oxford was founded, and the world as Lull knew it, was the world of medieval legend and classic lore.

Lull was a member of a distinguished Catalonian family, and when the island of Majorca was taken from the Saracens by James I, King of Aragon, Lull's father was rewarded with large estates in the conquered territory, for his distinguished services. Lull was a court poet, and a distinguished musician. Until the age of thirty he had lived wholly to the world. Even after his marriage, he continued to pursue pleasures not altogether consistent with conjugal fidelity; and the theme of his poetic composition was sensual love.

But that feeling of Christian piety which, as it moved his age and the people among whom he lived, had been instilled also by education into his early affections, and that not without success, brought on a reaction to the hitherto-governing principle of his life. One night while he was sitting by his bed occupied in composing a love-sonnet, the image of Christ on the cross all at once presented itself before his eyes. It made so powerful an impression on him, that he could write no further. Day and night this image floated before his fancy, nor could he find any means of resisting the impression it made on him. After the vision came to him the second time he interpreted it as a warning to retire from the world, and consecrate himself wholly to the service of Christ.

Lull had many struggles but came to the conclusion that his work should be the **preaching of the Gospel** and his thoughts were directed particularly to the Saracens, whom the Crusades had attempted in vain to subdue by the sword. But now a great difficulty arose: How could he, an ignorant layman, be fit for such a work? Then the thought occurred to him that he might write a book serving to demonstrate the truth of Christianity in opposition to all the errors of the infidels; and with this thought was afterwards connected the idea of a universal system of science. Were he able to write such a book it would be of no use to the Saracens who understood nothing but Arabic.

Then Lull called upon the pope and the monarchs of Christendom to establish in certain monasteries foundations for **studying** and acquiring the Arabic tongue, as well as other languages, spoken amongst infidel nations. Thus he came upon the idea of founding linguistic schools for missionary purposes.

On the fourth of October, dedicated to the memory of St. Francis, Lull was in the Franciscan church at Majorca and heard a bishop preach on St. Francis' renunciation of the world. By this sermon he resolved to follow at once the example of St. Francis. Selling his property, of which he kept only enough to support his wife and children, he gave himself up wholly to the Lord, and left his home with the intention of never returning. His next step was to make pilgrimages to several churches then standing in high consideration.

Then Raymond proposed going to Paris for the purpose of qualifying himself by a course of scientific studies for the accomplishment of his plans; but through influence of others he was dissuaded from this project. So he took up his studies at home and purchased a Saracen slave for his instruction in Arabic.

At first Lull diligently employed himself in tracing the leading outlines of a universal formal science. This was his "Ars major" or "generalis," designed as the preparatory work to a strictly scientific demonstration of all the truth of Christianity. In this work is noticed how the religious and especially the apologetical, interest gave direction to all his thoughts, and how closely he kept his eye fixed on this one object, even when moving in the driest tracts of formalism. He was for founding a science, by means of which Christianity might be demonstrated with strict necessity, so that every reasonable mind would be forced to admit its truth. In this work he chiefly had in view the Mohammedans, who were wrapped up in the prejudices of their Arabian philosophy.

In 1286 Lull went to Rome for the purpose of persuading Pope Honorius IV to approve his plan of establishing such missionary schools in monasteries to instruct monks in the Arabic language; but when he arrived that pope was no longer living, and the papal chair was vacant. A second visit to Rome on the same errand was attended with no better success.

Finding that he could not establish a plan for the promotion of this holy enterprise, he proceeded alone as a missionary among the infidels. For this purpose he sailed to Genoa, in 1287, and engaged his passage in a ship bound to North Africa. The ship in which Lull was to embark, lay ready for the voyage, and his books had been carried on board, when his imagination pictured before him the fate which awaited him among the Mohammedans, and he could not summon courage enough to go on board. But no sooner had this passed over, than he was visited with remorseful pangs of conscience, to think that he should prove recreant to the holy purpose with which God had inspired him; and a severe fit of fever was the consequence of these inward conflicts. While in this state of suffering he heard of a ship lying in port, which was ready to start on a voyage to Tunis; and in a condi-

tion nearer death than life, he insisted on being carried on board with his books. He was soon well after being relieved of his heavy burden.

Lull arrived at Tunis near the close of the year 1291 and, immediately inviting together the learned scholars among the Mohammedans, explained to them how he had come for the purpose of instituting a comparison between Christianity, of which he possessed an accurate knowledge, as well as of all the arguments employed to defend it, and Mohammedanism; and if he found the reasons to be stronger on the doctrines of Mohammed, he was ready to embrace them.

The young Mohammedans now came around him in constantly increasing numbers, hoping that they should be able to convert him to Mohammedanism. Lull then sought to prove that without the doctrine of the Trinity, and of the incarnation of the Son of God, men cannot understand the perfection of God, and the harmony between His attributes. Thus he proved to them that Christianity is the only religion conformable to reason.

One of the learned Saracens, more fanatically disposed than the rest, caused Lull to be thrown into prison and it was decided that he should be put to death. Then another learned man, possessed of fewer prejudices, interceded in his behalf. Lull was then banished from the country. But he made his escape and remained in the harbor of Tunis three months working under cover.

He then sailed to Naples where he labored several years and delivered lectures on his new system. Being repulsed at Rome, he endeavored for a series of years to labor wherever opportunity offered itself. He sought to convince the Saracens and Jews on the Island of Majorca. He went to the isle of Cyprus, and from thence to Armenia exerting himself to bring back the different schismatic parties of the Oriental Church to orthodoxy. All this he undertook by himself, attended only by a single companion, without ever being able to obtain the wished-for support from the more powerful and influential men of the Church. In the intervals, he delivered lectures on his system in Italian and French Universities, and composed many new treatises.

Between the years 1306 and 1307 he made another journey to North Africa, where he visited the city of Bugia, which was then the seat of the Mohammedan empire. He spoke boldly for his religion, and proclaimed in the Arabic language, "that Christianity is the only true religion; the doctrine of Mohammed, on the contrary, false:" and this he was ready to prove to every one. Because of this outburst he was thrown into a narrow dungeon, and remained a prisoner for six months. Meanwhile, many attempts were made to convert him to Moslemism. The highest honors and great riches were promised him, on condition that he should change his religion; but to all these advances he replied, "And I promise you, if you will forsake this false religion, and believe in Jesus Christ, the greatest riches, and everlasting life." It was finally agreed, that a book should be written on both sides, in proof of the religion which each party professed, when it would appear evident, from the arguments brought forth, which had gained the victory. While Raymond was busily employed in composing such a work, a command was issued by the king, that he should be put on board a ship and sent out of the country.

He then found in Pisa and Genoa, a new order of spiritual knights, who should be ready at a moment's warning, to go to war with the Saracens for the recovery of the Holy Sepulchre. He next appeared as a teacher at Paris. He was not satisfied with his life for he could not bear to think of spending the close of his life at ease in his native land, to which he had returned for the last time. He desired nothing more than to offer up his life in the promulgation of the faith.

On the 14th of August, 1314, he crossed over once more to Africa. Proceeding to Bugia, he labored there, at first secretly, in the small circle of those whom, during his last visit to that place, he had won over to Christianity. He sought to confirm their faith, and to advance them still farther in Christian knowledge. In this way no doubt he might have continued to labor quietly for some time; but he could not resist the longing after martyrdom. He stood forth publicly, and declared that he was the same person whom they had once banished from the country; and exhorted the people, threatening them with divine judgments if they refused to abjure Mohammedanism. He was fallen upon by the Saracens with the utmost fury. After having been severely handled, he was dragged out of the city, and, by the orders of the king, was stoned to death. Merchants from Majorca obtained permission to extricate the body of their countryman from the heaps of stones under which it lay buried, and they conveyed it back, by ship, to their native land. The 30th of June, 1315, was the day of his martyrdom.

Hesston, Kans.

"If you want apostolic power you must pay apostolic prices."

BERNARD OF CLAIRVAUX

By Maurice Yoder

For the Gospel Herald.

It may be just a bit hard for us to get a clear conception of the time in which Bernard lived unless we review our history and notice the conditions existing during the eleventh century.

At this time monasteries were no longer occupied by men alone, but also by women. Nunneries had sprung up all over Europe. In some of these men and women lived together which in many cases caused the corruption of their morals. The Catholic church had drifted into cold formalism, becoming externalized and imperialized; having inquisitions of the most rigid kind in order to hold the people in the church and also to punish heretics. The power of the pope had increased until he directed the affairs of the nation as well as those of the church. Princes bowed to his will as in former times he had bowed to theirs. Only two walks of life were open to a young man, he must either choose knighthood or the cloister. Such were the conditions of the church at the birth of Bernard, "one of the most notable exponents of the contemplative theology of the medieval church.

The father of Bernard was a knight of experience and distinction. He was also a descendant of a feudal lord of noble blood and accustomed to military service from youth. His mother, to whom he owes his finer qualities and devotional temperament, was a devoted, pious, God-fearing woman, held in high esteem because of her saintly character; for even though the people were lacking in civilization, yet Christian womanhood was honored, and held in due reverence.

Bernard was born in the province of Burgundy, a few miles from Dijon, France, in 1091 and was named in honor of his grandfather, Bernard, feudal lord of Mont Bar. In youth he followed the work and occupation of his father but very soon turned from this to the church and monastery. He persuaded his brother to go with him, thus they dedicated their lives to the spreading of the Gospel. At this period of his life there were four lines of endeavor open to him through which he might have risen to fame and honor.

In the first place, his extraordinary power of command over others, his graceful and attractive manners, combined with his great activity of mind would have brought him into repute in camp or court; secondly, at this time schools and universities were rising in importance in which, on ac-

count of his studious instincts, he could have enjoyed and exercised his skill in dialectics and developed his gift of eloquence. This his brothers and friends urged him to do, and it appealed not a little to his ambitions. Again in choosing a distinctly religious life, the church with its multiplied offices would have given him leisure, position of notoriety, and fame if he would but accept them.

From these he turned away, not because he did not see the lustre and brilliancy of such a life, but because he did see, hidden deep in his heart, his mother's spirit of devotion and desire for purity of soul and body. For this reason he chose the monastic life, withdrew to a convent unknown to fame amid desolate surroundings. All this he did that he might practice a rigid ascetic life and become a fit subject for the kingdom.

As time passed on the convent with its shabby and uninviting appearance and the poorly cultivated fields, gained in appearance and popularity, under the guidance and direction of Bernard. And after a time the convent was crowded to overflowing so that not all who came could be admitted but were sent to other convents or forced to return to their homes.

Even though Bernard desired to keep aloof from the external cares of life, yet they made their impressions for they came through the great religious and secular movements on which he was prompt to impress his personality. Cities were repulsive to him and when warm with the day's work in his cell he sought the silent, peaceful scenes of nature with which his convent was surrounded. These quieted his nerves and revived his spirit. For, said he, "Trust one who has learned by experience; thou wilt find something larger in woods than in books. The trees and rocks shall teach thee what can never be learned from human masters. Dost thou not think it possible to suck honey from stones and oil from flinty rocks?"

Upon entering the convent he practiced the ascetic life so rigidly that through the remainder of his life he was unable to do any strenuous physical labor and for this reason he did most of the preaching at the convent, often speaking several times a day and several hours at a time. He was frail of body but exceedingly strong in spirit. While he became somewhat mystical yet never in any sense did he become unbalanced mentally. In short, he was a man of deepest sympathy, whose heart was ever full of the love of Christ.

His extreme tenderness of feeling is seen very plainly in a sermon preached after the death of his brother Gerard. As the tears were flowing he said, "Flow out, eager tears, flow out, since he who would have hindered your passage himself hath passed.....But this my weeping is not a sign of unbelief, it is only an indication of human condition; nor because I moan when smitten do I accuse Him who smites. The good and righteous God hath done everything well." Such extracts as these show the infinite depths of his tender affections which were not inherited from his ancestry of feudal lords, but from his heroic, devoted, tender-hearted mother whom he often thot he saw standing before him.

He has been described in later life as a man of medium height, light hair and reddish beard. Because of physical weakness his body was frail and his cheeks hollow. Yet with all these bodily imperfections, his rebukes, when given, seemed all the more severe, for though they were always given in love they were backed by a deep, settled conviction that sin must be condemned no matter whether found in monk, pope or prince. To a certain count, although he was a man of gigantic strength and hot temper, who had expelled several bishops from their see and refused to let them come back at the command of high authority, he appeared very suddenly, saying, "Your judge is here at whose name every knee shall bow, of things in heaven, and things on earth, and things under the earth, will you spurn Him also? Will you despise Him as you have despised His servants?" Silence fell on those assembled, the spirit of the hot-headed count was pierced, he obeyed the command of the abbot as a child; who told him to go and kiss the expelled bishop and he would again restore him to his see.

Turning at the close of his life for a brief retrospect we see him as a man of deep conviction, faith and prayer. His heart was ever flowing out to others in sympathy. By faith he could see through the night of formalism, which surrounded him, into the face and presence of God. In the spirit of prayer, he drew from heaven's store sufficient grace and strength to bear him up. One who stood by his bedside when he died said, "....Happy transition! From labor to rest, from hope to reward, from combat to crown, from death to life, from faith to knowledge, from far wandering to the native home, from the world to the Father."

Hesston, Kans.

The standard for Sunday school teachers ought not to be very far below the standard for ministers.—D. J. Johns.

THE VOICE FROM SOUTH AMERICA

By C. F. Yoder

(Senior missionary of the Brethren to Argentina.)

If as some think, the voice from Macedonia that induced Paul to turn his feet that way with the Gospel, was the voice of Luke who had been there and knew the needs and made the plea, we may perhaps presume to be a voice from South America after thirteen years of labors in this field. Would God that we might be able to make America hear the appeal as Paul heard it and might be able to see in consequence many young apostles dedicate their lives to the work to which God is calling them. Will you, dear readers, listen to the voice?

It is first of all a voice of possibility. Paul was on the way to Asia when the Lord turned him toward Europe. Not the decayed races of the east, but the young and vigorous nations of the west were to be the fruitful soil for the sowing of the great missionary. The time has come when the old nations of the east must have the Gospel also, but in this great continent of South America we have a growing civilization with many modern peoples in the melting pot forming new and virile races which are destined to dominate. South America has been called the continent of the twentieth century. It certainly will develop in the century before us as North America has done in the century past. It is therefore of supreme importance that as North America has grown great because of the influence of the Gospel, so South America should have the same Gospel to direct her developing life and civilization. Who will come over and help us?

The voice from South America is not exactly a voice from the desert, for there is more cultivable land here than in North America, and it is being rapidly taken up and developed. Neither is it sterile to missionary labors. For scarcely a generation have missionaries labored here and yet the country is now dotted over with evangelical congregations. Our church is small and our work is one of the least, yet in these few years of labor there have been more than two hundred converts baptized and there are as many more who can be called adherents. We have properties in Rio Cuarto, Cabrera, and Huinca Renanco with a total value of $23,000.00. We have preached to all classes but mainly the poor have responded, and the offerings on the field are not large, but perhaps I should remind

any who are disposed to criticise, that ten thousand dollars, my earnings in the college here during this time have gone into the work, either in self-support or in other ways. While there are only three North American families on the field we have eight splendid helpers acquired on the field who are giving their entire time to the work. We have only one organized church but there are seven Sunday schools and fifteen preaching points, besides the work of the auto which visits the towns where we have no regular preaching, and the sulky which reaches the out-of the-way country places. We have seen the sentiment of the people, which was openly hostile when we came, change to such an extent that we now find a more general approval among the people than do the Romish priests. More than five hundred students have passed through my hands and nearly all of them from upper class homes. Many of them are occupying places of leadership and all of them are friends to the Gospel and personal friends of mine on whom I can rely for co-operation in many ways. The harvest is not to be counted in the time of sowing, but signs are not wanting that in due time we shall reap abundantly if we faint not. Who will come over and help us?

Third, the voice from South America is the voice of a great moral need. Romanism has had a monopoly for four hundred years and has brought only moral ruin to one of the fairest continents in the world. One has only to sit in any public restaurant and listen to the conversation of the men as they eat to learn the cause. Stories of the immorality of the priests are followed by more stories, and still more until the heart is sick. More than that we are constantly seeing evidences that the stories are not slanders. With all its possibilities the country cannot develop morally until the voice of the true Gospel is heard and heeded. It is not strange that the mass of the people are either indifferent or openly hostile to all religion. It is perhaps a harder task to inspire faith here than in the heart of Africa, but it is not less important. Who will come over and help us?

Fourth, the voice from South America is a voice of financial need. Grateful indeed are we for the loyal support that we have had and the splendid growth of missionary offerings from year to year, but O, the needs are always far beyond our income! There are good workers down here who would love to help us if we could make it possible for them to do so. We need buildings in Buenos Aires and Laboulaye and money for rent in other places. We need money for tracts of our own publication. We now publish our own paper, 3,000 copies, but we distribute it gratis. We need to buy lots in a number of places while land is yet cheap. Lots that today can be bought for a hundred dollars, in ten years may cost a thousand. In some places our best way of beginning is to start a public library and in others a school, but in all cases there is a constant need of money in order to work in a respectable way. Many who cannot come to labor personally can send one or more representatives by their offerings. Who will come over and help us?

Finally, the voice from South America is the voice of children. They are our hope and our joy. They have not been ruined by the blighting curse of Romanism. They have not known the depths of hypocrisy that their parents know. They are bright-eyed, lovable children and we can have day schools and Sunday schools in all the towns round about if only we can have workers and support to evangelize them. Missions require a generation for the harvest to appear. The children of our schools of today will be our staunch church members and preachers of tomorrow. They have not the good influences that surround the children of the homeland and if we do not give them the Gospel in evangelical schools they will go the road of vice to the ruinous end. Their voice it seems to me should arouse the most indifferent and enthuse still more the most ardent. They are calling for orphanages and teachers. They are worthy of our greatest sacrifices and most persevering efforts. When we look at them the discomforts we have and the sacrifices we make are not worthy to be mentioned. We can and must win them. Who will come over and help us?—Selected by T. K. Hershey.

Rio Cuarto, Argentina.

SOME NEEDY MISSION FIELDS

By Tillman H. Erb

For the Gospel Herald.

The whole world always has been, and is yet a needy mission field. I shall pick out a few particular fields in the world and endeavor to show just why these fields are especially needy in this third decade of the twentieth century.

Man, according to the nature that God has given him, is in continual need of the saving grace of Jesus Christ. In every community of people in the world, one will find that God convicts some of their sins, if the Word is presented in its evangelical purity. If this is kept in mind, all fields of the world would be equally needy. Yet due to particular political, social, and religious circumstances in some communities, the field is especially prepared that not only one in hundreds will accept the message, but perhaps ten to every hundred. Without question the field that yields the most fruitage is the most needy mission field of today.

In order to begin at home, I shall present the neglected rural districts that exist in almost every American community. This is a case of looking upon the Judea field, which according to Christ, should receive the first attention. Now let us review the condition prevailing in a typical neglected rural field, not in the hills of West Virginia or Eastern Kentucky and Tennessee, but in our home communities. Some of these communities have their little church building, but it stands in a state of poor repair. The windows are perhaps broken out, the grass has grown tall in the yard, and the general appearance shows that there is no one sufficiently interested to even care for the church grounds. There are some church-going people in the community, to be sure, but they drive to town for church worship. When this is the case there is a greater percentage who do not go to any church. After a few years one finds in these houses, children who never heard the story of Jesus, and grown people who know nothing of the saving power of Christ. When a mission Sunday school is opened up in this district, people turn out in a way that few expect. Old people who have had religious privileges when young are moved to tears by songs that we sing every Lord's day. When the story of Jesus and His saving power is presented simply, but earnestly, the people listen in reverent attention. If God's people will give their best in presenting His Word to these hungry hearts, the Giver of all things will send His Spirit upon the hearts of these simple folk and the Word will bring forth its promised fruit in abundance. I consider this field as one of the needy ones: (1) Because there are so many communities like the one described, where people who live the simple country life are glad to attend services if for no other reason than to have some place near at home to go for recreation. (2) The people recognize the authority of God and His Word, but through indifference have allowed their home communities to sink into this semi-Christianized state. (3) Because to the plastic minds of the children the marvelous story of Jesus' love will yield an abundant fruitage. (4) The older people are touched by the things familiar to their youth and not a few will ac-

cept the Father's plan for their salvation that they might be delivered from their lives of monotony and drudgery.

Another needy mission field is China. Due to the changing political, social and consequently religious conditions, this field presents its particular need. Every one is acquainted with the Renaissance that has taken place in China within the last fifty years. The reason this field is needy, in view of this condition, is that the people need the Gospel of Christ as a moral background for this awakening. For several thousand years China remained in the same stagnant condition, due to her particular worship of ancestors. She was unfriendly to everything that was foreign to Chinese tradition. Because her religion made progress of any kind impossible, she remained absolutely unchanged. Today, as a result in part of Japanese and Christian influence, she has broken these traditional chains that have held her for centuries. There is an influential element in China that welcomes and earnestly invites revolutionary tendencies in government, society, and religion. This condition is far from a healthy one as far as Chinese welfare is concerned, but it does have a significant meaning to one who is looking for missionary opportunities. Just as the whole Gospel of Christ is revolutionary to a man's experience in life, so would this Gospel appeal to the eager and expectant Chinese, who seeks a radical departure from the old things. It is clear to almost every Christian that such a revolution as is inevitable for China, is disastrous when the change of heart does not accompany the other transformation. The results can be no better than were the French and Russian revolutions. It is our duty as Christian people to pray and do all we can that this vast task may be in a measure accomplished.

Another reason China presents her special need is because the foreign hot-bed of Christian liberalism is centered in China. Every evangelical Christian deplores this situation, especially in view of China's awakening. This is a hard situation but is one that imperatively calls for prayers and action. Christianity, as many Chinese know it, is a form of religion that may be placed side by side with Buddhism, Taoism, and other prominent religions. The have been taught by some liberal Christian missionaries that it is merely a more highly developed form of religion and upon that ground the Chinese scholar accepts it. Of course the masses of Chinese are untouched by this but the influential class has been deeply affected by its philosophy, so pernicious to evangelical Christianity, as well as the world in general. This religious condition makes the field a supremely needy one, so far as orthodox Christians are concerned. Let us quietly and prayerfully work to meet this need, for it takes much patient and Spirit-filled labor to undo this deceptive influence upon the Chinese people.

The third reason that China is an especially needy field is the fact that her hundreds of millions of people cover such a vast field that so far as being evangelized is concerned, she is just as far from it as any other mission field in the world. When we see that there are two million Christians in China, we are inclined to feel that the field is well covered. Most of the mission work of China has been done near the coast and in the large cities. We must remember that vast territories lie inland that are nearly as thickly populated, but which have been scarcely touched by mission forces. Thibet, for example, while comparatively thinly populated, is altogether untouched. Let us not close our eyes to China's needs because there is one Christian to every two hundred inhabitants. Let us awake to China's possibilities if once her teeming millions "Know Him, whom to know is life and peace." In reviewing the reasons then for selecting China as one of the needy mission fields let us notice: First, the inevitable revolution in China calls imperatively for evangelical Christianity. Second, China is the nucleus of modern religious liberalism in the Orient. Third, China has been comparatively untouched by the Gospel message.

We turn toward Russia now as another field that is in great need of Christian missions. Russia is ripe for the Gospel because direct opposition to God has been very marked in recent years, under the Soviet leadership. Wherever such bold opposition to religion is expressed as it has been in this revolution-torn nation, there Christ's forces always strengthen themselves. The Soviet has directed its thrusts at the old Orthodox Greek Church. They oppose traditionalism and this has led the more radical to oppose and blaspheme God and His whole Church. The most bitter opposition was manifested last Christmas season when God and Christ were publicly blasphemed, and in many cases Church property was confiscated. This has served to spur the sincere followers of Christ to more service, while those who were not willing to pay the price dropped entirely out of the Church body. One result of this has been that wherever the Gospel has been preached by evangelical missionaries, the people turn out in great crowds to hear the Story. When people are aroused either for or against God to this extent, the message of the missionary finds a most ready response. Missionary bands have not even encountered much government opposition because it is principally the established Church of the Tsar that they mutilate so badly. I repeat this statement that missionary opportunities are very great because direct, bold, opposition always means greater interest, and if the story of God's grace is given by men of God, this interest will result in many souls being added to the Kingdom.

I have reviewed three great fields that seem ripe for mission endeavor.

All mission needs are pressing and need to be dealt with prayerfully but vigorously. Let us look up from the things that bind us to ourselves and worldly things and "look upon the fields white, ready to harvest."

La Junta, Colo.

NEWS NOTES FROM ARGENTINA, SOUTH AMERICA

Weather has been rather cold. Hard frosts have killed the grass so that the cattle have little or no pasture. Cattle sell very low.

Meetings in all the Stations have been well attended. Bro. Lantz writes that the Cottage Meetings in Trenque Lauquen are exceptionally well attended.

Thanksgiving Day, May 25th, was celebrated in all the Stations. Many of the members testified to the special blessings God bestowed upon them during the year.

At the present time there are eight Bible Readers reading and explaining God's Word. This is a noble and worthy work, for many hungry souls are being fed with the Bread from heaven in this way each week.

The other day in going on the train from Pehuajo to Trenque Lauquen, a new Inspector called for the tickets. I handed him my pass; not knowing me, he refused to accept it until I could identify myself. Being acquainted with the dining car manager, I asked him to identify me. When he said "Pastor evangelico" (Evangelical Preacher) the Inspector began to apologize again and again, later he came around and said he hoped I would not be offended. We opened a conversation, which gave me a splendid opportunity to tell him the Gospel story.

Bro. Lauver and family visited the brotherhood at Pehuajo. Bro. Lauver preached at the regular Wednesday evening services. Bro. Lauver as well as Bro. Lantz are growing in the language, and are doing good

work in Carlos Casares and Trenque Lauquen.

The new church at Pehuajo is gradually being completed. The windows are put in, and the painters are busy painting and tinting. The masons are fixing up the front of the old building. Dedication services, however, will not be held for perhaps a month or more, due to the cold weather and the dampness of the building.

All the missionaries are well at present, for which we praise His holy name.

In His name,
T. K. Hershey.

May 31, 1923.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

Winter days are drawing near, with frosts and ice but no snow nor rain. There is a lack of rain in this part of the country just now. The pasture is very short and cattle are selling very cheap as the farmers have nothing with which to feed them and are disposing of them at any price almost.

The roads are sandy and dusty and the wind blows the dirt into the houses and even into the eatables so that we think we can taste sand.

We are now settled in the New Mission Property, bought and paid for by the Mennonite Board of Missions and Charities at a cost of $11,500 U. S. Currency. The missionaries have been praying and asking for a home for some time and are all thankful to God and to the brethren who have so bountifully and lovingly contributed in order that the work may be on a more substantial basis and command more respect among the people with which we are working.

The property has a new house, Argentine style, and a large hall about 20 by 80 feet divided into two rooms. The smaller used for Sunday school and Y. P. M. and the larger one 20 by 50 feet used for all public meetings.

Just now the halls are being calcimined preparatory to holding a series of meetings by the brethren T. K. Hershey and Albano Luayza.

The young women who read the Bible in the homes are constantly telling us of their experiences which they have while attending to their work. Thru their efforts many hear the Gospel story for the first time and become interested in their souls' salvation. We are praying that funds will come in so that they may continue in this very important work.

Bro. T. K. Hershey, who was in the hospital in Buenos Aires for several days is attending to his various duties and the rest of the missionaries are well.

All were glad to hear that Bro. Shank and family arrived safe in the home land. May they be a blessing to all is our prayer.

INDIA'S ATTITUDE TOWARD CHRIST

"There has never been a time when India's ear was so open to the message of the Cross as it is today." So says Dnyanodaya, a Christian paper published in Bombay. While press dispatches and magazine articles emphasize the political and social unrest in India, we must not lose sight of the real signs of spiritual awakening that are evident to those who have eyes to see.

Dr. H. C. Velte, a missionary of the Presbyterian Church, in a recent letter, calls attention to some interesting facts that throw light on the situation and are a challenge to the Christian Church. He says:

"The strong, spiritual forces at work are, as we might naturally suppose, favorable to, rather than hostile to Christianity. In spite of the tremendous reaction against Western civilization and organized Christianity, there is nevertheless a strange drawing towards the person and life of Christ. In the Indian Social Reformer, there appeared recently a most remarkable statement by a non-Christian. In referring to the trial and imprisonment of Gandhi, the Editor remarks that while it has shaken the faith of some in the efficacy of morality and nonviolence as a political method, a much larger number, including several who have sought to counteract the proselyting work of Christian missionaries, have been prompted to turn to the figure of Christ upon the cross in reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans, and Brahmans have turned to Calvary in commenting upon the event. 'Mahatma Gandhi in jail has achieved in a very short time what Christian missions had not been able to achieve in a hundred years—he has turned India's face to Christ upon the cross.....Reflections such as these may seem irrelevant or out of taste to politicians whose business lies on the surface of things, but they furnish a clue to the unfolding of the deep purpose in history.'"

Of course the people of India would never have so thought of Christ in connection with Mr. Gandhi had it not been for the missionaries during the last hundred years. Some Indian Christians say that Mr. Gandhi teaches and manifests the spirit of Christ far better than many who call themselves Christian. A Hindu writes: "Gandhi is interpreting to the whole world the true meaning of Jesus' message of love and nonresistance. He believes the fire of love will melt even the hard fibre of the Britisher. He is in the line of succession from the Christian martyrs who carried their faith in God to the amphitheatre and the leopard, and to the stake where they were burned alive." It is true, as Dr. Velte observes, that this is a one-sided idea of Christ and of Christian teaching. Jesus was not a noncooperator with the Roman government, nor a mere passive resister. Mahatma Gandhi entirely overlooks the fact that Christ not only turned His face to the smiters, but He also drove out of His Father's house those who defiled it. But this new attitude of India toward Christ on the cross is a challenge to all Christians to use the opportunity so that those who have so learned of Christ will go to the Master direct and study His whole life from the Gospels.

Dr. Velte calls attention to a very remarkable letter written from jail by Mr. Mohammed Ali, the most violent of the Khilafat leaders, and a bitter enemy of the British government. It was addressed to Mr. Andrews, formerly an English missionary and in it Mr. Mohammed Ali says that he was employing his leisure time in reading the Christian Scriptures. He had already read the book of Genesis and had finished Matthew and Luke and one of Paul's Epistles. He asks Mr. Andrews to send him some books in which the genuineness and integrity of the Christian Scriptures are discussed. "It is unquestionably true," says Dr. Velte, "that both in public speech and in the press the person and life of Christ are constantly brought to the attention of the people. But what is still more significant is this: The whole attitude of the people of India—especially educated India—has greatly changed. Nine years ago when Dr. John R. Mott, in a public hall in Madras, mentioned the name of Christ he was hissed. In 1922 an evangelist of the American Methodist Church held evangelistic meetings in the same hall for six days and Hindu dailies reported their progress. The hall was crowded with 1,500 men and as many as 300, mostly non-Christians, remained for the after meetings for prayer and testimony."

This contemplation of Christ, of His teachings and of His sufferings for men on the cross, has had a sobering effect upon the thought of India. Much of the boastfulness which characterized India a year ago is gone. The people are becoming aware of their own failures and shortcomings and many are asking very seriously if they are really fit to gov-

ern themselves. They are more willing also to acknowledge the benefits English rule has conferred upon India. Mr. Velte quotes again from an Indian paper which, in commenting on the present situation, says:

"A religion which consigns millions of human beings to eternal perdition (referring to the treatment of low caste people), which denies them all opportunities of social and moral uplift, which shuts the house of God against them, which treats them as worse than dogs, does not deserve to be respected and followed. Not until Hinduism is cleansed of its noxious undergrowth which has been sapping its vitality can there be a virile and regenerate Hindu community fit to follow in the footsteps of its great forbears and capable of producing teachers of mankind. The sources of our weakness lie inside, and not outside. Let us not fret and fume in impotent rage because there is a foreign administrator in the land. He has taught us many invaluable lessons of social equality and human dignity which we had forgotten. Let us one and all set our house in order, abolish social tyranny over women, and over large classes of our fellow beings, and introduce the rule of justice, humanity, and brotherhood in our religious and social conceptions."

Such statements fill us with hope, since they show that India is conscious of a great need that her religions cannot fill and that many are looking toward Christ as the great ideal whose example Mr. Gandhi is following. It is true that on a poster, printed by the Non-cooperation Movement showing the seven greatest men in history, Gandhi occupied the center; Buddha and Krishna stood by his side, while the border showed Christ, Tolstoi, McSwiney and Lenin. But such a comparison is not generally accepted.

"Whatever harm Mr. Gandhi may have done," says Dr. Velte in conclusion, "we are thankful for one thing, that he has turned the face of India towards Christ on the cross. The Hindu Chairman of a public meeting recently declared his agreement with the missionary speaker that the application of Christ's principles is the only solution of India's problems. India has been permeated with Christian ideas.....This is not a time for retrenchment in missionary work in India. Rather we must advance, especially along evangelistic lines.....There is no work more important than the training of preachers and their wives."

This attitude toward Christ on the part of the people of India gives a wonderful point of contact to the missionary and an opportunity rightly to interpret Christ and His Cross so that the people will see in Him not only the great Teacher and Example but the Son of God, the Savior of those who believe, and One who is to be crowned Lord of all.—The Missionary Review of the World.

HOME MISSION WORK, WHERE BEGIN?

By Levi Blauch

For the Gospel Herald.

Home mission work ought to begin in our individual hearts. First of all we should examine our own selves and see whether we are right with God, whether we are in the faith, whether we really love the Trinity of heaven, the Father, Son and Holy Spirit. By so doing we can find out whether we are really converted, whether we are really consecrated to the work of the Lord, whether we really love the Church of the first born. Now if we love our own souls, Christ, and His Church as we ought, then we are in a position to teach and help our fellow men, both those who are in the Church and those who are still on the outside.

What! should we do mission work in the Church? Yes. There are many who are drifting away from the faith once delivered to the saints, and unless mission work is quickly and charitably done, many of them may be eternally lost. Losing interest in the communion services is a strong evidence that they are on the downward road to destruction. Their prayer life is no more visible. Their reading of the Word is neglected. The spiritual life is dying step by step and soon if they are not rescued the spiritual life will be gone entirely. Oh, what a pity! Poor souls who were once in the light are now in darkness. Mission work in the home church is of great importance. Who shall do it? Let us rise to a sense of our privileges. Let the strong bear the infirmities of the weak. Oh, that real praying would be done in behalf of ourselves and others! Have we a real love for fallen humanity? Are we really burdened for the welfare of the church as Christ was when He prayed that heart-touching prayer as recorded in Jno. 17?

Home mission work is not only to start a Sunday school somewhere nearby, but to look after the welfare of those who are already in the fold. Oh, for more love, more praying, more evidence of a consecrated, sanctified and holy life among the older members who should prove their loyalty to God and the Church by strict obedience to God's Word.

Aged brethren and sisters, is not our mission this, that we show to the younger members by example that we love them and wish them well? We should also show that we love the communion services and put forth our best effort to fill our places at the Lord's table and partake of the emblems of His broken body and shed blood. We should show in every way that there is a reality in the religion of Jesus Christ.

Brethren and sisters, it seems to me that we do not show enough love and respect toward our young members. Love is the bond of perfection. Let us pray to the Father in the name of Christ for a more complete love for our young people in and out of the Church. The mission work in the home church is indeed great. Oh, that the heavenly influence might open our eyes, so that we could see the need as it really is!

Aged brethren and sisters, let us think of the shortness of our life. Only a few more days, weeks, months or years, may we be permitted to live and fulfill the mission for which we were placed here. Oh, that our hearts would become burdened for the welfare of the beloved Church of Christ! Christ fulfilled His mission while here on the earth and we are commanded to follow Him. Christ's way is the only safe way, the only right way, yea, it is the King's highway of holiness on which there are no idlers.

Brethren and sisters, young and old, where do we find ourselves? Are we on the King's highway of holiness, carrying out the Great Commission? If so, well and good. Our souls will then be safe for time and eternity. May God richly bless every faithful member of the Church of our Lord Jesus Christ!

Johnstown, Pa.

WHY SHOULD THE CHURCH SEND MONEY AND WORKERS TO FOREIGN LANDS, WHEN THERE ARE STILL UNSAVED IN THE HOMELAND?

By Orrie D. Yoder

For the Gospel Herald.

It is a sad thing that there are still professed Christian people who wish to raise this question and who seemingly do not think that the Church should have anything to do with foreign mission work. Some, no doubt, are honest in raising this question, others may raise it because they think that keeping is more blessed than giving.

But to this question there is only one answer, and that has been given by Jesus Christ, our Savior, when He was here upon earth, and it is forever settled in heaven by the eternal Word of God. If Christ would not have believed in foreign missionary

work, He would never have left His home in heaven and come to this sin-cursed earth to preach and give a saving Gospel to those who were lost in sin and were under its eternal curse. And since it was the plan of God that His Son, Jesus Christ, should by His death and resurrection bring salvation to the whole world, and that His Church should carry this Gospel of salvation into all the world, and be ambassadors (II Cor. 5:20) for Him who is now in heaven, to reconcile a lost world unto God, how could the plan of God ever be fulfilled, if the Church would not provide ways and means to tell all the world about this wonderful salvation and plan of God?

The plain commands of Jesus Christ should be enough to convince and show anyone that spreading the Gospel of salvation into all the world, is one, if not the greatest, charge and responsibility that is laid upon the Christian church. Matt. 28:18-15; Mark 16:15; Luke 24:46-48; Acts 1:8; Psa. 2:8. In Matt. 28, the command to teach all nations, and the promise, "Lo, I am with you alway," are so linked together that they cannot be separated. No one can disregard the command without disregarding the promise as well, and, oh, what are we now, and when we die, if Jesus Christ is not with us always?

In Luke, Christ has made the preaching of repentance for the remission of sins in all the world the aim and purpose of His death and resurrection. If we reject God's plan for all the world, as given by Christ, in Luke 24:47, we are rejecting His death and resurrection, because He has united them so that one cannot be divorced from the other.

In Acts 1:8, we have another teaching of Christ in regard to witnessing for Him in all the world that we cannot break, and that is the power of His Holy Spirit. Jesus Christ told His followers that they would be endued with power from on high, and that they were to witness for Him, beginning at Jerusalem and going to the uttermost parts of the earth. The reason that this promise is not fulfilled by Christ today as it was then is because the Church is not obedient to the command of Christ and the purpose of His power.

It is to be noticed that whenever Christ commanded that His Gospel should be taught in all the world, that He never commanded the Church to save all the world. Many rejected and were not saved even while Christ Himself was here upon earth, and so it is today and always will be as long as sin is reigning in the world, but it is His plan that all the world shall be evangelized and hear of the salvation of Jesus Christ because all the world is lost and God sent His Son for all the world. John 3:16. Since Christ died for the whole world it is His plan that people out of every kindred and tongue and nation (Rev. 5:9, 10) shall be His redeemed to praise Him for His wonderful salvation, through all eternity, singing glory to the Lamb, forever and ever.

And if the Church loves Jesus Christ and His plan of salvation, why should not all who profess to belong to Him be anxious to help spread this Gospel to all the world, so that many may yet be added to the throng of the redeemed, ere the day be past and the night come when no man can work.

We as God's people are also looking for Christ our Lord to return at any moment, but what will we be doing when He comes? Will we be obeying our Lord and be helping to spread His Gospel to all the world, and thus be ready to meet Him when He comes? Or will He find us idle, and in a lukewarm and sleeping condition and thus be unprepared for His coming, awaking to our perilous condition only when too late. Spreading the Gospel of Christ and witnessing for Him both at home, and far away in foreign lands, is one of the greatest helps for the Church to be ready when Christ comes again for His own.

Altoona, Pa.

NEW FIELDS AROUND DHAMTARI

By C. D. Esch

For the Gospel Herald.

Southwest of Dhamtari about 40 miles lies a strip of territory in the Dondi-Lohara Zamindari which formerly was a part of the territory claimed by the Pentecostal Bands Mission at Rajnandgaon. Several years ago the missionaries of that mission felt that they could not occupy that field properly and as our mission station Sankra was not so very far away from that place and the two fields are connected with a good road they gave us the opportunity to occupy that place if we could.

When Bro. and Sister Brunk were home on furlough they worked up an interest in that field and solicited money for an evangelical station to be located in that district. The funds were supplied. Since Bro. Brunk is back on the field steps have been taken to get a building site in that territory. A committee appointed by the mission went out and selected the site most suitable for building. The Zamindar (landlord or ruling chief) was approached for the purpose of bargaining for the land but he refused to give any reply, only asked that we write him about the matter. This was done but no reply has yet been received, so that we do not know what the next step may be. But we feel that there is work which ought to be done in that needy field and we believe that God in His own good time will open a way for it to be done.

Directly to the south of Dhamtari 40 miles lies the state of Kanker under the government of an Indian ruling chief or king. This state contains a population of 120,000 souls.. There is only one Christian family living in the state and we fear that this family has not always given out the proper kind of a Christian light.

At various times the ruler of the state was approached regarding getting a mission building site in the state but he either refused or evaded the issue. A number of years ago the chief was very sick. Bro. M. C. Lapp was over at his palace and stayed with him for several days nursing him through his sickness. For this he was very grateful and we are sure he would not have objected to the mission getting a building site there but his prime minister was much opposed to the missionaries coming to the state and so the king had to put us off.

Now that prime minister is dead and another more desirable man is in his place. About a year ago the prime minister called upon Bro. Lapp and said that now we might make application for a building site in the state. He was very friendly. Accordingly Bro. Lapp wrote up an application for the privilege of acquiring sufficient land in the Kanker State to erect a mission station.

No reply was ever received to this application. So a few months ago the mission appointed a committee of two (Bros. Kaufman and Brunk) to go to Kanker and interview the officials regarding the matter.

They were very courteously received and the matter was talked over but the desired land for a mission station was not received. Yet the visit was not in vain. For the authorities stated that there would be no objection to the mission renting a place in Kanker City and for missionaries to live there and pursue their work. They seem to think that they want to see what we would do in their state before they would be willing to give us permanent possession.

We believe that this offer is an answer to our many prayers on behalf of that place and efforts will be made as soon as the rains are over to occupy that place in a rented property if one cannot be purchased. There are a number of houses in that place

which will be habitable for missionaries, though not as convenient as one which would be built for the purpose.

Northeast of Dhamtari about 40 miles (as the crow flies) lies an attractive place called Gariaband, in the Bendra Nawagarh Zamindari. This place is about 30 miles from the terminus of the railway at Rajim. Thirteen years ago Bro. Friesen and his family had received permission to go to that place. They went and began work. Only a verbal agreement was made and all arrangements were made to have the papers written up when the old chief took sick and died suddenly. The people who succeeded to authority in the state then were not pleased with things and refused to allow the mission to continue operations and Bro. Friesen had to leave.

Since then the young chief has taken possession of affairs there. He has a number of sisters who have been educated for some time in mission schools. They feel rather lonely over there and have been very friendly towards the missionary sisters who have visited them. These women seem to be very anxious to have some missionary sister to associate with and as a result of a visit by Sister Geo. J. Lapp some months ago one wrote a letter stating that she was sure we would be able to get a building site for the mission in Gariaband if we would approach her brother the chief about the matter.

Bro. G. J. Lapp and the writer were appointed as a committee to investigate the matter and get land if possible. About ten days ago this committee accompanied by Bro. E. E. Miller motored over to see this chief.

We found that he was at home and that he had recently appointed a new prime minister who seems to be a wise old man. They received us very cordially and we had a very satisfactory visit with them. When we asked for the required building site the chief said that we should put the matter up in writing through the prime minister. The prime minister asked many questions about the work of our mission and as he is an old man in this part of India he knows the difference between the missions too. We asked him how the application should be worded and made a copy after his suggestion. He assured us that there would be no doubt about us being able to secure the desired site. Especially since the state is rather hard pressed financially and we offer to pay for the land. The application has gone in and we are hoping and praying that God may so direct that the light of the Gospel may be given to the 62,000 people in that state which are without any Christian teacher now.

But who is going to "come over and help us" occupy these new and needy fields? Here are about 250,000 people, our neighbors sitting in the darkness of heathendom. Our hands are full with what we have yet we have a feeling that God wants these fields occupied with the Gospel. For they belong to the world which Jesus said we should teach. And we shall not be satisfied till they are occupied. Bro. M. C. Lapp has been laid off from the work. At this writing he is very low in the hospital in Calcutta. (Bro. Lapp's death has occurred since this was written.—Ed.) Someone has to take his place. Others of us are carrying two men's work and yet these new fields are at our door.

Surely this is a great call to every earnest reader to pray earnestly that God might send laborers into this great vineyard which He has set before the Mennonite Church to occupy for Him.

Dhamtari, C. P., India.

NOTES FROM INDIA

By Fannie H. Lapp

For the Gospel Herald.

The missionaries who have spent the hot season on the plains are looking forward to the rains which will be due shortly after June 1. This hot season has not been so extreme as some former ones and the nights, with a few exceptions, have been delightful so that one wakes up refreshed.

Mahodi, Ghatula, and Sankra are without resident missionaries this hot season. Bro. Lapp and I were asked to move to Dhamtari for about six weeks to look after some of Bro. Kaufman's work during his absence and also make a weekly visit to Sankra while Bro. and Sister Smucker are away, to inspect the work and make payroll. We have been going out there every Friday. Tuesday of every week is the day to go to Ghatula to make payroll.

Until May 10 Bro. and Sister M. C. Lapp were occupying the same bungalow with us and we were able to help care for Bro. Lapp. A number of doctors have been called in for consultation on Bro. Lapp's case. The last one was a government civil surgeon who strongly advised taking him to a hospital in Calcutta for he thought his case was hopeful. Arrangements were made and early on the morning of May 10 he was placed on a stretcher and put into the auto and taken to Raipur, forty-eight miles away, where he was put on the train for Calcutta. Dr. Esch accompanied Bro. and Sister Lapp to Calcutta. Bro. Lapp stood the trip very well. We were hopeful of his recovery and Sister Lapp had been writing favorable reports. However on Sunday evening, May 20, a telegram came saying, "Mahlon worse, come at once," so George packed up and left in a few hours. He arrived there Tuesday morning and wired back, "Mahlon rallied, very poor hopes." Today (Thursday) another wire has come saying he is slightly better so we are still hoping and praying that the doctors in the hospital may be able to help him.

One of our former orphanage boys who ran away from the orphanage about fifteen years ago, has returned for a visit. He has been living in North India where he united with another denomination. Being impressed by the example of Sadhu Sundarsingh and others who take no support from anyone but put their whole time in preaching the Gospel and who live off what the people give them, he also decided to become a Christian Sadhu. He wears a long white gown and goes from place to place preaching the Gospel. He preached for us in our morning service last Sunday.

There have been several deaths in the Christian community. The night watchman of the boys' orphanage died of pneumonia last week and about a week previous to that the baby boy of the orphanage cook died of convulsions brought on by whooping cough.

On May 16 and 17 Dr. Esch, Bro. E. E. Miller and Bro. G. J. Lapp visited the chief of Bindra Nawagarh state to the east of here. They asked for the privilege of buying a plot of ground on which to build a bungalow and locate missionaries. They received a favorable reply and were asked to send in a written request. The request has been sent and we are praying that the land may be available. Kanker state to the south of us has been closed all these years but now there is an opportunity for some missionary family to go in and work. We can not buy any land yet but the king has no objections to us renting a place. When Bro. Lapp and I toured in Bindra Nawagarh state in March I called twice on the sister of the chief and both times she almost insisted that the mission open a station in that state. Several times she said, "You would be a great help to us." Two open doors—and whom shall we send? Is the Church at home going to send us missionaries and means so that we can enter these doors which the Lord has opened for us? The missionaries now on the field have all the work they can do so the responsibility for filling these places rests on the Church and the Board at home. Can the Lord depend on you?

Dhamtari, May 24, 1923.

THE MENNONITE CHURCH IN INDIA

Of the different departments of the work of the American Mennonite Mission in India that which gives most encouragement is the Indian Mennonite Church. The reasons for this follow.

There are over eleven hundred baptized communicant members in the Church. Including children of Christians and other adherents the Christian community amounts to over fifteen hundred people. Nearly five thousand Sunday school pupils receive instruction in Sunday schools conducted by the Sunday school teachers of the Church every week.

This Church has its own Home Mission. It sees to the work of this Mission as to the appointment of workers, supporting of workers, and regulating the work of the Mission.

The work of the Church and the Sunday schools is largely in the hands of the Indian Church leaders. The accessions to the Church during the last few years have been increasingly more through the work of Church leaders.

The Mission Board and the Mission in India have as their set policy the developing of a strong Indian Church. Every department of the work in India is made to contribute to the development of the Church. The missionaries in India regard the growth, permanency, and evangelistic efficiency of the Church as the guage indicating the nature of the mission work. The mission work in all departments is regarded as being on right lines or not in the light of the stability and evangelistic efficiency being produced in the Church.

While the Mennonite Church in America is wondering as to whether its donations and prayers are producing a Church in the various stations or not, so that the work may be conserved and perpetuated, the Mission in India can point to a well established and aggressive Church as above described.

The statistics indicating the status and growth of the work in India have been published in the Annual Report in the Gospel Herald and we hope it has been read by all.—M. C. Lehman in Mission Letter No. 106.

DEMON POSSESSION IN CHINA

There has been a good deal said about "fox demon" possession. Mr. Li has just been telling me of a case that came under his own observation lately. A friend of his, an earnest preacher of the Gospel, suddenly found that he possessed the gift of healing. He was used of God in this way a number of times.

Last summer, a woman demon possesed, having heard of Mr. Huang's gift, came to him to have the "fox" exorcised. He prayed for her, and the demon left her, only however, to return in a short time. She came back, and Mr. Huang said, "I must go away and pray, I have no strength today." He went away and prayed. When she returned he called a number of Christians together, and they formed a circle around the poor woman. She said, "I am frightened," but they sang a hymn, and Mr. Huang prayed that the demon might leave her. The woman suddenly cried out, "The fox has gone—he has gone." He told her it was the Lord who had cast the devil out, and preached the Gospel to her. She, her parents, and all in the home, eventually believed in Jesus Christ, put away all idols, and now wish to join the church.—Lydia Lawson of the China Inland Mission.

FROM MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

We have many reasons to be thankful for the blessings the Lord is giving us. We had a wave of warm weather for eight days, 95 degrees and over. The Lord has sent us two good showers of rain to water the thirsty earth and lowered the temperature 25 degrees. We greatly appreciate the change. We had the privilege of attending the General Mission Board Meeting in Indiana, and the Church Conference in Ohio. On our way stopped at the mission stations at Fort Wayne, Lima, and Canton. We have received many spiritual blessings with inspiration that we may go forward with greater earnestness to bring the Gospel to dying men and continue earnestly to contend for the faith once delivered to the saints. Bro. Charles Weyandt, Jr., has gone to work in the home of Bro. Eli Swartzendruber, Greenwood, Del. Bro. O. D. Yoder who was working in the car shops has returned to his home at Mattawana to work on the farm. The following brethren preached for us: Eli Swartzendruber, Greenwood, Del.; Lloyd Kniss; Levi A. Blough, Holsopple; Joseph Zehr, N. Y.; Aaron Mast, Westover, Md. The visitors were: L. J. Swartzendruber, wife, sons Earnest and Christian, and daughter Sadie, Eli Swartzendruber, wife, and daughter Rhoda, Milton Swartzendruber and wife, Val. Bender and wife, Orie Zook, Greenwood, Del., Wilma Eichorn, Annie, Wilma and Earnest Yoder, Christ Hershberger, Norman Bender and wife, Raymond and Viola Bender, Claude and Owen Yoder, Grantsville, Md.; Amanda Schrock, Accident, Md.; Fannie Maust, Alvin Yoder, Meyersdale, Pa.; Mary Good, Martha Barbe, Florence Baker, Harrisonburg, Va.; Blanche Lehman, Davidsville, Pa.; Noah Swartzendruber, Au Gres, Mich.; Mary Harkins, Lancaster, Pa.

Lord willing we will begin to hold our Open Air Services in the different sections of the city on Friday evenings during the summer months.

Sisters Laura and Elva Estep and son Walter are visiting with their friends in Akron, Ohio.

Bro. Clarence Dodson has gone to work in the home of David C. Steiner, Marshallville, Ohio.

Cash receipts during May and June

Mt. Joy Y. P. Meeting	$ 3.40
A. H. Heistand, Salunga	10.00
E. Petersburg S. S. Bible Class (Sisters)	11.30
Springs Congregation	7.10
Rockton Sunday school	5.01
No. 474	.50
No. 475	2.00
Total	$39.31

Cash value clothing and provisions

Louisville, O., S. Circle	$ 8.00
Beech S. Circle	5.00
Martinsburg S. Circle	3.00
Mellinger S. Circle	20.00
Cedar Grove S. Circle	8.00
Strasburg S. Circle	2.80
Martinsburg Cong.	10.00
Belleville Cong.	6.25
Allensville Cong.	16.00
A. N. Byers	1.25
J. C. Kanagy	4.40
Total	$84.70

Many thanks for your support and beg a continued interest.

Joseph M. Nissley.

June 27, 1923.

Chicago, Ill.

(1907 S. Union Avenue)

A combination service was held at our mission on Monday evening, June 25. It was our regular monthly Mother's Meeting, a farewell service for Bro. and Sister H. R. Schertz and a reception for Bro. and Sister S. N. Kenagy. F. D. King, our Sunday school superintendent, presided. The meeting was opened with a spirited song service. Devotional services consisted in the reading of Gal. 1:1-11 and prayer for our retiring and new superintendents.

Bro. Kenagy gave a brief but interesting talk on the work that lies before him. He asked the support of all the Mission friends in raising the standard of a deeper spiritual life. The best equipment for service is the Spirit-filled life. His hearers were asked to receive this equipment.

At the close of his address the congregation presented to Bro. and Sister Schertz a beautiful electric table

lamp as a token of appreciation of services rendered during the past three and a half years. The presentation was made by A. L. Neff.

Bro. Schertz then gave his farewell address and expressed his appreciation for the gift presented.

He spoke of the leadership of God in their lives. He told how God led them to Bethany Bible School in preparation for his ministerial duties. Then how God directed them in the relation to the Mission and of His unerring leadership in this present call to the work in his own congregation. He also spoke of what it meant to be associated with the friends of the Mission. It was a real blessing and enrichment of their lives. He closed his address by giving wholesome words of counsel and advice.

A special song was rendered entitled, "Abide with Me."

The meeting was then thrown open to the congregation for testimony. Many responded and told of the blessing received through the ministry of Bro. Schertz, and also anticipated great things for the future under the leadership of Bro. Kenagy. At the close of the meeting a real time of fellowship was enjoyed.

Yours in Him,
A. H. Leaman.

La Junta, Colo.

(Mennonite Sanitarium)

Dear Herald Readers, Greeting:—We can testify that the Lord keepeth watch over His own. In very many ways He has manifested His power toward us. It is blessed just to know that the work is His and that we are resting in Him and laboring in His power.

There have been many changes in workers in the last few months. Sisters Addie Bender, Katie Horst and Mae Meyer have recently entered the training school for nurses. Sister Lydia Heatwole is spending her vacation in Kansas helping to care for sick relatives.

This spring a very much needed improvement was made in our lawn surrounding the buildings. A pump has been installed and water can be pumped on the hill making it possible to have vegetation. Considerable grading needed to be done. A retaining wall was built and much ground was needed to fill in. The brethren and sisters of the community came in one day and helped. There were about sixty persons here. Everybody helped a little and much was accomplished. It reminded me of Nehemiah's statement "The people had a mind to work."

Sister Martha Swartzendruber has left recently for Colorado Springs. Brother Willard Smith has left for his home in Michigan.

Asking a continued interest in your prayers,

Sanitarium & City Hospital Workers, Allen H. Erb.

East Orwell, Ohio

To the Gospel Herald readers, Greeting:—To most of you we are unknown; and because of this we are writing this article in order that we may become acquainted.

About 20 years ago there were a few members located south of Windsor Mills, at a place called Iona, where the writer and others often went to hold meetings, Middlefield being the principal market place. Land and other conditions, however, were not so favorable and all of that little band disappeared, and for several years the conservative branch of the Mennonite church was not represented in Ashtabula county, O. It was in the spring of 1919 that Harvey J. Lantz and family came to East Orwell, O., from Oscota Co., Mich., and Melvin D. Schrock and family came to Austinburg, O., from Nappanee, Ind. The following spring (1920) Walter S. Jones and family located at Colebrook, O., coming here from near La Junta, Col. This family, however, has gone back to Colo. again during the fall of 1921; at the same time Abraham M. Garber and family came to Austinburg, O., from Nappanee, Ind. Then in the spring of 1922 Alfred L. Brenner and family who had rented near Marshallville, Wayne Co., O., bought a farm near East Orwell, O., and moved here.

It was through relatives of the above families that these where-abouts became known to the Ohio Mission Board then newly organized. This Board is wide awake and ready to grasp opportunities. Through its Field Worker, Bro. Eli B. Stoltzfus, of Hudson, O., these people were soon located and meetings were opened with Bro Eli in charge. Later the Board assigned this point to your servant, the writer, who has held services regularly every two weeks, S. S. 2:00 P. M., and preaching 3:00 P. M. At the meeting of the Ohio Mission Board held in Orrville, O., Mar. 13, 1923, the writer was continued for at least another year. The members who were at first scattered are now pretty well grouped together. The brethren Garber, Lantz and Brenner owning their homes, while Schrock lives on a rented farm. A little more than a year ago we organized a S. S. which meets every Sunday. We have also held two communion services and one baptismal service. At this writing these families number 20 in all, 11 of whom are members of the church. Our little congregation and Sunday school is known as the Maple View. At the meeting of the O. M. Board referred to above we were authorized to rent a vacant meeting house in East Orwell, O., just a few rods west of the depot, and a committee was appointed.

The house was secured and the little brotherhood worked hard to clean everything up so that it would be inviting and ready for the all-day S. S. meeting reported elsewhere in this issue. They deserve much credit for their noble and excellent work. May God richly bless them.

On Sunday evening, June 17, 1923, Bro. Eli B. Stoltzfus, assisted by the writer began a very interesting series of meetings, closing Sunday evening, June 24, with two confessions. These meetings were not so well attended as we had hoped so far as outside people coming in is concerned, but the brotherhood received new inspiration and new encouragement to continue in the Master's work.

Now just a word concerning Ashtabula Co., O. For many years the writer has had occasion to travel thru this Co., and has seen many of its lakes and marshes, its rocks and hills, fertile valleys and rich grazing lands. Good roads and centralized schools, all equal to any average county in the state. Better grass, wheat, oats, corn and potatoes than those which may be seen here right now would be hard to find. Fruit and berries of all kinds are grown in the county. For lack of proper help long ago the people of this particular section have largely neglected their homes and their farms, so that now you can get good farms for $75.00 an acre and down. Neither of the brethren nor the writer have anything to do with any real estate agency, yet it looks to us as tho here would be an excellent place for young men who want to get a start in life and at the same time help spread the Gospel of Jesus Christ and do real home missionary work.

Any one reading this article and wanting more information may address either of the following: H. J. Lantz, East Orwell, O.; A. L. Brenner, East Orwell, O.; A. M. Garber, East Orwell, O.; or M. D. Schrock, New Lyme Sta., and either of them will be glad to give it and also to entertain you, if interested, in their homes, and show you the country.

East Orwell, O., is situated on the Pittsburg and Ashtabula Division of the Pennsylvania Lines, and is a good shipping center. It is 36 miles from Youngstown, population, 132,000; 47 miles from Cleveland, population, 800,000; 20 miles from Warren, population, 27,000; 23 miles from

Ashtabula City, population, 22,000; 25 miles to Niles, population, 13,000, and to Jefferson the county seat 16 miles, population about 1,500. All these large cities are within easy reach and on good improved roads.

This section is also favored with an abundance of good water, which is in itself quite an asset.

As we said before, we have S. S. every Sunday, but from now on at 10:00 A. M. instead of 2:00 P. M., and preaching at 11:00 A. M. instead of 3 P. M., every two weeks; the next regular Sunday will be July 8, 1923. If however, any ministering brethren should happen to come in between preaching Sundays the brethren will appoint meetings for them. You are invited and welcome to come and worship with us, at least we ask an interest in your prayers.

Your servant,
J. A. Liechty, Orrville, O.

GLEANINGS

The Decalogue a Novelty

Mrs. E. R. Hildreth, who has spent fourteen years in Porto Rico, gained permission last year to give Bible story talks in the public schools. In connection with this plan, she realized what great good could be accomplished by familiarizing the scholars with the Ten Commandments. The commissioner of education being in sympathy with her idea, Mrs. Hildreth wrote to the Roman Catholic Bishop, who replied: "I see no reason for opposing this project either from my personal viewpoint or from the viewpoint of the Catholic Church in this island." On the strength of this letter Mrs. Hildreth obtained and distributed two thousand copies of the Ten Commandments. Those in English, intended for the higher grades were printed on fine linen paper; those in Spanish, intended for the rural schools, were printed on a good heavy paper. Not long afterwards, one of the leading educational men of Porto Rico said, as if the Ten Commandments were new to him, "This is a great moral code!"—Record of Christian Work.

Continuing Ramabai's Work

The American Ramabai Association will keep up its work with Miss Lissa Hastie as principal. Friends of this remarkable institution may send in their contributions to the treasurer of the Association, Mr. E. C. Linn, 1318 Beacon Street, Brookline, Mass., to care for the thousand dependent women and girls now in Mukti. This is the more necessary since legal proceedings take a long time, and Miss Hastie is not able to use the money which was in Ramabai's hands at the time of her sudden death.

Status of German Missions

Following the war all Germans were excluded from the British Empire, excepting, as noted below, by ordinances passed in different parts of the Empire for varying periods. In most of the colonies, including the Gold Coast, Nigeria and Hongkong, this legislation has now lapsed. In India exclusion was for a period of five years and this period has not yet expired. Independently of this general legislation affecting all former enemy aliens, whether missionaries or not, the admission of all alien missionaries to the British Empire is now governed by the new policy of the Government which has been in operation in India for two or three years and is now being applied to the colonies and protectorates. Under these regulations no restrictions are placed on "recognized" societies, recommended by the Conference of Missionary Societies in Great Britain and Ireland and the Foreign Missions Conference of North America. The Government of India has recently agreed to include certain Swedish, Danish and Swiss societies in the "recognized" list on the recommendation of the British Conference. Missionaries who do not belong to "recognized societies" are required to give a personal undertaking of loyalty and to obtain an individual permit.

Another obstacle, however, as serious for the resumption of work by the Germans as political restrictions, has arisen in the condition of German exchange. With the mark at its present value it is practically impossible financially for German missionary societies to send out missionaries or to maintain work abroad.

Next to the Bible

Pilgrim's Progress by John Bunyan, which first appeared in 1678, has been translated into more languages than any other book. According to information received through the Reference Librarian of the New York Public Library, the number now exceeds 107 languages and dialects.

In commenting on this, Mr. Frank H. Mann, General Secretary of the American Bible Society said: "This is a remarkable record for any book and only goes to emphasize the more remarkable record of the Bible in this respect. The Bible has been translated in part into 770 languages and dialects; more than seven times as many as Pilgrim's Progres."

FINANCIAL REPORT

Mennonite Board of Missions and Charities for May, 1923

GENERAL

Royalty on books	$ 1 20
J K Wagler	5 00
D E Whitrig	2 50
Forks Cong Ind	27 50
Annual Bd Meeting Off near Kokomo Ind	179 00
Schertz Bros	50 00
Metamora Cong Ill	32 10
Calkins Cong Mont	1 00
L Deer Creek S S Ia	95 07
East Union Cong Ia	33 87
West Union Cong Ia	36 12
Liberty Cong Ia	4 00
Earl J Neer	25 00
Bethel S S Ohio	11 15
Berea Cong Mo	15
Mt Zion Cong Mo	2 50
Cherry Box Cong Mo	2 50
Protection Cong Kans	10 00
Clearspring Cong Md	13 45
Ontario Children's Quarter Fund	10 00
M C Cressman	25 00
	$567 11

INDIA

General Fund

E Fairview S S Nebr	$166 93
Sisters from Phila'a	2 00
Fairview Cong Ore	12 00
A Bro & family Ore	5 00
M J Hostetler	3 00
Melvin & Milford Hertzler	12 50
Matt. 6:4	14 20
T R Yoder	10 00
Coalridge Cong Mont	10 00
Calkins Cong Mont	3 00
Fairview Cong N Dak	5 67
Alpha S S Minn	5 05
Plum Creek S S Nebr	15 00
Sugar Creek Cong Ia	103 74
Liberty Cong Ia	12 50
Wood River S S Nebr	22 40
Leetonia Cong O	21 15
Canton S S Ohio	10 85
Walnut Creek Cong O	50 00
Howard-Miami Cong Ind	28 81
Yellow Creek Cong Ind	24 00
Berea Cong Mo	25
Mt Zion Cong Mo	5 00
Pleasant Valley S S Kan	2 00
LaJunta S S Colo	21 00
Cherry Box Cong Mo	1 40
Geo B Landis	6 00
Zion Cong Ore	14 00
Zion Cong Ore	22 00
Shellburg Cong Pa	3 00
Souderton T M Pa	23 35
Line Lexington Cong Pa	66 00
Miller Cong Md	58 30
Marion Cong Pa	12 80
Waterloo Cong Ont	100 00
Zenas Snyder	50 00
E Chestnut St Cong Pa	64 91
Landisville S S Pa	45 43
Primary C Frazer Pa	5 00
Frazer Cong Pa	15 00
Jos K Charles	25 00
Maple Grove S S Pa	8 08
	$1,086 32

India Missionary Support

Etheleen Unzicker	$ 3 00
Pike & Salem Congs O	46 53
Elkhart Cong Ind	40 00
Spring Valley S S Kan	37 50
Eastern Men Bd Mis & Charities	300 00
	$427 03

India Missionary Child Support

Conestoga S S Pa	$ 41 89
Zion S S Ore	2 00
Walnut Grove & S Union Jr Dept	5 90
Larned S S Kans	7 50
Pennsylvania S S Kans	24 50
Richard Martin	2 00
Children's Quarter Fund Ont	104 14
	$487 93

India Medical Work

A Sitser Md	$ 6 00
N R Roth & Family	5 00
Heston College S S Kans	5 00
	$ 16 00

India Orphans

Berlin S S Ohio	$ 7 50
Walnut Cr S S Mothers Cl Ohio	14 00
Mrs J C Landis	7 00
A L Buzzards S S Cl	28 00
A Sister Pa	1 00
Fulton Co S C Ohio	6 00
Sterling S S Boys Jr Dept	7 50
Sterling S S Girls Jr Dept	7 00
Mrs N C Yordy	1 00

O Grove (Wayne Co O) S S Help H	12 50
H A & Fred Schuell	7 00
Stahl S S Pa	51 40
Waldo S S Cl 4 Ill	26 00
J E Martin & wife	7 50
Ben Litwillers S S Cl	23 00
J Bachmans Cl Metamora S S Ill	31 20
A J Miller & A S Wengard	28 00
O Sisters Cl Goshen Ind	14 50
Gortner Union S S Pa	10 50
Fentress S S Cls 1 to 6 Va	19 70
The Harman Children W Va	3 00
Hattie Crawford & Son	15 00
Pleasant Hill S S Ill	7 50
Peoria Mission S S Ill	7 50
Joe Davis Cl Metamora S S Ill	7 00
Chris Burcky	4 00
Ed Springer Cl	15 00
Ed Oyers Cl	7 50
Salem S S Alta	15 00
Sharon S S Pri Dept Sask	15 00
Jas Stalters S S Cl	14 00
A N Brennemans S S Cl Ohio	14 00
R R Brennemans S S Cl Ohio	14 00
Eli Troyer	15 00
M L Troyer	15 00
O Grove S S Pri Dept Champaign Co O	2 50
O Grove S S Inter Dept Champaign Co O	2 50
Aged Sisters Cl per Ohio Treas	2 50
A Bro per Ohio Treas	2 50
Olive Cong Ind	70 00
6 Classes Shore S S Ind	30 00
Middlebury, S S Ind Class 10	3 05
"12	7 50
" 16	7 50
" 18	3 00
" 20	8 00
Prim & Jr Dept	7 50
Harvey Yoder & family	7 00
Opening Buds Cl Elkhart S S Ind	3 85
John Mumaws Cl Yellow Cr S S Ind	9 00
Sam Schlabaugh	15 00
Sycamore Gr S S Mo	68 00
Pinto Union S S Md	14 50
Weavers S S Pa	37 50
Mrs Warren Farmers S S Cl Pa	3 90
A Sister Pa	14 50
Allen Gantz Pa	7 00
Mrs Sam'l Longneckers Cl Pa	14 00
S B Landis Cl Pa	14 00
Lillian Ebersoles Cl Pa	5 00
David B Landis & wife	1 00
Mt Joy S S Sisters B C	28 00
Sam'l Frys Cl Mt Joy S S	14 00
Gortner Union S S Pa	10 50
	$871 60

India Widows

Aden Gerber	$ 12 50
A Sister Pa	1 00
A Friend	5 00
John Boss	5 00
Myrtle Miller & S S Cl	5 00
Fentress S S Cls 8 & 9 Va	21 00
Walnut Cr A M S S O	20 00
Bowne S Cir Mich	3 75
Mothers Cl Elkhart S S Ind	4 55
Mrs Warren Farmers C	3 90
	$ 81 70

Native Workers

E C Bowman	$ 35 00
Spg Valley Cong N Dak	5 00
A Brother Pa	10 00
Two Sisters Pa	5 00
Markham Y P M Ont	22 50
E Petersburg Y M B C Pa	7 50
Two Cls E Petersburg S S Pa	15 00
Manheim B S C Pa	7 50
	$107 50

Bible Women

O Grove S S Old Sisters Cl Champaign Co O	$ 4 55
Sisters from Philadelphia Pa	48 00
Howard-Miami S S Cls 9 & 10 Ind	24 00
A Friend	5 00
Bowne Cong Mich	6 00
	$ 87 55

Sankra Church Building

Lester Miller	$ 1 00
W M Headrick	10 00
Fannie Eiman	1 00
Mrs A M Zook	10 10
Peter Garber	25 00
Walnut Creek Cong O	50 00
	$97 10

Balodgahan Church Building

Martins Creek Cong	$ 14 25

Sundarganj Church Building

Spg Valley Cong N D	$ 15 61
Salem S S Nebr	50 00
L Deer Cr Cong Ia	66 70
W Union Cong Ia	75 50
M C Cressman	75 00
Hagey S S Ont	30 00
	$312 81

Teacher's Home, Balodgahan

Wood River S C Neb	$ 9 35
Lena Stalter	5 00
Bowne S C Mich	5 05
Freeport S C Ill	10 50
Nappanee North S C	11 25
Alpha S C Minn	10 95
	$ 52 10

Ghatula Dispensary

Anna N Ranck	$ 5 00

Hospital Endowment

Silas Yoder	$ 10 00
M P Hoffman	20 00
Abner Holdeman	10 00
A R Miller	10 00
	$ 50 00

Native Teachers' Support

Marion Charlton	$ 10 00
Mollie Weavers S S Cl	5 00
A Sister Mellinger Cong Pa	5 00
Mary K Zimmerman	6 00
A Sister Souderton Pa	12 00
4 Sisters in Lancaster Pa	9 00
Ethel M Meyer	7 00
Several sisters Millersville Pa	6 00
Mt Zion Cong Mo	92 62
Charlton Bros	10 00
Strasburg S S Pa	14 00
	$176 62

Sankra Evangelistic Work

Mrs Ben J Kauffman	$ 12 92
A Sister	7 40
	$ 20 32

High School Laboratory Kratz Memorial

Y M C A Goshen College	$338 75

Personal Funds

Mrs Jason G Boller	6 50
Mary K Zimmerman	5 00
Lena E Stalter	5 00
	$ 16 50

Native Nurse

Two Sisters	$ 8 00

Famine Relief

Sycamore Gr Cong Mo	$ 32 28
Total Receipts for India	$3,989 36

SOUTH AMERICA

General

Shore S S Cl 6 Ind	$ 2 21
Albanus L Smith	10 00
Mother & daughters Sask	10 00
M J Hostetler	5 00
Mrs A M Zook	1 85
Emma Cong Ind	15 00
Melvin & Milford Hertzler	12 50
Roanoke Cong Ill	10 34
Union S S Ill	7 30
Hopedale Cong Ill	50 00
T R Yoder	10 00
Calkins Cong Mont	1 00
Fairview Cong N D	10 00
John Martin	5 00
Liberty Cong Ia	4 00
Mt Zion Cong Mo	6 00
LaJunta S S Colo	21 00
Creston Cong Mont	3 32
O Grove Cong Md	4 11
Springs Cong Pa	8 70
Childrens Quarter Fund Ontario	42 90
E Chestnut St Cong Pa	64 91
Mt Joy Y P M Pa	3 31
Jos K Charles	20 00
Bro & Sister Charles Pa	5 00
E Chestnut St S S Pa	25 00
	$358 45

Missionary Support

Hildebrand S S Va	$ 11 20
Sycamore Gr Cong Mo	56 00
E Men Bd of M & C	300 00
	$367 20

Missionary Children Support

Children Quarter Fund Ont	$ 35 89

Pehuajo Church Building

Sam R Hoover	$ 30 00
Bethel & Guiford Congs Ohio	35 00
Myrta Stover	5 00
Tuleta S S Tex	4 55
Crown Hill Workers Meeting O	8 58
N Litwiller & wife	5 00
Paradise S S Md	25 00
Chas Swartzendruber & wife	20 00
Kolb & Longenecker Congs	6 50
Zenas Snyder	25 00
	$164 63

Trenque Lauquen Building

Elmdale Cong Mich	$ 2 00
Isaac Lapp	35 00
Bowne Miss Band Mich	5 00
C F Yake & wife	10 00
Pleasant Hill S S Birthday Offering Ill	5 00
Roanoke Cong Ill	30 00
J D Hartzler	15 00
Lena Stalter	10 00
Salem S S Nebr	14 50
J W Gingerich & family	20 00
Bethel S S O	11 20
Walnut Creek Cong O	50 00
Oak Grove S S Ohio	35 00
Jas Bucher & wife	50 00
Holdeman Cong Ind	7 00
Norman Hostetler	10 00
A G Brubaker	15 00
S R Landis	100 00
Line Lexington Cong	34 00
A Sister Stauffer Cong Pa	15 00
	$473 70

Kindergarten

Marion Charlton	$ 10 00
Anna R. Weaver	5 00
Charlton Bros	10 00
	$ 25 00

Bible Reader

Sisters in Philadelphia Pa	$ 8 00
E C Bowman	35 00
A Bro & Sister Ore	25 00
	$ 68 00

Personal Funds

Pri Dept Hesston S S Kans	$ 23 75
J W Shank	5 00
	$ 28 00

S. A. Evangelist Support

Noah Welty & wife	$ 15 00
E Union Cong Ia	100 00
	$115 00

Tract Fund

Check 100	$ 10 00
Total for S America	$1,645 87

CITY MISSIONS

Chicago Home Mission

M J Hostetler	$ 3 00
Willow Spgs Cong Ill	8 80
Union S S Ill	10 00
Morrison Cong Ill	17 00
Hopedale Cong Ill	14 64
M T Brackbill	5 00
Garage Rent	5 00
Provisions:	
J C Schrock	2 50
D J Augsberger	2 50
J D Hartzler	2 50
Hopedale Cong Ill	30 00
Ben Saltzman	2 25
P T Guth	2 25
S A Albrecht	2 25
	$107 69

Chicago Gospel Mission

East Bend S S Ill	$ 31 00
Willow Spgs Cong Ill	8 79
	$ 39 79

Kansas City Mission

M J Hostetler	$ 2 00
Lakeview Cong N Dak	2 68
Calkins Cong Mont	1 00
Sugar Creek Cong Ia	92 64
Liberty Cong Ia	4 00
Salem Cong Nebr	45 50
Berea Cong Mo	25
Mt Zion Cong Mo	5 50
Palmyra Cong Mo	3 55
Cherry Box Cong Mo	3 00
Mrs H F Eschbach	10 00
Springdale Cong Va	28 00
Sonnenberg S Cir O	10 00
S M Buckwalter	3 00
Pike S S Va	19 58
A Brother	3 00
Mrs Geo B Landis	1 00
	$234 70

Fort Wayne Mission

M J Hostetler	$ 2 00
Jas Bucher & wife	20 00
A R Miller	5 00
	$ 27 00

Wichita Mission

M J Hostetler	$ 2 00
Zion Cong Mo	7 00
Palmyra Cong Mo	3 54
Cherry Box Cong Mo	1 00
Pleasant Valley Cong Kans	16 00
LaJunta Cong Colo	12 43
Building: Wichita Mission	
Berea Cong Mo	4 00
Sycamore Gr Cong Mo	10 00
Bethel Cong Mo	22 00
	$ 77 97

Portland Mission

McMinnville S S Ore	$ 1 31

Altoona Mission

Springs Cong Pa	$ 7 10
Rockton S S Pa	5 01
Blough Cong Pa (Bldg)	20 25
	$ 32 36

Canton Mission

Otis J Bontrager & wife	$ 12 00
Walnut Creek Cong O	50 00
Mabel Tish	1 00
Dina Moser	1 00
Henry Horst	2 00
Harry Sommer	1 50
Martins Y P B M Ohio	6 75
A Sister	5 00
Two Brethren	75
Will Nafziger	1 00
Bro Stuckey	1 00
Minnie Campbell	1 00
Canton Mission S S	19 86
Beach Y P B M	5 48
Provisions:	
Harry Sommer	45
Sister May	20
Arthur Duncan	50
C N Miller	1 75
Sugar Creek Cong O	7 75
Bro Haas	1 00
	$119 99

Peoria Mission

Harmony Y P M Ill	$ 8 88
Hopedale S S Ill	25 00
Garage Income	3 00
Sewing Cir Kalona Ia	10 00
Kenneth Sommer	14
John Camp	2 00
Joe Davis	2 00
Chris. Bachman	1 00
Peter Nofzinger	1 00
Peter Schertz	4 00
	$ 57 02

Lima Mission

Harry Sommer	$ 2 50
J S Gerig	1 00
Orie Yoder	1 00
Alma Hostetler	50
Alice Christophel	45
Sunday Eve Collections	8 32
S S Collections	13 22
Provisions:	
Henry Mueller	1 65
Mabel Brenneman	50
W H Lehman	2 00
E E Troyer	1 50
J Y King & Sisters	35
Nancy Blosser	30
E B Stoltzfus	2 00
C D Brenneman	1 40
	$ 36 69

Youngstown Mission

S S Offerings	$ 4 13
Sunday eve offerings	3 95
Plainview S S Ohio	25 00
S S Meeting N Lima O	30 00
A Brother	2 00
House Income	14 45
	$ 79 53

Los Angeles Mission

Los Angeles S S Col	$ 11 59
Bethel S S Ore	10 00
L A Mission offering	44 00
Hopewell Cong Ore	5 00
J Arch Yoder (Bldg)	25 00
	$ 95 59

Toronto Mission

Childrens Quarter Fund Ont	$114 50
St Jacobs Cong Ont	35 51
Wideman S S Ont	22 48
Zenas Snyder	30 00
Blenheim Cong Ont	20 00
	$222 49

Total for City Missions	$1,132 13

CHARITABLE INSTITUTIONS

Children's Welfare Home

Plum Creek S S Nebr	$ 16 70
Liberty Cong Ia	1 00
D S Weaver	10 00
Harper S Cir Kans	5 00
Esther Landis	3 00
Berea Cong	15
Mt Zion Cong	6 00
Houghton S S Colo	5 00
Cherry Box Cong Mo	1 35
Provisions:	
F P Kauffman	9 75
Sycamore Cong Mo	11 40
W Fairview Cong Neb	18 50
Special Support	194 00
	$281 85

Orphans' Home Ohio

M J Hostetler	$ 2 00
Roanoke Cong Ill	15 72
Waldo Cong Ill	21 76
W Union S S Pri Dep	10 10
Farm Income	29 49
Midway S S Ohio	32 00
Cherry Box Cong Mo	1 25
Scottdale Cong Pa	12 95
Special Support	227 34
Ora Thut	1 50
Orrville S Cir O	26 40
J E Hartzler	10 00
Blough Cong Pa	26 00
Orie Yoder	1 00
Mr & Mrs G L Mishlers S S Cls	3 00
Provisions:	
Brother Zook	2 00
Pike Cong Ohio	2 00
J W Greer	1 00
	$425 51

Ill Home for Aged Bldg Fund

John Keller	$ 5 00
S E Hooley	10 00
E Bend Cong Ill	20 00
M J Hostetler	2 00
Elmer Shafer	10 00
	$ 47 00

Ill Ho. for Aged Maintenance

Special Support	$ 37 25
Cedar Creek Cong Ia	44 82
Sycamore Gr Cong Mo	26 16
Farm Income	20 50
Geo Andrews	1 00
Provisions:	
Martha Nafsiger	4 20
Mrs Buzzard	50
John Engle	8 40
C E Hershberger	2 50
C H Hochstetler	30
Fred Joss	1 80
Mrs D S Schertz	75
Mrs Sam Imhoff	5 25
Clothing:	
Noah Welty	8 75
	$162 18

Ill. Home for Aged Furnishings

Mrs Levi Hooley	$ 4 50
Mary M Hershberger	3 00
L Deer Creek Cong Ia	14 00
Sugar Creek Cong Ia	14 00
	$ 35 50

LaJunta Sanitarium

Masontown Cong Pa	$ 2 00
Thomas Cong Pa	7 09
Kauffman Cong Pa	7 35
Hospital Fees	1084 55
Rentals	24 00
	$1,124 99

LaJunta Sanitarium City Hospital

Hospital Fees	$1,424 20

Total for Charitable Institutions	$3,501 23

OTHER FUNDS

District General Funds

Coalridge Cong Mont	$ 5 00
Calkins Cong Mont	2 50
Lakeview Cong N Dak	2 67
Beulah Cong S Dak	2 76
Skippack Cong Pa	5 00
Lower Salford S S Pa	48 00
Miss Meeting Col Pa	136 59
Fairview Cong Mich	31 40
Bowne Cong Mich	9 86
Midland Cong Mich	6 46
Bowne Cong Mich	13 00
Zion Cong Mich	5 00
Salem S S Ind	21 22
Clinton Frame Cong Ind	42 02
Leo Cong Ind	23 45
Middlebury Cong Ind	20 97
Emma Cong Ind	13 26
Clinton Br Cong Ind	12 00
Maple Gr Cong Ind	26 00
Clinton Brick S S Berea Cl Ind	3 00
W Liberty Cong Kans	20 00
Spring Valley S S Kans	21 35
Penn Cong Kans	18 37
Hesston Cong Kans	35 39
Larned Cong Kans	20 10
Bethel Cong Mo	8 00
Mt Zion Cong Mo	10 00
White Hall Cong Mo	3 75
Cherry Box Cong Mo	1 50
Milan Valley Cong Okla	5 76
Albany Cong Ore	6 61
Hopewell Cong Ore	3 70
Creston Cong Mont	5 69
Nampa Cong Ida	7 03
Stahl Cong Pa	3 97
Scottdale Cong Pa	6 48
	$618 39

Rural Missions

Wh Cloud Cong Mich	$ 3 63
Olive Cong Ind	34 34
E C Bowman	35 00
Berea Cong Mo	20
Mt Zion Cong Mo	2 25
LaJunta Cong S S & Miss Meeting	30 39
Cherry Box Cong Mo	1 00
Stahl Cong Pa	7 95
	$114 76

Mo-Kans Evangelistic Fund

Bethel Cong Mo	$ 7 00
Palmyra Cong Mo	6 09
Mt Zion Cong Mo	50
Spring Valley S S Kans	21 35
LaJunta Cong Colo	12 43
	$ 47 37

Conference Fund

Blough Cong Pa	$ 18 50

Menn. Bd of Education

Masontown Cong Pa	$ 2 00
Thomas Cong Pa	14 19
Kaufman Cong Pa	14 70
	$ 30 89

Hesston College

Liberty Cong Ia	$ 50

Ind-Mich Church Bldg Fund

Berea Cong Ind	$ 3 15
A Bro & Sister Ind	4 00
	$ 7 15

Personal

Pleas View Cong Okla	$ 16 55

Ind-Mich Colportage & Tract Fund

A Bro & Sister Ind	$ 2 00
Elkhart-Holdeman Dist S S Meeting	54 00
	$ 56 00

Annuities

Peter Zehr	$300 00

Old People's Home

Casselman Cong	$ 2 87

S. S. Conf. Mission Fund

Blough S S Pa	$ 22 50
Kaufman's S S Pa	9 70
Masontown S S Pa	11 62
	$ 43 82

S. W. Pa.-India Building Fund

Weavers S Cir	$ 5 00
Rockton S Cir	4 75
	$ 9 75

Johnstown Bible School

Springs Cong Pa	$ 7 00

Total for Other Funds	$1,273 55

SUMMARY

Alta-Sask Dist Mis Bd	$ 30 00
Canadian Treasurer	742 91
Dak-Mont Dist Mis Bd	85 93
E Men Bd of M & C	474 79
Franconia Dist Mis Bd	435 94
Franklin Co Pa & Washington Co Md Dist Mis Bd	111 55
Ill Dist Mis Bd	472 39
Ind-Mich Dist Mis Bd	825 57
Ia-Nebr Dist Mis Bd	895 16
Mo-Kan Dist Mis Bd	740 97
Ohio Dist Mis Bd	505 78
Pac Coast Dist Mis Bd	87 35
S-West Pa Dist Mis Bd	260 78
Men Bd of Mis & C	6440 12
	$12,109 25

Gratefully acknowledged,

MENNONITE BOARD OF MISSIONS AND CHARITIES
V. E. Reiff, Gen Treas.
1711 Prairie St.,
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 12, 1923 (Gospel Witness Established 1905) No. 15

EDITORIAL

Love is stronger than law. The law being "weak through the flesh," all laws are broken. When the veil of the future will have been brushed aside it will be found that the millions of souls in a blest eternity are there because Jesus loved.

Bunyan's Pilgrim's Progress stands next to the Bible in the number of languages into which it has been translated. Its message is a Bible theme. Other themes attract, and for the time being absorb the attention of the public; but like all things earthly they are but transitory and sooner or later are consigned into the sea of forgetfulness.

Reports.—We are glad that reports of public meetings are being sent in more promptly than they were in former years. As a rule, also, they are being more carefully written, many of them being typewritten. We thank our secretaries for this care. We are publishing the reports as we have the room, and will publish those on hand as soon as we are able to do so. In the meantime, those who are yet to write out their reports will please make them as brief as they can consistent with the importance of the meetings and the material on hand to report.

The Future of Goshen College.—Elsewhere in this issue of the Gospel Herald will be found an article prepared by a committee appointed at the last meeting of the Mennonite Board of Education. We are quite sure that many will be interested in this message, as it has to do with a subject that is just now very close to the hearts of many of our people. The Church today is confronted with many problems of farreaching importance, and we believe that Goshen College will yet be an effective means in the hands of God and the Church in helping to solve some of these problems.

Last Week's Gospel Herald.—After an absence of nearly a year the editor finds himself back in his office. One of our first duties was to familiarize ourselves with the routine work of the office. In looking over last week's Gospel Herald we found so many things about it that impressed us that we thought possibly some who were so absorbed in their harvesting that they did not take as much time with this number of the paper as they should have done would be glad to have us call their attention to it. You will be greatly edified in reading this number of the Gospel Herald, Mission Supplement and all.

Faith.—"What is the matter with this old world?" we hear people ask. The Bible says that "the whole world lieth in wickedness." Is not the Gospel of Christ a message of quickening power, able to awaken the sleeping nations and bring them to the foot of the cross? Yes—if there were not so much lethargy, so much unbelief, so that the masses of the people were untouched by this powerful message. One of the most crying needs of the present time is the old-fashioned faith in the old-fashioned Gospel which grips the hearts of men and causes them to tremble at the revelations of sin as well as to rejoice with exceeding joy at the many precious promises of the Bible. You may look for a genuine salvation wave as soon as there is a genuine revival of faith.

Not for You.—You often hear people talking about the Church compelling its members to do so and so—as if a church creed were little more than a system of ultimatums to unwilling members who are not supposed to be capable of thinking for themselves. Thus the Baptist churches **"compel"** all applicants to be immersed before being received into the Church, the nonresistant churches **"compel"** their members to abstain from war, other churches **"compel"** their members to hold aloof from worldly fashions, others **"compel"** their members to tithe, etc., etc., etc.

This is a very wrong conception of the relation of the body of members to their church. It is true that the Church is sometimes compelled to deliver ultimatums to disobedient members, declaring certain things to be necessary if they would retain their membership. Some members, yearning for "the flesh pots of Egypt," craving to feed upon forbidden pastures, seem incapable of wholesome restraint except by sheer force of law. As grace does not appeal to them, the only way in which they can be held is by law—if at all.

But we insist that this method of church government is not (or at least ought not to be) for you. You have been delivered from the bondage and curse of sin, have tasted of the powers of the world to come, have cast your lot with the church of your choice because you are one in faith with those with whom you fellowship, and, instead of being a slave to law, as a free man in Christ Jesus you gladly and willingly comply with the regulations of your church because you believe them to be pleasing to God, uplifting to the brotherhood, strengthening to the cause. To you, "His commandments are not grievous." Only the willingly disobedient feel the chafing restraint of law. When you hear people talking of **compelling** members to obey the rules, remember they are talking of a class of members to which you do not (and nobody else should) belong.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

IS YOUR SWORD WHOLE—OR NICKED?

What has happened since God's victory in the "General Assembly that would not move an inch from the Bible"?

Sel. by J. H. Mosemann

It is important for God's people to watch closely the utterances and actions of those who deny that God's Word is wholly true, now that the highest court of one of the great evangelical denominations has officially reaffirmed its own historic faith and that of the New Testament Church, and has directed a local organization of churches within its jurisdiction to require sound teaching. Two weeks ago The Sunday School Times editorially discussed this action of the General Assembly of the (Northern) Presbyterian Church, and called attention to certain outstanding lessons from the victory for sound doctrine which was won there in the official condemnation of the unscriptural preaching of Harry Emerson Fosdick. The words and actions of the Modernists since then should be thoughtfully noted.

Let us keep constantly in mind the simplicity of the issue. It centers about the single question, Is the Bible wholly true? The Modernist says it is not. The New Testament Church and the evangelical Christian Church through the centuries say that it is. From that single, crucial, vital difference all other essential differences spring. A God-breathed word speaks of "the sword of the Spirit, which is the word of God." This is named as the supreme weapon in the armament of the fully equipped, victorious Christian for his life-and-death conflict "against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." The Modernist says there are many breaks or nicks in the edge of this sword. The wholly believing Christian cannot think that God would offer his children a nicked sword for such warfare, but believes another God-breathed statement that "the word of God is living, and active, and sharper than any two-edged sword." The sound Christian rejects the Modernist's offer of a man-made, rusty, dull, broken weapon such as the Modernist's Bible. And sound Christians today are pleading with all who call themselves Christians not to offer Christian workers in the seminaries, in the mission fields, and in the pews and the Sunday school classes at home, a broken, useless weapon of offense or defense. The preaching of Dr. Fosdick and of the thousands of others who stand with him is breaking down faith in the perfect Word of God, —that word-weapon with which our Lord Jesus Christ three times defeated Satan, each time with the vital thrust "It is written."

Dr. Fosdick at once offered his resignation from the pulpit of the First Presbyterian Church of New York City, after the action of the General Assembly. His action was a proper one. Dr. Clarence Edward Macartney, of Philadelphia, who led in the Philadelphia Overture which resulted in the General Assembly's sound action, said: "Dr. Fosdick has done what nearly every sensible person expected he would do. It would have been an extraordinary thing for a man to remain as a preacher in the pulpit of a church whose highest court had condemned and repudiated his preaching as contrary to its confessional declarations."

But the session of the church that has been employing Dr. Fosdick at once officially declined to accept his resignation. These Presbyterian elders, taking this action, said in part, in a letter to Dr. Fosdick: "We deeply regret that certain of your utterances, divorced from their context and misinterpreted, have provoked the fears and protests of not a few who have lacked the opportunity to know the fulness and the winsomeness of the Gospel which you proclaim."

It is only necessary to say, as to this, that Dr. Fosdick's unbelieving and anti-Christian utterances have not been divorced from their context or misinterpreted. They have been understood entirely too well to be let alone. And the first official action of the local church that is under condemnation is, in the absence of any expressed purpose to conform its preaching to New Testament and Presbyterian Christianity, a direct defiance of its properly constituted church court and God's Word.

The Clergy Club of New York and vicinity gave a luncheon in honor of Dr. Fosdick at the Astor Hotel, the week after the action of the General Assembly, attended by almost two hundred clergymen, the secretary of the club announcing that he had received letters from two hundred other clergymen regretting their inability to be present. Dr. Henry Sloane Coffin, a New York Presbyterian pastor and colleague of Dr. Fosdick in the faculty of Union Theological Seminary, speaking at this luncheon urged his hearers not to take what had happened at Indianapolis too seriously." He is reported as stating "that the brains of the Presbyterian Church had stood by the New York Presbytery," and that "those who voted the other way undoubtedly were conscientious but not fully informed." He then stated that "Dr. Fosdick is an outstanding conservative." These statements show the Modernist's inability to see the issues involved, their man-exalting pride in the human intellect, and their denial of proved facts.

There is pathetic ignorance in the words of Dr. Fosdick himself, at this luncheon, when he said: "Unless we can in our lives produce the same evangelical zeal, the same consumingly passionate devotion to the kingdom of our Lord, the same sacrificial energy which flowed forth in the past from the convictions of those who have so faithfully followed what is today called the 'old' theology, we shall never come to any worthy place among those who follow in the train of our Lord Jesus Christ." Would God that the Modernists might realize that there can never be this evangelical zeal in the lives or works of those who crucify the Lord afresh by denying that which He said was true!

Several hundred students and faculty members of Cornell University have addressed a letter to Dr. Fosdick expressing admiration and complete confidence in him. They speak of the "world-wide significance of the battle which is being waged ____against freedom of speech in the Christian pulpit,____and against the reverent interpretation of the pure religion of Christ which you have given us with such power____as the leading interpreter of the Christian religion for men and women of scientific training." A similar letter to Dr. Fosdick was signed by more than five hundred students and teachers at Columbia University; and Mount Holyoke College took similar action. "Freedom of speech," to the Modernist, means license to deny what God has said is the truth; and the Modernists want license to do this and call it "pure Christianity." The worship of man's intellect comes out in the reverent honor paid to "scientific training,"—which God calls "profane and vain babblings, and oppositions of science falsely so called."

In a sermon preached in his own church on June 3 Dr. Fosdick's topic was "Honesty in the Pulpit," and among other things he is reported as having said: "Make it easier, not harder, for your ministers to think freely, bravely, truly about the deep concerns of the spiritual life. Do not make them intellectual Houdinis tied up in the ropes and chains of predetermined conclusions spending all their days trying to wriggle out of them. This generation will not ultimately stand for that kind of preaching." That is Dr. Fosdick's vivid description of the man who really believes the whole Word of God. To Dr. Fosdick, such yielding to God is an intolerable bondage,—just as two other prominent Presbyterian ministers of New York City, Dr. William P. Merrill of the Brick Church, and Dr. John Kelman of the Fifth Avenue Church, frankly stated for themselves after the General Assembly's action.

The "five essential doctrines" which were reiterated by the recent General As-

sembly are the inerrancy of the Bible, the virgin birth of Christ, the substitutionary atonement, the bodily resurrection of Christ, and the miracles of Christ. Of these, Dr. Henry van Dyke, one of the best known and most widely loved names both in literature and in Christian circles of our generation, is reported to have said in a recent sermon that the General Assembly made a mistake in "the attempt to impose upon the Presbyterian Church five new tests of orthodoxy----Now the curious thing about these five dogmas---- is that one of them is certainly non-essential, and three of them are distinctly unscriptural." To those who have not been seriously studying the tragic inroads of Modernism within the last few years, this will sound like a rather startling statement to come from a Presbyterian minister in good standing.

Dr. Fosdick's unbelief is, of course, notorious throughout the Christian world. He has made little effort to hide his views. In a letter written in 1921 to the Rev. Willis W. Mead of Brooklyn, which has been widely published, he expresses his "profound aversion" to the "interpretation of Christianity" that Mr. Mead had given in a letter to Dr. Fosdick, this "interpretation" being simply the New Testament Christianity which is fully set forth in the Westminster Confession of Faith. "The sort of theology which your letter presents," wrote Dr. Fosdick, "seems to me not only thoroughly false in facts but pernicious in practical result, and while I understand it perfectly, having lived in it and read its major works, I quite definitely and thoroughly reject it all."

Dr. Fosdick went to China in the summer of 1921, and it was said that his mission would be to bring together the Liberals and the Conservatives, and especially to show how mistaken and unnecessary and ill-advised a movement was the Bible Union of China, formed in the summer of 1920. After Dr. Fosdick's visit, a missionary wrote:

"It was thought that a visit by Harry Emerson Fosdick would reunite the Evangelicals and the Modernists, making the Bible Union unnecessary. He visited Kuling and the other summer resorts, preached sermons to which nobody could take exception, swept these communities with his eloquence, and departed. **The Bible Union stands. We lost in membership—two members so far as known; we gained during the summer season about one hundred and fifty,** the membership now standing at about fifteen hundred missionaries. (Since then, the membership has passed two thousand.)

In personal conversation with a few missionaries at Kuling, in China, at the close of his conference, Dr. Fosdick told them he had determined to prove to them (as he evidently believed he had done) that he could be as evangelical as any of them! His carefully guarded statements in his addresses in China deceived many as to his real position. Then he returned to America and later preached his sermon against the Fundamentals. Missionaries in China who had supposed he was evangelical were amazed. An editorial in the Bulletin of the Bible Union of China of July-August, 1922, says: "How can Dr. Fosdick make good his determination to prove himself 'evangelical' while making fun of portions of a Bible that the 'evangelical' regards as historically accurate, divinely inspired, and wholly trustworthy?"

A Great Missionary's View of Fosdick

Dr. J. Walter Lowrie, Chairman of the China Council of the Presbyterian Mission North, and one of the most widely honored missionaries in the field today, said at the National Christian Conference in Shanghai last year:

> The supreme condition of all leadership in the planting of a living church of Christ among the Chinese people----is implicit faith in the whole Bible, and obedience to it as God's inviolable record of his deeds among men, penned by men who spoke as they were moved by the Holy Ghost.
>
> Men who juggle with its statements of fact, men who would strip it of its supernatural character, who lend a friendlier ear to current winds of teaching than to its clear, consistent, changeless witness to the salvation that is through the death and resurrection of the Lord Jesus Christ, are, ipso facto, precluded from lasting leadership of the real church of Christ in this land.

On October 23, 1921, in the "Old First" (Presbyterian) Church, New York City, there was preached a sermon by a well-known theological teacher (Dr. Fosdick) in which he held up to mirth and scorn the Bible record of God's wondrous doings amongst His chosen people in ancient days, laughed at "the pre-scientific view of the world in the Hebrew Scriptures," at "fishes swallowing men," at "the left-over mediaeval theology" and our "belated hymns," and gave the impression that the preaching of a Gospel in China based upon the trustworthiness of the whole Bible as history was **"backward-looking obscurantism, impossible of acceptance by an educated mind"!**

I declare with all the energy of my being, that such teaching as that, **such giving the lie to God's great Book,** such contemptuous rejection of that simple faith in God's Word which intelligent people who are supporting the missionary enterprise at the base in the West, and we who are pushing it here, are presenting from the pages of that Book, **such teaching is a doomed thing.** Let no one dream that men or women, however brilliant or disciplined in mind, can hold any permanent leadership in the missionary movement or in the living church of China, who proffer **spiritual negations of the Sadducean sort, a mutilated Bible,** and the denial of its central teaching,—Christ crucified (and risen again) in the place of you and me for the sins of the world.

The last stronghold of the Modernists in their claims of essential orthodoxy is that "of course they believe in the deity of Christ." Is it a fair question to ask what sort of deity it is that makes mistakes? Christ authenticated Moses' authorship of the Pentateuch. Christ said that the books of Moses were so perfect that the very characters of the letters composing the words in which they were written must be fulfilled as the inviolable Word of God. Christ said that his own body should be raised from the dead. Does a man, can a man, believe in the deity of Christ who denies facts and teachings given by Christ?

Again, one hesitates to use that shocking word "bastard" in connection with our Lord; yet that is what those would make him who deny his virgin birth. This criticism is not, as a Modernist has said, the invention of Conservatives; it is the inescapable conclusion of the denial of the virgin birth.

And yet great numbers of ministers and laymen, not only in the Presbyterian Church, but in every evangelical denomination today, are intelligently aligned with Dr. Fosdick and the Modernist movement for the corruption of the Christian faith and the denial of God's Word. Liberals are congratulating themselves, and with good reason, that the vote in the General Assembly was so close, and that it showed such strength for Modernism. The Continent, of New York, condescendingly commends the spirit of the Conservatives who voted for the old faith, but declares that "the alarm was groundless and the faith not imperiled." The Continent has defended Dr. Fosdick throughout, and now speaks of "the perfect loyalty of Dr. Fosdick to the evangelical message left to us by Christ Jesus. It is unthinkable that the Presbyterian Church, historically a preaching church, will in the end impose any ban of prohibition on the most powerful Gospel preacher with whom God has blessed America in the present generation."

The Modernist's Defiance of the Bible

And now, the day before the closing of this issue of The Sunday School Times, the newspapers are reporting the action of the Presbytery of New York in a twofold defiance of the General Assembly and the Bible.

In a long and carefully worded report adopted by the Presbytery, which postpones any action in the Fosdick matter, are found the usual misleading expressions of Modernists, stating that the Presbytery "will approach this important matter with great earnestness of spirit, and that it will, in accordance with its historic attitude, pay due deference to the wishes of the General Assembly, and to whatsoever it can justly do to carry out the instructions of the General Assembly."

But the report goes on to express its "surprise and regret" at the action of the General Assembly, and to say that "certain indubitable facts" about the ministry of Dr. Harry Emerson Fosdick "should be known to the church in general. The principal one of these facts is that hundreds of people are being brought to the knowledge of the Lord Jesus Christ and led into the Christian life under his ministry." This shows the blindness of the majority of the New York Presbytery to what the Gospel of Christ is, and expresses unqualified approval of teaching that the General Assembly and the Christian Church have condemned.

(Continued on page 318)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

Dear Herald Readers, Greeting:—On June 3 votes were taken for a minister at this place, and all the votes were cast for Bro. C. Z. Martin. On the following Sunday (June 10) he was ordained.

On June 15-17 we had a Bible meeting at the Mission. Bros. C. F. Derstine, J. F. Bressler, and N. H. Mack were the instructors. The meetings were well attended, and interest was good.

Satan is very busy in this town as well as elsewhere. He has many devices to lure us away. But let us thank God that we have a strong helper, even Jesus. It gives us courage to fight on.

Pray for us, and for our dear brother who has just been called to preach the Gospel.

In His name,

June 29, 1923. Elmer Martin.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers, Greeting in the Master's Name:—At this time we want to thank the sewing circles in response to sending money for household furnishings. We appreciate it very much.

We were glad for a visit from Bro. and Sister J. W. Shank of South America on June 3.

There have been a few changes among the children since the last article was written. One boy was placed in a home near Orrville, Ohio, and six children were returned to their parents.

We also admitted three little boys into the Home.

On June 22 Bro. and Sister Daniel Nafziger's of Hopedale, Ill., who had been visiting in Indiana and Michigan, stopped with us to visit their niece, Sister Lydia Kauffman, one of our workers.

Sister Amanda Dettwiler is leaving us tomorrow, July 6. We feel we are losing a faithful worker, one who has the work in heart and who has done much for these unfortunate ones. She has been in the Home here for eleven years, and will be missed very much here, but we are sure she is needed by her sister, whom she expects to accompany from a hospital in Indianapolis, Ind., to her home near Palmyra, Mo., and will help care for her in her home for the present.

We are glad for the promise of Sister Lessie Wenger's help for a while, and hope there will soon be some one to take Amanda's place.

Yesterday, July 4, the sisters of Champaigne sewing circle met here at the Home. We appreciate their help and think it a good way to spend the Fourth.

We are glad for the opportunity of sending out some empty fruit jars to different places.

We had a nice lot of cherries of our own. We put up about 140 qts. and had plenty for table use. They were a treat for all.

Health in the Home is good at present.

We are having a good season.

Yours in the Master's service,

July 5, 1923. Maggie Showalter.

NOTES FROM INDIA

For the Gospel Herald.

Dear Gospel Herald Readers:—We are nearing the end of the hot season and within two weeks we hope to see the beginning of the monsoon rains.

During this season the boarding schools have been closed while the village schools continue on. The evangelists and Bible women have had a two weeks' vacation but are now at the work of spreading the Gospel. The building work at the new Leper Asylum site, the dispensary at Ghatula, and the repair work at both bungalows at Balodgahan have been carried on.

In some of our sections there seems to be an epidemic of influenza, which has caused a great deal of suffering during the hot weather. On the other hand we are enjoying the Indian mangoes. They are cool and refreshing when everything around us is parched and dry.

Bro. G. J. Lapp has returned from Calcutta where he has been at the bedside of Bro. M. C. He at once made his 80-mile trip to Ghatula and back where he is trying to keep the work going.

While we are closing this letter a telegram has come from Calcutta stating that Bro. M. C. Lapp has passed away. Two telegrams during the early part of the day had arrived. One stated his sinking condition and the second called for Bro. J. G. At this writing the plans are to bring the body here to Dhamtari for burial. Bro. Lapp had been bedfast one day less than five months. His passing away is a hard blow to the missionaries, the Christian community, and especially to his faithful companion. More will be written later. May you remember us at the throne of grace.

J. H. Warye.

Dhamtari, C. P., India.
May 30, 1923.

THE MILLIONS YET IN DARKNESS

For the Gospel Herald.

The following description of the countries yet unevangelized and their approximate population, stated to be the conclusion of a well-known missionary to the Moslems, appears in a recent isue of the "Christian Herald:"

"It is a fact full of pathos that after centuries of missionary effort what may be called the heart of the two great continents of Asia and Africa must still be classified as unoccupied fields. In central Asia a stretch of country is practically unoccupied whose vastness is literally appalling. In Tibet there are about 60,000,000 people as yet wholly destitute of missionary ministration. Westward is Afghanistan with 4,000,000 and north of Afghanistan Bokhara and Khiva, which together with the Mohammedans of Russian Turkestan and Russia proper represent a population of at least 20,000,000 more—all without a missionary. To a greater degree even than in the case of Asia the heart of Africa constitutes a vast unoccupied field. Scattered over a territory of immense area without counting the desert stretches of Sahara, there are to be found some 50,000,000 people—almost one third of the continent not only unreached, but without any existing agency having their evangelization in contemplation so far as actual projected plans are concerned."

Then follows a further description of unenlightened countries in Africa with a combined population of more than 10,000,000, making a total of about 145,000,000 people who up to now have not heard one word of the Gospel message. Nor does this estimate include the countries like India, China, and South America in which there is a sprinkling of missionaries, but where as yet almost countless millions have never been touched by missionary effort.

These facts should fire every child of God with a holy zeal to go his limit to reach the perishing hosts with the glad message of the Christ who saves. They are also a challenge to God's Church to fulfil her duty in carrying out the great commission. Where are the young men with the spirit of a Judson or a Carey who will rise up and say, "Here am I; send me"? Where are the young women with the spirit of Mary Slessor of Calabar, who will sacrifice home, friends and cherished ambitions for the privilege of taking the light to those sitting in the shadow of death? Where are the men and women who will dedicate their

means to send out Christ's ambassadors bearing the life-giving message? The call rings loud and clear for laborers to help gather in the drooping harvest. Who will be first to heed the call?—J. S. W., in "Burning Bush."

ARE HOME MISSIONS NEEDED?

In Philadelphia every second person was born outside the United States and half the native born had foreign parentage.

We sometimes hear the assertion that there are no people in this country who may not hear the Gospel. Do you know—

—how many Indian reservations there are where there are no missionaries or religious teaching?

—that a magnificent Hindu temple has been erected in an Francisco?

—that 1,100 Hindus entered the port of Seattle in a single year?

—that there are over forty heathen temples under the Stars and Stripes burning incense to foreign divinities?

—that the Moslem call to prayer has been sounded in Union Square, New York?

—that in Montana there are 1,500 school districts without pastoral oversight?

—that a man on horseback can travel from Alberta, Canada, to the interior of Old Mexico and sleep over night under a Mormon roof?

—that in Colorado, Oregon, New Mexico and other western states there are whole counties without a church?

—that in many of our large cities there are thousands utterly untouched by Protestant Christianity?

—that there are many thousands in our great Northwest, in our lumber camps, in our mining regions, who have no chance to hear a sermon?

—that there are 13,000,000 children in the United States not in any Sunday school?—Friends Missionary Advocate.

The doctrine of horrible punishment is a Biblical doctrine. The world must be brought back to the realization of the wages of sin and the hopelessness of hell—S. J. Siljan.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.—II Cor. 9:6.

The future may look dark, so dark that you cannot see a ray of light. Look to Him, He is light.—R.

A knowledge of the Word of God is always helpful to a community.—J. L. S.

MACEDONIAN BENEVOLENCE

The following brief article by Dr. Pierson gives, we think, the true New Testament principle of beneficence. How cramped and uninviting does the mere legal "tithing system" appear in comparison with this whole-hearted devotion to God! If right, why should we not follow it?

In II Cor. 8 and 9 is the one discourse on giving that makes needless all other treatment of this great theme. And it is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but they present seven paradoxes that are very remarkable. These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in sacred Scripture; their giving was a sort of reversal of all ordinary experience.

1. They gave out of the abundance of their poverty, not out of the plentitude of wealth.

2. Their willingness exceeded their ability, instead of their ability exceeding their willingness.

3. They were urgent to be allowed to give rather than reluctant, while those who received the gift were reluctant to take it, knowing how deep was their poverty.

4. They made the greater gift first (of themselves), and the latter gift was the less (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.

5. In these chapters value of gifts is reckoned, not by the amount given, but by the degree of willingness and cheerfulness exhibited.

6. We are here taught that increase comes, not by keeping but by giving; that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving, not as a privation to be evaded and avoided, but as a privilege and a blessing to be courted and cultivated.

Can we do better than follow such a glorious example?—Tract published by The Bible House of Los Angeles.

They helped every one his neighbour; and every one said to his brother, Be of good courage.—Isaiah 41:6.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.—Psa. 72:12.

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.— Psa. 119:27.

THE THOUGHT OF GOD

Dr. H. Grattan Guinness

The thought of GOD turns everything to gold,
The gold of good; as when the glorious sun
Transforms the ashen mountains of the night
Into the glowing heights that greet the day.
Without a mind of goodness in control,
Stars in their courses are but shining dust,
And mind with all its architectural domes,
And pillars of attainment, but a fire,
Which for a moment flits above a marsh,
An accidental glimmer in the shades
Of everlasting night. Is there no king
Immortal on an all-commanding throne,
Ruling in righteousness? Then right has ceased
To be the end of being, and a goal
Worthy their progress, shining worlds have none;
Upon the central throne, if throne there be,
Sits Chance, whose sceptre is a broken reed,
Eyeless and soulless, mindless; destitute
Of conscience, reason, sense; a shapeless thing,
A mere chimera; will ye give the helm
Of government to that? Then lift the golden crown
That decks the brow of kings, and loose the leaves
Which circle as a chaplet on the brow
Of wisdom; and let godlike intellect
Uncrown itself; and fling the tawdry toys
Of its attainments on the wayside heap
Blown hither by the winds. But why these laws
Which fix the bounds of things, this noble march
Of seasons; and this stately sweep of worlds?
The stars that run their courses mock the dream
Of the disordered mind that sees no rule,
No order in the universal whole;
That calls its cosmos chaos; and commits
Its destinies to accident, and sees
Before it only night; a common grave,
Not e'en a headstone to record the place
Where fell the fabric of the universe,
Into the nothingness from which it sprung—
But no! the circling worlds shall fill the sky
When false philosophies which failed to read
Their meaning shall have perished; wisdom rules
This universal whole, and goodness gilds
With its immortal beauty every brow
Uplifted to the light. The thought of GOD
Holds its dominion, and the soul of man
Sees GOD reflected all around, and finds
His presence in itself, the inward shrine,
Of wisdom, justice, goodness infinite.

—Regions Beyond.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it—Mark 8:34, 35.

If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.—Exodus 19:5, 6.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

JOSEPH

By Ursula Miller

For the Gospel Herald.

Adored was Joseph by his father's heart,
From whom he was unwillingly apart—
Beloved he was as though an only son:
Of many sons, he was the dearest one.
But envy shadowed Joseph's early life
And vexed him bitterly with wrangling strife.
Joseph received a many colored coat
Stirring that hatred to a deeper note;
The hatred of the eleven!

To Joseph came prophetic dream one night
Which telling led him to a painful plight
This dream placed him above his brothers—
Upright he was, exalted by the others,
Esteemed most highly by the stars, moon, sun,
Which him, not homage, but deep hatred won.
(Evil despises what is just, pure, and good,
Therefore he was despised!)

(Through hate and envy came a tragedy!
Black woes and murder follow silently
In wake of hate. To Joseph therefore came
Their cumulated hatred; to eleven shame—
To whom with evil envy be it said
Their sorrow greater than upon whose head
Came actual pain.)

Out in the hills they were herding their flocks—
(Their deep treachery that avocation mocks—)
When Jacob sent his Joseph to inquire
For their welfare and did their labors tire,
When they saw the lad they derided him—
So paramount their evil; good, waveringly dim.
(Enthroned within the thought to kill the youth.
How Jacob would have wept and wailed forsooth!)
From Reuben came dissenting when he heard—
Saving the lad—they hearkened to his word.
(A seed of kindness seemed to sleep in Reuben's heart
Which blossomed once in fragrant innocence.)

These eleven, one kindred and one blood
Stripped from young Joseph his costly royal robe,
Dipped it in blood as though by wild beasts slain.
Then all protestings and pleadings in vain,
Was Joseph lowered to a pit dark and deep.
(Meanwhile O, where were their untended sheep?)
What profit, said Judah, to let our Joseph die?
Behold a company of Ishmaelites pass by—
Let us sell him nor blood have on our hand—
For twenty silver pieces to the Ishmaelitish band.

Down in Egypt the Joseph we adore,
Sold as a slave, God blest him but the more,
Strict in business, upright every way,
His entire will the God of Heaven to obey.
Where may be fathomed and
Who can measure the strength of integrity?

Anon through years a famine drew anear
Abundantly garnished with misery and fear.
With bitter dearth of worship of Most High,
While lean barrenness vaunted to the sky,
A famine so vast, it filled the earth with woe.
Surely the days were evil!

Yet had the Lord to Egypt Joseph lent,
To save and preserve was Joseph therefore sent
Then came his brethren from Canaan for corn,
For father Jacob at home bereft forlorn;
Came they to Joseph, whom they'd desired to kill
Pleading their leanness and emptiness to fill.
Then said Joseph:

"O, brethren, does my father yet live?
I am Joseph whom ye sold; do not grieve.
You sent me not hither, but God to save life;
Take food to your father for famine is rife
The famine is raging, withholden the rain,
O'er all the land dearth and everywhere pain.
You sent me not hither, that blessing from God;
My coming the footprints on which you now trod.
I plead yet again, O, my brethren, take corn,
(O, mercy of God, not to leave us forlorn)
For the famine is raging, withholden the rain,
O'er all the land dearth and everywhere pain;
Give corn to my father and praises to God
He led me to Egypt, all praises to God!"

Hesston, Kans.

PRODIGAL SONS

By Sadie Brubaker

For the Gospel Herald.

This parable presents a home scene, one so often duplicated in our modern times. A son thought that home was too small a place for him to exercise all his talent and privileges. He was bent on going to the city, no doubt, "to see something." He would never "get anywhere" in this old routine at home.

He did not come to his father and thank him for past blessings nor lay the problem before his maturer judgment. Like many boys he had never calculated the labor and concern expended in his behalf while under his father's roof; he was only brooding over what was due his own little life.

We need not go on with the story; we know it so well. Just the same old story followed, he did not find happiness on the runaway road. Did anyone ever find it so? What is more, he lost that which he had and recovered himself, a friendless, robbed, homesick boy. We are so glad that we can report that this boy came home, repentant and ready to serve his father.

But not all the lesson is found in this part of the story. There was another case to deal with. The prodigal son returned, no doubt, disgraced and it touched the dignity of his elder brother. Of course the father's heart was running over with joy and he wanted his son to feel it. The other son who was more fortunate and had been influenced in wiser paths, was indignant that his father should recognize the wayward boy. The elder son marred the scene that might otherwise have been beautiful.

Sons in the same family may differ so much; some may be impulsive like the apostle Peter, and get into much trouble. Others may be considerate and slow to act and thus be saved many a regret. We might here compare the apostle John, the loving one who evened up affairs when Peter was present. I love to think of the affection that grew between those two men, with all their difference in nature.

There is much in God's Word to encourage boys of either type. For the one who has made radical steps in life and found himself in a place of failure, he may obtain grace to rise above his natural tendencies and gain a victory. John says, "I have written unto you, young men, because you are strong, and the Word of God abideth in you, and ye have overcome the wicked one." And yet the greater difficulty may be with the one who feels his strength, who has been blest with wise counsel and has not found himself in any pronounced failures. As with Peter, this strength may be a snare and that person may attempt to help God execute judgment on others as did the elder son. For such we have those tender words of Christ to Peter: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

May we recognize that in the home where parents' counsel is valued, where forbearance and forgiveness keep the atmosphere sweet; here is the best school to prepare any young life for his place in the world. It is sad to think how many children are clamoring for more recognition in the managment of the home, and how few appropriate the blessings that God has intended they should receive in the home.

Gravois Mills, Mo.

SUNDAY SCHOOL LESSON

Lesson for July 22, 1923—Lu. 9:49-56; Jno. 19:25-27; I Jno. 4:7, 9

JOHN THE APOSTLE

Golden Text.—God is love; and he that dwelleth in love dwelleth in God, and God in him.—I Jno. 4:16.

Introductory.—We have in this lesson three glimpses into the life and character of John. The first reveals both his intense loyalty and his fallibility, the second his trustworthiness, the third his admirable qualities which won for him the position of the "disciple whom Jesus loved." It is to be hoped that the reader will not confine himself to these scripture texts in the study of this wonderful man.

Mistaken Zeal (49-56).—We have two illustrations of John's loyalty and fallibility. The first is in the case of the man who was casting out devils in the name of Jesus but who refused to follow with the disciples, the second an outburst of righteous indignation when the Samaritans refused to receive Jesus and His disciples.

When that man refused to go along with the disciples in following after Jesus, John was prompt in telling his Master about it. The zeal was admirable, but the disciples did not yet understand. The test of discipleship is not the group of people among whom we may be found but doing what we do in the name of Jesus and following according to His Word. Christ did not, however, teach the license for disobedience which many people get out of this scripture. We have enough other Scriptures to set us right on that point, and have reasons to believe that this man was actually serving and following Christ, though he did not at this time travel with the disciples.

The proposal of the disciples to bring fire from heaven upon the envious Samaritans was made the occasion for Jesus to explain that while this was the proper thing to do in the days of Elias, in the old dispensation, we are now in a new dispensation where love and not revenge is to be meted out to the enemy. A similar exposition of the will of God under the two covenants is given in the Sermon on the Mount.

Loving Service (25-27).—The scene is changed. Jesus is hanging on the cross. Cruel hands and venomous tongues are adding to His misery. But there were a few sympathizing friends within hearing distance. Among these were His own mother and the loving disciple. Looking at His mother He said, "Woman, behold thy son." Then turning to John He said, "Behold thy mother." A sad feature about this is that His own mother, whose fondness for her Son was in evidence so many times when cruel persecutions pierced His heart as well as bruised or lacerated His flesh, and who was now bestowing her sympathy upon Him when there was no one within reach to relieve Him, was now given to another. The Son of man was treading the winepress alone! On the other hand it is refreshing to know that this mother of "the man of sorrows," and whose sorrows must have approached the sorrows of her divine Son as near as is possible for human beings to suffer, was being provided for. John, "the disciple whom Jesus loved," was chosen for this commendable work. The Master had not placed His confidence in him in vain. "Behold thy mother"—the mother of Jesus becoming the mother of John—a relationship which any one may well cherish. Brother, is your nearness to Jesus so unmistakable that you may be depended upon for anything He may lay on you when most other people fail?

A Teacher of Love (7, 8).—Out of the depths of his heart this loving disciple wrote: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for **God is love.**"

We hear much about love; but have we ever read anything, outside the Bible, that is quite so sublime as this? As we meditate over these few words we are impressed with the following:

1. "Love is of God." There alone is the fountain head of that true love of which it is said:

2. "Every one that loveth is born of God, and knoweth God." It is the true, unselfish love which goes out to enemy as well as friend, the love of which our Savior spoke when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

3. Love is essential to a knowledge of God. It is expressly stated that "every one that loveth....knoweth God," while "he that loveth not knoweth not God." John here dwells upon a theme that is not only delightful and uplifting, but also vital to Christian life and experience.—K.

BIBLE MEETING TOPIC

THE RELATION OF EDUCATION TO CHRISTIAN SERVICE.—Rom. 12:1-8.

Topic for July 22

MOTTO

"If any man minister, let him do it as of the ability which God giveth."

MEDITATIONS ON THE TOPIC

I. Education and Christian Service.—We think of education in the terms in which it is generally recognized as that kind of instruction and training which will develop the natural gifts and powers so that they will serve the individual in their highest efficiency.

There are many kinds of schools for the education of the individual. Business schools give training for business. Industrial schools train for special industries. Schools for intellectual training try to develop the intellect for its best service in the various activities in which man's mind will be enlisted. Along with intellectual development goes training for the exercise of religious activities in the study and teaching of the Bible and the various lines of duty connected with Christian service.

Education and Christian service should go hand in hand. The only motive of the Christian in education should be that in whatever line of activity he may be called to work he may be fitted to do it better to the glory of God for whom every activity of life should be done. Any form of activity for which education may fit one, which will not contribute the very best service for the cause of Christ is unworthy of a Christian school or for a Christian to receive training for. Physical development, intellectual development, scientific knowledge, and vocational skill, are worthy of a Christian school provided in the process of development of these things the individual is preparing himself for Christian service and is not forgetting to seek first the kingdom of God. Physical skill that makes a man a sport rather than a useful Christian is not properly related education. Intellectual training which fills the mind with worldly views that militate against the Bible and God's work for the Christian, has not the right kind for the Christian. A school that turns out only skilled fiddlers and dancers is not contributing anything to Christian service. Every power of the mind or the body in education is properly related when that training makes the individual receiving it a better servant for the Kingdom of God for having received it.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Service"**
2. Learning to be Useful.

For Young People

1. Possibility of Serving God or Satan.
2. True Increase for God.
3. The School of Life.
4. The Place of Schools and Teachers in our Education.

For Older People

1. How Education Serves.

PERSONAL THOUGHT

All that I have or can be belongs to God because of His mercies toward me. If I may receive an education it should be laid with all other gifts upon the altar of service.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 12, 1923

Field Notes

Bro. J. L. Horst of this office is taking a much needed rest in his former home at Chambersburg, Pa.

A carefully written obituary notice of Bro. M. C. Lapp reached our desk just before going to press, and will appear in next week's Gospel Herald.

Baptismal services were held at the assembly hall in Goshen College on Sunday, July 1. The home bishop, Bro. D. D. Miller, conducted the services.

Dedication at Strickler's.—Saturday, July 28, is the time set for dedication services at Strickler's Church near Middletown, Pa. Services will begin at one o'clock in the afternoon, followed by an evening service, this to be followed by an all day meeting the day following. An appropriate program is being arranged. All are invited to attend. —M.

The Iowa-Nebraska Conference will be held, the Lord willing, with the Sugar Creek congregation near Wayland, Iowa, Sept. 5-7. Fuller announcement will be made later.—Simon Gingerich, Secretary.

"By Auto to Kitchener," is the theme of an instructive letter by Bro. S. F. Coffman, which will appear in these columns next week. It will be of special interest to those expecting to attend the General Conference at Waterloo next month.

Bro. V. E. Reiff and family of Elkhart, Ind., are now living in the Administration Building of our general Mission Board at that place, while Sister Bender and family are occupying the building formerly occupied by Bro. Reiff. Sister Bender has lived in the Administration since it was built, and her services while there were greatly appreciated by Board members.

Correspondence

Filer, Ida.

Greetings:—We as a congregation have many reason to praise God for the "showers of blessings" we have been and are enjoying.

On June 3 Bro. E. Yoder from Oregon preached both morning and evening, having come to attend the conference which was held from the 4th to the 8th.

We surely were together in heavenly places during the conference week. Many brethren and sisters from Oregon, Nampa, Montana and California were with us. The many good things we heard are an inspiration to spur us on to do greater things for our Master.

On Sunday, June 10, six young souls were received into church fellowship by baptism and one on confession. Previous to this, 5 members were received by letter. We praise God for these souls to join our ranks. May you pray with us that we may all together grow strong in the Lord and the power of His might.

On Sunday, June 10, we were privileged to have Bro. N. A. Lind hold communion for us. He preached the same evening. With the additions to the church so new to some it was sacredly solemn.

On June 17 we organized a junior class with 22 enrolled and will have children's meeting every Sunday evening, juniors' meetings every two weeks with preaching following, and young people's meeting every two weeks.

Health in general is good.

The busy season is here again, and while we are busy with earthly things may we not forget to keep our souls refreshed in the work of the Lord.

June 25, 1923. Sadie S. Shank.

Midland, Mich.

Dear Gospel Herald Readers:—On the evening of June 22 Bro. D. J. Johns of Goshen, Ind., came into our midst. On the same evening counsel meeting was held at which all except one expressed peace. Preaching service was held on Saturday evening and on Sunday we were privileged to observe the communion. We are very thankful for these meetings.

The congregation at this place deeply feels the loss of a faithful worker through the recent death of Sister Lena Miller. May each remaining one so live that we will be ready, as we believe that she was.

Laura M. Bontrager.

July 1, 1923.

Vestaburg, Mich.

(Zion congregation)

Dear Herald Readers, Greetings:—On June 22 Bros. J. K. Bixler and D. D. Troyer came here. In the evening Bro. Bixler preached from I Cor. 2 chapter, leaving us for Ashley, Mich., the following morning. Bro. Troyer stayed with us till the 25th. We had interesting services every night while the brother was with us. We only regret that not more will come out to the services and benefit thereby.

It encourages us as a band of workers to have brothers and sisters from different places to come and worship with us. Come whenever you can.

July 2, 1923. Anna Snyder.

Strasburg, Pa.

Dear Brethren and Sisters, Greeting:—Several months ago our Sunday school was opened for every Sunday morning. Formerly, during the winter months (as at many other places) we only had it every two weeks, in the church. Our attendance and interest is increasing very satisfactory. Christ said, "Remember the Sabbath day, to keep it holy." Paul exhorted the Hebrews thus: "Not forsaking the assembly of yourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching."

Yesterday Bro. Ira D. Landis of Neffsville filled the superintendent's place by talking to the Sunday-school. His words made our courage soar.

Our ministering brethren, Bros. John B. Keener, C. M. Brubaker and

Jacob Harnish—had gone to Mechanicsburg to worship with the disciples there. God says, where two or three are gathered together in his name he will be in the midst of them and we saw this very forcibly. The righteous are never forsaken, for He sent us a message through two visiting brethren and Bro. Frank Herr, our home minister who was present. The visiting workers were Bro. Landis and Bro. Jacob Mellinger of Paradise. Bro. Mellinger spoke from John 15. Bro. Landis followed Bro. Mellinger.

As this was the first Sunday of the third quarter we took our usual quarterly collection, which is to go to South America. May they learn they do not call in vain to **our** God. We are also supporting a teacher at Balodgahan. Our receipts quite overbalanced the requirements. "Freely ye have received, freely give." The surplus money will be used for His glory in other needy corners.

Our young people's meeting is quite prosperous. It is being supported by both young and old. So much more grateful we all should be, as we need their help and they can go home knowing God has prepared someone to hold the faith they have so nobly conquered with. The chosen speakers for each evening allow God to use them for His messages. May this interest and growth be nourished by your prayers.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not."

July 2, 1923. Cor.

Eureka, Ill.

Bro. P. A. Friesen and Bro. Geo. Troyer were with us on June 24. Bro. Friesen told us of some of the needs of India—was especially interested in a new hospital.

Bro. H. R. Schertz and family came back again after an absence of several years. We are glad to see them back again. We believe they will be a help to us.

We held our quarterly Sunday school meeting in Harmony Church on July 1.

May we remain true to our blessed Master.

July 3, 1923. S. E. Smith.

Westover, Md.

(Holly Grove Congregation)

Dear Herald Readers, Greetings:—Friday, June 22, Bro. A. Histand and wife of Doylestown, Pa., came into our midst. Bro. Histand preached for us Friday, Saturday, and Sunday evening; also Sunday morning. He was not afraid to tell the good old story of Jesus. May God bless him in his work.

The sad news reached us today that Sister Dorthy Kauffman, who was working in New York, was murdered. The funeral will be held here Sunday, July 8. Pray with us for those who are bereft of a loved one, especially for the father and mother.

Yours in the Master's service,
Ruth Hostetler.

July 5, 1923.

CONCERNING THE FUTURE OF GOSHEN COLLEGE

For the Gospel Herald.

At the recent meeting of the Mennonite Board of Education the undersigned were appointed a committee to plan for the future work of Goshen College. Following are among the duties of this committee:

1. To keep the Church informed, from time to time, as to plans and progress of the work.

2. To keep in touch with the Church, so that our plans and recommendations may not only reflect the wishes of the Board but that of the Church as well

3. To collect as large a list as possible of the names of available and qualified workers from which the Board may select a president, a dean, and a business manager of the institution, and from which the administrative officers of the College may select the faculty.

4. To provide ways and means of securing needed material and moral support of the institution, for Board consideration and approval.

The Board's Plan for Goshen College

The Mennonite Board of Education met in Goshen College, June 18. The forenoon was devoted to routine work and the afternoon devoted almost exclusively to a discussion of the question, What shall be the future of Goshen College? After a consideration of the problem in all its phases the motion was finally put, and prevailed, that an administrative committee of five members be appointed to begin at once the work of planning to reopen Goshen College in the fall of 1924. The principal reasons which finally moved the Board to take an extra year of time to organize for further work at the College, instead of going on without interruption, are the following:

1. It was felt that more time was needed to clear away local difficulties, to provide for proper financial support, and to organize a strong faculty that would meet the requirements from both an educational and a Church standpoint.

2. Because of the present outlook, it was conceded by practically every one who understood the situation that there would have been a very limited patronage the coming year had the College been continued without interruption.

3. Members of the Executive Committee and others who have for years made a study of the situation were convinced that there would be a number of important advantages in taking an extra year of time in which to properly organize for the work.

Whether this action of the Board was wise or otherwise, there is some difference of opinion; but there ought to be no difference of opinion as to the wisdom and duty of all friends of the institution supporting the Board in its efforts to make the most of existing circumstances and opportunities. Now that the Board has spoken, let us rally to its support and do our best to the end that when Goshen College reopens in 1924 the dream of its friends for "a bigger and better Goshen College" will be fully realized. For months we have been praying that God might lead in these matters, and many believe that the action of the Board is God's answer to these prayers.

By action of the Board at its annual meeting in 1922 plans were set on foot looking to the establishment of a central Mennonite standard college. By general consent among both Board members and others, Goshen would be the logical place for such an institution, both because of its central location and superior equipment, provided unfavorable conditions can be removed. The Board went on record, at the special meeting of the Board held last April, as ready to help Goshen College qualify for this central standard college, and we trust that all friends of the institution will co-operate with the Board to this end—the establishment of a college that is standard with the Lord, with the Church, and with the State. Whether this will be an accomplished fact in 1924, or later, will depend upon how heartily and substantially the plans of the Board will be supported by those in position to help. To accomplish these results we will need:

1. An efficient and capable management—every official qualified for his place, a loyal member of the Mennonite Church, an enthusiastic supporter of Goshen College.

2. A faculty of men and women who are qualified professionally for their respective positions, whole-hearted in their devotion to Church and school.

3. A generous patronage in moral support, prayers, finances, and students.

4. A curriculm offering a wide range in elective courses, offering ample opportunity for our young people to prepare themselves fo practical work in the service of God, of the Church, and of fellow men.

5. A Bible department which will make of the institution a practical training school for missionaries and other Christian workers.

It goes without saying that the institution we are planning for, while affording liberty of conscience for all who may wish to attend, will be outspoken against the

(Continued on pagge 320)

Miscellaneous

THE GREAT ELECTION DAY
Who's to Be the Man?

The whole place is in an uproar! Nothing but canvassing and election speeches! What excitement! What a great ado! And soon it will be voting day; and then the excitement will reach its height. Meanwhile the cry is: Who's to be the man?" And, strange to tell, that was just the cry in a certain great city many hundred years ago. It was voting day in Jerusalem. What! you say, you did not know there was any voting day there? O, but there was. And what crowds and what excitement there was then! You could have numbered the people by the thousands—aye, by the **tens of thousands.** It was election day; and there had never been a day like it before; nor has there been a day like it since. The governor of the city presided at the meeting, and took the vote of the people as to whether they were for Barabbas or Christ—Barabbas the murderer, or Christ, Jesus, the Lord and Saviour of lost sinners.

That was the question. And it was one soon to be settled. "Who are you for?" said the governor, "Are you for Christ?" "No," they cried out all at once, "Away with this man, and release unto us Barabbas." Their choice is made; **Their vote is recorded.** They have elected Barabbas. They won't have Christ. They will have anybody but him. They will rather have Barabbas, murderer though he be. And what is to be done with Christ? "Away with Him; crucify Him." And so Barabbas, the people's man, is set free; Christ, the rejected one, is led forth and nailed to a cross on Golgotha's Hill, and hung up between heaven and earth, as if unworthy of a place in either! But God has not forgotten that terrible deed—**the murder of His own Son.** Oh! no. And there is a day coming when the world shall have to stand before God, and tell Him what they did with His son. And Jerusalem's governor shall have to say what he did with Christ. And YOU, **reader,** shall have to answer the question—**"What have you done with Christ?"** "What!" you say, **"Me?" Yes, you.** The question before you is the very same one Pilate asked: "What shall I do then with Jesus which is called Christ?" **Have you received Him, or have you rejected Him?** Remember that this is the question God has in store for you. On the great day that is coming, God will not ask, "Whom did you vote for in this election?" or "What party did you sympathize with?" or "Who was your favorite?" but he will ask **"What have you done with my Son?"** You need not say, "I'll be neutral; I'll neither receive nor reject him." Pilate tried that but failed. There was no middle ground. It was simply

CHRIST OR THE WORLD—
WHICH?

And that is the question with you, reader.

Does the world think any more of Christ now than 1800 years ago? O, no. Go into that company there, and say, "Let us have a little talk about Christ;" and they say, "Away with Him; we don't want to hear about Him; we'll talk of anything, anybody, but Him." The vote of the world is still the same. God says, "Seek first the Kingdom of God." But the people say, "No, we must see this election over first. Mr. So-and-So is to be the Man, and he must be put in." God says Christ is to be the Man, and He is to be first; and the world virtually says He must be second this time. What terrible folly! Reader, you may be a voter, although possibly you are not. But no matter. In the midst of all this noise I ask, Are you born again? Is your soul saved? If not, what will this great ado profit you if God were to say, "Thou fool, THIS NIGHT thy soul shall be required of thee!" What then? "Ah! lost forever," you would cry; "and I might have been saved had I taken God's plan and got CHRIST first!" Then reader, I beseech you even as you are reading this, to be reconciled unto God.

People say they don't believe in excitement. But look at the great excitement that prevails just now. And if you only got half as much excited about your soul's salvation, the world would say you were getting into "too great a state!" How Satan is blindfolding the people! But don't be deceived, reader. Don't be afraid of getting excited about your soul. **It will be terribly exciting for you to go to hell, for there you must go if you have not got Christ**—if you are not converted to God. Then don't tarry. Let others get excited about the election, or whatever they like—"Make your calling and election sure." Take the lost sinner's place, and claim the lost sinner's Saviour. While others are crying up this one or that one, and wondering who's to be the man, let the language of your soul be—"The Man Christ Jesus for me."

"My heart is fixed, eternal God—
Fixed on Thee;
And my eternal choice is made—
CHRIST FOR ME."

—Tract.

PREPARED FOR THE MASTER'S USE

By Anna Keyser

For the Gospel Herald.

In the times of Amos, the reformer, Israel was living a life of luxury and ease, and in the time of prosperity, lost sight of her God, and her responsibilities to Him.

They did not neglect going to services regularly, they gave money plentifully, they had the best music and singing that could be secured, they made every preparation necessary to make their places of worship attractive, and entertaining, and pleasing. Like in many a church in this age of lukewarmness, there was worship sufficient, but little piety; the music was beautiful, but it ascended no higher than the ears of the congregation. Everything was pleasing to the people, but it was not inspired by a true devotion. Religion had descended to mere formalism. There was plenty of preparation, but not the right kind. Life was beautiful on the surface, but it was rotten at the heart.

Today, there are an almost endless number of sects, which profess to stand for the same thing; they lock arms and work together, and yet in teaching and practice are as far apart as the east is from the west.

"Can two walk together, except they be agreed" (Amos 3:3)? Can a church which claims to be separated from the world, and professes to live the whole Gospel of simplicity, work in harmony with churches who are enjoying dances, skating-rinks, theaters, card tables, clubs, lodges, and all the worldly and popular amusements? "Whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (I Tim. 6:4, 5).

What must the end be of these things? There can be but one, and that is evil. For in our compromising efforts to please the people, we are led from the simplicity of the Gospel, and that means ruin to the Christian church. So says the Bible from Genesis to Revelation. The Pharisee in his desire for the approval of men, will ever stand as a warning to all those who would seek to please man at the expense of their faithfulness to God. Paul says, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein" (Heb. 13:9).

In the last day there will be a great multitude, whose ruin must be laid at the door of those who disbelieved, and taught men so, though professing to be loyal subjects of the Most High. Let us take heed not to mislead, or to be misled. We must obey God rather than man, and we must believe God rather than man. We have God as our strength, and prayer is the means by which man takes hold of the strength of God. It gives the Christian worker the strength necessary for fruitful labor. Casting away all dependence upon any sufficiency of our own, we must pour out our soul in humble prayer to the great God of heaven and earth, in this petition.

"Create in me a clean heart, O God, and renew a right spirit within me" (Psa. 51:10). Being fully prepared by the Gospel armor, we can go forth and ward off the most severe attack of the devil. Nehemiah, in his earnest endeavor to rebuild the walls of Jerusalem, prayed unto God, that he might accomplish his task in the face of his enemies, and victory crowned his efforts.

Joseph graduated from prison, having completed a thirteen years' course in a very hard school. While God was preparing a place for him, He was also preparing him for the place. So with us, all the open doors in the world are of no use, if we have not prepared to enter them. Men and women who wish to be useful, should learn to do something and do it well. We will still be abundantly unprofitable, when we have done our best. But if we want to be of use to the Master, we must make the right kind of preparation.

As we look around us and see how indifferent the world is, and even church members, in reference to religion and man's salvation, we are made to feel that the great lack of today, on the part of men nd woamen, is a want of earnestness in seeking after the one thing needful.

It is sad, but true, that a large number of Sunday schools today, use lesson helps in which the Word of God is choked out. They do not teach the one thing needful to prepare our boys and girls for the Master's use. They are like the foolish virgins. They plow and cultivate the field to perfection, but forget to sow the seed.

The lips of the Lord's messengers, must be purified. The live coal from off the altar must be laid upon them, and He must say, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." Then He will create the fruit of them. Then comes the prayer, "O Lord, open thou my lips," and its fulfilment is sure. Then come in the promises, "Behold I have put my words in thy mouth." And they shall withal be fitted in our lips. Then, of course, the lips of the righteous feed many, for the food is the Lord's own giving.

The child of God who is thus prepared, will find delight in his word. Psa. 119:104, 105: "Through thy precepts I get understanding: therefore I hate every false way. Thy Word is a lamp unto my feet, and a light unto my path."

Nineteen hundred years ago, the disciples of Jesus Christ had separated themselves from the crowd who lived but for the pleasures of the day, and had set out to seek a heavenly kingdom. They were waiting to be endued with power from on high and their united fervent petitions brought the pentecostal outpouring of power. They were willing to take nothing but the lamp of truth in the pitcher of humanity, and cry salvation in the name of the Lord. And I firmly believe that Jesus and His disciples would pursue, today, just such a course as they pursued nineteen hundred years ago.

"But," says Mr. Lot of Sodom, "that is too narrow minded a course for this day and age of the world. Times have changed. Today, men and women are won to the Sunday school and church, by first supplying them with various worldly amusements." That is man's way, but not God's way to prepare men and women for usefulness in His service.

Grace and spirituality do not find their way into men's hearts by these avenues. We do not want methods so much as motives to prompt us to action. Saul's armor does not help us; it is the Spirit of God, and the Word of God, that must take hold of men and women. The Word of God never changes. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

If we had more Holy Spirit preparation today, and less of the Balaam spirit, we would not have so many preachers who are traveling about from one church to another, sowing discord among brethren, and try to put a stumbling block in the way of those who would do the will of God.

The reason some men and women of only ordinary talent, accomplish much for the Lord, is because the Lord gets all there is in them. They dedicate themselves wholly to the Lord, and serve Him with soul, mind and body, while men of fine ability often divide their talents, giving the Lord only a small part. Whenever the Church can commend a body of men and women, who will give all there is in them, to the cause they represent, then the religion of Jesus Christ is going to prosper as it never prospered before.

But how many thousands of church members there are today, who are Christians but one day in the week, and oftentimes only a small part of that. We need not wonder why church services are lacking in attendance and interest. If the light that is in us, is not a revalation from God, it is but a flickering spark of our own kindling—a light that is certain to kill. A child of God can not hang around at the devil's playhouse during week days, and then on Sunday come to the Lord's house prepared to deliver the Lord's message unto the people. God is not deceived, and the world readily sees the hollowness of such a double pretence. "By their fruits ye shall know them." "The wedge will rend rocks if its point be single," says a philosopher, "but if its point be double, it will break itself, and rend nothing." So it is with the Christian who aims both to serve God, and please the world too.

The double eye is an evil eye, bringing darkness to the whole body; it makes null and void all services. It is a common thing to hear persons say, "If the heart is right, then all is right." That is good doctrine, but the heart is not right, if we are not willing to follow Christ in all His teaching. If we want our lives to tell for Jesus, there must be clean actions, clean dealing with our fellowmen, and a clean love for Him who brought us into existence, that we may live like Him. It is the Christian who daily feeds upon the Word of God, that is growing and working all the while. "Let every one that nameth the name of Christ, depart from iniquity. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (I Tim. 2:19, 21). "The Lord knoweth them that are his."

Therefore, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). For it will help us so to live as to keep ourselves unspotted from the world.

Middlebury, Ind.

Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Matthew 22:37.

Thy word is a lamp unto my feet and a light unto my path.—Psalm 119:105.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following brief cablegram from Bro. A. J. Miller has just reached us. In the absence of further information we give it without comment.

"Extreme drought again endangers Koeppental Trakt Settlement."
(Signed) Miller

* * *

The following letter from Bro. John Horsch gives an interesting picture of the conditions and needs in Germany today.

For some time I was thinking of writing in regard to the need for clothing in Germany. Have just read Bro. Mumaw's article in the Gospel Herald from which I learn that there will be no campaign for used clothing for Russia since the need is alleviated there

Here in Germany the need for used clothing is great. This may be understood when it is remembered that a large percentage of the population have for nearly a half score years not been able to buy clothing. There are millions who need all the means at their disposal to procure the most necessary food, and such conditions have prevailed for a good many years Patched garments are the rule among the poor. I have seen a man traveling on the train whose coat was one of many colors. It was patched with at least twenty various pieces. Many have only one suit of clothes. There is also great need for underwear.

It is here the rule that of worn out clothing the best parts are cut out and used for mending. In a benevolent institution having several hundred inmates, the tailor told me that they are at their wits' end since clothing in general is so far gone that it is almost useless to sew old patches on the old garments Similar conditions are as a rule found in the benevolent institutions.

Sometimes you find poor clothing conditions where you would hardly expect them. One of the deaconesses in an institution of a strong Protestant denomination in Munich told me that the deaconesses of this city have since the year 1914 not had any new clothing except some underwear.

Beds are in a poor condition in many families. Used covers, pillow cases, etc., would be very welcome. Straw for ticks has become expensive. I have seen "beds" consisting only of a bedstead and wire netting.

There is also great need for used shoes that are yet in a serviceable condition. Often have I seen in America shoes at the dumping places that would here be valuable. Shoes are too expensive for many to buy. Waste pieces of sole-leather are used for re-soling, the new soles consisting of small pieces that are nailed on. In Munich I have seen people on the street in shoes made entirely of old clothes, without leather or felt soles.

As for distributing clothing here there are various plans that could be taken up. The "Christenpflicht" workers could handle a considerable quantity but not a large shipment. In all cities there are benevolent institutions employing deaconesses for the poor. They will tell you with regret that they have little or nothing to give where help is so sorely needed. They would be only too glad to distribute clothing free of charge and would do this work well.

Shipments could be made to some particular point for reshipment to the various cities. There are no freight charges in Germany for shipments made by or addressed to benevolent institutions. If there is not a more suitable place, Hellmannsberg could be made the center of this work. There is all the floor space needed and Sister Horsch is a woman of marked executive ability and energy. If she consents to oversee the repacking and reshipment, this work would be in good hands. Possibly the clothing could be packed in America in a way that would make repacking in most cases unnecessary. Hellmannsberg is located less than two miles from the R. R. station.

I have before me a letter from headquarters of the National Lutheran Council, 437 Fifth Ave., New York, the largest Lutheran body in America, stating that they have sent, between January 1 of this year and May 1 about ninety thousand pounds of clothing to Germany. These shipments seem to have been distributed in Central Germany. I expect to visit their headquarters at Leipzig shortly.

Have gathered considerable information regarding institutions through which clothing might be distributed.

In conclusion I will say, There is doubtless here a great opportunity for the brotherhood in America to give as it were the crumbs that fall from their tables to those to whom they will mean so much.

Fraternally yours,
John Horsch.

MINUTES

Of the Mennonite Board of Education in Session at Goshen, Ind., June 18, 1923

For the Gospel Herald.

Session opened with prayer by J. A. Leichty.

Roll call. The following responded in person: S. C. Yoder, D. D Miller, S. R. Good, Vernon Smucker, O. O. Miller, Noah Oyer, Daniel Kauffman, A. E. Kreider, D. H. Bender. C. C. Cressman, Aaron Loucks, A. J. Steiner, D. A. Yoder, J A. Leichty, and the following were represented by proxy: M. C. Cressman, proxy S C. Yoder, Edward Yoder proxy Noah Oyer, T. M. Erb proxy D. H. Bender, A. B. Mensch proxy Earnest Gehman, A. D. Wenger proxy John Slabaugh, D. G. Lapp proxy J. B Moyer, J. M. Kreider proxy D. J. Johns, Samuel Hondrich proxy J. S. Hartzler.

The minutes of the special session were read and approved.

The President's report including a report of the informal meeting held at Kokomo was presented and accepted

The reports of the Secretary, Treasurer, and Financial Agent were presented and accepted.

The President of Hesston College and Bible School reported for the year The report was accepted The President of Goshen College presented his report. It was accepted.

The Business Manager of Goshen College presented his report. It was approved. The Business Manager of Hesston College presented his report. It was accepted.

The reports of the following committees were received: Finance, Literature, Ways and Means Committee, Religious Welfare Committee, and the Local Boards of both institutions.

Upon motion the Executive Committee appointed a nominating committee consisting of Noah Oyer, O O. Miller, A. J. Steiner, David Yoder, C. C. Cressman.

The disposition of a piece of property on South Eighth Street and College Avenue, Goshen, Indiana, which was purchased by the College, J. S. Hartzler, J. E. Hartzler and P. E. Whitmer was considered. It was moved and carried that the disposition of this property be placed in the hands of the Executive Committee.

The report of the Committee on Recommendations, which committee was appointed at the informal meeting of the Board at Kokomo, Indiana, May 22, 1923:

The Committee appointed by the Mennonite Board of Education at Kokomo, Indiana, to make investigations in reference to the continuance of Goshen College has the following findings and recommendations to offer:

1. There is a general appreciation in both church and school circles of the problems that the Board is facing, and of the peculiar difficulties at the present time.

2. It is also quite generally appreciated that other existing church problems vitally affect and are affected by the past decisions of the Board of Education and will be affected by the decisions of the Board in the future.

3. There is strong prevailing sentiment against the thought of transferring the institution to any other organization under any conditions at the present time.

4. Suggestions have come from widely varied sources favoring the temporary closing of Goshen College, coupled with the thought that later developments would probably outline a clearer course of action; but the majority of recent suggestions which were received urgently requested the Board to reconsider its decision of the April third meeting and plan to operate Goshen College during the coming year.

5. We find a generally prevailing opinion that under present church conditions the idea of maintaining Goshen College a fully accredited college is impracticable from a financial point of view.

In the light of these findings which we believe represent the present feelings of the large majority of our constitutency (and by constitutency we mean all members of the Mennonite Church who have an interest in its educational problems) we have the following recommendations to offer:

1. That with a deeper faith in God and his promises and in conformity with the policies already adopted and reaffirmed we move forward in this work.

2. That courses be arranged and offered in Goshen College for the coming school year in College, Academy, and Bible department.

3. That this meeting effect the necessary organization of the College for its operation.

4. That the college be conducted on such a basis financially that the deficit for the year shall not exceed $5000.00.

5. That in case the newly elected administration finds itself unable to effect plans in time to offer creditable work for the beginning of the coming year that then with the concurrence of the Executive Committee such date of reopening the college be postponed. Such decision to be at once reported to all Board members

6. That until the reopening of the school the Executive Committee arrange for the proper care of the plant, equipment and accounts of the institution.

Further since we recognize the seriousness of the present educational problem confronting the church and acknowledge our own past failures and mistakes we urgently request the special prayers of the church in behalf of this work and those intrusted with the solution of these problems and that the request be made generally known thru our church periodicals.

That we further urge district conferences and General Conference to give special consideration to our educational problems and to send us their recommendations, our secretary being instructed to apprise the proper individuals of this action and request.

The above findings and recommendations were freely discussed in open meeting and later in the committee session of the Board as a whole. The report of the Committee on Recommendations was accepted, and the following resolution was adopted:

Inasmuch as the expression given thruout the discussion of the future of Goshen College was to the effect that we should offer to the church and our young people the advantages of the best at our command in the way of educational facilities and since conditions were such as to make it impracticable to provide for the same for the coming school year, be it resolved that an administrative committee of five members be appointed whose duties it shall be to make plans for an official organization, faculty, finances, student canvass, and the giving of general information to the Church and in connection with the Executive Committee of the Board provide for the opening of Goshen College regularly in the fall of 1924 and if advisable arrange for a summer term previous.

The report of the nominating committee was received. The election resulted as follows: Members at large, S. C. Yoder, D. D. Miller, S. R. Good, M. C. Cressman. Conference appointees chosen by the Board: Lancaster Conference, O. O. Miller Franconia Conference, A. B. Mensch; Franklin County Conference, B. E. Stauffer. The following officers of the Board were elected: President, S. C. Yoder; Vice President, D. D. Miller; Secretary, A. E. Kreider; Treasurer, S. R. Good; fifth member of the executive committee, D. A. Yoder.

The following committee were chosen: Faculty Committee, D. A. Yoder, Aaron Loucks, S. E. Allgyer. Literature Committee: Daniel Kauffman, D. H. Bender, S. F. Coffman, Noah Oyer, J. A. Leichty. Finance Committee: S. R. Good, O. O. Miller, Aaron Loucks.

It was moved and carried that Abram Metzler, A. I. Yoder, and Abner Yoder be reappointed as members of the Ways and Means Committee.

The Administrative Committee which was created by action of the Board was appointed, consisting of Daniel Kauffman, O. O. Miller, D. A. Yoder, A. J. Steiner, S. C. Yoder.

Adjournment.

A. E. Kreider, Secretary.

CONTRIBUTIONS

Received for War Sufferers' Relief by the Relief Commission during the month of May, 1923

General

A Brother	$ 10 00
Jos M Gnagey	10 00
S Union & Walnut Gr S S	79 03
Berea Cong Mo	53
Cherry Box Cong Mo	1 00
Palmyra Cong Mo	14 11
Creston Cong Mont	2 66
	$117 33

Germany

Per Joshua King	$ 40 00
Wisler Men Chestnut Ridge and County Line Congs	100 00
Arthur Cong per D M Otto	18 50
Old Order Brethren O	6 00
Rebecca B Fisher	5 00
A C Bontrager	10 00
A Friend	10 00
Joseph Stalter Sr	50 00
A Sister	15 00
A Brother & Sister A M	25 00
Cedar Grove Cong	95 25
A Cons A M Brother	1 00
A Cons A M Sister	20 00
	$395 75

Russia

Howard-Miami S S Ind	$ 7 25
Bethel S S Kans	65 66
Pigeon River S S Mich	32 50
Bethel S S Mich	7 50
Belleville S S Pa Cl 15	2 50
Ammon G Brubaker	5 00
Wm H Lauver	5 00
H B Shellenberger	5 00
Wm T Brubaker	5 00
John A Saner	5 00
Howard M Zendt	5 00
8 members Allenville S S Pa	20 00
John A Summerfield	5 00
J S Loucks	2 50
Cls 3 5 & 7 Filer S S Ida	7 50
David Breckersen	25 00
Mattawana S S Pa Cl 1	2 50
Cl 2	2 50
J K Miller	2 50
Bethel S S Cl 2 Mich	2 50
A Brother	2 50
Martins Cr S S Cl 3	10 75
Cls 8 & 6A	7 65
Boyerstown & Heeford Congs	21 50
Providence Cong	18 55
Deep Run S S	37 00
Blooming Glen Cong	226 00
Doylestown Cong	40 00
Perkasie Y P M	53 45
Towamencin Cong	48 00
Salford Cong	192 00
Deep Run S S	34 00
Swamp Cong & S S	44 00
Daniel Kauffman	5 00
Middlebury S S Ind Cl 13	5 00
Fairview S S Mich Cl 2	2 50
Class 11	2 50
" 13	5 00
" 14	2 50
" 15	2 50
" 16	2 50
Russel Hartzler	2 50
Clarence Zook	2 50
Otis Bontrager	2 50
Sterling (Ill) S S	
Boys Jr Dept	7 50
Girls Jr Dept	7 50
Midland S S Cl 3 Mich	2 50
Arthur Cong Ill per D M Otto	18 50
Lost Creek S S Pa	15 00
Peter Nofzinger	10 00
Matawana S S Cl 3 Pa	2 50
I H Eigsti	5 00
D E Whitrig	2 50
Delaware S S Pa Cl 1	2 50
Class 2	2 50
" 3	2 50
" 4	2 50
Mabel Hartzlers S S Cl	10 00
N J Roth	5 00
Nappanee West S S Cl 9	20 00
Pryor A M S S	23 75
Wm F Holdeman	5 00
Alice Hershberger & others	2 50
Vinora Weaver	2 50
Lydia & Elizabeth Buerge	50 00
Filer S S Ida	7 50
A Bro & Sister	5 00
A Sister	15 00
John Millers S S Cl	2 50
Waldo Cong Ill	40 69
Peter Garber	25 00
Freeport Cong Ill	82 50
Maple Grove S S Ind	46 50
Salem S S Alta	22 50
Coalridge Cong Mont	5 00
Fairview Cong N Dak	2 50
John Erb	4 50
C H Roth & S S Cl	30 00
Fannie Eiman & Girl Friends	15 00
E R Rogers & Wife	7 50
Jos Shantz & Class	2 50
Mrs C G Widmer & Class	30 00
Cl 3 Liberty S S Ia	1 70
Chris Hostetler & Cl	2 50
Barbara Martin & Cl	29 90
Bertha Hershberger & Cl	7 00
Ed Smucker & Cl	24 00
Anna Brenneman & Cl	20 80
Fannie Miller & Cl	8 75
Glen Miller & Cl	27 00
Eliza Swartzendruber & Cl	3 50
A Sister	2 00
Emma Bender & Cl	6 65
Anna Brenneman & Cl	20 80
Fannie Miller & Cl	8 75
Glen Miller & Cl	27 00
Eliza Swartzendruber & Cl	3 50
A Sister	2 00
Emma Bender & Cl	6 65
Anna Yoder & Cl	1 70
Lena Erb Cl	10 50
Ida Hershberger & Cl	3 00
Lydia Eash & Cl	7 00
Barbara Reber & Cl	25 50
G G Marner & Cl	31 50
John Y Yoder & Cl	3 00
Jos M Gnagy & Cl	4 10
Ella Slaubaugh & Cl	2 10
D C Yoder & Cl	2 50
Upper Deer Creek S S	60 74
E S Lapes S S Cl	10 00
Wm Ropp Jr	7 50
Dewey Helmuths Cl	5 00
Plainview S S O	15 63
Canton S S	10 84
Walnut Creek S S	100 00
Oak Grove S S	85 22
Ruby Berry	22 50
Eugene Yoder	2 50
Amos Yoder	2 50
James Stutzman	2 50
Oak Grove S S Prim Dep	2 50
Inter Dept Oak Grove S S	2 50
A Brother O	2 50
Beach S S O	20 00
Y P B M Beach Cong	2 50
Bethel S S Kans	60 00
Pigeon River Cong	32 50
Matawana S S Cl 1	2 50
Class 2	2 50
James Bucher and wife	30 00
Busy Workers Cl Emma S S	5 00
Fairview S S Cl 10 Mich	2 00
A Bro & Sister Ind	5 00
Clinton Frame S S Ind	15 00
Holdeman S S Ind	36 75
Bowne Cong Mich	5 00
Bethany S S Mich	2 50
Penna S S Kans Paul Erbs Cl	5 00
Penna S S Kans Mrs Drivers Cl	5 00
Bethel Cong Mo	13 00
Bethel S S Cl 8	5 00
Sycamore Grove S S Mo	87 28
Mt Zion Cong Mo	32 72
E Holbrook S S Colo	27 61
White Hall S S Mo	2 50
Limon S S Colo	10 00
Pleasant Valley S S Kans	20 00
Bethel Cong Mo	18 00
Cherry Box Cong Mo	5 00
Pleasant View S S Okla	10 00
Milan Valley Cong Okla	1 00
Blough S S Pa	60 00
Thomas S S Pa	32 80
First Mennonite Cong Ont	45 00
Wellesley A M Cong Ont	82 35
Wilmot A M Cong	59 00
	$2,829 39

Near East

A Friend	$ 5 00
David Breckersen	25 00
Spring City Cong Pa	150 00
A Brother Pa	10 00
A Brother Pa	5 00
A Friend Pa	2 00
Noah Welty and wife	10 00
Peoria S S Ill	5 00

(Continued on page 320)

IS YOUR SWORD WHOLE?

(Continued from page 307)

And it will not make a favorable impression upon the wholly believing children of God throughout the true church of Christ to read this Presbytery's reference to its "utmost loyalty to the great Head of the Church, whose we are and whom we serve." For in the same meeting the New York Presbytery examined and licensed as preachers two students of Union Theological Seminary both of whom refused to affirm their belief in the virgin birth of Christ. A protest against this action was at once signed by a minority of the members of the Presbytery That the Presbytery's action in thus licensing two candidates for the ministry who are confessed agnostics is simple anarchy, so far as obedience to the Constitution of the Presbyterian Church is concerned, is evident when it is remembered that in 1916 the General Assembly definitely ordered that "each Presbytery in licensing____candidates should strictly observe the declarations of the Confession of Faith in doctrinal matters," and then enumerated the five "essential doctrines" that were reaffirmed at Indianapolis last month. The 1916 Assembly then ordered the following: "Presbyteries, therefore, are hereby enjoined not to license or ordain any candidates for the mnistry whose views are not in accordance with this deliverance of 1910," which deliverance named as essential the five doctrines.

The Tragic Movement Away from the Faith

A letter from a Presbyterian Sunday school superintendent who reads The Sunday School Times, addressed to Mr Philip E. Howard, President of The Sunday School Times Company, says of the resolution adopted by the General Assembly against Dr. Fosdick:

"The ecclesiastical machinery was largely opposed to it. It is no accident that the Liberal forces are in control in practically every great denomination.____I believe it is true to fact to say that. among the men generally recognized as leaders in the religious movements of today, **a constantly increasing proportion are to be counted on the side of modern interpretation** of religious forces.____Those of us who are interested in the Liberal movement of the day are profoundly gratified that in a church generally considered so conservative as the Presbyterian, **such splendid evidence of liberal thought should be present** ____the Church stamps itself in no uncertain way as to the direction of its thoughts."

Yes, that is the tragedy of it. What this Presbyterian elder has written is unmistakably true, as to the increasing movement within the professing Christian Church away from the faith. The Modernists are, all unconsciously to themselves, fulfilling the God-breathed, infallible prophecies of the Word which they deny.

Dr. McCartney, in his first sermon at home after the Assembly, said that it was the more difficult for those who stood for the old faith to bring their views forward prominently because, during the entire Assembly up to the adoption of the final vital action, "every man that spoke, every man that prayed, spoke constantly of peace and unity." Nothing must be done to disturb the peace, to break the unity! Modernists always fail to recognize that there is no peace, there can be no unity, where irreconcilable differences exist. As Mr. Bryan, speaking for the report which was finally accepted, said: "This is the real issue before our church and every other church in the land. The disturbance of peace and unity is not important. Where in the life of Christ can you find any reference given to peace and unity in place of truth?"

"I am come," said our Lord, "to set a man at variance against his father, and the daughter against her mother____And a man's foes shall be they of his own household." When true unity has been destroyed by those who deny the faith, it is better to recognize and declare the facts that are causing the trouble than to seek to cover them up by a "peace at any price" policy of unfaithful toleration. As Dr. McCartney said, "In no uncertain terms the Assembly has declared that the Presbyterian Church is not a Total-Toleration Society, but a church which is set for the defense of the truth." How pathetic, and how futile, the reported prayer of Dr Thomas Guthrie Speers, who with Dr. Fosdick is one of the ministers of the First Presbyterian Church of New York, when he commented on the Assembly's action "and then prayed for 'patience' until the rest of the Church comes to believe in the 'new Christianity.'"

Thank God, there will always be at least a "remnant" of the Church which will never "believe in the 'new Christianity.'" For the present there seems little question that a considerable majority of both ministers and laymen, in most or all of the evangelical denominations, are true to the old faith and the whole faith. Their duty is clear. It has already been stated in these columns:

Those who recognize that any impairment of the Christian faith in its entirety means disaster to the Church and to the world must stand, unflinchingly and openly, for that faith.

They must protest against false teaching.

They must expose false teachers, and if possible insist upon their removal from places of trust and influence.

They must do everything in their power, by votes when they have them, by giving or withholding needed money, by speech public or private, above all by prayer, to purify the Church of Christ.—S. S. Times.

OHIO MENNONITE MISSION BOARD

Report of the fourth annual meeting held May 24. 25, 1923, at the Pike Church, Allen Co., O.

Song service conducted by N. E. Troyer. Devotion, A. D. Wenger.

Sister Selena Gamber, appointed missionary to South America. gave a talk.

Mission Sermon. M. C. Lehman, Rev. 19:11; Jer. 1:5.

The great need of getting a vision of the Christ. Prophesy here means giving out the message. Because of the vision of Christ, regarding His injunction to go forth, we now have missions

Closing prayer, by M. C. Lehman.

Friday morning, May 25, 9 A. M., song service by Orrie Yoder.

Devotion, Amos Swartzentruber.

Reading of the minutes by the secretary. Same approved.

Resolution committee appointed: A. I. Yoder, Otis Johns, M. C. Lehman.

Subject, **Fishers of men.** 1. **Who?** Elma Hostetler, Smithville, O Jesus beheld possibilities in men fishing by the sea of Galilee, and called them to become fishers of men. Fishing for men is a true department of the Church, and every member should contribute to the work. The answer to the question as to whom, is for each member to answer in the language of the prophet Isaiah, "Here am I; send me."

2. **How?** J. W Shank, South America. Preaching the Word in public and by personal contact is the most effective way of working, Paul is an example of a personal worker. His appealing and persuasive powers, were especially winning. The message of Christ must be used to catch men. The printed page is a successful method to reveal Christ.

3. **Where?** B F. Stoltzfus, Lima, Ohio. Jesus said, "Follow me, and I will make you fishers of men" There are 110,000,000 people in the U. S. and only 40.000.000 are nominal Christians Only 27,000,000 children receive instruction. One family out of 16 in America, is giving religious instruction in the home One billion unsaved people in the world, a greater number than there have been minutes in 1900 years. 35 million dollars given for foreign work, 45 million for one battleship, fully equipped 75 million.

1 P. M., Song service, devotional, Otis Johns.

Report of Secretary, S. E. Allgyer.

Report of Field Worker, E B Stoltzfus.

Report of Treasurer, Eli D. Yoder.

Balance on hand Apr. 29, 1922 __$	90 53
Received during the year ------	362 21
Total ----------	452 74
Paid out for state work --------	324 34
Balance on hand Apr. 29, 1923 __	128 40
Received and sent to General Treasurer	$11,312 55

The Child the Fertile Ground for Christianity. W R. Mast, Walnut Creek, O Childhood is the age of fertility. and seed sowing. There are untold opportunities during the age of growth and activity Childhood is the age of confidence. the age of imitation, the age of habit fomation. Should be taught reverence. Childhood is the age of visions and the appointed age. Eccl. 12:1.

What Responsibility does this Mission Board Assume in Evangelizing the State? J. S. Gerig, Smithville, O. The Ohio Field consists of 41,040 sq. miles The population in 1920. was 5,559,368. 88 counties in Ohio. We have covered only one-fourth of our field. First settlers came from Pennsylvania in 1814, and we now have 40 regular places of worship. Approximately 5615 members in the state S. S. Enrollment numbers 7316. Church doors are closed because no ministers.

7 P. M., Song service, Otis Johns. Devotion, C. Reiff.

Report of Resolution Committee

Board, that every member and all others in attendance should make earnest and tactful effort to win souls

for Christ, at all times and places. Further that the Executive Committee of the Board, endeavor to locate workers in needy rural communities to do personal work and conduct classes and Sunday schools, with a view of intoducing evangelistic meetings and organizing congregations where possible.

Resolved, That we extend a vote of thanks to the Pike and Salem congregations for the privilege of meeting with them, and their generous provisions for all our temporal needs.

Talk by Sister Lydia Lehman, India.

Talk by Sister J. W. Shank, South America.

Sister Crissie Shank, gave a report regarding the sewing circles. 29 sewing circles. Number enrolled, 817. Garments made, 6667. Total receipts, $4203.73.

Dedication for Service. By N. E. Troyer, West Liberty, O.. The whole church should be dedicated to the Lord. When the chief executive of our land calls for men, he calls for the best, the strongest, most useful. Thus the Lord calls for the best.

Closing prayer and benediction, by Aaron Eberly.

S. E. Allgyer, Sec.

Married

Yoder—Yoder.—On Sunday, June 10, 1923, at the home of the bride, near Middlebury, Ind., Bro. Quinton J. Yoder of Wellman, Iowa, and Sister Edith Yoder of Middlebury, Ind., were united in holy matrimony by Bro. D. D. Miller.

Springer—Conrad.—Bro. Ed Springer of Milford, Nebr., and Sister Nettie Conrad of Noble, Iowa, were united in marriage at the home of Simon Gingerich, the officiating bishop, on June 9, 1923. May their united lives prove to be a blessing and God's sustaining grace attend them throughout their lifetime.

Longacre—Kulp.—On June 27, 1923, at the home of the bride's parents, Bro. and Sister Elias W. Kulp, Bally, Pa., I. Arland Longacre, son of Bro. and Sister John Longacre, Barto, Pa., and Sarah C. Kulp, were united in the holy bonds of matrimony, Bro. J. C. Clemens officiating. May the rich blessings of God attend their journey through life.

Roth—Burke.—At the Hopewell Church near Hubbard, Oreg., May 13, 1923, Bro. Paul Roth of Portland, Oreg., and Sister Velma Burke of Hubbard, Oreg., Bro. N. A. Lind of Albany officiating. Bro. Roth has been assisting in the Portland Mission and their residing in the city assures us of their continued cooperation in the work there. May God bless their wedded life.

Obituary

Kief.—Irene Opal, infant daughter of Albert P. and Henrietta Kief, fell peacefully to sleep May 27, 1923; aged 4 m. 15 d. She suffered much during her short stay here on earth. She leaves father, mother, 4 sisters, 3 brothers, 2 grandmothers, 1 grandfather. Funeral services at Fairview Chapel near Creston, Mont., May 29 conducted by Bro. D. D. Kauffman. Text, Mark 10: 14-16.

"Now we are calmly waiting
The Father's call, Come home.
There we shall see our lily
And praise Him round His throne."

Helmuth.—Elmer Helmuth, was born Jan. 22, 1890, in Molter Co. Ill.; departed this life June 19, 1923, at the home of Moses F. Yoder, Wolford, N. D.; aged 33 y. 4 m. 28 d. He was united in marriage to Amanda Graber Nov. 5, 1914. To this union were born 3 sons and 1 daughter. One son preceded him in death. He leaves to mourn his departure his wife, 2 sons, 1 daughter, mother, 2 brothers, 3 sisters, and many other relatives and friends.

"All is over; hands are folded
O'er a quiet and peaceful breast;
All is over, pain is ended
Now dear father is at rest."

Hershberger.—Jacob E. Hershberger was born near Trail, O., Oct. 22, 1835; died near Walnut Creek, O., of Broncho-pneumonia June 21, 1923; aged 87 y. 7 m. 29 d. He was married to Polly Hochstetler Jan. 25, 1857. To this union were born 4 sons, 7 daughters. His wife died Jan. 19, 1894. He leaves to mourn his departure 1 son, 6 daughters, 29 grandchildren, 12 great-grandchildren, and many nephews and nieces. He was the last of a family to pass away. He was a faithful member all his life of the Walnut Creek A. M. Church. Funeral services were held, opened by Corson Mast, reading I Cor. 15:26 to end, and S. H. Miller, Phil. 1:23, 23. Further service by Enos Hartzler of Marshallville, O., Amos 4:12. Buried in cemetery near meeting house.

Yoder.—Lucy A., daughter of Israel and Veronica Yoder, was born in Wayne Co., Ohio, Sept. 18, 1865; died June 20, 1923; aged 57 y. 9 m. 2 d. At the age of 15 she accepted Christ as her Savior, united with the Oak Grove Mennonite Church, and remained a true and loyal sister in the faith. In her afflictions, which covered a period of nearly 30 years of her life, she was very patient and endured her sufferings with Christian fortitude, looking forward with hope to the time when she should be called to her eternal home. She leaves 3 sisters (Mrs. Rachel Kurtz, Leah, and Tena), 2 brothers (Yost and Rudolph), and a large circle of near relatives and friends. Services at the home by C. Z. Yoder, and at the church by J. S. Gerig and I. W. Royer. Interment in Oak Grove Cemetery.

Burkey.—Amanda Helmuth Burkey was born in Holmes Co., Ohio, March 10, 1863; died June 18, 1923; aged 60 y. 3 m. 8 d. She was united in marriage to John Burkey on Nov. 20, 1871. To this union were born 5 sons and 2 daughters, one son preceded her in death. She leaves her husbad, 4 sons (Allen, Omar, Melvin, and Gilbert), 2 daughters (Nora and Iva), also a niece (Ida Burkey) who had been adopted into the family and shared mother Burkey's love and care. At the age of seventeen she accepted Christ as her Savior and united with the Walnut Creek A. M. Church where she remained faithful until death. Services at Martins Creek Church, conducted by S. H. Miller, J. S. Gerig, and J. F. Mast. Text, Jas. 5:11. Interment in adjoining cemetery.

Guth.—Elisabeth Guth was born in Zweibricken, Bavaria, Germany, May 5, 1846; died at the home of her daughter Mrs. Jacob Roth at Milford, Nebraska, June 11, 1923; aged 77 y. 1 m. 6 d. She came to America with her uncle and two of her sisters in the spring of 1868, settling near Washington, Ill. She was married to Christian Guth, Aug. 29, 1868, who preceded her to eternity Aug. 6, 1918. This union was blessed with 6 children, 5 sons and 1 daughter. She leaves her children, 18 grandchildren, 4 great-grandchildren, 1 sister and many relatives and friends to mourn her departure. She united with the Mennonite Chuch in her youth in which faith she died. The funeral services were held at the home, conducted by Jonas Litwiller and Samuel Gerber. Text, Rev. 14:13.

Rohrer.—Addie Longnecker Rohrer was born in Ohio Oct. 4, 1845; died in Niles, Mich., June 26, 1923; aged 78 y. 8 m. 22 d. When but a young woman she was married to Peter Longnecker, thus not changing her name, April 25, 1869, to whom were born 7 children. Following Mr. Longnecker's death she was married to Jacob T. Rohrer who also preceded her in death Feb. 5, 1921. In her early years she gave her heart to God and united with the Methodist Church remaining in said faithful until death. She is survived by two sons Harvey Longnecker, of Saline City, Ind., and Charley Longnecker of Niles, Mich., besides 2 sisters and 8 grandchildren. Her body was brought to the Olive Church, north of Wakarusa, Ind., where services were held, conducted by Bro. Silas Weldy from the text Mal. 3:6. Burial in the adjoining cemetery. Hers was a life of continual conflict and trial and we hope she has entered that rest prepared for those who love the Lord.

Beiler.—Aaron P. Beiler was born April 2, 1882, in Leacock township, Lanc. Co. Pa., and died after several years sickness of a complication of diseases, June 22, 1923; aged 41 y. 2 m. 20 d. He leaves to mourn his demise his wife who before marriage was Miss Katie Lapp and these children: Barbara, Elam, Elsie, Ruth, and Aaron; and his parents Christian J. Beiler and Barbara Beiler and one brother George W. Beiler; also two sisters, Barbara wife of Samuel Z. Smoker, of Millwood, and Maggie Beiler at home. He was a kind and loving husband and father and faithful member of the Amish Mennonite Church for 20 years.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in the home,
Which never can be filled.

A Friend.

Yoder.—Amos M. Yoder was born near Farmstown, O., April 1, 1749, and was killed by a B. & O. train at Nappanee, Ind., June 10, 1923. He was a night watchman in a shop. It was his last night. He was aged 74 y. 2 m. 9 d. He was married to Susanna Beachy March 2, 1871. To this union were born 3 daughters. His wife and one daughter preceded him. He was married again to Sarah Gerber, March, 1887. To this union were born 1 son, 1 daughter. His second wife and son preceded him in death. He was married the third time to widow Mullet of Nappanee, Ind. He united with the Walnut Creek A. M. Church about 7 years ago. He changed his membership to Nappanee, Ind. His remains were shipped to Walnut Creek, O., where services were held in the Walnut Creek A. M. Church. Buried in cemetery near by. Services were conducted by S. H. Miller, John 7:8, and Ed. Shepfer of the Baptist Church, Rev. 21. He leaves to mourn his departure his widow 3 daughters, 1 brother, 1 sister and a number of grandchildren.

Gingerich.—Catherine Gingerich (nee Schmucker) was born in Fulton Co., Ohio, Dec. 21, 1842; died at her home in Iowa Co., Iowa, June 3, 1923; aged 80 y. 5 m. 12 d. At the age of about twelve she with her parents moved to Marshall Co., Ind., where she lived until Dec. 31, 1868, when she was married to Jonathan Gingerich. To this union were born seven daughters (Mrs. Dan Bontrager, Mrs. Henry Kempf, Mrs. Abner Kinsinger, Katie Gingerich, and Mrs. Menno Kinsinger—all of whom reside in the home community). She united with the Amish Mennonite Church in her youth and remained faithful until death. She leaves her sorrowing husband, daughters, a brother, 19 grandchildren, a great-grandchild, and many sorrowing relatives and friends. Funeral services at West Union Church, June 16, conducted by J. Y. Swartzendruber, D. D. Miller, and J. L. Hershberger. Text, Psa. 90 and Mark 13:30-37.

"'Tis ours to miss thee all these years,
And tender memories of thee keep,
Thine in the Lord to rest; for so
He giveth His beloved sleep."

Shetler.—John J. Shetler was born in Johnson Co., Iowa, March 19, 1873; died at the University Hospital, Iowa City, June 30, 1923; aged 50 y. 3 m. 12 d. He was married to Cora Erb Reber, Oct. 20, 1895. To this union were born six sons and two daughters (Charles, George, Kathryn, Richard, Arthur, Marie, and Willard), one son having died in infancy which together with their mother, two grandchildren, an aged father, fixe brothers and six sisters and a host of friends and relatives are left to mourn his

death. On June 5 he was taken to the Hospital at Iowa City, where he underwent an operation which later proved fatal. In all his suffering he never uttered a complaint but found all his consolation in his Savior. On the 20th he was anointed according to James 5:15, after which he seemed brighter for a time but again turned worse and passed away after having given all instructions as to his burial. He was received into the Mennonite Church in 1891 and was a faithful member until death. He was much concerned about the future welfare of the Church and for the future of his children and called them all to his bedside and admonished to prepare to meet him in eternity. Funeral services were held at the Lower Deer Creek Church July 2, conducted by J. C. Brenneman and S. C. Yoder, after which the remains were laid away in the cemetery near by.

GOSHEN COLLEGE

(Continued from page 313)

menace of "Modernism," unreservedly championing the fundamentals of the Christian faith—an institution which all people who appreciate proper safeguards against present day evils will feel safe in patronizing.

Future Plans and Suggestions

One of the problems now facing us is that of providing for proper financial support for the institution. But we have the confidence in our people that when once they see their opportunity as well as responsibility the necessary financial support will be forthcoming without a cent being given unwillingly. Following are a few statements which seem to justify this hope:

"I'll be one of a thousand to give $100 each year for ten years."

"I'll give a hundred dollars a year for ten years."

"I'll give $500 a year as long as I am a wage earner."

"I'll give the income on $5000 for a few years and, if the school is still on a conservative basis, I'll give the $5000 outright."

But no detailed plan has yet been worked out. On this point we shall speak later.

To some, September 1924 may seem a long time ahead; but before we are aware of it the time will be here. We need all this time in making the necessary preparation, knowing that there will be much hard work ahead. We need the sympathetic co-operation of all who are interested in this great cause. In the language of Christ we feel that "This kind can come forth by nothing but by fasting and prayer."

One thing that we do not wish to lose sight of is that while planning for Goshen College we also remember the interests of Hesston College and Eastern Mennonite School. The three schools must work together if we would accomplish best and most satisfactory results. Our advice to those of our young people who would have been in Goshen College had that institution continued for this year is that they plan to spend the year in either of the two schools mentioned, with the view of being back in Goshen College a year hence to help the central institution.

* * *

Our story, for the present, is done. For some time to come we will remain in the suggestion stage. At some future time we mean to publish a second article, giving our plans in greater detail. In the meantime we would like to hear from those who are interested in this cause. We are not calling for answers for the mere sake of hearing from you; but those who are interested in this matter, and feel that they have something worth considering, will do us a favor if they will give us their very ripest thoughts and most practical suggestions pertaining to the following questions:

1. Whom do you suggest for president, dean, and business manager of the College?
3. What will be the most practical way of financing the institution?
4. What essential points did we overlook in this message?
5. Would a short Bible school this winter be practical, and what are the prospects for a good attendance?

Write to either of the undersigned.

While our purpose is to carry forward our plans without delay, we mean to be deliberate in all our undertakings, that nothing rash or impractical be attempted. With the confidence that this message will be received in the same spirit in which it is given, expecting some very helpful suggestions from many of you in the very near future, and believing that you will continue to remember us at the Throne, we are

Yours for Christ, for the Church, and for our Young people,

Sanford C. Yoder, Kalona, Ia.
David A. Yoder, Elkhart, Ind.
Albert J. Steiner, North Lima, O.
Orie O. Miller, Akron, Pa.
Daniel Kauffman, Scottdale, Pa.

CONTRIBUTIONS

Continued from page 317)

Maple Grove S S Ind Prim Dep	5 00
Mt View S S Alta (Armenia)	20 00
Liberty Cong Ia	50
Mrs C Workelbaan (Greek)	3 00
Catlin S S Kans	5 00
Waterloo Sew Cir Ont	10 00
Veronica Allgeier	50 00
Vineland Y P M	10 00
	$315 50
Total contributions for the month of May	$ 3,657 97
Previously reported	635,423 79
	$639,081 76
Previously reported by the E M B of M & C	191,971 15
	$831,052 91

Gratefully acknowledged and reported by the Mennonite Board of Missions and Charities.

V. E. Reiff, Gen. Treas.

Elkhart, Ind.

CONFERENCE ANNOUNCEMENT

Alberta-Saskatchewan

The Lord willing, the Mennonite Conference of the Alberta-Saskatchewan Conference District will be held with the Mount View congregation on July 12, 1923. The Sunday School, Bible, and Missionary Conferences will be held on July 10 and 11, immediately preceding the Church Conference. The house of worship of the Mount View congregation is located between Aldersyde and Mazeppa, Alta.

A. H. Wambold, Conf. Secy.

Southwestern Pennsylvania

The forty-eighth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District is to be held, D. V., at Masontown, Pa., during the week beginning August 12, 1923.

The Executive Committee of the Church Conference is to meet on Monday afternoon, August 13.

The ministerial body of the District is to meet on Tuesday forenoon, and the District Mission Board meets on Tuesday afternoon in public session.

The Sunday School Conference of the District is to meet on Tuesday evening, August 14, and continue in session all day Wednesday, including evening.

The Church Conference is to begin on Thursday morning. An effort will be made to close the work of the Conference on Thursday evening, so as to allow time for preparation for the General Conference. If the work cannot be finished, however, a session may be held on Friday morning.

Persons coming by train or trolley change at Uniontown for the Masontown car. Get off at Durr's stop.

Persons coming by auto go by Uniontown, McClellandtown, and Masontown.

All are cordially invited to come.

J. A. Ressler, Moderator.
N. E. Miller, Secretary.

OHIO MENNONITE S. S. CONFERENCE

The Ohio Mennonite S. S. Conference will convene (D. V.) August 7-9, 1923, with the congregations of Columbiana and Mahoning Counties, near Columbiana, O.

I. W. Royer, Sec.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 19, 1923 (Gospel Witness Established 1905) No. 16

EDITORIAL

"Love is of God."

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

"Christian Science and the Christian Scriptures," is the title of an illuminating tract published by The Christian Fundamentals League, Los Angeles, Calif. It places quotations from "Science and Health" and from the Bible in parallel columns, showing the former to be directly contradictory to the latter, absolutely refuting the idea that Christian Science ("falsely so-called") is founded on Scripture.

Quoting Scripture.—You have often noticed how that a readiness to quote scripture helps some ministers in their preaching. There is no other language which can equal the language of inspiration in its power of appeal to the thirsty soul. Even in our ordinary conversation—whether in home, social, or business affairs—the quoting of Scripture adds greatly to the effectiveness of our speech. It should therefore be encouraged. Only let us bear this in mind: Our lives should be in harmony with this kind of speech, and quotations from the Word of God should always be made in the feeling and spirit of reverence.

Mennonite General Conference.—Many are aiming to travel by auto this year as they go to attend our General Conference at Waterloo, Ont., next month. Because of the fact that people have had trouble in crossing the border, on account of not being properly prepared, Bro. Ressler, moderator of the General Conference, wrote to Brethren S. F. Coffman of Vineland and M. C. Cressman of Kitchener for suggestions and instructions. The article, found elsewhere in this issue, "By Auto to Kitchener," is the response to this inquiry. The schedule of appointments, which appeared in these columns two weeks ago, will again appear in next week's Gospel Herald.

The harvest season is nearing the end in most of the graingrowing sections of our country. It is a time of hard work, but withal a season of joy. The acres of golden grain waving in the sun are certainly a beautiful and inspiring picture. They tell us of the Master's bountiful provision for the needs of His creatures. He it is who gave the rain and sunshine, and all the necessary things to contribute toward the normal growth of the seed. Our country has been abundantly blessed in the years that have just passed. While other nations have suffered for want of bread our harvests have been large enough to supply our own needs and to minister to those who were in want. May we accept these blessings in the spirit of thankfulness and praise. And we continue to share our blessings with those who are in need. "They joy before thee according to the joy in harvest."

"Strengthen Thy Brethren."

"When thou art converted," said Christ to Peter, "strengthen thy brethren." Among the inferences borne in this message is that unless a man is a consistent follower of our Lord he is crippled in the work of strengthening his fellow disciples. "A stream can not rise above its fountain." But it is the latter clause in the admonition to which we wish to call attention: "Strengthen thy brethren."

Which ones?

The weaker ones, do you say?

That is right—in part. "Those members of the body, which seem to be more feeble, are necessary....upon these we bestow more abundant honour." Let us not neglect that part of the flock which some regard as being hardly worth the effort of trying to save.

But we make the mistake, too often, of taking it for granted that only unconverted people and wayward members need looking after. The fact is, there is no more effective way of strengthening the cause of Christ among men than to strengthen still further those members who are already warm in the service and shining for God. The faithful in Christ are commanded to "admonish one another daily." "They that feared the Lord spake often one to another." Do you see some one under a heavy load? Give him a word of encouragement, help him bear his burden, brighten his vision and cheer him on. Do you see some one in great distress? A few comforting words, a few acts of kindness, a little light which you may be able to give him may lighten his load and remove the clouds. Do you see an earnest soul seeking higher light? Be a Philip, an Aquila or a Priscilla, and bring him a new and greater vision of the truth. Are there some young Samuels around, preparing themselves for life's duties and opportunities? Be an Eli, and help them understand and interpret the messages from the Lord. There is no end to the opportunities we may have in helping and still further strengthening the already strong in the Lord. "As we have therefore opportunity, let us do good." Whether weak or strong yourself, or whether your fellow disciples are counted weak or strong, you strengthen yourself, your home congregation, and the cause of Christ in general every time you avail yourself of the opportunity to "strengthen thy brethren."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

ALPHABET OF JESUS' LOVE

A ble to keep unto the end,
B lessed assurance He doth send.
C aring for us the whole way through,
D are we refuse His love so true?
E ver He leads us by the hand,
F earlessly we with Him may stand.
G ive Him thy heart 'tis Jesus' call,
H e will sustain, thou canst not fall.
I am the Truth, the Life, the Way,
J esus is speaking, hear, obey,
K ing of the Universe, He came,
L eaving His glory for the shame.
M an to redeem and free from sin,
N aught can we claim of good within
O nly His love and saving grace
P urifies, frees from sin's disgrace.
Q uickens and saves and guidance gives,
R iven the tomb, the Saviour lives.
S aviour of men, His gentle voice
T enderly pleads, make Him your choice.
U seless your boast to walk alone,
V ainly you grope the way unknown;
W herefore wilt thou refuse Him when
X enial welcome awaits all men?
Y ield Him your heart, your life, your all,
Z ion awaits you, heed the call.

—Selected.

GOD CREATED

By G. J. Lapp

For the Gospel Herald.

A few weeks ago the writer was asked to have a look at two books, one written for boys and the other for girls. They were written by learned physicians for the purpose of revealing the secret of life and contained many good things. The information was couched in beautiful language but the writer showed such thorough devotion to the most strongly advocated evolutionary theories of the present time that I neither care to quote him nor have the books where my children will have access to them. He described life as springing up within some lone cell upon which the sunlight fell, which the water nurtured, and the atmosphere caressed until there broke forth the original life from which all present plant and animal life sprang.

Now compare this with a conversation the writer had with an Indian official who rode with him in the car to his own station a few days ago. The writer asked him the Hindu idea regarding creation. He at once answered, "Development." I said, "Development from what?" He answered, "Man came from lower animals, lower animals came from plants, and originally life sprang up spontaneously." The last word was a hard one for him to pronounce. His English was defective. It would have been much easier for him to have told it in Hindi for then he could have said that life sprang up "Aap-hi-aap" (of itself). He also informed me that Hindu veneration for the monkey tribe is most largely the result of this belief. He believes thoroughly that we came from them. But he ended his little speech by saying, "I know that this is contrary to Christian belief and the teaching of the Bible." Lord deliver him from ever coming in contact with any professed Christians who might agree with him.

The great truth that God created needs no defense. It only remains for us poor mortals to cease to be blown about by visionary enthusiasts who are feeding on fancies until they have become victims of wild hallucinations and have made fools of too many who, hungry for knowledge and eager for scientific research and adventure, are entirely too ready to blindly follow their blind leaders into the blind alleys of vagaries and unfounded and unproved theories.

We, who have tasted of the good Word of God, have proven the verity of God's existence and His presence with us in our own consciousness and we see Him in His handiwork. We have so many times been made painfully conscious of our entire dependence upon Him. How many times have we both in the schools of learning and experience cried out, "O Lord, I am but a child, I know not how to walk alone." We have taken the Lord at His Word in our acceptance of Christ as the Captain of our salvation and have found Christian experience a grand reality. This being true how can we dare to leave the remaining truth of God regarding creation and the origin of life and lean on theory and speculation instead of on faith which brings with it experience and hope.

None of those who have ever propounded atheistic theories of spontaneous evolution, including the poor Hindu whose religion is centuries old, were present when life originated. Neither were you nor I. So our presence cannot prove the theory. The fact that in our pre-natal development there seem to be evidences of gills, tail, and other appendages characteristic of different forms of life from the tadpole upward proves nothing regarding the origin of life. They only prove that God has very wisely provided the necessary means of easy and unhindered growth and perfect adaptation to foetal environment. Even the fact that there have new kinds of animals been born from the union of the male and female elements of different species proves absolutely nothing regarding origin. Even if it be true that animals have changed a bit according to their surroundings after they had wandered from their original dwelling places and even if it be true that some kinds of animals have become entirely extinct does not prove that the process has been evolutionary. Why make such a fuss over a tooth or a skull, since they prove nothing? Divine creation also necessitated divine fixation of the laws of nature regarding adaptation, change, development, food, and habitation so that changes are taking place continually even in the moving about of man and the changes in his occupation, relationships, dress, food, etc. But the last five thousand years have seen no upward changes physically nor HAS MAN DEVELOPED ONE WHIT IN HIS ABILITY TO BECOME MORE OF A MAN WITHOUT DIVINE GUIDANCE. Before that, what was there?

It is extremely interesting to find out new chemical elements and make them fit into the system of elements as has been worked out by the different schools of famous chemical scientists. It is fascinating indeed to intelligently study the different elements and characteristics of animal and plant life and watch them under the influence of various environments but they can teach us nothing except as we devoutly and humbly retain our faith that they were created by the Almighty, each in its own sphere and for its own individual purpose.

Doctor, in dealing with life in its abnormal conditions, you cannot afford to hold the lives of thousands in your hands and sport on the brink of atheism, and remain reckless regarding spiritual realities and divine Truth. Professor, your responsibility with young men and women is too great for you to take the heavy toll of human intelligence and spoil its future possibilities by exploiting it and imposing upon it such contemptible theories as the one above stated. Pastor, you cannot afford to drag your pulpit down to the level of Hinduism and agnosticism and take with you to oblivion and final perdition the souls whom you pretend to shepherd.

The theory of spontaneous evolution has no right to be recognized by Christian people, much less accepted as the method of the origin of life. God created the heavens and the earth. He created the plants and animals after their own kind. He created man after His own image. Praise Him for the privilege of believing it and knowing it as a fact which needs no theories for a basis.

Sihawa via Dhamtari, India.

SIMPLICITY

By J. W. Hess

For the Gospel Herald.

A complete submission to the will of God will bring a simple, separated life. The secret of the Master's simple life was in doing the Father's will. He says in Jno. 4:34: "My meat is to do the will of him that sent me." "Whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). He also says: "I am meek and lowly in heart." I cannot harmonize a proud heart, haughty actions, and a fashionable dress, with the will of God. Many have yielded in submission to the goddess of fashion. We cannot understand how any one can do this, and still claim to be in submission to God's will.

I saw a member taking active part in a service in a church which has stood for many years for simplicity and separation; but this member had on a latest style dress and hat, and four rings on her hands, and airs to correspond with her gaudy apparel. Beloved, when we permit or allow ourselves to be drawn away from the simple, separated life we bring reproach on God, the Church, and ourselves. God's purpose in clothing was to cover the body. God made "coats of skins, and clothed them" (Gen. 3:21). Fashion's purpose of clothing is to advertise certain parts of the body, and it pays, if we can judge by the many that are living on the wage of their shame. Fashion is expensive; it abases; it is destructive, immodest, and contrary to the will of God. Some are too dressy, and some not dressy enough. This negligence in dress will be corrected when we submit to God's will.

For your convenience and prayerful consideration we will put side by side some scriptures:

And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and all such as are clothed with strange apparel.—Zeph. 1:8.

And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.—Jer. 4:30. Please read Isa. 3:16-24; Ezek. 16:13-15.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.—Luke 16:19.

And be not conformed to this world.—Rom. 12:2.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II Cor. 6:17.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.—Jno. 17:14.

For that which is highly esteemed among men is abomination in the sight of God.—Luke 16:15.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. 2:14

And behold, there met him a woman with the attire of an harlot, and subtil of heart.—Prov. 7:10.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.—II Kings 9:30.

And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place....When Judah saw her, he thought her to be an harlot; because she had covered her face.—Gen. 38:14, 15.

Pure religion and undefiled before God and the Father is this....To keep himself unspotted from the world.—Jas. 1:27.

Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—Jas. 4:4.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.—I Pet. 2:9.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.—I Pet. 3:3.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array.—I Tim. 2:9.

I will call your attention to the acts of Jezebel, the most wicked woman we have any record of in the Scriptures. Do you want to be dressed in the attire of the harlot? They are still known by their dress and subtle hearts. We are informed that bobbing the hair started in France during the late war. The French government passed a law demanding that all that were living on the wages of shame and were diseased must be marked in this way. We may not have many in our church who would follow this disgraceful style, but many allow this on their children and young girls.

The Mennonite Church stands on Gospel ground in her teaching on simplicity, but is lame in some places in carrying out these principles. The plain garb, the bonnet, the plain way of combing the hair, has long ago been adopted by the church. It has been tried out and we know it has been a blessing to us in keeping us in Gospel simplicity. When you unite with the Church you promise loyalty to these principles and regulations. How can you be consistent in going contrary to your baptismal vow, and setting up standards or rules of your own? To be rebellious against God's Word and the Church, is a proof that we have not yielded to God's will. My experience has been, that when people are converted, they are eager and anxious to follow the will of the Lord. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (Jno. 12:26).

Manson, Iowa.

THE CHURCH AND THE LODGE

The late J. P. Stoddard was talking once to a gentleman who made this statement:

"Mr. Stoddard," he said, "I am a church member and I want to say to you that the Odd Fellows are a heap better than the church." That was the expression he used. I said to him, "Mr. Cook, do you believe that the church is a divine institution?"

"Yes," he said, "I do."

"You believe that God has appointed the church—that God has given us the church?"

"Yes, I do."

"Do you believe that the Odd Fellows' organization is a divine institution?" He hesitated a little. I said,

"The Odd Fellows' lodge is a man-made institution, is it not? Man organized the Odd Fellows?"

"Yes," he said, "that is true."

"Now," I said, "do you believe that this man-made institution is a 'heap better' than the divine institution? Is that the position that you wish to take?"

"Well," he said, "we care for our sick, we bury our dead, and I would like to know what church does that," and he began to uphold the lodge and condemn the church, and you would have thought, to hear him talk, that the prairie was full of dead people that were not buried because the church was neglecting its duty. I said,

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MAHLON CASSIUS LAPP

By C. D. Esch

For the Gospel Herald.

Bro. M. C. Lapp was born at Line Lexington, Pa., U. S. A., February 4th, 1872; died at Presidency General Hospital, Calcutta, India, May 30, 1923; aged 51 years, 3 months, and 26 days.

He was converted to Christ and united with the Mennonite Church when he was a young man and from the time of his conversion he took an active interest in the salvation of the lost. He spent a short time working in the Home Mission in Chicago. Later he volunteered for service in India. He was married to Sarah Hahn, June 10, 1901.

He was appointed to service in India by the Mennonite Evangelizing and Benevolent Board. After his appointment he was ordained to the ministry and to the office of bishop in his home congregation at Roseland, Nebraska in July, 1901.

Bro. and Sister Lapp arrived at Dhamtari, India, on Oct. 22, 1901, since which time they have been laboring faithfully at this place (except for two short terms home on furlough).

When the Mission purchased the village of Balodgahan he was appointed to take charge of the work there. Money was rather slow coming in and the building of the bungalow was slow; so Bro. and Sister Lapp lived in a mud house, which was not at all suitable and was not healthy. Yet they worked there patiently, and year by year built more till now the station is well built up. Not only the buildings have been erected, but there has grown up to be a large prosperous congregation there of people who have been brought to Christ largely through the efforts of Bro. and Sister Lapp. He worked at this station till he was disabled by his late illness.

Bro. Lapp was not favored with advanced education, but in spite of all difficulties did great and permanent work for God which will stand forever. He always took a great interest in medical work, which he learned from his mother. This he was able to put to good use. Many a poor sufferer found relief at his hands. He was always willing and ready to go almost any distance and surmount any difficulty to help anyone, no matter how poor he or she might be. In fact, the start of his last illness dates to when he went to a distant village to help a poor suffering woman and after being wet with sweat in a close, small hut took cold on his way home.

In October 1922 he thus suffered with a severe attack of influenza and rheumatism. This was never entirely cleared up, and later as a result of various complications there developed a cerebral thrombosis which led to a softening of the brain. He at times would rally so much that we thought there was hope of him being able to proceed to America. And with this hope he was finally moved to the hospital in Calcutta, where we felt that he might get better attention and treatment than was possible to give him here. He seemed to improve some there for a few days, but again suffered a fresh cerebrial attack which was the cause of his death.

He leaves to mourn his departure, his beloved wife and constant companion; an aged father, two brothers, one sister, and a great host of relatives and friends both in America and in India. He was our senior missionary and only present bishop of the Church here, and both the missionaries and the Indian Church keenly feel the loss sustained in his departure. We can only look to the "Lord of the Harvest" and ask Him to supply the need.

I spent many hours by his bedside during his long illness. He was a patient sufferer and when he was told that his time to depart would likely soon come he was resigned, saying that "I am in His hands who has redeemed me and called me into His service, and as He sees fit to deal with me so I am willing to abide by His decision;" for, said he, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day."

His nurse in the hospital said, "Why must such a good man die like this?" That's what we all ask. But we know that though we cannot see now, "Sometime we shall understand." Bro. Lapp told me once, "I do not understand why I have to suffer so; but," said he, "sometime we will all understand."

At one time during his illness he requested that he might be anointed. This was done with a number of the missionaries present, and many prayers were offered that he might recover. We felt that though it was hopeless from a physical standpoint there is nothing impossible with God. Yet He saw fit to take him rather than to answer otherwise.

The body was brought from Calcutta after being treated there and sealed in a zinc-lined casket and buried under the mango tree by the side of the grave of Bro. Burkhard in the Mission Cemetery at Dhamtari. Funeral sermon was preached in Hindi by P. W. Penner from Janjgir, C. P. A short talk was given in English by C. D. Esch, a number of the other missionaries being away to the hills at this time. No count was taken of the congregation, but there must have been nearly a thousand people present. Besides the Christian people many Hindi and Mohammedan people of the city and vicinity were present to pay their respects. The Indian people of the whole community seemed to be so pleased that the body was brought here for burial. It means so much to them—much more than had he been laid away in Calcutta.

May God comfort the bereaved and supply others to take up the work he has laid down.

The Scriptures used in the funeral were I Thes. 4:13-18, Rev. 14:13, and Rev. 21:1-4.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they rest from their labors; and their works do follow them."

Dhamtari, C. P., India.

NEWS NOTES FROM THE ARGENTINE

(June 20th, 1923)

By Lillie F. Lantz

For the Gospel Herald.

The dedication services for the new hall in Trenque Lauquen were held June 10 and nearly 200 persons gave good attention to the Word of God, preached with power by Brethren T. K. Hershey and Albano Luayza.

The meetings continued every night for a week and in spite of the rainy weather and muddy streets, were well attended. On Saturday and Sunday night the hearers were exhorted to make a stand for Christ, and 18 responded. Many were young people and we hope that you readers will pray for them to be faithful to the Gospel teachings and later become workers in His Vineyard.

The temptations for those who have accepted Christ, are many and varied according to the circumstances of the convert. They want to follow in His steps but their friends or relatives make life very miserable for them if they can do so. Pray for them.

The many answers to prayer, which

we see and hear, give us courage to press on and we feel encouraged to work harder than ever in our new location and are expecting to get great things from God, from Him who said, "Occupy until I come."

The young people's meetings are a continual source of blessing to the young converts and helps to further the spirit of brotherly love toward those who are not members.

In the Sunday school lesson of last Sunday the teachers brought out the idea that everybody is here for a purpose and like Esther we should be willing to die in it's accomplishment.

The young sisters who go from house to house reading the Bible to the inmates, have found more homes in which to read the Bible and are very enthusiastic about their work. The Mission gives them from 5 to 10 dollars a month for their time which varies with the weather and other conditions, the monthly expenses for this work being around 50 dollars. We are sure that God is blessing this work and also those who have been contributing so faithfully to its support, since it was started nearly four years ago.

Several of the young brethren in Pehuajo took charge of the services while Bro. and Sister Hershey were helping in Trenque Lauquen. From Carlos Casares comes the good news that another young man has gotten the victory. The Jewish brother, Swartz, is again having trouble; but he seems to be founded on the ROCK, and we hope will be a blessing to many others.

Trenque Lauquen, Argentina.

LETTER FROM INDIA

For the Gospel Herald.

R. R. and Alma Smucker

A missionary's life is made up of a variety of works, joys, sorrows, trials—in short one's life here is a life of constant change. One can never know if the day's work outlined in the morning of the new day can be carried to completion or not—more often not. Every hot season sees a change in every missionary's life. Either one gets a vacation and goes to the hills or get's another person's work added to your own for the two months of much needed rest and refreshment. The mothers with their children can go to the cool of the hills every hot season, the single ladies and men get to go every two years. One thot always takes away just a bit of the joy of the vacation; that another has to assume one's duties at his station in order that he can get away. Yet the consoling thot comes that next year it will be our turn to stay on in the heat of the sweltering plains and ake care of someone else's work.

This hot season Bro. and Sister Brunk and Sister Good are taking their two months' leave at Kashmir, often called the garden spot of India. There is a beautiful river high in the mountain at this spot. The people live on house boats, each boat being furnished with all needed cooking and eating utensils. Fresh fruits are to be had at most of the hill stations. Kashmir is noted especially for its strawberries. During Bro. and Sister Brunk's absence, Bro. and Sister Warye are looking after their work. Siste Stalter is looking after Sister Good's work during the hot season.

Bro. and Sister Kaufman are at Nani Tal where their boys are in school. Sister Esch and her children are also at this hill station. We hear that they are enjoying the beautiful lake there nestled in the heart of the mountains. At Nani Tal one can get apples in season and cherries as well. All three of the above mentioned fruits are not to be had here at Darjeeling.

Sister Wenger is at present in Landour, Mussourie, where she is attending the language school: combining pleasure and work. That is a very good place to rest as well as improve one's time in language work. Two years ago the writer and wife had the privilege of being there and putting in some good, hard study with the excellent teachers one can get there. Dr. Esch is looking after Sister Wenger's work while she is away, while Bro. and Sister George Lapp are taking care of Bro. Kaufman's and our work, Bro. Miller assisting. Bro. Lapp's had to leave their work at Ghatula and go to Dhamtari to look after Sankra, where we are located for the present till Bro. Friesen's return in the fall, as well as to look after Bro. Kaufman's work. This arrangement made it necessary for him to go to Ghatula several times thru the heat.

At all the hill stations one not only gets the benefit of the cool, refreshing, bracing mountain air for the physical body but also has access to splendid sermons each Sunday in regular services and an annual convention of from three to five or more days. This year at Darjeeling we have been specially blessed along this line. The minister who has the morning services in the Union church here is a splendid speaker with a very pleasing delivery, but best of all, is a Spirit-filled man and has given us helpful messages straight from God's word. We had four days of convention with a man who had lived most of his life here in India as speaker. Besides this we have had three days of missionary conference for the furthering of spiritual life among the missionaries of Darjeeling. There are about 150 or so American missionaries here this hot season besides those of other nationalities—English, Scotch, Sweden, Ireland, etc. So you see when one attends the services one has only to imagine a bit and one is in America attending a big church there. On a rainy morning is the attendance small just because it happens to pour down at starting time? Not a bit of it, the church is filled to overflowing.

In all the joy of our rest from the heat of the plains we must speak just a bit of one of our number, Bro. Mahlon Lapp. You will have heard before this that he has been called to his reward yonder, we can truly say "reward." His life here in India has been such that his influence will live on and on altho his personal work has been cut short here in India. After months of intense suffering he was called home on the thirtieth of May. He passed away in the General Presidency hospital in Calcutta. He had rallied a bit after being very low, then the end came. May God bless and sustain his wife, Sister Lapp, who can but feel her loss most keenly after nursing him so faithfully and lovingly for the past six months. May we all live such lives that when God calls we will be ready to go.

Darjeeling, India.

WORK AT PEORIA

By J. L. Harnish

Dear Co-workers in the Lord's vineyard, Greetings:—In grateful recognition of the loving cooperation of Christian friends from far and near, this message is sent forth with the sincere hope and prayer that He "Who was moved with compassion," when He saw the shepherdless city-dwellers years ago, may continue to so "move" upon the hearts of His children, that the great work of carrying the glorious gospel to the lost of Peoria may continue to prosper and be blessed of Him. A word with reference to our

Tent Work

Believing the words of our Savior, "I must work the works of him that sent me while **it is day**; the night cometh, when no man can work," apply to those who are doing the Lord's work today, and in accordance with the recommendation of the City Mission Committee of the General Mission Board, that, "special attention be given to the preaching of the Gospel, not only

(Continued on page 334)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOME

There is no spot in all the world,
Where'er it be, on land or sea,
On verdant plain or mountain peak,
Tho' through the whole wide world I seek—
There is no spot so dear to me
As when, through mists of years, I see
My childhood's Home.

How well I loved its cottage walls;
No fountained lawns nor lordly halls;
No splendor dazzling heart and eye,
But, just above, the deep blue sky;
Just 'round the door the woodbine wreathes,
And swallows' nest under the eaves
Of my dear Home.

The cottage walls held treasures rare;
A mother's heart, a mother's care;
A father's love, who cheerful toiled
To keep home's purity unsoiled.
And happy children's voices rang
In mirth and music, as they sang
Within our Home.

So now, I voice a hymn of praise
For all life's blessed yesterdays;
For all the joys the Lord has given.
Tho' earthly ties of love are riven,
Yet still with Faith's clear eye I see
Beyond the dark, prepared for me,
A Heavenly Home.

—Emma Varwig.

THOUGHTS ON THE AMERICAN FAMILY

Sel. by a sister

"The American families of today in which there are one and two children aren't families, they are only samples of families.

"An American will spend more time in training animals than he will his own children.

"There is no such thing as childhood for the American girl and boy of this generation."

These are some of the things John McNeill, Scotch preacher of New York, has to say about the families and children of today. McNeill has been making a series of addresses on the subject.

* * *

"I suppose I haven't any right to say anything about the American families," McNeill declared. "I've raised ten children myself. If you want to really find out the 'how and the why' of the American family you should ask some bachelor."

"The American people do not seem to realize that children should be trained as early as possible. It is their early training that counts," he continued. "Why, American men and women will give more time to the training of animals than they will give to their own children. Look at the training a dog will get. And even pigs are trained for the market. But the American children are allowed to grow up like Topsy. They are permitted to interrupt and break into the conversation of older people. Their sayings are considered smart. The parents, instead of reprimanding them, will laugh at their brightness and encourage them in saying and doing rude things. They are entirely too precocious.

* * *

"Motherhood is a beautiful thing and it is a wonderful thing for a mother to prepare her children for their future lives but the children must not be allowed to grow up too quickly. Start in to train them when they are young, because the American boy will discover all too soon that he has a will of his own, and he will use it.

"I believe that one of the main causes for the popularity of the divorce courts is this precocity of the child," McNeill declared. "The young college boy and girl are thrown together too soon. They develop sex ideas too early in life. Then the first thing you know you find them eloping. They do not stop to consider the serious aspect of marriage, for, in back of their minds is the thought that they may become divorced. I believe that there must be a tightening of the divorce laws."

* * *

John McNeill's ideas on the laxity of divorce laws are entirely antithetical to those of Charles Norris, who recently expressed his idea that if divorce laws were made easier and lax, you would find the parties of the marriage contract putting forth more effort to please.

"I think that another reason young people grow old too quickly," he continued, "is because they spend too many of the late hours of the evening and morning in dancing and 'jazzing' around. What good does it do them? I have seen that dancing crowd and they are a bunch of care-worn, washed-out rags. If they are dancing to drive dull care away, they are certainly making a miserable failure of it.

Lima, O.

I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Ezekiel 36:27, 28.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

According to Matt. 16:19, what church holds the keys—Mennonites, Amish, Brethren, or some other church? P. E. B.

It will be observed, in the first place, that the denominational names which churches hold today were given them by men—some in derision, some by a careful selection on the part of the sects themselves, some by some other means. The Bible is entirely silent as to denominational names, so we shall maintain a like silence as to which church or churches hold the keys and which are barred out from this privilege. But that church, or churches, composed of members who are born again, which observes the directions given by Christ the Head of the Church, which subscribes absolutely to the simple faith which recognizes the entire Bible as being the Word of God and the entire Gospel of Christ as the "better covenant" of the present dispensation, not only holds the keys but uses them as directed by the Spirit of God.

How may we rob God's treasury? M. Z.

The prophet Malachi speaks of "robbing God." This question is similar to the question which follows: "Wherein have we robbed thee?" We may rob God's treasury—

1. By failing to keep it properly supplied with needed funds.

2. By a failure to give "as God hath prospered" us, withholding from Him "the firstfruits of all our increase."

3. By wasting in luxury the money that ought to have been given for religious and charitable purposes.

4. By maintaining a church machinery so ponderous and complex that much of the money that ought to have gone direct for relief is consumed in paying expenses.

5. By giving "to be seen of men" instead of giving that God may be glorified, souls saved, the needy relieved of sufferings.

6. By an indolent, shiftless, selfish life which keeps us poor in this world's goods as well as worthless in other ways in which we might be of service to God and man.

"If you want to build your Jerusalem, build it where God put His mountains."

SUNDAY SCHOOL LESSON

Lesson for Aug. 5, 1923—Lu. 8:1-3; Jno. 19:25; 20:11-18.

MARY MAGDALENE

Golden Text.—Our soul waiteth for the Lord: he is our help and our shield.—Psa. 33:20.

Mary Magdalene has been referred to as "a miracle of grace." Introduced to us as a woman out of whom seven devils had been cast, she became one of the purest, brightest, most faithful and steadfast followers of our Lord Jesus Christ. Among the early disciples she stands out as a living monument to the power of Christ to "save to the uttermost." Some have tried to make it appear that the term, "seven devils," in her case paints her character worse than it really was. Perhaps so; but we had better accept the Bible as it reads. But whatever her life before conversion, nothing appears against her afterwards, and even counting her among the most sinful among women before conversion simply makes her change at conversion correspond with numerous scriptures telling what God will do to the vilest of persons who fully surrender to Him. The beautiful Christian life is not made so through culture and refinement but through the atoning merits of the blood of Jesus. What we are we are by the grace of God—"not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Ghost..."

Substantial Service (1-3).—Mary Magdalene was among a number of women previously cleansed who were now in the service of Christ "which ministered unto him of their substance." "Substance" here means different things to different people. In the eyes of some it is confined to money or its equivalent, but most people understand it to include also other forms of needed service. In other words, these faithful disciples were upon the altar of the Lord, possessions and all, everything dedicated to the Lord, ready to be spent according to His needs or directions. Christian living includes practical service as well as beautiful ideals. No faithful servant of God ever prays, "Be ye warmed and filled," without helping to do the filling when it lies within his power to do so.

At the Cross (25).—Again we find Mary among those standing the real test. At this time Christ had few friends; but among the few that He did have was the faithful Mary. And here is the test of real friendship. When Christ was in the time of popularity His friends were counted by the multitudes; but in the time when most people deserted Him it took one with real devotion and loyalty to stand by Him then. Mary stood the test—would we, under similar circumstances?

At the Tomb (11-18).—A still further evidence of Mary's faithfulness and loyalty is manifest at the tomb of her Lord. She was among a group of faithful women who went to the body of Jesus to anoint His body. This was a greater test of faith even than that at the cross. So long as life was in the body there might have been a hope that our Lord would after all come down from the cross and thus prove His divine power. But He actually expired, just as any ordinary human being would have done under similar circumstances. Now that He was dead, what was the use in paying any further attention to Him? Perhaps after all, He was an impostor—or why did He not call the twelve legions of angels that He talked about? But Mary and the other faithful women raised no such questions. Of the disciples it is said that "some doubted;" but never was this said of the faithful group that appeared at the Savior's tomb the morning of the resurrection. Their faith was genuine, their loyalty perfect.

It was Mary's happy lot to be the first to see the risen Lord. Her faith and love seemed stronger even than that of the other women, for she was the first to return after starting away to tell the disciples what the angels had said about Christ's resurrection. And it was this that gave her the opportunity to be alone when Christ first made His appearance. "Mary!" Whose voice was that she heard? Was it the gardener's? No, it was her Lord. "Rabboni!" With ecstatic delight she recognized Him and owned Him as her Master. "The Lord is risen indeed!"—her faith is justified, and Mary is confirmed in her steadfast faith in the genuineness of all her Master's claims concerning Himself. The still greater blessings to come which He had promised must also be genuine, for He had stood the supreme test. All glory to God and praise to His name. The real hero of our story is the Lord Himself, His glory revealed to man because of and through the faithfulness of Mary Magdalene.—K.

It is men of conviction that do things for God in this world.—J. D. M.

CHEERFULNESS AS DISTINGUISHED FROM FOOLISHNESS

By Irene Slagel

For the Gospel Herald.

There are a great many differences between cheerfulness and foolishness. If we are cheerful we are in good spirits and are always happy; while if we are foolish we are without judgment and are unwise. The cheerful take pleasure in things that are pure and good. But the foolish, instead of taking pleasure in things of God, take pleasure in sinful and wicked things.

We find that even the thought of foolishness is a sin. In Proverbs 24:9 we read: "The thought of foolishness is sin, and the scorner is an abomination to men."

Foolish talking and jesting are also classified as being sinful. In Ephesians 5:4 we read: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."

If we are pure and good, we are always full of cheerfulness. We can show our cheerfulness by cheering the sick and helping the needy. Sometimes just a kind word or a smile will cheer someone on their way.

I think the following poem, written by R. McClain Fields, gives us the true meaning of cheerfulness:

If you'll sing a song as you go along,
In the face of the real or fancied wrong,
In spite of the doubt if you'll fight it out,
And show a heart that is brave and stout;
If you'll laugh at the jeers and refuse the tears,
You'll force the ever-reluctant cheers,
That the world denies when a coward cries,
To give to the man who bravely tries.
And you'll win success with a little song—
If you'll sing the song as you go along!
If you'll sing a song as you trudge along,
You'll see that the singing will make you strong.
And the heavy load and the rugged road,
And the sting and the stripe of the tortuous goad,
Will soar with the note that you set afloat;
That the beam will change to a trifling mote;
That the world is bad when you are sad,
And bright and beautiful when glad;
That what you need is a little song—
If you sing the song as you trudge along!

Flanagan, Ill.

Meeting the devil on the mission field is not an easy task.—J. D. Mininger.

There are two places where you make a substantial contribution to God: in a Christian home and in the congregation where your home is located.—J. S. Umble.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 19, 1923

Field Notes

Bro. E. J. Blough and family of Johnstown, Pa., worshiped with the congregation near Schellburg, Pa., on Sunday evening, July 8.

The district mission board of the Missouri-Kansas district reports a contribution of $782.92 during the month of August.

Bro. D. M. Friedt of Dundee, Ohio, preached at Bethel Church, Medina Co., Ohio, on Sunday morning and evening, July 8. N.

Sister Mary Schload of our Publishing House force is spending several weeks in her former home in Lancaster county.

Last Saturday, July 14, was the time set for the monthly meeting at Elkhart, Ind., of the Executive Committee of the Mennonite Board of Missions & Charities.

Brethren Clayton F. Derstine of Illinois and John W. Hess of Iowa are spending some time among relatives, friends, and brethren in eastern Pennsylvania — both in Lancaster couty, at the time of this writing.

Bro. D. H. Bender of Hesston, Kansas, expected, the Lord willing, to leave his home about July 11 for an extended visit among churches in the northwestern states, visiting California on his journey homeward.

The brotherhood of the Mt. Zion congregation near Versailles, Mo., meeting on Sunday, July 29, and a series of meetings some time during ries of meetings some time during the month of August.

Bro. J. A. Ressler and family of Scottdale were called to Wayne Co., Ohio, last week by the death of Sister Ressler's mother, who died at her home near Sterling, Ohio, on Tuesday, July 10. The Lord comfort the bereaved.

An all day meeting was held at the East Bend Church near Fisher, Ill., July 4, with Brethren S. M. Kanagy and Charles Fricke of Chicago as speakers. A large crowd gathered and a very profitable time was enjoyed by all. S.

Bro. J. A. Ressler and family worshiped with the little flock at Schellburg, Pa., on Sunday, July 8. Our brother filled the regular appointments, afternoon and evening. Communion services are to be held there on Sunday, July 22.

A new Bergey Family History is in course of preparation. At the annual family reunion, to be held in Hallman Family Grove near Skippack, Pa., July 28, the gathering of material for the proposed history will be one of the features.

Change of Address.—Because of a change in mail routes a number of our people in the vicinity of New Stark, Ohio, changed their addresses July 1. Bro. N. O. Blosser and others had their addresses changed from Rawson to Williamstown while others were changed from Rawson to Jenera.

Ohio Sunday School Conference.—A program of the twenty-ninth annual Ohio Mennonite Sunday School Conference to be held near Columbiana, Ohio, Aug. 7-9, is before us. The meeting begins on Tuesday, 6 P. M., with a gathering of delegates, and closes on Thursday evening with a sermon by Bro. P. E. Whitmer.

Bro. Clayton F. Derstine expects to spend July 20-22 with the brotherhood at Mummasburg, Pa., in a three-day meeting, after which he and family expect to return to their home at Eureka, Ill., which will again be their address from that date forward.

Bro. Rhine W. Benner and family are now located at Roaring, W. Va. After a careful investigation the Virginia Mission Board decided that to locate Bro. Benner at Roaring he would be in better position to render the most effective service than he would at Parsons, as originally planned.

Correspondence

Harper, Kans.

Dear Herald Readers:—On July 1 we held our thirty-third quarterly Sunday school conference. We hope the many good thoughts given will bear fruit in the lives of those present. We are in the midst of harvest and people are very busy; but may we not forget there is a greater harvest than this earthly harvest to gather in—that of precious souls for the Master. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

July 5, 1923. Cor.

Colorado Springs, Colo.
(Manitou congregation)

Greetings in Jesus' Name:—We feel to praise the Lord for His goodness to us at all times. Weather has been very pleasant with occasional showers.

Bro. J. M. Kreider of Palmyra, Mo., came here Friday, June 22, and stayed over Sunday, preaching four inspiring sermons.

We are having prayer meeting each Wednesday night with Bro. Gingerich as leader. They are very interesting.

A sewing circle was organized, with Sister Rediger as president and Sister E. A. Miller vice president. While our number here is small we feel we can still do a little to help along in the work.

Sisters Ida Kropf, Matilda Yoder, and Allie Miller of Garden City, Mo., were recent visitors at this place. Quite a number of our Sisters from different places are here for the summer: namely, Freda Wagner and Emma Erkman, Ill.; Minnie and Martha Swartzendruber and Mildred Manning, Mo.; Loma Kauffman, La Junta; Mrs. Joe Gingerich and daughter, Iowa; Sister Camp and daughter, Kans.; Nellie Zook, Mo.; also

Emily Harder. Bro. Dan Troyer and family are again able to attend church services, after a seige of measles.

Pray for the work at this place.

July 5, 1923. Ada Shetler.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—We have not written for several months, partly through negligence and partly because of sickness in the family. God be praised for restoring the loved ones again.

Bro. Samuel Gerber, Tremont, Ill., has been with us once and Bro. C. A. Hartzler, Tiskilwa, Ill., twice, preaching to us the word in its purity. The brethren, P. A. Friesen and G. Troyer, were with us one evening, bringing before us some of the needs in India. There have also been with us a number of visitors from other states and neighboring churches.

Bro. Alvin Yordy, Eureka, Ill., held a two weeks term of singing lessons at our Church, which closed on the evening of July 3 when he and the class gave the Life of Christ in song, interspersed with Scripture. We thank him for his tireless efforts in teaching and especially for his interest in the children. May God add His blessing. Remember the work here at the throne of grace.

Yours in His service,

July 8, 1923. Lydia H. Smith.

Hinton, Va.

Dear Herald Readers, Greeting:—On the evening of June 12, Bro. J. W. Hess of Manson, Iowa, arrived at Harrisonburg and began a series of meetings at Mt. Clinton Church. The brother faithfully preached the Word until the evening of June 22, when the meeting closed with 18 confessions.

Bro. Hess then went to the Hebron Church, a small congregation eight miles west of Broadway, Va., where he labored until July 3. Twelve souls confessed Christ during the meetings.

A few days before the close of the meetings Bro. Hess's parents and brother Harry and wife of Akron, Pa., came to Virginia and after spending several days took Bro. Hess with them to their home for a short visit.

Bishop S. H. Rhodes and Bro. H. N. Troyer are at present in West Virginia conducting a series of meetings at Roaring Creek Church.

On Sunday, July 8, at the regular service 20 young people were received into church fellowship by baptism. Bishop A. P. Heatwole of Waynesboro, Va., was present and preached an appropriate sermon and assisted Bro. L. J. Heatwole in the baptismal service.

July 9, 1923. Cor.

Cherry Box, Mo.

Dear Herald Readers, Greetings in Jesus' name:—As we behold the fields of ripening grain and other crops that seem to be growing in all their beauty, we are made with the psalmist to say, "Bless the Lord, O my soul, and forget not all his benefits."

On Sunday, June 3, we were pleased to have with us in our services, Bro. Lawrence Yoder and his sister Phoebe of McPherson, Kans., also Sister Ruth Mininger of Kansas City, and the two of our own number who had been in school at Hesston. The evening of the same day we were much surprised to have Sister Kauffman and children of Goshen, Ind., with us. We are always glad to have brethren and sisters stop with us and we feel that it does us much good.

On the evening of June the 19, Bro. J. D. Mininger of Kansas City stopped with us and preached for us.

On June 24 our S. S. was reorganized with the following officers: Supts., Bros. Uriah Johnston, Noah Detwiler; Secys., Sister Ruth Detwiler, Bro. John Bissey; Librs., Sisters Mary Yoder, Martha Detwiler; Chors., Sisters Lydia Littleton, Orpha Johnston; Sec-treas., for birthday offerings, Sister Lydia Littleton; Cor., Hannah Bissey.

On the third Sunday in June Bro. L. J. Johnston had a special meeting for the children of the Sunday school and we are hoping that the seed sown may spring up in the lives of all that were of the number and in due time bring forth much fruit.

We ask an interest in your prayers, that we though a small flock may be found faithful and ever willing to do all we can for the Lord and the Church.

July 9, 1923. Hannah Bissey.

Jackson, Minn.

Greeting in Jesus' Name:—Recently we were permitted to enjoy a visit from our Bishop, Bro. Simon Gingerich of Wayland, Ia. While here he held a communion service and feet washing, which seemed to be carried out in a spirit of love and reverence. He left shortly after the service for home on account of sickness at home.

Bro. E. J. Berkey of Oronogo, Mo., was here at the time holding a series of revival meetings, concluding the meetings the following Sunday. Interest and attendance were good, a goodly number of outside people being at the meetings. Among the results were an awakened membership, a number expressing a desire to live a fuller, consecrated life, also one soul made the good choice of Christ as a Savior. Other results known to God may some day be revealed in his own way and time. Bro. Berkey gave the truth without fear or favor, clearing himself evidently as free from guilt of other men. He and his family left here July 2, for Beemer, Nebr., via Hadley, Minn., at which place he preached one sermon also giving some medical aid to some there, which seemed very effective.

The Lord bless these brethren in His service.

Sincerely,

July 9, 1923. C. J. Garber.

Kalona, Iowa

(East Union congregation)

Greeting of love to all:—We certainly have been feasting on good things the past few weeks. Bro. J. S. Shoemaker passed through here on his western trip and preached for us on the evening of June 29. Text, I Cor. 16:13: "Watch ye, stand fast in the faith, quit you like men, be strong." The sermon was timely and fitting and much appreciated.

On Sunday, July 1, Bro. P. A. Freisen was with us and preached to us from Acts 4:13: "And when they had prayed the place was shaken where they were gathered together." Many good thoughts were brought out showing the effectiveness of prayer.

Our annual fourth of July meeting was held in our meeting house this year and was a missionary program from beginning to end. Bro. Freisen took an active part in all of it.

On Friday evening, July 6, Bro. Freisen again preached for us, setting forth the needs in the field dear to him—"India."

May the Lord help us to help more effectively in the cause of spreading the Gospel. Pray for us.

July 10, 1923. Cor.

Kalona, Iowa

A mission meeting was held at East Union congregation near Kalona, Iowa, July 4, 1923.

How appropriate such a meeting on Independence Day! This was the theme of the address of welcome by S. C. Yoder. Bro. P. A. Friesen preached the missionary sermon. (Gen. 3:9, 4:9, 10). Children's meeting was conducted by Alta Erb—"A Trip to India." What do the missionaries expect of the home church? P. A. Friesen; What does the home church expect of the missionaries? Paul Erb and Abner Yoder. After the evening song service Bro. Friesen answered questions about India. A closing sermon was delivered by Chris Graber. Text, Neh. 3:28.

(Continued on page 331)

Miscellaneous

BY AUTO TO KITCHENER

By S. F. Coffman

For the Gospel Herald.

There will be no difficulty whatever in making the trip to General Conference this year with autos if a few little details are attended to.

Cars from practically all of the states are eligible to enter Canada, or Ontario, since arrangements exist between Ontario and the states granting interchange of license privileges. Each driver of a car should have with him both his car license and his identification card. He should have at hand the serial number and size of his engine and the make and number of each tire carried or in use on his car.

At the port of entry, the name of the owner, make and number of the engine, make and number of the tires, license number, etc., are recorded and a permit is issued to the driver to enter Canada, which permit is kept by the driver until he leaves the country, when it is returned to the Canadian customs officer at the point of departure. Cash deposits are not required.

Persons entering Canada temporarily must state their nationality, and give their place of residence, also their destination in Canada and the length of time they expect to remain in Canada; and these facts must be given when asked for by the officials, whether the person enter by auto or by train. No special identification is required of persons and no special permits are issued to such responsible persons entering Canada for a short time only.

Baggage carried by persons entering Canada is inspected by the customs authorities, and wearing apparel and personal belongings are permitted entry. New goods and articles for sale are dutiable both entering Canada or returning from Canada to the United States. Inspection by United States authorities is necessary upon return to that country.

It is advisable that all persons expecting to attend the General Conference inform the customs and immigration officials at the line of such purpose, since the Immigration Department at Ottawa will be informed of the prospective General Conference and may issue instructions to their officials which may facilitate the entry of those who attend from the United States. Be courteous, be considerate, remembering that officers are expected to be true servants of their country.

Vineland, Ont.

* * *

By M. C. Cressman

Tourists are permitted to come into Canada for thirty days without paying duty or making a cash deposit. One thing, however, that is absolutely necessary is to show your license card. (Don't forget to bring that with you.) You will be asked certain questions and asked to sign a statement that you will return again, etc. I may say too that some of our people are still in doubt about the freedom of Mennonites to cross into Canada. Some time ago I received a letter from our local M. P. stating positively that the Dominion Government has removed all restrictions in regard to Mennonites coming into Canada.

Kitchener, Ont.

WHAT DOES THE LORD REQUIRE OF ME?

By Anna Mae Miller

For the Gospel Herald.

This is a question that each one of us should answer for ourselves, especially we that know God. In Rom. 12:1 we read: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When we once accept Christ as our Savior, He then requires something of us.

First of all, He requires our service. He has given each one of us a work to do, and He requires us to be faithful no matter how small the work may seem. Jesus says in Luke 16:10: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Let us go back to the Old Testament Scriptures and see what God says of this matter. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:18). We may think that was spoken to the prophet Ezekiel but in our days it means the ministers of God. But I believe if we as children of God do not do our part in warning the sinners of their wicked ways, we are not faithful to God and He will require their blood at our hands. Has God given us a talent to sing, teach, or preach? If so, are we using this talent to His honor and glory?

What does the Lord require of me? Obedience to the Church, to our heavenly Father, and the Scriptures. God requires of me to live an every day Christian life. Live each day as if it were our last day, doing all we can to help make others happy, either by a kind word, a pleasant smile, or by little deeds of kindness. By so doing we are showing forth the Christ life.

The world is watching us continually and judging us by our daily walk and conduct. If we are living the Christ life we may be the cause of bringing many souls to Christ. Eternity alone can reveal what good has been done by some one living the consecrated Christian life. Seemingly God requires more of some than He does of others. Some He requires to give up home, loved ones, and friends, and cross the briny deep to teach the heathen; others He requires to take care of the aged; some the poor, some the sick; others to take care of children; and some are to see after the home affairs and by their prayers and means help those that are in need.

What does God require of me? "And now, Israel, what does the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul" (Deut. 10:12). And I am sure the Lord requires the same of us today as He did of the children of Israel. May we ever be found faithful to Him.

Kalona, Iowa.

WHAT IS A RAILER?

Henry J. Yoder

For the Gospel Herald.

A railer is one who scoffs, insults, censures or reproaches with hateful language. How much, then, dare we say or accuse some one until we become a railer? I wonder whether we poor mortals, even if we are so-called Christians, do not at times rail on our brothers and sisters unawares, not thinking of what we are doing. We talk about them, we throw slurs and bad hints at them, instead of talking openly to them. We cause other people to feel bad toward them, when the biggest trouble generally lies at our own door. Matt. 1:1-5 will diagnose our case.

When we are railing on some one we are committing a sin; our speech is not sound. Col. 4:6 says we should let our speech "be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Tit. 2:8 says, "Sound speech, that cannot be condemned; that he that is of the contrary part may be a-

shamed, having no evil thing to say of you." The heading of this chapter in the Authorized version is "Directions to Titus for doctrine and life." Why not accept them for our direction and follow them out carefully? When we are sick and need a doctor, he expects us to follow his directions in full and not in part. So also with God, He expects us to read His precious Word, pray for light, wisdom and understanding, and then live to the full light that God gives us. Then He will bless us with more light, and thereby we can prosper and grow. Jas. 3:8 says that our tongue is "an unruly evil, full of deadly poison." This chapter gives us a full description of our tongue; let us use it to the glory and honor of God.

If we become a railer, we are also apt to be a busybody. "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (II Thess. 3:12). "Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, **durst not** (Remember these two words **durst not)** bring against him a railing accusation, but said, The Lord rebuke thee." If the angel, knowing that it was the devil himself, durst not rail on him, how careful we should be that we are not found guilty of such a deed or habit, for we are supposed to be the temple of the living God. Let us by God's grace keep it clean and undefiled. Let God do the railing if there is any railing to be done, and we do the praying. If we think that a brother or sister has made or is making a mistake, let us take it to the Lord in prayer and help them aright in the spirit of meekness. Gal. 6:1. Oftentimes, when we converse with the one that we think has made the mistake, and come to the bottom of it all, we find that we have things wrongly impressed on our minds. Let us keep our ttongues well bridled, speak evil of no man, rather pray one for another, forgiving one another, and the God of peace shall dwell in us richly. Please read Zech. 8:16, 17; II Pet. 2:11; I Tim. 5:19; Luke 6:7.

Portland, Oreg.

READS BIBLE WITH TONGUE

Sel. by Susan Weirith

There is a man in Kansas City who loves his Bible so much that he reads it most of the time, although he is blind and has no hands with which to feel his way over the raised alphabet commonly used by blind persons. He is William McPherson and his home is at 3024 Flora Avenue. He reads the Scriptures by picking out the raised letters with the tip of his tongue.

Perhaps no other living person can boast of his unusual and difficult accomplishment, for teachers of the blind from all parts of the world have marveled at the man's remarkable achievement.

There is a real inspiration in the story of McPherson's life since he lost his eyesight and his hands in an explosion nearly seventeen years ago.

It was six years later that he began to learn to read in the strange fashion which he has since then so thoroughly mastered.

A teacher of the blind, from Chicago, was sent for and the lessons started. As the blind man picked out the characters of the raised alphabet with the tip of his tongue, the teacher traced the same letters upon his shoulder with her fingers. After more than two weeks of patient effort the alphabet was finally mastered, and McPherson began to read the Gospel of John, the first book of the Bible he attempted.

McPherson's Bible consists of fifty-nine separate volumes, and each has its particular place in a specially designed bookcase, so their owner may know just where to find the volume he desires.

There is a specially constructed book rest too, to hold the volumes during the reading, and this rest is equipped with pulleys and weights so that a slight contact with the elbow will raise or lower it. It is thus possible for McPherson to read up and down the pages of his books without moving his body.

McPherson has no other books in his unique library except his Bible volumes.

"They are all that I need," he said, "for I find every comfort in the Word of God. Nothing caused me more sorrow, after my accident, than the thought that I would never again be able to read my Bible, and when my prayers were answered and I learned to read again I was happy. The Bible is the only safe guide to heaven."

Wolford, N. D.

CORRESPONDENCE

(Continued from page 329)

The meeting was largely attended and the interest was exceptional. A generous offering was given for the Sankra church building and the church buildings in S. America.

Organization:—Mods., Chris Graber, Abner Yoder; Sec., Alta Erb.

July 11, 1923. Cor.

Medway, Ohio

Dear Herald Readers, Greeting:—We feel very grateful to God for the many blessings and privileges we have been permitted to enjoy in the past. Tho we believe not, yet He abideth faithful. Let us ever trust Him to guide and direct us thru life, for He has said, "I will never leave thee nor forsake thee." Let us have that earnest desire to do more for Him who gave Himself to die for us that we might live.

We are thankful that Bro. and Sister Daniel Augsburger are with us again, after being absent for several weeks on account of sickness.

Sister Jennie Greider is suffering the effects of a broken ankle, but we believe she will soon be able to get around with the help of the Lord and crutches.

"Many are the afflictions of the righteous but the Lord delivereth him out of them all."

Pray for us and the work here, that souls may be saved.

July 11, 1923. Cor.

Elizabethtown, Pa.

Following is the program for the monthly workers' meeting to be held at the Elizabethtown Church July 26, 1923:

Lesson for July 29, Matthew, the Publican, Bro. John Detra.

Lesson for Aug. 5, Mary Magdalene, Bro. Benjamin Miller.

Lesson for Aug. 12, Martha and Mary, Bro. Abram Ebersole.

Lesson for Aug. 19, Stephen, the Martyr, Bro. David Garber.

Lesson for Aug. 26, Barnabas, the Great-hearted, Bro. Simon Garber.

July 12, 1923. Anna L. Rutt.

REPORT

Of Receipts of Eastern Mennonite Board of Missions & Charities for June, 1923

Altoona Mission	
M & K H	$ 10 00
Columbia Mission Bldg Fund	
T S Kraybill	$ 5 00
Landisville & Salunga Congs	361 00
Class No 10 Landisville S S	15 00
Columbia Bible Meeting Col	181 33
Aaron Herr	11 00
A Bro Elizabethtown Pa	70 00
	$684 30
Columbia Mission	
M & K H	$ 5 00
General Mission Fund	
A G R	$ 5 00
Goods Y P M	4 00
Habeckers S S	2 00
Juniata & Snyder Co M Meeting	64 25
Elmer W Martin	15 00
Hersheys Church district	100 00
Kauffmans Cong	14 41
Hanover S S Meeting	56 00
Lebanon Co Congs	28 00
Dohners S S	18 00
Kralltown Cong	3 00
No 6812 Lanc Pa	50 00
	$359 66

Harrisonburg, Va., School

E Petersburg S S	$ 96 86

India Mission

A G R	$ 5 00
F M & M E Herr	20 00
Mount Joy Y P M	8 30
M & K H	25 00
A Bro & Sister Bosslers Cong	10 00
Salunga Pa S S	32 00
	$100 30

India Support of Native Worker

E Petersburg S S Sisters B C	$ 8 65
E Petersburg Y M B C	7 50
Manheim Bible Study Class	7 50
Two Classes E Petersburg S S	7 50
E Petersburg Y M B C	7 50
	$ 38 65

India Orphan Support

Samuel Fry's S S Class	$ 1 00

India Missionary Support

M & K H	$ 25 00

India Widow Support

Mrs Warren Farmers S S Class	$ 7 60

India Teacher Support

Strasburg Pa S S	$ 14 00

Knoxville Tenn Mission

Paradise Pa S S Meeting	$ 27 93

Lanc. Vine St. Bldg Fund

Kraybills S S	$ 21 13

Los Angeles Calif Mission

Erismans Cong	$ 14 00

South American Mission

No 6747 Pa	$ 5 00
F M & M E Herr	10 00
A Sister Stauffers Cong	12 00
Emma R & Fannie R Miller	15 00
M & K H	25 00
A Bro & Sister Bosslers	10 00
	$ 77 00

S. A. Mission Missionary Support

A Bro Elizabethtown Cong	$ 15 00
Class 10 E Petersburg Pa S S	27 00
East Petersburg S S Sisters B C	12 90
	$ 54 90

S. A. T. K. Hershey (personal)

Frank Denlinger	$ 10 00

S. A. Bible Readers Support

J W H Paradise Pa	$ 50 00

Stricklers Church Bldg Fund

Stauffers S S	$ 17 61
Total for June	$1,614 94

Gratefully acknowledged,
Eli G. Reist, Treas

SUNDAY SCHOOL CONFERENCE REPORT

Report of the Annual Sunday School Conference of the Indiana-Michigan District held at the Holdeman Church near Wakarusa, Ind., June 7, 8, 1923

Moderators

Wednesday Forenoon, Wilbur Miller.
Wednesday P. M., E. J. Zook
Wednesday Evening, Homer North.
Thursday Evening, Raymond Hartzler (Y. P. M. Session).

Topics Discussed

Sunday School Wokers Session.
A. Standards for Teachers.
B. Superintendent, His Opportunity.
C. Chorister, His Responsibility.

Wednesday P. M.

Agencies Helpful to the Development of The Child.
A Parents
B. Sunday School.
C. The Preaching Services.
Summer Bible School.

Wednesday Evening

Losing Spiritual Power.
Gaining Spiritual Power.

Thursday Evening

The Junior Meeting.

The Young People's Meeting Functioning for The Church.

Wednesday Morning

After song the devotion was conducted by Frank Gardner. Scripture reading, Deut. 31:7-13.

Minutes of the last year's conference were read and approved.

First topic.—**Standards For Teachers.** In the absence of the speaker the Moderator called on a number of persons to give short talks on the topic. Some of the thoughts are: Jesus is our model. People were astonished at His doctrine because He taught with authority. He studied the pupils he taught and won them. A successful teacher must be teachable in order to make a success of teaching others and not think he knows it all. We need teachers that will study to teach and live what they teach. We need to be fully surrendered to God, have the baptism of the Holy Spirit, a passion for souls, and a definite aim before we can see results. Not so much what we say but what we can draw out of the pupil is what sticks.

Second Topic.—**The Superintendent, his Opportunity,** by Maurice O. Connell. The School is responsible as to who they elect for Superintendent. He must take time to pray for all his workers and people. He is responsible to parents, teachers, pupils, Church and world. He should counsel minister, teachers, congregation and, above all, God. He must be an ideal to his teachers and hold up Christ at all times and wherever he goes. We need to remember our superintendents in our daily prayers.

Third Topic.—**The Chorister, His Responsibility,** F. L. Blough. The brother wrote a paper on this topic. Some of the main thoughts are: Our Sunday school singing is to worship God. Good singing leads souls closer to God. Every chorister needs to do much praying and live close to God to be a success in his work. He should have special singing classes so as to teach new songs to his congregation. The chorister needs a strong conviction to his responsible work. Read his essay in the Monitor.

Open discussion on the above subjects: In India they have standards by which they select their teachers. Teaching is more than just sitting down and telling the pupil what they should know. We need a real vision of God to give it to others. "Where there is no vision the people perish." Many pupils don't get the real point from our teaching. There is danger of making the teacher's standards too high and not make enough of the Holy Spirit needed in our teachers. Teachers are as responsible as the minister and to teach the Word in season and out of season. The beginners need the facts—"Thus saith the Lord." Older pupils need more spiritual and practical teaching. Jesus was a great teacher but we have a great one today—the Holy Spirit as He brings all things to remembrance that Jesus taught. They that win souls are wise. It is not so much that the pupil gets the message but that the message gets the pupil.

The secretaries' report of the thirty-three schools given at this time show the average attendance 325 more than last year. The offering for supplies was $828.61 more than last year, but the mission offering $1689.41 less than last year. The number of pupils received into Church was 106, which is 36 more than the year before.

Wednesday Afternoon

After a song the devotion was conducted by M C Lehman. Scripture reading, Luke 2:40-52.

First topic.—**Agencies Helpful to the Development of the Child.**

1. **Parents — by** Mrs. Eli Bontrager. Principal thoughts are: Many times we can see our weakness come out in our children. The future welfare of the child should be kept in mind. The child should be trained before it is born. Children born from consecrated parents are much easier to train than those from careless parents. We must live what we teach, to get results. Parents need to work together. We need the Holy Spirit to train them right. We need to teach them obedience in the home so they will be obedient in the Church also. We have nothing in our possession so dear as our children. We need to help them over rough places. Mothers should study the Bible with their girls rather than the fashion sheet. Men should spend more time with their boys and teach them the Word of God. Read the essay by Sister Bontrager in the Monitor.

Second speaker on the above topic was Amos Weldy. The main points are: It makes us feel sad to see the falling away from God's plan of salvation today. We need to train children to make them useful. We need to consecrate our children to the Lord. We should keep good literature before our children. We need to look to God much in prayer. Timothy received his training from his mother and grandmother.

2.—**The Sunday School in Helping Develop Children—**by Allen Christophel. Life in some cases is like a book. Every impression that comes in our life leaves a lasting impression on us. It may take only a small thing to destroy our spiritual and happy life. We need to be useful to be successful. No one is truly educated without a knowledge of the Bible. The success of the Church depends much on the Sunday shool. Three-fourths of the members of the Sunday school are not taken into the Church. (This includes all churches.) There is no book that teaches mental development like the Bible. We cannot convert souls but we can and must point them to Jesus.

3. **The Preaching Services—**by I. W. Royer. Do the preaching services have any place in the development of the child? In Luke 4th chapter we read that Jesus went to the temple, "as his custom was." Many sermons have left lasting impressions on many of us. The singing has a wonderful influence in our lives in the Church. Many old tried songs we learned in church have stayed by us and have been a real help to us. We need to learn more of them. Just the way we pray has a big influence. We need to mention names of our boys and girls in prayer. We as preachers don't take enough time with the children. The very impression on a preacher's face leaves a stamp on the child's mind. We are too busy today solving church problems as ministers that we don't have the kind of message and impression we should have to give to our boys and girls. Many a saintly father and mother in the Church has been and is a big help to the children.

The Summer Bible School—by Edwin Weaver. The summer Bible schools are only eleven years old. The summer Bible school is worth while. A parent said his children learned more in the two weeks in summer Bible school than in a whole year in Sunday school. We need more Bible study in our churches. Catechisms used to be taught by our forefathers. Schools used to be conducted by the Church and had the Bible taught in them, but when the government took them over the Bible was removed. This makes the need of more Bible study in some other

way. Our boys and girls need to know that the Bible is the real word of God. The teacher must be a Spirit-filled Christian. A school teacher is prefered (if he is the right kind of a person) There should be at least three departments: Primary, Junior, and Intermediate. What should be taught? Should teach doctrine, Bible, history, and geography. Should teach old tried hymns; have pupils memorize them Should teach about our missions and missionaries. Memorize Bible scriptures—chapters and verses. We need to have a course worked out for our Church to study and teach from

The following brethren were elected by the delegate body and approved by the Conference:

Edwin Martin, treasurer for three years.

S. L. Weldy, member Executive Committee two years.

Wednesday Evening

After song services the devotion was conducted by Bro. Clarence J. Holoway. Scripture reading, Acts 2:1-13.

The round table conducted by Homer North was hindered by the lights going out on account of storm.

Topic for evening, **Spirituality.**

1—**Losing Spiritual Power**—Clyde Kauffman. Main thoughts are—We must first have power before we can lose it. Without it we can do nothing. As the motor must be connected to the power plant so must we be connected with Jesus to have power Samuel said to Saul, When thou wast little in thy own sight wast not thou made the head of the tribes of Israel. Saul lost power by being disobedient. Solomn lost power by marrying many women.

2—**Gaining Spirituality**—by I. W. Royer. There are some things that hinder our prayers. Lightness and laziness is a hindrance to spiritual growth. We like to be like other people, but we are not willing to pay the price; so we fail. Two great hindrances in the Church to spiritual life are worldliness and formality. We cannot have that Spirit without knowing the cross. The child Jesus was conceived by the Holy Ghost. We must resign our desire for the world in order to get the spiritual power. We may be triumphant at times, but we should remember that others are going through a struggle. Oh, we need each other's sympathy and prayers. We need to wait before God in prayer often. One of the keenest temptations to the minister is to use the office rather than to be a servant and we don't have the spiritual power we should. 'Blessed are the pure in heart for they shall see God."

After song the devotion was conducted by V. E Reiff. Scripture reading, II Tim. 2:7-22. Prayer was offered by four persons.

A round table discussion on **Young People's Meeting Work and Problems** conducted by Moderator Raymond Hartzler was very helpful. Principal points are: Every young people's meeting worker needs to believe all of the Word of God. We need to love all of the Word and obey it as well as the Church. We need to be ready to learn from others as we don't know it all,. Above all things the superintendent needs to be filled with the Holy Spirit in order to help others. We need to be on time and begin on time. The Moderator or Superintendent and Minister need to work together. Subjects should be handed out at least a week in advance and then on a fair size piece of paper.

Topic—**The Junior Meeting**—by Cleo Mann. Our brother has made a study of the Junior subject, was once a junior pupil, and is today a junior superintendent. The paper he has written is very helpful and you can read it for yourself in the Monitor.

Topic.—**The Young People's Meeting Functioning for the Church.**—by Jay Hostetler. In 1892 young people's meeting started in our Church. Young people's meeting is where we develop our talents. We need to give our young people something to do Young people's meetings are not functioning in the way they should. In some places the older people have charge of the work. He suggests we have changes in our programs, such as: Mission Bible Study Classes. Divide them into different classes to study. Also study our mission stations. Study the life of Christ and Paul, etc. We should announce the programs, place them on blackboard and urge people to come. At times exchange programs with other congregations. Have speakers from the different churches during the year. Appoint some one in the church and make him responsible for the program. Spend an evening occasionally in singing. Give classes of young people charge of the work and make them responsible for a program. A minister needs to spend much time with the young people to make the young people's meeting a success. We need more co-operation between old and young. The personal help is what is needed to draw us closer to each other and God.

The Sunday School and Young People's Meeting Conference closed with a very good spirit.

J. I. Weldy was chorister for S. S. Conference and Amos Hostetler for the young people's meeting session. Both did their part well.

C. W. Leininger, Secretary.

ONTARIO MENNONITE BOARD OF RURAL MISSIONS

The Mennonite Board of Rural Missions of Ontario held its eighth Annual Meeting on the evening of June 5 and all day June 6. Addresses were given on the following subjects: **"Missionary Sermon,"** Irvin E. Burkhart; **"Christ and the Gospel the only Remedy for Human Ills,"** Lewis Fretz; **"Freeing Ourselves from the Blood of all Men,"** Newton Weber; **"Is the little Rural Church worth while?"** Nathaniel Bergey.

At present there are five stations in care of the Board and provisions have again been made for services at each place with the following brethren in charge: Bro. Irvin E. Burkhart is to be with the Gasport, N. Y., brotherhood during his summer holidays Bro Nathaniel Bergey goes to Sherkston in Welland county. Bro. Noah Hunsberger is to make periodical visits to Mosa in Elgin county, Bro. J. W. Witmer remains in charge of the Roseville congregation in North Dumfries Tp., Waterloo county, and Bro. Lewis Fretz will minister at Hawkesville in Wellesley Tp., Waterloo county. At the latter place services were started a little over a year ago in an unused Primitive Methodist church. Services are held every two weeks and a good interest is manifested. Sunday school was started recently with Brethren Enoch Martin and Ephraim Shantz of the St. Jacobs congregation as Supt's. The attendance has been about 50. Investigations are to be made by the Board to see if there are any open doors for mission work in the newer districts and lumber camps of Northern Ontario.

Our Board consists of twenty-three members representing different congregations elected annually out of which number four are conference appointments.

The Executive Committee is as foliows:

Supt., L. J. Burkholder.
Pres., M. H. Shantz.
Vice Pres., H. W. Stevanus
Treas., J. W. Witmer.
Sec., G. A. Weber.

REPORT

Of the Bible Meeting held at the Allensville, Pa., A. M. Church, June 7-10, 1923

Organization: Mods., Joshua B. Zook, Dorsey Yoder; Secys, Anna Zook, Lena Zook; Instrs., Abram Metzler, Martinsburg, Pa., J. B. Smith, Elida, Ohio.

Topics Discussed: How we got our Bible; The Christian Home; Lights from Original Scriptures for Common people; True Christian Liberty; Twin Evils that threaten the purity and unity of the Church; Elements of true Greatness; Loyalty to the Standards; Culture and Service; Science and the Bible; Inspiration of the Bible; Consecration; The threefold Nature of man; Sanctification; Literary Structure of the Bible

Especial Thoughts Presented

The Christian Home was ordained and approved by God.

The foundation of the home is the marriage relation.

In a Christian home Christ should be preeminent in all things.

The characteristics of a Christian home: kindly consideration, cheerfulness, companionableness, sanctified thrift and economy, contentment.

The rich things of God are for common people. Wind as a symbol of the Spirit is: Invisible, Powerful, Pergative, Pervasive.

Twin Evils that threaten the Purity and Unity of the Church: Liberalism and Worldliness.

Three elements of true greatness: Choice, Will, Memory.

Glorify God regardless of the cost, using Him as a looking glass.

Real service is that influence that goes from our life and helps others.

The most beautiful object in all the world is a fully consecrated God serving life. We must be careful and prayerful in our Christian life lest instead of being a Christlike example we tend to degenerate our home and social life.

By studying nature we know that there is a God.

The nature of inspiration is divine, dynamic, plenary, verbal.

God is faithful in all that He has promised.

We have a God worth serving; a Gospel worth knowing; believing, living, and telling to the world; a religion worth enjoying; a church worth supporting.

If we are not faithful we dishonor God.

Without the Holy Ghost our service is meaningless and powerless.

We dishonor the Word and the Holy Ghost if we say we cannot do what God calls us to do.

The purpose of the Holy Ghost is to guide us into all truth.

The power of the Holy Ghost is for every believer.

Natural man is an unsaved man. Spiritual man is one that has learned to yield himself to the Spirit.

The meetings were instructive and well attended. Secretaries.

"'I can forgive, but I cannot forget,' generally means, 'I do not quite forgive.' We are not to take the pardoned offence, and carry it to a kind of 'suspense account,' to be revived if another is committed, but we are to blot it out altogether."

MISSIONS

(Continued from page 325)

in the mission building proper, but **every possible effort be made** to get the message to the people, whether in the street, noonday meetings in shops, or at special seasons tent meetings be held in localities where there are openings for work along that line," we are planning on conducting a series of tent meetings for the two weeks from July 29th to Aug. 12th.

Bro. Derstine is to conduct the meetings with Bro. Alvin Yordy helping as leader of the singing. We feel that this is an opportune time for tent work. We expect to erect the tent several blocks from the mission so as to widen the scope of influence of the Mission by drawing from the community a little farther away. Our plan are also to have street meetings in connection and if possible arrange for noonday shop meetings. We are praying for an ingathering of souls.

You readily realize, that to finance this work, funds will be needed to pay for the rental of the tent and seats, wiring for lights, electricity, etc. There is a possibility of securing the tent belonging to a neighboring church, which would considerably reduce expenses along that line.

We believe there are many earnest Christian friends, who are eager to have fellowship with us in this great work. To such we are glad we can answer the question.

What Can I Do?

and present an opportunity to have a very real share in the work—

1. By those who can attending the meetings, thus helping in the singing and interest of the meetings.

2. By special prayer. All have a share here.

3. By sending a free will offering personally for the support of the work.

4. By getting your friends interested with you in this work.

5. By having your congregation, your Sunday school, your sewing circle, your Y. P. meeting or S. S. class contribute toward this work.

6. By having this message read before your congregation, thus giving them an opportunity to give an offering to the Lord in support of this work.

The above will also apply to the general running of the work of the Mission from month to month. Offerings for the tent work should be sent to the writer. Others may be sent to the writer or the Treas., V. E. Reiff, Elkhart, Ind.

Peoria, Ill.

RELIEF NOTES

(Conducted by Vernon Smucker)

We are sure our readers will be interested in reading the following letters of appreciation from those in Russia who have been aided through our efforts in Relief Work.

* * *

To the American Mennonite Relief Committee, Scottdale,

We received the glad news today that we are to receive five food packages for our central school. It was decided that they should be evenly divided among the three teachers of the school: A. P. Toews, P. G. Epp, and J. J. Riediger. We are very grateful to you for your kindness.

Quite often has the giver of our good gifts in a wonderful and unexpected way supplied our great need through the kind brethren across the ocean. We have in these hard times learned the truth of the words, "Trust in the Lord, and He will susrain thee" Never before have we experienced or noticed as we do now how the Lord in just the right time sends the needed relief, because we did not look for it. We ask you to tell the kind brethren in America that we are very thankful to them for the gifts we received today.

The Teachers of the Central School and their families, send greetings.

(Signed) Abr. Toews, Teacher of Central School.

* * *

To the American Mennonite Relief, Scottdale.

We report to the A. M. R. that the Central School at Orloff has received the five food packages and has divided them among the teachers, according to their families We believe that this is satisfactory to the A. M. R.

We regard it is our first and pleasant duty to thank the A. M. R. We have the assurance that they are the tools in the hands of our heavenly Father. May His abundant blessing be upon you nad all the kind givers and those that have the burden of our school on their heart. With sincere gratitude to all unknown helpers, we are the Teachers of the Orloffer Central School,

(Signed) P. Nickel,
S. Ediger,
H. Janzen.

* * *

To the American Mennonite Relief Committee, Scottdale.

Drastic events have occurred in our lives—war, revolution, and failure of crops. In our distress, you came to our relief by sending us food packages

Through your kind support, you have been a great help to us, and we feel it our duty to extend or express to you our sincere gratitude. Not only we but also our families have received your kind assistance and support. May the everlasting Father let his blessings rest upon you, and reward you for this kindness. We wish to thank all those who have donated towards this cause.

Chairman of the Padagigischen Rates Council.

* * *

To the American Mennonite Relief. Alexandrovsk, from the A. M. R. Local Committee in Apostolowo, Krasno-Shavkay. Wolost.

The failure of crops in 1921 plunged the village Apostolowo, Krasno-Shavkay Wolost, into a dire famine. Until January 1922 the population lived only on all sorts of surrogates, but finally they didn't have even these stuffs. Then began a time too terrible to be remembered During the three months in which the famine reached its highest point in our village about 80 persons died. But in the month of May the A. R. A. began operations, and this help saved us from starvation. In 1922 the crops were a little better than in 1921, but there was no seed to sow the land, and so we had to meet the same conditions as in 1921. But, happily, in the fall the Nansen help came and a little later the American Baptist Mission began operations, which organizations gave foodstuffs to the whole population, i. e. to 146 persons.

On April 1st these two organizations ceased their work and we were again exposed to the famine. Now the A. M. R. began to feed the hungering. At present this organization feeds 99 hungering persons and 8 Committee members and personnel. We are very glad to state, that if the A. M. R. will continue to feed the hungering until the next harvest, as it is doing at present, there will not be any cases of starvation We fully understand who has saved us from death The Local Committee of the kitchen No. 6 renders heartiest thanks for the great help shown to the population by the American donors. "Our sincerest greetings and a hearty Russian SPASIBO."

The Committee:
Chairman—M,. Uwarow.
Member—D. Udin
Secretary—F. Erlenbusch.
Kitchen Manager—W. Sushkow.

* * *

Letter of thanks.

From the A. M. R. Local Committee in Shavkay.

In Shavkay the A. M. R. kitchens were opened on Feb. 26th, 1923, and the operations of these kitchens have been accurate, prompt and well planned. The food was distributed in cooked form and eaten by the people in the halls near the kitchens. Only the aged, sick and small children were allowed to take their rations home. Since the beginning of the A. M. R feeding a raising of the spirits and courage of the villagers was to be observed. People began again to perform their duties as farmers, consequently farm conditions improved very much. For the great help the A. M. R. has shown to Shavkay the villagers are very thankful, and they ask you to transmit their sincerest thanks to the generous donors in America.

Chairman of the Committee:
Was. Sushkow.
Members of the Committee:
N. Diakow, N. Zakolitschny.

* * *

The village MARIEYEVKA, KRASNO-SHAVKAY Wolost, is one of the villages that have suffered most on account of the famine in 1922-1923. About 300 cases of death from starvation are registered. During the time the villagers sold almost everything they had: clothing, personal things, live stock, ect, in order to save themselves from starvation.

The people, wandering about on the streets, resembled silhouettes wrapped in rags or, simply, in sacks, only to cover their nakedness. Children didn't leave the huts because they hadn't any kind of clothing. What would have come, if the A. R. A. and the A. M. R. hadn't helped us, cannot be expressed. At present more than half the population is getting its food in A. M. R. kitchens and from the Red Cross.

Considering all this the Committee of the kitchen No. 5 at the request of the beneficiaries, transmits to you their sincerest thanks knowing well that you have

saved them from starvation. We hope you will not forget us in the future.

Chairman of the Committee: E. Dziuba.
Member of the Com: C. Kirilios.
Kitchen Manager: A. Alexeyev.
Secretary: N. Paskalow.
July 13, 1923.

Married

Burkhart—Nunemaker.—In the evening of June 10, at the home of the officiating minister, Bro. Allen H. Erb, Bro. Allen J. Burkhart was united in marriage to Sister Bertha Nunnemaker, both of La Junta, Colo. May the Lord bless them.

Obituary

Brenneman.—Jacob P. Brenneman was born in Holmes Co., O., April 20, 1844; died at his home in Iowa Co., Iowa, June 26, 1923; aged 79 y. 2 m. 6 d.

Early in life he came to Iowa, locating near Kalona. With his parents, Peter and Barbara Brenneman, he lived there until after his marriage, when he moved north of Wellman. In common with the early settlers he experienced many hardships incidental to pioneer life. In his youth he accepted Christ as his Savior and remained faithful till the time of his death. On Feb. 3, 1878, he was joined in matrimony to Mary D. Yoder. With his loving companion he shared the joys and sorrows of life for a period of forty-five years, 4 months and 23 days.

To this union were born 5 children (William, Anna, Menno, Daniel, and Eli). All were present at the funeral. He is survived by a sorrowing widow, the above named children, one grandchild, one brother, and many relatives and friends.

Bro. Brenneman will be greatly missed by his family. Those who were nearest and dearest to him can appreciate what an affectionate father and devoted husband he was. Not only will he be missed by his family but in the church and community as well, as his place in church was never vacant when health permitted him to go. One of the ministers of the church spoke of Bro. Brenneman possessing a meek and quiet spirit, being much concerned for his family; and also as always being at peace with members of the church, and with friends and neighbors.

He suffered with a lingering illness and the last few weeks endured much pain and would often call upon the Lord for help and also expressed a desire to die. Services at the home by Elmer Swartzendruber, followed by the funeral service at the Upper Deer Creek Church, by A. C. Swartzendruber and Gideon Yoder in German and J. K. Yoder in English. Text, II Tim.4:7, 8.

"Dearest father, thou hast left us;
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Shenk.—Noah H. Shenk was born in Allen Co., Ohio, June 2, 1874; died June 26, 1923; aged 49 y. 24 d. When a youth he came to Jasper Co., Mo., with his parents. In 1906 he was married to Mary Mitchell. To them were born two sons. He was a loving husband and kind father. For twenty years he was a successful school teacher and superintendent in southwestern Kansas. He was an earnest Christian, having united with the Mennonite Church in his youth. He was also an ordained minister in that church. About two years ago he met with an accident from which he never recovered. During this long period of suffering in body and mind he was deeply religious. John 3:16 was a constant subject of conversation with him. Just before he lost entire consciousness he said to his wife and his uncle, "I am going now and I want you to publish my last message to the world: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'"

Funeral services were held at his father-in-law's home. Bro. Cook, a Christian minister, spoke from Psalm 23. Burial in the Weaver Cemetery near White Hall Church. He leaves a wife, two sons, mother and father, three brothers, three sisters, and a host of relatives and friends to mourn his departure. A Sister.

Burkhart.—Harry E. Burkhart of East Lampeter Twp., Lancaster Co., Pa., died June 7, 1923; aged 53 y. 11 d. Brother Harry was a picture of perfect health, but one night his little grandson became very sick, so he went to a physician and while crossing the railroad he was hit by a train and had a very narrow escape with only a few bruises—until 7 weeks later he began having severe pains in his head. His memory failed, he became weaker, and in one week's time passed away. The little child was spared and grandfather taken. He was a member of the Mellinger Mennonite Church and of a cheerful disposition. He is survived by his wife (who before marriage was Elmira Kreider), 2 sons and 2 grandchildren. Funeral services at Mellinger's Meeting House, June 10, conducted by Bro. Sanford Landis. Text, II Sam. 14:14.

"Can it be that he has left us?
He who always had a smile?
Yes, he's gone and we'll soon meet him,
'Twill only be a little while."

McKelvey.—Mary McKelvey of near Thomas Mills, Pa., was born May 25, 1755; died April 25, 1923; aged 65 y. 11 m. Her husband, Joseph McKelvey, and a little child preceded her. She is survived by three sons (William, Simon, and John), 4 grandchildren, and a brother (Edward Christ). She had a fall on the ice last winter and, with other diseases setting in, she suffered much. On April 16, upon her confession of faith in Christ, she was baptized and received into the Mennonite Church of the Thomas District. Services at the Baptist Church near Boswell, Pa., conducted by James Saylor. Buried in adjoining cemetery, by the side of her husband who died many years ago.

Wingerd.—Hettie Ellen (Kaufman) Wingerd was born Jan. 14, 1881; died June 29, 1923; aged 42 y. 5 m. 15 d. She united with the Mennonite Church in her youth and remained a faithful member till the end. She was united in marriage to Ammon Wingerd April 13, 1902. To this union were born eight children (Minnie, John, Robert, Paul, Eva, Orie, Freeda, and Willard). As a mother every effort was made to give her children the best of training. During her sickness she was always cheerful and never complained. Her life has been an inspiration to all who knew her. Her mother (Malinda Blough Kaufman), one sister (Mrs. Jessie Kaufman Hershberger), one brother (Christ Kaufman), and two half-brothers (Paul Kaufman, the other an infant), preceded her to the grave. There remain her father and stepmother (Mr. and Mrs. John J. Kaufman), one brother (John B. Kaufman), one sister (Mrs. Minnie Kaufman Gindlesperger), one half-sister (Nannie Kaufman), besides the husband, children and many friends, to mourn her early departure. Funeral services by Bro. L. A. Blough, assisted by Bro. S. G. Shetler and Bro. Garber. Buried in the Kaufman Cemetery.

L. D. Yoder.

Miller.—Annie O. Miller was born April 25, 1855; died June 21, 1923; aged 68 y. 1 m. 26 d. She is survived by 5 sons and 4 daughters and a number of grandchildren and a great-grandchild. She was a faithful member of Risser's Mennonite Church. She had the privilege of seeing all of her children unite with the Church of her choice. She will be greatly missed in the home and church, as her place was seldom vacant; but we know our loss is her eternal gain. Funeral services were held at Risser's Mennonite Church, June 24, 1923. Services conducted by Brethren John Ebersole, Samuel Oberholtzer, and Noah W. Risser. Text, Rev. 14:12, 13. Interment in the adjoining cemetery.

Huber.—Jacob B. Huber was born in Perry Co., O., Dec. 1, 1844; died at his home near Elida, O., June 2, 1923; aged 78 y. 6 m. 1 d. He was united in marriage to Elizabeth C. Good, Dec. 29, 1865. To this union were born 6 sons and 5 daughters. One daughter preceded him in death. He leaves a sorrowing companion, 6 sons, 4 daughters, 2 brothers, 3 sisters, 49 grandchildren, and many relatives and friends. He united with the Mennonite Church in 1866, in which faith he was loyal to the end. He was ordained to the office of deacon in Morgan Co., Mo., in the year 1872 or 73, in which capacity he served the church as long as physical strength permitted. On Sept. 20, 1921, he had a stroke of paralysis, after which he was unable to walk, but could sit in his wheel chair most of the time during the day. The last six weeks of his life, however, he was almost entirely helpless. A short time before he died he expressed himself as longing to go to rest. In his affliction he surely did "let patience have her perfect work." Buried in the Salem Cemetery, June 5, in the presence of a large assembly of relatives and friends. Services by J. B. Smith assisted by the home ministers. Text, Rev. 14:12, 13.

Gehman.—Paul, son of Gerson G. and Emma M. Gehman, Bradnock Twp., Lancaster Co., Pa., July 7, 1923, aged 7 y. 5 m. 7 d., was instantly killed by falling from a loaded truck and getting under the wheels. It was a shock to the family and to the entire community. Two brothers and a sister survive, and two preceded him to the heavenly home where there are no sorrows or pains. Funeral services were conducted by I. B. Good and Noah B. Bowman.

Eitnier.—Florence H., daughter of Ezra H. and Mary M. Eitnier, was born Feb. 3, 1908; died June 25, 1923; aged 15 y. 4 m. 22 d. She had been ailing about one and a half years with tuberculosis. She is survived by her parents, 3 brothers, 6 sisters, and a number of relatives and friends. She was a faithful member of the United Brethren church of Neffsville, Pa., for 2 years, always being present at church and Sunday school whenever it was possible. She was of a quiet and industrious disposition and may her influence continue to live among us while her body is moldering beneath the clay. Funeral services were held June 28 from the home of her parents at Neffsville and at the Mennonite meeting house at Petersburg, conducted by Bros. S. G. Kauffman and John Hess. Interment in the adjoining burial ground.

"Oh Florence, how we miss your smiles,
And loving, tender voice,
How we longed to keep you with us,
But God has made His choice."

By her sister.

Schlatter.—John Schlatter was born in Waterloo Co., Ont., June 24, 1851; died at his home in Wayland, Iowa, July 4, 1923; aged 72 y. 10 d. He accepted Christ as his personal Savior when a young man, uniting with the Amish Mennonite Church, and remained a loyal and faithful member until death. On Sept. 7, 1876, he was united in marriage with Katie Miller. This union was blest with six children, three sons and three daughters. About a year ago his health was somewhat impaired but a physician was not consulted until late last year. It seemed his ailment did not yield to treatment and he gradually failed until death, due to internal cancer, claimed him. His death is the first in his family. He leaves his deeply bereaved wife, three sons (David, William, and John), three daughters (Mrs. Simon Gingerich, Mrs. Cornelius Schrock, and Mrs. W. E. Yoder), five brothers (Chriss, Jacob, Joseph, Peter, and Nicholas), three sisters (Mrs. Katie Conrad, Mrs. Benj. Roth, and Mrs. Mary Freyenberger), ten grandchildren, two foster grand-children, and a large concourse of friends and neighbors to mourn their loss.

The funeral was held July 7, at the Sugar Creek Church near Wayland, Iowa, conducted by the brethren, Daniel Graber, Sebastian Gerig, and Chris Graber. Scripture Lesson, Psa. 103. Texts, Isa. 38:1; Rev. 14:13. Interment in the cemetery nearby.

ITEMS AND COMMENTS

After much delay France has finally ratified the principal treaties framed at the Washington parley for the limitation of arms, held during the early part of President Harding's administration, and, according to the terms of the agreements entered into at that time, they will be in force as soon as the ratification papers are properly filed at Washington.

Edward W. Bok, well known editor and writer, has deposited $100,000 with the Girard Trust Company to be given in prizes for the best and most practical plan submitted for preserving the peace of nations. A policy committee has been appointed whose duty it shall be to determine the conditions of the Peace Award and also to select the jury which is to determine the award. The generous donor expects great things in the way of results.

George H. Doran Company, publishers, New York, announce that they have sent out 6285 religious books, in a given time, free to editors with a request that the books be reviewed. A careful investigation reveals that a little over two-fifths of the books thus sent out have been reviewed. The suggestion, by the company that a nominal charge be placed on books thus sent out is a good one. As a rule, when an editor thinks enough of a book to recommend it to his readers he is willing to pay a little for it himself. Books not reviewed should be sent back promptly.

July 28-9, being the ninth anniversary of the outbreak of the great World War, has been selected as an appropriate time for a widely extended public demonstration upholding the blessings of peace and the iniquity of war. Thirty-five public organizations, having direct or indirect connections with the "National Council for Prevention of War," are to have a part in the demonstrations. **"Law—not War,"** is their motto. We understand of course, that such efforts are only educative, and do not touch the real seat and cause of war. So long as Covetousness has such a prominent place in the hearts of men and policies of nations, and until the peace principles promulgated by Jesus Christ the Prince of Peace become a ruling element in the lives of the masses of the people, nations will continue to use war as a means of suppressing the warlike instinct in the hearts of men. Yet an enlightened public opinion is a powerful factor in causing nations to go slow in resorting to something so savagely destructive as war.

MENNONITE WOMAN'S MISSIONARY SOCIETY

For the Gospel Herald.

The fourth Annual Meeting of the Woman's Missionary Society for the eastern District of Ohio will be held the Lord willing at the Pleasant View Church near Bowdil, Ohio, on Tuesday, July 24, 1923, at 10 o'clock A. M.

Bowdil is located on the Pennsylvania lines one mile from the church, and trains will be met there.

Those coming on thru trains from the west will be met at Orrville and should write to D. C. Hostetler, Orrville, O. Those coming from the east on thru trains will be met at Massilon and should write to I. J. Buchwalter, Dalton, Ohio. All are cordially invited to attend.

Dema G. Horst,
Sec. of Local Circle.

CHURCH AND LODGE

(Continued from page 323)

"Mr. Cook, if the church does not do its duty, who is to blame for it?"

"Well," he said, "I suppose the members are to blame for it."

"Didn't you say that you were a member of the church?"

"Yes, I am."

"Well, now, would it not be a great deal better for you to stop and turn around and do your duty, in order to upbuild the church, instead of building up this man-made institution that you yourself say is doing the work of the church, and supplanting the church so far as it succeeds?"

That is what the lodge does. As soon as it begins to tell how superior the lodge is, it glories over the church and tells how the church is neglecting its duty. The fact is, that the church cares for a large number of people that are sick and that are afflicted in one way or another. It takes in people that are likely to be in need, and that do actually get in need, while the lodge people only take in those that are not in need, and then if they get in need while they are there so they can not pay their dues, they do nothing for them. In case a man's dues are paid up, the lodge simply gives back some of the money he has paid in, and then says it is doing a great deal better than the church. If I were in their place, I would be ashamed to take a position of that kind, because there is no real comparison in this matter between the lodge and the church. The church is composed of men, women and children, poor and needy; everybody may enter into the church; the lodge is composed of strong, able-bodied men, all possessed of some means.—Selected.

QUARTERLY MEETING

Held at Manson, Iowa, Mennonite Church, June 24, 1923

For the Gospel Herald.

Organization: Mod., E. E. Swartzendruber; Chor., E. E. Zehr; Secys., Alma Hess, Martha Zehr.

Devotional, D. D. Zehr.

Sunday school secretary's report.

Children's exercises conducted by Freda Zehr.

Topics Discussed: The Value of United Efforts; How Maintain Spirituality in our Young People's Meeting; Suggestions for Improving our Young People's Meetings.

Speakers: E. E. Zehr, Freda Zehr, Ira Miller, Ella Zook, Edna Eigsti, J. C. Eigsti.

Thoughts: If Christ promised to answer the prayers of two or three, how much more will He answer the united prayers of a whole congregation. Our lives must measure up to the Gospel standard at all times. If a meeting is devoid of spirituality it becomes formal.

Secretaries.

CONFERENCE ANNOUNCEMENT

Alberta-Saskatchewan

The Lord willing, the Mennonite Conference of the Alberta-Saskatchewan Conference District will be held with the Mount View congregation on July 12, 1923. The Sunday School, Bible, and Missionary Conferences will be held on July 10 and 11, immediately preceding the Church Conference. The house of worship of the Mount View congregation is located between Aldersyde and Mazeppa, Alta.

A. H. Wambold, Conf. Secy.

Southwestern Pennsylvania

The forty-eighth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District is to be held, D. V., at Masontown, Pa., during the week beginning August 12, 1923.

The Executive Committee of the Church Conference is to meet on Monday afternoon, August 13.

The ministerial body of the District is to meet on Tuesday forenoon, and the District Mission Board meets on Tuesday afternoon in public session.

The Sunday School Conference of the District is to meet on Tuesday evening, August 14, and continue in session all day Wednesday, including evening.

The Church Conference is to begin on Thursday morning. An effort will be made to close the work of the Conference on Thursday evening, so as to allow time for preparation for the General Conference. If the work cannot be finished, however, a session may be held on Friday morning.

Persons coming by train or trolley change at Uniontown for the Masontown car. Get off at Durr's stop.

Persons coming by auto go by Uniontown, McClellandtown, and Masontown.

All are cordially invited to come.

J. A. Ressler, Moderator.
N. E. Miller, Secretary.

OHIO MENNONITE S. S. CONFERENCE

The Ohio Mennonite S. S. Conference will convene (D. V.) August 7-9, 1923, with the congregations of Columbiana and Mahoning Counties, near Columbiana, O.

I. W. Royer, Sec.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 26, 1923 (Gospel Witness Established 1908) No. 17

EDITORIAL

"If ye know these things, happy are ye if ye do them."

"Be ye doers of the Word, and not hearers only, deceiving your own selves."

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock....and it fell not."

These scriptures emphasize the importance of doing. While it is according to our faith that God justifies us, it is according to our works that He judges us, for "faith without works is dead."

That is a very interesting and edifying series of Sunday school lessons we are having at the present time. Of course we haven't time to exhaust either of the subjects in the ordinary time allotted to a Sunday school lesson. But by prayer, meditation, and faithful study beforehand we can make each half hour's recitation very profitable; the discussions full of grace, truth, and edification.

Among the periodicals coming to our desk are two monthly papers devoted exclusively to the matter of turning the light on the evils of the tobacco habit. The cause is a worthy one. It has long been known that tobacco possesses no food qualities, that its supposed-to-be medical properties are at least doubtful, that it stupefies the brain, brings on disease, makes slaves of its victims, exacts an annual toll of several billion dollars, and withal is a very filthy habit. Yet the proportionate number of people addicted to its use is growing continually larger. During the first three months of this year, we are told, there were 15,000,000,000 cigarettes manufactured in the United States. These cigarettes, "if placed end to end, would encircle the globe twenty-six times at the Equator." Those not too fully stupefied by nicotine can not but be impressed with the convincing array of facts standing against the use of tobacco. In this, as in strong drink, total abstinence is the only proper thing for Christian people.

OUR MINISTERIAL LIST

The time is here when we must again collect material for our next year's Family Almanac. We thank you for your help in this work in the past, and we cordially solicit the same friendly, helpful co-operation in the coming number of the Almanac.

One of the important features of this annual messenger is the Ministerial List near the close. You, who are interested in having this list as nearly perfect as possible, will do us a favor by sending us corrections. You will find the latest list in the Mennonite Year Book and Directory. Will you please examine this list, especially of the names in your immediate community or conference district, and send us the following:

Names of bishops, ministers, or deacons who were ordained during the past year, or whose names are not found in the Year Book, giving present address.

Names of bishops, ministers, and deacons who either moved into your community during the past year or who have moved elsewhere. Give both their old and new addresses.

Names of bishops, ministers, or deacons who during the year were removed by death or otherwise.

Where you notice errors in spelling, please send corrections.

Thanking you for past favors and hoping for an early response to this notice, we remain,

Yours for the Master,
Mennonite Publishing House.

The Coming of Our Lord.—An exchange quotes a certain speaker as saying,

> "Don't think the Lord's coming a secret only for His children, but it is God's greatest argument for the sinner."

Never were words more aptly spoken. To the wondering disciples the two men in white apparel proclaimed the fact that this same Jesus whom they had seen ascend to heaven would come again in like manner. With renewed faith and courage they returned to Jerusalem, waited for the promise of the Father, received the enduement of power, and began the work of making Christ and His salvation known to the world. Ever since that time the second coming of Christ has been the hope of the Church, which is today looking forward to this blessed time with exceeding joy, as it means the beginning of the never-ending reign of bliss and glory.

Equally important is this coming event to those who are yet unprepared for it. The same event which brings to the children of God the thrill that enables them to "comfort one another with these sayings," is also the outstanding warning to the world that when the Son of God will come He will be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Let the world know about the coming Christ, both for the encouragement it gives to the saints, and for the argument it carries for the sinner. "In such an hour as ye think not the Son of man cometh." Publish the tidings; say to both saint and sinner, BE READY!

ON THINKING FOR YOURSELF

By Ernest Gehman

For the Gospel Herald.

"Think for yourself! Don't blindly swallow everything you are taught, like a helpless nestling. You are responsible, therefore you must reason things out for yourself. Cut loose from these traditions and dogmatisms of a bygone age and assert your mental independence to think for yourself!"

The above contains a grain or two of truth; but on the other hand it constitutes, in the words of Isaiah, a stone of stumbling and a rock of offense and has become a veritable gin and snare, so that many among us (Isa. 8:15) "stumble and fall and are broken and snared and taken" in with it. In the general conflict that is raging today in practically all religious organizations this teaching is a weapon of universal use among the liberalistic contestants and it shall be my purpose to briefly comment upon it.

The statement is dangerous, for it is built upon the fallacious premise that the mind of man is able, unaided, to discover truth. The mysteries of God can be revealed only through the help of God. The fold must be entered by the Door (John 10:1-10) and failure accompanies any other attempt at entrance. For one to be able to explore and exploit the Word and Work of God without the assistance and enlightenment of the great Author of all things is impossible from the very nature of the case. True, a man ethically and spiritually (even mentally) unsound may hold and perhaps enlarge upon a truth that he got from someone who really was in tune with the Infinite, but to discover it is none of his. A man after a process of so-called thinking for himself may **think** he has arrived at something new **and** true, and confidently announce it to the world as such, but he errs. Truth has a habit of eluding those wise and prudent according to this-world standards. Furthermore, he who claims the ability to think for himself, as that term is being used, assumes the precarious platform of arrogance, which, if he does not step down from it, will speedily cause his spiritual collapse (I Cor. 10:12). The most idolatrous of idolatries is that of falling down before and worshiping one's self. "Great is the Diana of Modernism."

As a well-known teacher stated recently, in the history of churches a heresy was often a heresy not so much because it was so absolutely wrong and misfounded but because its adherents placed an undue emphasis on one part of a great truth to the exclusion of the rest. Certain phases of the well-known heresies of Nestorius and Swedenborg bear this out. In like manner there is a sense in which the teaching under consideration is justifiable; ambiguous terminology is one of the critics' sleekest tricks. Certainly the writer is not arguing for an insipid acceptance of statements wherever they are found; for blind belief begets bigots, and they are those who hold fast to their own way of thinking whether they are right or wrong, with no regard for the differing opinions of others. Hence to believe blindly increases the possibility of error in what one believes. Then on the other hand one must have his convictions and must have the strength to stand for them. The shilly-shally attitude of the Laodicean church met the displeasure of Heaven and is worse than useless. The excellent axiom of C. F. Deems might be applicable here: "Believe your beliefs and doubt your doubts. Do not make the common mistake of skeptics, doubting your beliefs and believing your doubts."

As John advises us, "Many false prophets are gone out into the world" so we must "try the spirits, whether they are of God." We cannot afford not to think, but we must think things through **with God.** "Come now and let us reason together, saith the Lord." Apart from Him reasoning leads to ruin. Even the highest and purest form of philosophic thought and life exemplified in Socrates and Plato is at best but incomplete and second-rate, as admitted by Plato himself when he owned that all that he and the rest of the Greeks knew of the gods they had learned from the Israelites; and the rest of the philosophies we need not consider, when it is plain that the noblest system can receive no higher dignity than that of having been simply a "adventitious bud" sprung from the Judaistic stock.

It is inspiring to see how men of all ages have thirsted and yearned for the Truth. Indeed, it seems almost sublime when we consider how they spent whole lifetimes of patient painstaking study for it. And yet often one is touched by the pity and pathos of the spectacle of men groping for the light until their short three-score and ten were spent, often never approaching one iota nearer their goal, while the substance of all truth lay within easy reach in the form of God's eternal Word. They have All Truth always standing before them in the person of the Lord Jesus, yet many Pilates, ancient and modern, turn away from the only One who can ever be the fulfillment of their quest.

Have you ever watched a water-strider in its efforts to make its way against a strong current to a little pool upstream? It is a moving sight and rouses our sympathy as we watch the little creature so valiantly trying to overcome the swift and treacherous character of the water. Sometimes with almost human intelligence it will, after having been swept back repeatedly by the current, deliberately make its way to land and then walk with ease on the pebbles along the stream until it reaches the still waters above. How like the experience and testimony of many an honest seeker after Truth! How many after casting about for years in the mazes of speculation and being equally dissatisfied with the ill-compensating pantheism of the Brahman, and the solution of Buddha, whose only escape from endless rebirths is release from existence; and for whom the pilfered and patched system of Mahomet offers no attractions; and who finds not his goal in the materialism of Hobbes, the rationalism of Descartes, the empiricism of Locke, the deism of Voltaire, the skepticism of Hume, the atheism of many, and who finds even the wonderful Kant insufficient, were finally obliged to revise their idea of the efficacy of speculative thought, however lofty, and were glad to embrace the religion of Jesus Christ as the only all-sufficient plan for man. And the great apostle was not the least of those who found the fruits of philosophy devoid of real nourishment for the hungry soul.

Nor would we make the mistake of classifying Christianity as being **one** of the world's systems, even though we should call it the greatest, for it is not that. It must be put in a class entirely of its own. For as the heavens are higher than the earth (and the pit, for we are constrained to believe that some systems have their origin in that subterrane) so are God's thoughts and His Plan for the salvation of men higher than the thoughts and schemes of men.

One of the delusions blossoming in profusion at the present time is evidenced in the fact that many who claim to be "thinking for themselves" are really not—they merely gullibly imbibe a system of doctrine which, because it happens to be opposite to the one with which they are best acquainted or to the one in which they have been brought up, makes them imagine they are thinking for themselves, when they are only sliding a-

along grooves that have been wearing for centuries. They desire to be called "modern," when, if the facts were really known, they would realize that the identical theories they hold so tenaciously have been brought up time and again in ages past, and exploded as often as they were propounded!

Among such we might mention the theory of evolution, which was in substance held by Anaximander, among the very earliest of Greek thinkers, and even he did not originate it. Over a century later Empedocles again brought it up. His successors ignored it. Except for a few minor periodic reappearances, for a long time this evolutionary ghost seemed to have been laid, until reawakened in the brain of the famous Darwin by an error in the economical calculations of his teacher, a minister named Malthus. And now, by this time the theory has been so speculated upon that it is affecting practically every department of investigation, including history, geology, biology and all the sciences dealing with ontology,—as well as theology and religion. If history repeats itself—and it probably will—this simian apparition will again vanish in due time; but the sight of the millions who prefer to be blood-brothers of the inhabitants of the lair and the den and the jungle, to being blood-bought brothers of the Son of God, thus voluntarily going to eternal condemnation, wrings a cry of anguish from the heart of orthodox Christianity.

Many other theories entertained by mortal mind might in like manner be adduced, but one more will suffice to show the vanity of human reasoning. This problem concerns the physical universe and has engrossed the thoughts of men for all ages. The question was: What are things made of? The early Greeks thought all matter was of one kind, though they differed as to what it was. Thales said all matter was basically water; Anaximander argued it to be a boundless space-filling mass which he called Apeiron (the infinite); Anaximines declared all matter could be broken down to the form of air; and so on, though they agreed that there was only one substance. Soon, however, men discovered there were four elements: earth, air, fire, and water. Then Aristotle added a fifth, ether; but this was later rejected as not belonging to the realm of substances, and the four were known to be the only components of matter until down to the time of Bacon at the close of the middle ages. Early in the nineteenth century the idea obtained that there was a great diversity of indivisible elements and an ever increasing number of them was discovered until in 1922 eighty-two of these had received recognition, each new acquisition being heralded with great joy in scientific circles. Now, however, bursts a bomb-shell, for the latest outgrowth of the ionization theory, (which in itself is already a number of years old), states that all these elements are really not elemental and that all matter can be broken down again into a single element! This is just like reasoning in a great circle which after nearly three milleniums of study and research comes back to its starting-point and is probably no nearer the truth than before.

However, Let us not be understood to minimize the value of true science and philosophy. Certainly there must be true science or there could be none "falsely so called" (I Tim. 6:20); and philosophy that is not synonymous with vain deceit, after the tradition of men (Col. 2:1,9), and for the good that these have brought to mankind let us in gratitude bring ourselves "to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

God's Word never experiences changes. Mutations and decay occur in all things earthly, but His Word abides. Why do men not more universally recognize this? Why should not the Bible, the summation of all truth, be the guiding principle in the thought and life of all men; instead of the object of abuse and mutilation? Yet as it towers above all the puny attacks of Ingersolls and Fosdicks, it appears more massive and mighty by far than Gibraltar above the unceasing thunder of two seas. Is he narrow who holds to something that embraces in its scope of teaching Beginning and End, life now and life everlasting, and the eteral verities of the Framer of the Ages? No, the whole-Bible man is not narrow. In the final analysis of things he ranks with the broadest.

Young man, young woman, start out with God's Word as your basis of building, your code of conduct, your premise of proof, your foundation of faith, and you cannot fail. If an apparently unanswerable teaching is for the novice assailing God's Word, do not let it shake your faith but give Him the benefit of the doubt. He will reward you for your faithfulness by showing you a harmonious reconciliation of the two contending doctrines or an absolute disproof of the man-made one. If in doubt, pray for light; even as Jonah did when he was engulfed in darkness as deep as the bottom of the seas, and you will see it. God will think things through with you if you will let Him. Thinking for yourself is unavailing; philosophical reasoning is hopelessly inadequate. Faith is greater than sight. Reason is exiled to earth while Faith soars to the feet of God. There, some time, it shall know, even as now it is known.

Souderton, Pa.

PEACE

By Ursula Miller

For the Gospel Herald.

Is it peace when everyone's smiles
Are yours for each action and word?
When the richness of life beguiles—
With reward sweet as song of a bird?
When everyone flatters and praises—
When none dares to criticise;
When trouble appalls and amazes—
Is THAT the peace which we prize?

Is it peace when we cherish as best
The admiration from crowds?
Each day a calm, placid rest,
Not haunted by thick, gray clouds.
O, the sunshiny smiles are so sweet,
And the praises of everyone dear;
But peace—is it that which we meet
In existence untroubled by fear?

Is it peace when there is no raging,
With never a wave or qualm;
Snuggled away from the billow's waging,
Or is it stagnation's calm?
Is there peace 'neath a sunny surface,
Where never a wind will blow;
Nor neighboring wave will mar the grace,
The polish, the glitter, the glow?

Or, is there peace after troubled waters
Subside to a "Peace, be still,"
When the raging turmoil falters,
Beneath Omnipotent Will?
There's no peace in wading mire,
But—reaching a restful shore—
It is peace as you journey higher
That enshrouds in a sweet downpour.

Peace is peace when the Lord comes near—
O, with His "Peace, be still"
To the raging waves and the troubled fear,
Bestirring the soul with a chill.
Peace is peace when He leads
To a place where His blood was shed—
Peace encompassing every need
From the Lord our Christ as Head.

Hesston, Kans.

People should make it their first concern to know that they have the blood applied to their hearts.—C. Z. Yoder.

The hope that springs eternal in the human breast dies with the man if Christ be not raised.

A man's faith in the ideal is worth as much as he is willing to venture upon it.

Time indeed is a sacred gift, and each day is a little life.—Sir John Lubbock.

"Life is active: so is faith."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

IS IT NOTHING TO YOU?"

Is it nothing to you, all ye that pass by?—Lamentations 1:12.

"Is it nothing to you, all ye that pass by?"
The God of the universe bids you draw nigh,
And seek for His mercy, His pardon from sin,
His grace to live godly, His favor to win.
He calls to you, "Turn ye! Oh why will ye die?"
"Is it nothing to you, all ye that pass by?"

"Is it nothing to you, all ye that pass by?"
For God's only Son came from heaven to die;
He suffered death's agonies, your soul to save,
And rose again, triumphing over the grave.
Ascended, He sits at the right hand on high—
"Is it nothing to you, all ye that pass by?"

"Is it nothing to you, all ye that pass by?"
That you may be saved—will you not heed His cry?
You're weighed in the balance; to Christ you may go,
And His blood will wash you, yea, "whiter than snow."
O sinner, prepare! for the Judgment is nigh.
"Is it nothing to you, all ye that pass by?"

"Is it nothing to you, all ye that pass by?"
Our Lord shall descend from the City on high.
With His holy angels, He soon shall return
To gather His loved ones—the sinner shall mourn;
The wicked shall perish. Oh, why will ye die?
"Is it nothing to you, all ye that pass by?"

Donald S. Lewdin.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—We rejoice in the Lord as our Refuge. He is able to keep and guide. We are endeavoring to labor on with our Lord.

We have had a number of visiting ministers with us since the last writing. Bro. Aaron Mast of Westover, Md., agreeably surprised us Sunday evening, June 3, by stopping with us between trains on his way home from the A. M. Conference. He preached a helpful sermon.

On Monday evening, July 2, Bro. C. F. Derstine, in company with about 25 or 30 others from Montgomery Co., came. Although not previously apprised of this coming, we announced it among our people and a very interesting and helpful service was held.

The following Monday evening Bro. A. D. Wenger preached for us. Text, II Cor. 12:2, latter clause. We enjoyed the service very much.

Saturday evening, July 14, Bro. C. Z. Martin from the Columbia Mission preached here. He was accompanied by three other brethren.

Bro. J. C. Clemens preached in our regular Sunday afternoon service, July 8.

We very much enjoy the visits of our brethren and invite others, as opportunity affords and God directs, to stop with us.

We received a card from Bro. Charles Byer and family of Knoxville, Tenn., stating their intentions to come to the Mission, the Lord willing, on the coming Thursday. The card was postmarked, "Westover, Md." By the time this reaches the readers, we possibly will have enjoyed their visit.

July 18, 1923. The Workers.

Canton, Ohio

(1939 3d St., S. E.)

Dear Herald Readers:—Greetings in the name of Him who "thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

On Sunday, July 8, Bro. J. B. Hartzler, formerly of West Liberty, was here and preached a helpful sermon to us on Luke 13:24. "Strive to enter in at the strait gate." Last Sunday (July 15) Bro. and Sister I. B. Witmer and their daughter and her husband, Bro. Paul Zeigler, worshiped with us. Bro. Witmer preached to us from Mk. 8:36. He presented many facts that should be an eye-opener, not to self for the gaining of the things of this world, but to the entering in of Jesus Christ for the saving of our souls and receiving an eternal inheritance.

We are glad for these visits. It is not only gratifying to the natural man but is also a means of inspiration and a help to the mission cause.

The work here is progressing slowly. We feel the effects of the warm summer months. We can say with the psalmist, "The Lord hath done great things for us, whereof we are glad.

On Sunday evening, July 29, the young people from the Beach congregation will come and render the Y. P. B. meeting's program, if nothing prevents.

We extend our hearty thanks to all who have assisted us in the work in any way, whether it was your time, talents, provisions, money, or prayers. May the Lord bless you for the same.

May you continue to remember us at the throne of grace. Without Him we can do nothing. With Him all things are possible.

July 18, 1923. O. N. Johns.

BISHOP M. C. LAPP AND HIS MISSIONARY CONTRIBUTION

By J. N. Kaufman

For the Gospel Herald.

The passing of Bishop M. C. Lapp has saddened our hearts more than we can describe. Eight months ago he was apparently a well man, serving in his appointments as a missionary, and taking his place regularly in the councils of the Mission. Today he is with his Lord. It is hard to realize. In his going the Church has lost a devoted and efficient worker, the Mission a valuable missionary, and the writer a personal and valued friend.

Bro. Lapp never had the benefit of an academic education but what he lacked in book learning he more than made up in lesons learned from the school of experience. He was keen, observant, sympathetic, a judicious reader, and exceptionally well informed. People naturally unburdened their hearts to him, knowing there would be no divulging of confidences. A year or two ago a man who is now at the head of an international organization in London said to me, "I kow of no man anywhere in whom I have more cofidence than in Bro. Lapp." I am sure most of us would rather have that said of ourselves than have all the university degrees obtainable.

When Bro. and Sister Lapp came to India the medical work was suffering greatly, there being six and seven deaths daily in the two big orphanages. Dr. Page had returned to America and the work was too heavy for Bro. Ressler and Bro. and Sister Burkhard. Bro. Lapp was not a doctor, but he threw himself into the situation and in a short time the health of the institutions was greatly improved. He had a natural ability for medical work, and I have often thought it a great pity that he did not have a complete medical training for I believe he would have been eminently successful as a doctor. He very seldom made a mistake in diagnosis. He studied the case, sought out new remedies, was genuinely interested in his patient—qualities absolutely essential in the successful doctor. The first sign of the sickness which resulted in his death was noticed right after a very trying case

which he conducted about five miles from Balodgahan. The exertion on this occasion was probably the occasion for the appearing of the disease which apparently had been lurking in his system.

When donations from America made the new Girls' Orphanage at Rudri possible the girls—about 200 of them—were moved there from Dhamtari with Bro. and Sister Lapp in charge. The almost ideal arrangement of buildings together with Bro. Lapp's organizing ability made it possible to make excellent arrangements for the girls. However, a little later, when the village of Balodgahan was purchased and the missionaries cast about to find some one to take charge of the village, Bro. and Sister Lapp were chosen for that difficult task. In the conduct of the village Bro. Lapp did not always enjoy the fullest co-operation of all the missionaries, the writer more than once contending that the village is not serving the purpose for which it was acquired. But Bro. Lapp's faith was unshakable and he had no misgivings as to the ultimate outcome, for he was laying foundations which were strong and deep. A few years ago parcels of ground were sold to Christian men to become farmers in the village; but on account of several famine years the men were discouraged, as they could not pay for and retain their land. More profitable years since then enabled Bro. Lapp to resume the work of transferring land to Christian men; and while sickness prevented him from completing this work, yet it is now going on briskly and had he lived a year or two longer he would have had the happy privilege of seeing this important work completed. Not only did he succeed in settling on the land Christian men who were former inmates of the orphanage, but he with Sister Lapp had the joy of seeing quite a number of non-Christian residents of the village embrace Christianity and become members of the Mennonite Church. Thus the two main purposes of the villages are being fully realized, a worthy comment of the faith and untiring efforts of Bro. Lapp.

Before the Mission purchased it, Balodgahan village was known far and wide as the "village of thieves." Stolen property from other places was not infrequently traced to this village and found in the possession of the curplits. Bro. Lapp soon changed the unenviable reputation and before long people from other places came to Balodgahan to see how the work was being done there. Farmers who were poor and heavily in debt soon became economically independent. A number of heathen customs were Christianized without offence to the Hindus. So loyally did the villagers stand by him that when Chainsingh the Sikh convert was to be baptized by Bro. Lapp on a Sunday morning and a dozen of Chainsingh's infuriated friends came with clubs to prevent if possible the ceremony the non-Christian villagers—about fifty of them—quietly slipped to their houses and again reappeared as quietly as they had left armed with clubs to see that no harm came to Bro. Lapp. When the Sikhs noted what was taking place they quietly left the village without molesting any one.

Bro. Lapp did not spare offenders and those in error did not care to fall into his hands the second time, but somehow by his friendly and sympathetic appeal before he dismissed them he always managed to draw them to himself. The Indians themselves some years ago bore this personal testimony to the writer of this phase of Bro. Lapp's character. The large number of Hindus and Mohammedans present at the funeral was a fine testimony to the esteem in which Bro. Lapp was held by them.

Bro. Lapp long wanted to get into direct evangelistic work but somehow the opportunity never came. Had he lived, he with Sister Lapp would no doubt have been appointed to Mahodi evangelistic station where they would have been glad to serve their Master as evangelistic missionaries.

Dhamtari, C. P., India.

MEMORIES OF BISHOP M. C. LAPP

For the Gospel Herald.

(By Suchlal, Deacon of the Bethel Mennonite Church, Balodgahan, India. Translated from the Hindi language.)

Bishop M. C. Lapp Sahib returned from America to India the third time in 1919 and living in Balodgahan he served God whole-heartedly. Year before last there was a famine and because of it the people suffered very much. In that time of distress he asked for money from America to save the lives of the poor people. He opened several different kinds of work, such as building roads, digging wells, and tanks. He also opened a famine camp for the people who were unable to work so that their lives might be saved. Here they were fed, clothed, and received medicine and to save their souls he arranged for the workers to give them spiritual instruction. And along with this he did the great work for which he came from America to this country viz., he testified to the people for his Master, both in the Church services and outside, as opportunity presented itself.

After the famine closed he kept the poor people in the camp for some time and through his influence many of them learned to know Christ and took refuge in Him.

Here he also made good arrangements for widows. They are taught different kinds of work and some also went to school. Along with this they also gave them spiritual instruction and because of their labors among them many have become Christians. He was always ready to do them good and to help them.

Many Christians, Hindoos, and Mohammedans were present at his funeral. We all had to shed tears and were sad. We pray that God may comfort his companion and relatives. We say surely that our brother came to India and gave his life in the service of his God.

THE LIFE AND WORK OF M. C. LAPP IN BALODGAHAN

By Anna Stalter

For the Gospel Herald.

When Bro. and Sister Lapp moved to Balodgahan in the fall of 1906 they brought with them a few families of Christians who were their helpers. As building and other work opened a few others moved in, but the Christian community was very small for several years. At first services were held under a big tree near the village. After the bungalow was built, for several years church services and Sunday school were held in the veranda of the bungalow. Then the little church which stands in the middle of the village was finally completed and has been the home of the congregation ever since. It was Bro. Lapp's privilege to see the congregation grow from its small beginning to almost four hundred members. For several years the little church has been far too small. Bro. Lapp was instrumental in getting a new church building about half way built when the break in his health came. The church, for various reasons, is still unfinished.

In Bro. Lapp's work nothing brought him more pleasure than to call his Sunday school class of Hindu young men from the village and teach them. He had the pleasure of seeing a number of them become Christians and several of them are now engaged in Christian work.

In connection with the Balodgahan farm from the beginning it was Bro. Lapp's plan to have Christian farmers; not that he wished to sud-

(Continued on page 348)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHAT IS TIME?

Selected by Barbara E. Lauber

I asked an aged man, a man of cares,
Wrinkled and curved and white with hoary hairs:
"Time is the warp of life," he said; "Oh tell
The young, the fair, the gay to weave it well!"

I asked a dying sinner ere the tide
Of life had left his veins: "Time!" he replied,
"I've lost it! Ah, the treasure!"— and he died.

I asked the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a meteor glare,"
And bade me for eternity prepare.

I asked the seasons in their annual round
Which beautify or desolate the ground,
And they replied (no oracle more wise),
"'Tis Folly's blank and Wisdom's highest prize!"

I ask'd a spirit lost—but oh! the shriek
That pierced my soul! I shudder while I speak—
It cried: "A particle, a speck, a mite
Of endless years, duration infinite!"

Of things inanimate my dial I
Consulted, and it made me this reply:
"Time is the season fair of living well,
The path of glory or the path of hell."

I asked my Bible, and methinks it said,
"Time is the present hour, the past is fled;
Live! live today! tomorrow never yet
On any human being rose or set."

I asked old Father Time himself at last,
His chariot was a cloud, the viewless wind
His noiseless steeds which left no trace behind.

I asked the mighty angel who shall stand
One foot on sea, and one on solid land:
"Praise God!" he cried, "the mystery's o'er;
Time was—Time is—but Time shall be no more!"

—John Howard Marden.

PREPARING OURSELVES FOR THE BEST ASSOCIATIONS

By Landis M. Shertzer

For the Gospel Herald.

In preparing ourselves for the best associations we must become permanent and believing members in our Lord and Savior Jesus Christ. Then only are we in a prepared state to choose the right associates in life. Let us look back into the Garden of Eden and see the good associate mother Eve had. This is an example of how easy it is to choose the wrong associates. She associated with the evil one and held a conversation with him. He made her believe that it was all right to eat of the fruit that God had said she was not to eat and through "the lust of the flesh, the lust of the eye, and the pride of life," she took of the fruit and the fall came.

Today we have the record of many Bible characters who stood for God. We have Daniel, for example, a captive in a heathen country; yet he "purposed in his heart that he would **not defile himself** with the king's meat, nor with the wine that he drank." Let us take a lesson from him and see what power we would have if we would purpose in our hearts that we would not defile ourselves with the things of this world. As God's children we should take a warning from the disobedient prophet we read of in I Kings 13 who was deceived by his fellow prophet who lied unto him. Sometimes we are deceived in the same way. We meet with some of our own people who say this doesn't matter and that doesn't matter and that we can go to fairs, shows, festivals, and take Sunday excursion trips, hold worldly offices, and join farm or labor unions nor that we should associate with all classes of people and all come together upon one level, whether we believe in the ordinances of God or not.

Brother, sister, this is a deception. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). These things are leaven and if we allow them the whole lump will become leavened. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump" (I Cor. 5:6)? Brother, sister, let us try the spirits, and see whether they are of God. Some may say, "Let him sweep at his own door." Yes, we all have plenty to sweep, but what we should do is to help others to the broom so that we together can sweep and in this way strengthen one another and prepare ourselves for the best association.

The Home and its Associates

Home is the place where character is built. We should be very careful what class of people we have in our homes. I remember when I was a boy we had a hired man who was addicted to swearing. It was not long till I was swearing too, and doing many other things that put me on the way to ruin. I was building character, but not a good character.

Bad literature is another thing in the home that helps to destroy good character and unfits us for the best associates. In Pilot Voice we read of a boy who associated with neighboring boys who were not brought up in Christian homes. They gave him novels to read, cigars to smoke, tried to get him to swear and do all kinds of bad things but he was brought up in a Christian home and had a praying mother and he would tell them that his mother had taught him the evil of these things, and that he could not engage in them, yet he associated with them. Things went from bad to worse until a crime was committed and it was only thru a praying mother and the mercy of the law that he did not have to serve a term in jail. Evil associates brought this about, and these things may happen in our own homes if we are not watchful and prayerful.

In Gen. 19 we read how it went with Lot who associated with the evil people of Sodom. When Lot's herdsman and Abram's herdsman could not agree Abram said, "Let there be no strife between us, for we are brethren. Let us separate, If you go to the right, I will go to the left; and if you go to the left I will go to the right." Lot lifted up his eyes toward Sodom and saw that the plains were well watered and he pitched his tent near Sodom. Associating with the wicked people, he soon got into the city. It was his trading center and he soon became rich and sat with the elders at the gate of Sodom, and it was only thru Abraham's prayers and the mercies of God that his life was spared when Sodom was destroyed.

So we as Christian people are like the herdsmen of Abram and Lot. We find fault with the discipline of the Church and the doctrines of Christ and go to the extreme border lines of the Church so that it is hard to tell if we are in or out, and we sit with the elders of the gates in such places as the farm bureaus, unions, and other worldly associations thru which we get worldly gain. This is not preparing ourselves for the best associations.

What would be the best way to prepare ourselves for the best association? According to my convictions the teaching of the doctrines of Christ are these, That man when he is converted will come out from the world and worldly amusements—such as theaters, movies, fairs, festivals, picnics, excursions, card parties, Sunday parties, and anything that has the influence of Satan.

Avoid Sunday labor. One thing is hauling milk on Sunday. Some say that it must be hauled on account

(Continued on page 350)

SUNDAY SCHOOL LESSON

Lesson for July 29, 1923—Matt. 9:9-13; Luk. 5:27, 28

MATTHEW THE PUBLICAN

Golden Text.—I came not to call the righteous, but sinners.—Luke 5: 32.

Introductory.—In Matthew we find a different type of a man from that which we find in John. The moment we think of John we think of "the disciple whom Jesus loved." In Matthew we have a man whose position and life, before and after his call, leads us to meditate upon what the religion of Jesus does for a man. This lesson, devoted wholly to the call of Matthew to the discipleship, brings to us a number of points for meditation which we shall endeavor briefly to notice:

1. **The Call.**—As Jesus passed by where Matthew was sitting at the receipt of custom He said to Matthew, "Follow me." Matthew responded immediately. This incident reminds us that the Lord is "no respecter of persons." The publican at the seat of custom was as liable to receive the call as was the fisherman of Galilee. The call to salvation is universal. Another thing noticeable in Matthew's case is that a call to salvation is also a call to service. As a man does the devil's bidding before his conversion, so it is but reasonable to expect that he will do the Lord's bidding from the time he accepted the Lord as his Savior. Every true child of God can say with Jesus, "I must be about my Father's business." How much time elapsed between Matthew's call to salvation and consequent call to service and his call to the apostleship, we are not told; but it is safe to say that the latter call would have never been issued had not Matthew been true to the first. They who respond to the call to service will in due time be directed to the special field of service where they will be of greatest service to the cause of Christ and the Church.

2. **The Response.**—Matthew "arose, and followed him." The response was therefore immediate. In Matthew's case it meant something. It is no small job to give up a lucrative position, even though the business is odious with taint. But Matthew "arose, and followed." Here are two essentials: (1) Arise and (2) follow. Many to whom the call comes say, "Yes, I accept;" but they keep right on sitting where they were, raking in the world's riches, pleasures, and honors, not allowing their religion to interfere with their business or pursuits in life. But with Matthew it was different. He arose—arose from his business, arose to "newness of life," arose to a life of service and usefulness to his Lord. He followed—followed in the footsteps of the Master rather than in the popular stream of worldliness. Let us study his example, and follow it. How much better would it have been for the rich young man who came to inquire the way of salvation had he heeded the advice of the Savior: "Go sell what thou hast and take up the cross, and come, follow me; and thou shalt have treasures in heaven." Many, like him, turn away, continue to sit at the seat of (world) custom—professors but not possessors—and eventually lose their eternal inheritance. When the call comes, arise, follow Jesus, just like Matthew did.

3. **The After Life.**—Was Matthew's conversion genuine? We know of no better way to answer this than to apply our Savior's test, "By their fruits ye shall know them." Here are a few evidences that the conversion was genuine: He forsook a disreputable business. He followed Jesus. He worked for the Master. He used his influence to win his friends. His after life was spent in His service. He died a martyr's death, faithfully working for Him who died for us. Is the evidence sufficient?

One thing occurred soon after Matthew's call. He made a feast, and Jesus and His disciples and some of Matthew's fellow publicans attended. What was the purpose of this feast? We are not told, but it is not hard to see that it was a great opportunity to get his former fellow publicans in touch with the wonderful Savior in whom he had just found salvation. Judging from his after life, it would have been just like Matthew to make something like the following speech to his former associates: "Friends, I have brought you together this evening that you might learn of the wonderful Savior whom I have found precious to my soul. I have brought you together that you may find what I have found. The joy of salvation is far more precious than all the pleasures of this world combined, and the riches found in this salvation are infinitely greater than the greatest fortunes known to men. I want you to find the same salvation that I have found." It reminds us of what Christ said on another occasion: "Go home to thy friends, and tell them what great things God hath done for thee." Does it pay to forsake the world for a life in Christ? Ask those who have experienced it.—K.

BIBLE MEETING TOPIC

JEREMIAH A MAN BOLD FOR GOD

(Jr)—**Jer. 1:7-19.**

Topic for August 5

MOTTO

"I shall not be moved."

MEDITATIONS ON THE TOPIC

I. Boldness for God.—Men are bold for themselves and for one another on many occasions. When the life of a man or his friends is in danger he will be bold to plead or to face others in order to save life. Some people are not bashful about talking to others when they know that there is money or favor in it. But to be bold for God is different to being bold for ourselves or for men. Boldness for God comes from a love for God better than anything else. It comes from a confidence in God and His love and power to bless in the face of every pain or sorrow or trouble. It comes because the Spirit of God is with us to make us strong to stand for that which is right and true and good in the face of all opposition.

Jeremiah was not bold for God because he was hard and unkind toward the people who were set in the ways of sin But he was bold for God because God had taught him the truth about the sin of the people and gave him the words that would save them if they would hear. And though they threatened to kill him he was still bold to tell them the truth which they hated to hear. Even when they put him in prison, he spoke the same words again which they had put him in prison for speaking.

God wants young people and children who are bold for Him today. He needs those who are able to say "no!" to any temptation to do wrong. And He needs those who are not ashamed to stand up for Jesus in any crowd. He wants those who are not ashamed to be found praying or reading their Bibles and are not ashamed to obey the teachings of Jesus even when others make fun of them.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Word of the Lord"**
2. Assign some incidents in the ministry of Jeremiah that show his boldness.

For Others

1. How We May be Bold for God Today.

PERSONAL THOUGHT

Let us never fear to stand for the right. God is on the side of the righteous even though they must face death to obey Him. He will reward us in due time for faithfulness.

SEED THOUGHTS

Conscience is the root of all true courage; if a man would be brave let him obey his conscience.—Clarke.

My dear friend, venture to take the wind on your face for Christ.—Ritherford.

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Editor

Editor — Daniel Kauffman

Associate Editors — J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 26, 1923

Field Notes

Sunday, July 22, was the time set for baptismal services at the Pike Church near Chambersburg, Pa.

Change of Address.—Sisters Emma Zimmerman and Elva Stoner, workers in our West Virginia field, from Job, W. Va., to Roaring, W. Va.

Bro. Roy Ebersole and family have moved from Tuleta, Tex., to Elkhart, Ind., where their friends will address them from now on.

Bro. H. B. Keener of Harrisonburg, Va., has been secured to conduct a two-weeks singing class at the Mennonite Church near Marion, Pa., beginning August 4.

An interesting letter from Switzerland, written by Bro. John Horsch, will appear in next week's Gospel Herald.

Bro. J. M. Kreider and wife are spending a few weeks in Lancaster Co., Pa., their former home, Bro. K. allowing himself to be used in the ministry as opportunity affords.

Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, preached at the Mennonite Mission in Fort Wayne, Ind., on Sunday morning, July 15, and at the Mennonite Mission in Lima, Ohio, in the evening.

The brotherhood of the Stony Brook congregation, York Co., Pa., have arranged for an all day Sunday school meeting on Tuesday, Aug. 21. Among those on the program are Brethren D. N. Lehman, C. F. Derstine, and David Garber.

At a meeting of the Mission Board of the Washington Co., Md., and Franklin Co., Pa., district, held at Marion, Pa., July 19, Bro. B. E. Stauffer was appointed superintendent of the new Old People's Home now being erected near Maugansville, Md.

It will be of interest to many to learn that Sister Sarah Lapp, faithful worker at Dhamtari, lately bereft of her husband, expects, the Lord willing, to continue her labors in India, probably making her home in Dhamtari. May the blessings of God attend her labors.

A supplementary note from Ontario adds the following: "Parties entering Canada by auto at Fort Erie, directly opposite Buffalo, should follow the River Boulevard to Niagara Falls, and then take the highway to Hamilton and Kitchener. Another road west from Fort Erie leads to Hamilton but it is not so direct."

Bro. Samuel S. Bowman, Kitchener,. Ont., celebrated his 89th birthday on Sunday, July 15, by preaching an interesting sermon at Kitchener from the latter clause of verse 10, John 3. Bro. Bowman is remarkably well preserved for his age. May God grant him more years of usefulness. W.

Associated Sewing Circles. — The 24th semi-annual meeting of the associated sewing circles of Lancaster county, Pa., is called to meet at the Mennonite Mission, Columbia, Pa., on Monday, July 30, beginning at 9:30 A. M. An all day program has been arranged. Speakers: John H. Mellinger, M. G. Weaver, John H. Mosemann, and O. O. Miller.

Correspondence

Harper, Kans.

(Pleasant Valley congregation)

To the Gospel Herald Readers, Greeting:—We reorganized our Sunday school for the new Sunday school year. The following officers were elected: Supts., Bros. Steve Yoder and Joe Gerber; Secys., Pearl Detwiler, Gladys Plank; Chor., Ida Hostetler; Libr., Joe Wenger, Cor. Sister S. G. Schmidt.

We ask an interest in your prayers that this new Sunday school year may prove to be a very successful one. Cor.

Hubbard, Oreg.

(Zion congregation)

Dear Herald Readers, Greetings:—On July 1 ordination services were held at this place. Bro. Clarence I. Kropf was ordained deacon by lot. Bishop A. P. Troyer officiated.

On Sunday, July 8, baptismal services were held. Five young people were received into the visible Church by water baptism, one reclaimed. May they remain faithful and at all times let their lights shine for Him who died for all.

Yours in His precious name,
July 10, 1923. Albert D. Erb.

Sterling, Ill.

(Science Ridge congregation)

Dear Herald Readers, Greeting:—"They that trust in the Lord shall be as mount Zion, which can not be removed, but abideth for ever." We have many reasons to praise God for His manifold blessings. The brethren, P. A. Friesen and George D. Troyer filled an appointment on the evening of June 21. We are always glad to have the missionaries visit us.

July 4 Bro. J. E. Hartzler gave three stirring talks. Bro. I. R. Detweiler and family and Bro. A. R. Zook spent a week visiting relatives and friends, and also filled several appointments. We are thankful for the visiting friends and the messages of good cheer they bring. Sister Burkholder and her sister from Newville, Pa., were among the recent visitors.

The people are busy gathering the fruits of the earth, and about to harvest the golden grain. The Lord is worthy of all praise for His wonderful works to the children of men.

Melinda M. Ebersole.
July 13, 1923.

Beemer, Neb.

Greeting to all Readers of the Gospel Herald:—We feel grateful to God for the many blessings and privileges we have been permitted to enjoy. Bro. J. D. Birky of Kouts, Ind., was with us June 30 to July 9 and preached a number of interesting sermons.

Bro. E. J. Berkey of Oronogo, Mo., was with us and held a series of meetings, beginning July 4 and closing July 11. The brethren preached the Word with power, and very earnestly admonished us all to accept the whole Gospel as our rule in faith and life. We feel that the brotherhood at this place have been strengthened, and encouraged to put forth greater efforts in the Master's service. Bro. Berkey's wife and their two little daughters were also with us during these meetings.

May we all be "doers of the Word and not hearers only."

July 13, 1923. Dan Birky.

LaJunta, Colo.

(East Holbrook congregation)

Dear Herald Readers:—We have again been made to rejoice for the showers of blessing, both temporal and spiritual. Prospects for crops are good, having had a nice rain, with water in the irrigation ditches and the storage reservoirs filled.

On last Sunday, July 8, two visiting brethren preached for us. Bro. Lew Miller of Limon, Colo., spoke in the morning on the theme of Prayer. Bro. J. M. Kreider of Palmyra, Mo., spoke in the evening service on The Signs of the Times.

Prayer meetings are being held in the church house during the summer months. We have been using the book study method for some time. We have begun Paul's epistles to the Thessalonians.

Bro. Bert Snyder has been reelected Y. P. M. president for the rest of the year.

Our branch Sunday school at Cheraw has been in progress since March 11. We aim to have it every other Sunday. Attendance at the last meeting was 19, out of which 14 were of the Mexican people.

Fraternally,

July 13, 1923. W. N. N.

Chappell, Neb.

Dear Herald Readers, Greeting:—We received several nice rains this week which were enjoyed by all. We also had some spiritual blessings, for which we are thankful to the Giver of all good gifts.

Bro. D. G. Lapp came here Tuesday eve, June 19, remaining until Friday morning. He preached three evenings and held communion for us on Thursday afternoon. From here he went to Thurman, Colo. May the Spirit of the Lord rest upon him. Pray for the little flock at this place, that we may stand firm, and do what the Lord wants us to do.

Prospects are for a heavy crop. Health good. Weather quite hot.

In His name,

July 14, 1923. Anna Yoder.

South English, Iowa

Greetings of Love to all Herald Readers:—The little church at this place has been wonderfully blessed in the past few weeks by visits from dear brethren of like faith. We are always glad to have visitors with us.

On June 24, Bro. Paul Erbs, who are attending Iowa University, visited us. Bro. Erb preached to us from Phil. 3:13, 14, using "This one thing I do" as text words.

Bro. P. A. Friesen stopped with us a few days on his tour thru Iowa. On the evening of June 29 he brought to us the needs of a hospital in Dhamtari, India; he also briefly outlined the work in India as to stations and territory. All hearts were drawn nearer to the great work there.

Bro. J. S. Shoemaker preached to us on the evening of July 1, using Psa. 116:12 as a text: "What shall I render unto the Lord for all his benefits toward me." We were made to realize our unthankfulness and lack of gratitude to God for the countless blessings which He daily sends us.

On July 4 a few from our number attended the all-day missionary program at the East Union Church near Kalona. We feel that the day was profitably spent in the house of the Lord, listening to His message.

Besides these special blessings we praise God for the daily blessings of life. The grain fields are ripening fast. As we gather in the harvest may we ever be mindful that the Lord of the harvest expects us to bring sheaves into his great store house. "He that winneth souls is wise."

Yours in Christ Jesus,

July 14, 1923. Lizzie Erb.

Wolf Trap, Va.

Yes, dear readers, we did celebrate the 4th of July. We had the privilege of meeting Bro. and Sister Byer, Mary, Martha, and Lazarus at the station that morning. We saw some of the vanities of the world as we passed thru the city coming home; we rejoiced because we had "better things."

We felt helped and encouraged by the missionaries' visit, the reading, singing and prayers we had together. They are taking their vacation. May they be benefited and many others helped, as they are visiting many churches and friends. It reminds one of Paul visiting the churches. Bro. and Sister Byer wish that we, (the church) were more zealous in keeping the command, "Go ye into all the world."

July 16, 1923. Lydia Harman.

Wolford, N. Dak.

Dear Herald Readers, Greeting in the Name of our Redeemer:—A number of our brethren and sisters had the privilege of attending the conference at Kenmare.

On June 26 Bro. John Nice of Morrison, Ill., stopped with us and preached two very interesting sermons

On June 28 Bro. I. S. Mast, of Ulen, Minn., came and stayed till July 6. Attendance was splendid and interest strong. We have received many blessings that we can not express how thankful we are for the great work he has done at this place. But let us give the honor to God. He conducted services every evening while here, and his words are still ringing. On the 5th we had baptismal and communion services. Nearly all took part. One young soul was taken into the fold by baptism and one by letter.

On July 4 we reorganized our Sunday school and young people's meeting, the following officers being elected: S. S. Supts., Calvin Ringler, Menno Graber; Sec-treas., Sylvia Weirich, Mary Knepp; Libr., Joe Stoll; Y. P. M. Program committee, Moses F. Yoder, Simon Slabaugh. Remember the congregation at this place, as we feel in need of the prayers of God's people.

July 16, 1923. Susan Weirich.

Hubbard, Oreg.

(Hopewell congregation)

To the Herald Readers, Greeting:—The Lord has blessed us with abundant crops and fields are yellow to harvest.

The spiritual harvest is also ripe. Sister Rachel Wideman was received into church fellowship on July 15.

Bro. Herbert Widmer of the Bible Institute of Los Angeles, gave a short talk on Mission Work, in our Y. P. meeting.

A number of visitors from other places attended the meetings. We are glad to have them with us.

Bro. J. D. Mishler of Sheridan came over and preached to us; and in the afternoon gave a report of the conference work.

The attendance and interest are

(Continued on page 349)

Miscellaneous

"I SHALL BE SATISFIED, WHEN I AWAKE, WITH THY LIKENESS" (Psa. 17:15)

By J. B. Stoltzfus

For the Gospel Herald.

God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air,---- and over every creeping thing, that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.—Gen. 1: 26, 27.

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the work of thy hands.—Heb. 2:6, 7.

In the above scriptures we find a design which was planned in the council chambers of the Trinity, in a past eternity, known only within the bounds of the Godhead. See Chapter 1:31. It is wonderful to see the stamp of God's approval on all that He made, and brought to light, of which man was set over the works of His hand. According to Hebrews 2:7, he was made a little lower than the angels, and was placed within the sphere of Eden, the garden of pure delights.

When we turn to Ezek. 28:12-14 we find a vivid description of a beautiful anointed cherub, who no doubt, was created at a stage long previous to that of man. He was full of wisdom and perfect in beauty, and was perfect in his ways, from the day he was created, till iniquity was found in him. In verse 17 we find his heart was lifted up because of his beauty; his wisdom corrupted by reason of his brightness. He was a created being of a higher order than that of man. We understand by the Word of God, that he was a dignitary; one of the chief of angels. Even Michael, the archangel, would not dare to bring any railing accusation against him, while contending or disputing over the body of Moses, he giving glory to the Lord, saying, "The Lord rebuke thee." Also see in regards to this, II Peter 2:11. In Isaiah 14:13, 14 we have a further description of his character and unlimited pride as he had said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will also sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Also in Ezek. 28: 13 we have a description of his covering, being an expression of his beauty, specifying nine of the most precious stones or pearls, which were prepared for him in the day he was created. According to Revelation 21, he lacked only three of the precious stones, of having reached the perfect number, according to that of God, which is twelve. According to verses two and three, this is a symbol of the bride, the body of Christ in which God dwells. The perfect beauty thereof is expressed in the twelve precious stones of pearls. By the above scriptural illustrations, we have a marked description of the heights of glory and beauty of this once remarkable cherub previous to his fall. According to Revelation 12 it is evident he drew with him many angels. According to Luke 4:5 we have further evidence and expression of the inner workings of his heart, desiring to be the object of worship, as we have already stated, "I will be like the most High."

God created man after his own image, made him a little lower than the angels and set him over the works of his hands. Here was brought into evidence the enmity and open rebellion of this once remarkable cherub, against that God who had created him, when he came as an intruder into a sphere not intended for him, but for man only, of which it was said by the authority of the Word of God, that man was to have dominion over the works of God's hands.

(To be continued)

THE OLD PEOPLE'S HOME AT MAUGANSVILLE, MD.

By John L. Horst

For the Gospel Herald.

This is a new home for the aged which is now under construction under the direction of the Mission Board of the Washington County, Md., and Franklin County, Pa., Conference. For some time there was a feeling among at least a part of the brotherhood that there was a need for such a home in this locality. The sentiment grew to such an extent that about two years ago the Mission Board took some definite steps to look into the matter. Various plans and suggestions were considered from time to time, but it was not until last winter that a vote of the churches in the district was taken. A substantial majority favored the erection of a Home. A canvass of the churches was then taken to see if sufficient funds would be subscribed to justify the undertaking of the work. A sufficient amount was pledged and the Board decided to go ahead with the work.

A number of sites were considered. Finally a location about one fourth mile south of Maugansville, Md., and three miles north of Hagerstown, Md., was selected as the most favorable one. The situation is an ideal one from a number of viewpoints. It is situated in the heart of a rich farming section of the beautiful Cumberland Valley. About four acres of land are owned by the Home, which can be used to good advantage in the raising of foodstuffs. The view from the Home is most beautiful. In the distance the mountains on both sides of the valley can be clearly seen, while the intervening stretches of fertile country dotted with orchards and grain and grass fields combine to make a rarely beautiful sight. The railroad is only a quarter of a mile distant and the trolley is also accessible altho farther away.

The construction of the building, which is of brick, was begun last spring and it is now under roof. The dimensions are 80 by 32 feet. There are four stories, including the basement and attic. The basement will furnish the usual storage room and location for the heating plant and laundry. On the first floor will be found the kitchen, dining room, superintendent's room and a number of rooms for inmates. The second floor is occupied entirely by living rooms. There are two rows of rooms with a hall running through the center. The attic has been constructed with the idea of providing space for a number of rooms if necessary.

The Home will have a capacity of about 24 inmates. Already there are quite a number of applications and according to present indications there will be little trouble to fill it to its capacity. Two large cisterns and a well will provide an ample water supply. The actual labor has been done largely by the volunteer method. Bro. David Horst of Maugansville is overseer of the construction work. Being situated in a section which is thickly settled by our people, they have offered their services free of charge and the excavating, concreting, and much of the carpenter work has been done by volunteer workers. This has kept down the labor expense to a very low figure and is a plan which can be worked quite successfully in communities where there are a goodly number of our people. On days when farm work is not pressing people are usually glad to work for such a cause.

The entire cost of the building, furnishings, and equipment will not exceed $20,000, nearly all of which has

already been subscribed. It is expected to have the building ready for occupancy before winter, possibly in October. The writer of this sketch had the privilege recently of spending a day at the Home, when about twenty people were engaged in the work of construction. We came away with a favorable impression of the work that is being done. This adds another one to our list of charitable institutions. May we pray that this effort on the part of the Church to provide a home for the aged and helpless may be abundantly blessed of the Lord.

Scottdale, Pa.

TASKS BEFORE US IN OUR CHURCH

By Leroy L. Hostetler

For the Gospel Herald.

As we look at this subject let us first consider the things, the tasks which concern our own personal lives. Our first duty in the church is to listen to the things which are taught to us there, and take earnest heed to them. In Heb. 2:1 we read: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." We are so prone to think that the things which we hear in church are meant for someone else; we do not make the personal application as we should.

We should be diligent in making our own calling and election sure. Only as we are saved and consecrated ourselves can we be of service to others in the Christian life. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Then we must keep ourselves pure and unspotted, for "out of the abundance of the heart the mouth speaketh;" and, "as a man thinketh in his heart, so is he." We may well pray: "Create in me a clean heart, O God." James 1:27: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Then we have tasks which concern those round about us, those with whom we associate in the church. We should have love for one another, and work together in unity and peace. Strife and envy should be laid aside as unworthy of followers of Christ. When each man does that "which seemeth right in his own eyes," very little can be accomplished; but O, what a power there could be in our midst, if we would all earnestly heed Paul's advice to the Ephesians: "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavor to keep the unity of the Spirit in the bond of peace." I Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Along with this unity comes the building up of the saints. We should continually pray for one another, and for the strengthening and upbuilding of the church. In I Thess. 5, Paul says: "And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

An important task before us in the church is the keeping of the ordinances. These ordinances, such as feet washing, prayer head covering, and communion, were instituted by Christ and were meant to be observed. I Cor. 11:2: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Also II Thess. 2:15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

We come now to what seems to me is the largest task before us in the church today: That of upholding and remaining true to the doctrine of our church. It is no small task to live up to the principles of nonresistance, separation from the world, plainness of attire and the others of our fundamental doctrines. Indeed it is a task which requires constant prayer on our part, and the grace and power of God in our lives. But it is a task which must be met, and carried through, by the help of God, if we wish our Church to stand. The responsibility rests upon us; we must meet it.

Elkhart, Ind.

WESTERN NEW YORK

By Irvin E. Burkhart

For the Gospel Herald.

July 15, 1923, will doubtless be long remembered by the brotherhood of Clarence and Gasport, N. Y., as the day when the members here were organized into a congregation.

A few years ago a few families moved here to locate and build up homes. From that time onward numerous others have located in this vicinity until now there are thirteen families here. From these families, together with a few others, there is a total membership of thirty-nine.

Organization consisted of reading the various letters of dismissal and recommendation and recognizing the persons as regular members of the congregation in western New York. It was also suggested to name the congregation, but time would not permit the discussion of the question.

One young man was baptized and received and one other was reclaimed and restored to fellowship. It was also deemed wise to observe the Lord's supper in connection with the other services. Thirty-two members were present and partook of the emblems of commemoration of our Lord's death and suffering. Bro. L. J. Burkholder, acting bishop for the Ontario Rural Mission Board, had charge of ceremonies.

Apart from the forenoon services the congregation met in the afternoon in a business session.

The congregation approved the action of the Ont. R. M. Board in appointing Bro. Irvin E. Burkhart as minister in charge.

Among other questions was discussed the place of meeting of the congregation. A portion of the membership resides in the vicinity of Gasport; and the remainder, with a few exceptions, in Clarence Center and vicinity. Considerable mileage separates the two districts and the congregation decided for the present to divide the meetings between said districts. There is even a possibility that the work will develop into two congregations instead of only one, since both districts offer desirable locations for homeseekers, and at the same time are so far separated that one place of meeting is scarcely satisfactory. If such would be the case we could only rejoice that there are two Gospel lighthouses instead of one. For the present there will be services alternately in the vicinities of Gasport and Clarence.

The day was notable because the Lord met with us. Edification, unity, and charity were manifestly in evidence. Hearts were gladdened and filled with new zeal for the service and cause we love.

Clarence, N. Y.

Dr. Samuel Dickie, president emeritis of Albion College, Albion, Michigan, recently declared that the public use of tobacco is as vulgar as it would be to walk down the street eating a piece of pie. He told the students that if they must smoke, to do their smoking in a cow shed. We think Dr. Dickie must have forgotten the cows. He must have meant an empty shed.—The No-Tobacco Educator.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Do we believe that there are things in the Bible that God does not intend for men to understand? If so, are we supposed to understand why God put Satan here to interfere with His plans and deceive the people whom He has created? J. E. G.

Since we believe that "all scripture is given by inspiration of God" we believe that there is nothing in the Bible that has not been put there by divine wisdom and for some purpose. We further believe that the very mysteries of the divine message are a blessing to the earnest searcher after truth. There is no part of the Bible that does not become clearer the longer we search for its truths and its practical applications. Thus man may delve into the mysteries of the Word for a long life-time, be continually learning great and marvelous truths, and at the close of his life here, there are still unfathomed depths and heights and breadths of truth unseen by him. It is not only true that "all scripture is given by inspiration of God," but that it is all "profitable."

God made no mistake in creating the devil, though we may not know in what form God created him and why and how he became the devil. One thing we do know is that man, having the power of choice and choosing to be true to the living God who created him, is to be preferred to the man who remains true to God because he never had any opportunity or power to be or to do otherwise. We are glad that God did all that He did, and in the way that He did, even though we can not understand it all. Faith covers the field between the realms of human knowledge and the knowledge of the Infinite.

Is it proper and right, according to the Word of God, for a believer in Christ to sue at law an unbeliever and collect a bill or note past due? J. E. L.

The spirit of the Gospel is against such proceedings. The matter of business dealings with both believers and unbelievers covers such a wide field containing so many variations that it would be impractical, if not impossible, to have a scripture singling out, naming and passing judgment upon each particular case. But the example and the teaching of Christ, as also the examples and teaching of the apostles, uphold a policy of suffering wrongfully rather than bringing others to justice, before courts of law. A careful reading of Matt. 5:38-45; 26:52; Rom. 12:17-21; I Cor. 6:1-8; II Cor. 10:4; Heb. 10:32-36; Prov. 16:7, and similar scriptures will convince any lover of peace who desires to do the whole will of God, that the better way is to suffer wrong rather than to exact justice at the price of the law.

Please explain why the net brake in Luke 5:6 and in John 21:11 it brake not, when the disciples had such a great draught of fishes. L. H.

The natural conclusion is that the second was a much stronger net than the first. Some erroneously suppose both these references to be apply to the same event, as recorded by two different writers. But the fact is that the incident referred to in Luke occurred during the active ministry of Christ while that given in John occurred after our Savior's crucifixion and subsequent resurrection. Instead, therefore, of these being contradictory statements they are simply matter-of-fact statements referring to two different events.

LIFE AND WORK OF M. C. LAPP

(Continued from page 341)

denly uproot all of the old Hindu residents and farmers and replace them with Christians, but to do it gradually as opportunity presented itself. He wanted it to be a place where the boys of the Orphanage could find work and establish their homes. He worked toward this end, but to accomplish some things in this land requires many years of patient effort and only within the past few years and more largely this year (too late for him to know about it) have his hopes to any extent been realized. Many of the Christians have bought land in Balodgahan and are rapidly becoming the farmers here.

Bro. Lapp had very little medical training, but was very successful in practicing medicine. He took to it naturally, and was often called to villages far and near to relieve the sick and suffering. When at home and well he always saw many patients every day at the Medical Dispensary. He never seemed too busy or tired, day or night, to respond to a call for help from the sick. Many of the missionaries can testify to his self-sacrificing services on their behalf in times of sickness. He is greatly missed in the Girls' Orphanage where he often was a daily visitor in behalf of the sick.

He and Sister Lapp founded the Widows' Home in which many homeless, helpless, and degraded women have found a home, have been taught to love their Savior, and have become useful in the community. This is a work in which no small amount of the love of the Master and patience is required. He has been a real father to these women.

Bro. Lapp took very little time for recreation, but he was very fond of taking his gun and going to the jungle for a hunt when he was tired and overworked. This was always done in company with some of the Indian men and gave him a very good opportunity to come in closer contact with them than he otherwise would have had.

In many ways Bro. Lapp helped the poor in Balodgahan and vicinity when they were out of work and almost destitute, and he did it at a personal sacrifice too many times.

As a fellow missionary I can not speak too highly of his optimism and helpfulness in many trying circumstances. He always had time to talk with one about their problems, no difference how pressing his own work was, and did it in no spirit of hurry. He will be missed much in the Mission, in the Church, and especially in Balodgahan. It is hard to realize that he will no more return but we know that our loss is his eternal gain.

Dhamtari, C. P., India.

GO YE

Go....and say, John 20:17.

As they listen, the Master says this—it is His last word, it contains the whole pent-up passion of His heart, it should be the first word with every follower of His. Simply it is, "Go ye." "All power hath been given unto Me, therefore go ye, and make disciples of all the nations." While that word is ringing in their ears, they are startled to notice that His feet are off the ground, and He keeps moving up, and up, and up, by a new law of gravitation upward, until by and by a cloud—not a rain cloud—a glory cloud, sweeps down out of the blue and conceals His form. And, as He goes away, the one word that rings and burns in ear and heart is this: "Go ye. All of you. Go to all. Go with all you have. Go all the time there is. Because I have the power, you go, in My power, out to the farthest reach of the earth."—S. D. Gordon.

I am sure that if we stand for the Lord we will stand by His Word and the victory will be ours.—E. A. Mast.

CORRESPONDENCE

(Continued from page 345)

good in all our services at this time of the year.

We ask an interest in your prayers that the work of the Lord may continue till He come.

July 16, 1923. J. B. Yoder.

Lancaster, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—God has not blessed us with many natural showers, and as a result crops will not be large. But we are still thankful that He does not forget us entirely, and sends showers occasionally.

On June 3, in the morning Bro. Ira Miller of Bainbridge, Pa., preached for us. Text, Jno. 16:8-15.

On June 24, in evening, Bro. Jacob Hess, Millersville, Pa., came into our midst. Text, First Psalm.

On July 1, in the evening, Bro. A. D. Wenger, Harrisonburg, Va., preached for us, using as a basis, Jno. 4:23, 24.

On July 15, in the evening, we had the opportunity to listen to a very interesting sermon by Bro. C. F. Derstine, Eureka, Lll. The Bro. preached on, "Why did God permit the late World War?" All who had the privilege to hear him on this subject are firmly convinced that the World War was in fulfillment of prophecy. Glad for the visits of all these brethren as well as the earnest messages which they thru the Spirit gave, and invite them to come again.

Yours "Till He come,"

July 17, 1923. Lloyd S. Kemrer.

Alto, Mich.

Dear Herald Readers, Greeting:—On Saturday, July 7, Bro. Niles Slabaugh and family of Howard Co., Ind., drove to this place and visited relatives until July 13. They started for Goshen, Ind., to visit a few days before returning home. Bro. Slabaugh conducted the services Sunday morning at the Bowne Church, while Bro. C. Reiff of Newton, Kans., preached Sunday evening. Bro. Reiff and wife and youngest son, and his son Vernon Reiff and family, had been at Ashley, Mich., and drove to this place Sunday afternoon. Monday morning they started for Elkhart, Ind. Bro. Slabaugh preached on Monday, Tuesday and Wednesday evenings.

Come again, brethren.

July 17, 1923. S. J. Speicher.

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting:—We feel grateful to God, who is the giver of every good and perfect gift, for the many blessings that we have been permitted to enjoy. Bro. John H. Mosemann was with us and held a series of meetings beginning June 9 and closing June 17. Thirteen young souls made the wise choice and confessed Christ as their Savior. They, with one applicant from another denomination, will be received into the church (D. V.) on Sunday, Aug. 5.

On Thursday evening, July 12, Bro. A. D. Wenger filled an appointment at this place, using as a text a phrase in II Cor. 12:2: "Caught up to the third heaven."

Yours in the Lord's work,

July 18, 1923. John W. Kolb.

Peabody, Kans.

Dear Herald Readers, Greetings:—We were glad to have with us, on June 18, Bro. J. M. Kreider of Palmyra, Mo. On July 10 Bro. J. S. Shoemaker and his brother George, of Freeport, Ill., were with us. Bro. J. S. preached an inspiring sermon from the text, "She hath done what she could." May we do our Christian duty, that it may be said of us that we have done what we could.

We were specially glad for these brethren, on account of close relationships with them in other years in the Master's field.

In a short time we expect Bro. Noah Ebersole and family to move into our community. May God bless the work here at this place, as well as the larger congregations. Remember us in prayer.

Yours in His service,

July 18, 1923. **J. F. Brunk.**

Scottdale, Pa.

Greeting in the Worthy Name of Jesus:—Among our visitors here during the past week we are glad to note the following: Bro. Clayton and Sister Anna G. Rohrer of Mellinger's district, Lancaster Co., Pa.; Sister Orpha Miller of Baltic, Ohio, guest of Bro. Vernon Smucker and family; Anna Aument and daughter Clara, guests of Bro. J. A. Ressler and family; Mary and Alva Bucher of Quarryville, Pa., guests of Bro. J. B. Hernley and family; Sister Edith Miller of Pinto, Md., and Bro. and Sister J. M. Kreider and family of Palmyra, Mo. We were glad to have them with us, even though some of them could stay but a brief time.

Bro. J. A. Ressler and family returned from Ohio July 14, where they had been to attend the funeral of Sister Ressler's mother, Sister Ruth Ressler remaining in Ohio for a visit among relatives and friends.

Bro. and Sister J. B. Hernley and son Elam returned July 16 from a three-weeks' visit in Lancaster county, their former home.

Bro. J. L. Horst has returned, after an absence of several weeks.

July 21, 1923. Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following letter from Bro. A. J. Miller, head of our Relief Unit in Russia, will give some information as to the disposition that is to be made eventually of the tractors which were sent to that country. Our note next week will give a copy of the actual contract entered into between our unit and the organizations taking over the tractors.

* * *

Dear Friends,

Enclosed herewith is a copy of the agreement made between the American Mennonite Relief and the officials of the All Russian Mennonite Agricultural Union, and the official Representative of the Alexandertalskoye Semennoye Khosiastvo Samarskogo Goubsemupravlenia (Alt Samara, Alexandertaler, Saemerikultur Wirtshaft) for the transfer to them of 15 tractors with plows. The outfits are valued at cost minus 10% for depreciation and the American Mennonite Relief will be reimbursed in three instalments, 30% this year, 35% next year, and 35% the year after next. The American Mennonite Relief may receive as a return for the use of the tractors grain or its equivalent in money. The special form in which this part of the contract is written is to avoid misunderstanding and objection from the Government.

Inquiries are coming from other groups for the taking over of tractors (we avoid the word purchase of tractors) and we shall probably soon make transfers of more outfits. This I believe to be in line with the policy of our Mennonite Central Committee. It is evident that not only the poorest will be benefited from these tractors, because they cannot give the necessary guaranty, but the neediest in the settlements will also be assisted as our contract requires that such help be given where our tractors are turned over. At the same time it helps to bring about an organized cooperative movement on the part of the colonies to help themselves in their reconstruction.

The three tractors that were donated for individuals we are now arranging to turn over. We are not permitted to give the tractor to one individual but he can together with a few of his friends form a group, organize themselves as a collective or farmer cooperative consisting of three to five members and then we will be able to put the tractor outfits entirely at the disposal of that group. No doubt the group will see to it that the individual for whom the tractor was designated will be benefited thereby.

May I state again that it requires time and patience, a long, long time and very, very much patience to work out these plans; but if the people at home will exercise patience, I believe we can assure them that we are steadily moving towards the goal.

Very sincerely yours,
American Mennonite Relief
Per Alvin J. Miller.

God says, "All souls are mine." As children we should be interested in His property, and human souls are the most precious property.—C. Z. Yoder.

ASSOCIATIONS

(Continued from page 342)

of the children who use milk as their only food. I wonder if it is so much the children as the pocket book we care for.

Brother, sister, did you ever think every time we use the telephone on Sunday we are causing some one to work? Sunday cooking is another thing that we should avoid in preparing ourselves for the best associations. Our sisters sometimes stay at home from Church on Sunday morning to prepare a big meal at noon for our friends. We all enjoy a big meal sometimes, but it would be far better if we would observe the fourth commandment to "remember the Sabbath day to keep it holy," and prepare our meals the day before. Then on Sunday we would not have so much to do and have more time with our friends to sing spiritual songs and talk, not of worldly things but spiritual things.

Tobacco is another thing that has caused some argument among some people. I think that all Christians should farm and produce such crops and products that will be food for the body and thus help to feed the starving millions.

There is another thing that is destroying the power in the Church, yet it is the spirit of the age. I refer to birth control. Many childless homes are brought about in this way and sometimes this practice is carried on by Sunday school and church workers. These things ought not so to be. We owe the Church obedience, in living in accordance with the rules and discipline, and remembering the vows we made on bended kees. We should live up to the Bible standard of modest apparel, which means much to us as Christians. Our homes should also come up to the Bible standard of plainness and modesty. May God bless us in such a way that we may be able to carry out His commands and prepare ourselves for the best association.

Visiting the sick is also a Christian duty which we too often put off, and think it belongs to the ministers and deacons.

The things in this article have been and are my convictions. Let us not lose our first love, but study to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Lancaster, Pa.

What gives us courage is to know that the Lord gives us grace to do what He asks us to do.—J. Kurtz.

REPORT

Of Ministers' Meeting, held at Springdale Church, May 18, 19, 1923

Program Rendered

For the Gospel Herald.

Devotional, by J. W. Coffman (Scripture reading, I Pet. 2).

Sermon, by S. H. Rhodes (Text, II Tim. 2:19).

Holy Spirit the Minister's Authority in Service, by A. D. Wenger.

Holy Spirit the Minister's Guide, by Perry Shank.

Holy Spirit the Minister's Comforter, by M. J. Heatwole.

Dismissal prayer, led by A. B. Burkholder.

(Noon)

Devotional, Enos Heatwole (Lesson—II Tim. 4).

Making full Proof of thy Ministry, by Lewis Shank.

Preaching the Gospel of God without Charge (I Thess. 2:9), by L. J. Heatwole.

The Minister an Exponent of Popular and Unpopular Truth (Acts 20:27), by J. S. Martin.

Galatians 11-12, by L. H. Jones.

Luke 18:8, by J. E. Suter.

(Saturday)

Devotional, by Wilmer Geil (Scripture Lesson, Rom. 12).

"Behold I have set before thee an open door" (Rev. 3:8), by H. B. Keener.

I Corinthians 13:13, by J. W. Geil.

I Corinthians 15:58, by A. B. Heatwole.

The Knoxville Mission, by W. Jennings.

The Signs of the Times (Ref: I Chron. 12:32; Matt. 16:2, 3; Dan. 2:7), by J. L. Stauffer.

Thoughts Presented

Jesus Christ the chief corner stone and the sure foundation.

Jesus Christ—unchangeable—the same yesterday, today, and forever.

We are to build on this foundation by rightly dividing the Word of Truth.

Authority is manifested by rules.

Holy Spirit dispels sleepiness.

More Holy Spirit and less outline.

The Holy Spirit leads to fasting and praying.

Trust and depend on the power of the Holy Spirit for service.

To make full proof of our ministry, means a self-sacrificing life; love for the cause of Christ more than ourselves; know the Word.

We need heavenly boldness to denounce all forms of sin; popular untruth, evolution theory as taught in the public schools.

Apostasy increases as the world continues. We have to face the issue by earnestly contending for the faith.

Hope causes and helps to move along in service.

Our service for the Master begins in faith.

The Church is more charitable towards us than we are toward the Church.

Judgments are always preceded by signs.

A. W. Hershberger, Secretary.

WAR SUFFERERS' RELIEF

Received by the Mennonite Relief Commission during the Month of June, 1923, for War Sufferer's Relief

For the Gospel Herald.

General

South Union and Walnut Grove S. S., O.	$ 35.65
Old Order A. M. Belleville, Pa.	28.00
Firdale Cong., Ore.	4.02
Creston Cong., Mont.	3.10
	$ 70.77

Near East

Ella Smucker	$ 4.00
Catlin S. S., Kans.	5.00
Peoria S. S., Ill.	5.00
Mt. View S. S., High River, Alta. (Armenia)	20.00
Alpha, Minn., S. S.	6.00
Upper Deer Creek S. S., Ia.	61.81
Liberty Cong., Ia.	1.00
Susie Shantz (Armenia)	30.00
Vineland S. S., Ont.	10.00
	$142.81

Germany

A Friend, Okla.	$ 16.00
Old Order A. M. Church near Arthur, Ill.	9.50
Wood River, Neb., S. S.	25.00
	$ 50.50

Russia

Belleville, Pa., S. S. Cl 15	$ 2.50
Nappanee W. S. S., Ind. Cl 5	2.50
Fairview S. S., Mich.	
Class 8	2.50
Class 9	3.00
Class 10	2.00
Class 11	2.50
Class 12	2.50
Class 13	2.50
Class 14	2.50
Teachers' Reserve	10.00
Class 15	2.50
F. F. Stutzman	2.50
O. J. Bontrager	2.50
Chauncey Zook	2.50
Ed. Honderich	7.50
Vinora Weaver	2.50
Howard-Miami S. S., Ind.	18.25
Lockport A. M. S. S., Ohio	27.00
J. H. Sommerfield	5.00
J. S. Loucks	2.50
A Brother, Hydro, Okla.	2.50
Belleville A. M. S. S., Pa.	7.50
A. M. Brethren and Sisters and congregations in U. S. and Can.	266.35
Crystal Springs S. S., Kan.	25.00
Midland S. S., Mich. Cl 3	2.50
Daniel Kauffman	5.00
Alice Hershberger and Others	2.50
Nappanee W. S. S. Cl 9, Ind.	10.00
John Miller's S. S. Cl	2.50
A. H. Weaver and Wife	5.00
Homer Wenger's S. S. Cl	5.00
P. J. Blosser's S. S. Cl	5.00
Fairview Cong., Ore.	20.00
A Friend, per Laura Fuss	2.50
N. G. Yoder	7.50
Fairview Cong., N. Dak.	2.50
Calkins Cong., N. Dak.	1.25
Coalridge Cong., Mont.	5.00
Middlebury S. S., Cl 13, Ind.	10.00
Delaware S. S., Pa. Cls 1, 2, 3, 4 each $2.50	10.00
Bethel S. S., Cl 4	7.50
Lockport A. M. S. S., O.	48.00
Bethel S. S., Inman Kan.	51.25
John W. Sommerfield	5.00
J. S. Loucks	2.50
L. S. Kreider	7.50
Bethel S. S., Cl 8, Mo.	2.50
Sycamore Grove S. S., Mo.	55.69
A. D. Hartzler and Family	5.00
F. P. Kauffman and Family	5.00
Dan Hershberger and Class	5.00
Lydia Kauffman and Class	5.00
Pearl Yoder and Class	5.00
Pleasant View S. S., Okla.	40.00
E. Holbrook S. S., Colo.	16.60
Pleasant Valley S. S., Kan.	20.50
White Hall S. S., Mo.	2.50
Mt. Zion Cong., Mo.	11.88
Palmyra Cong., Mo.	12.07
Limon S. S., Colo.	2.50
Cherry Box Cong., Mo.	5.00
Pleasant View S. S., Ohio	18.98
Canton S. S., Ohio	11.71
Beech S. S., Ohio	20.00
Beech Y. P. B. M., Ohio	2.50
Oak Grove S. S., Logan Co., O.	

Primary Dept.	2.50
Intermediate Dept.	2.50
A Brother, Ohio	2.50
Belleville S. S., Cl. 15, Pa.	2.50
Salem S. S., Tofield, Alta.	18.00
Sharon S. S., Sr. Cressman's Cl, Sask.	15 00
Sharon S. S., A. Wenger's Cl	7.50
Geo. L. Brubaker	7.50
Filer S. S., Cl 3, Ida.	7.50
Martin's Creek S. S., O., Cl 6	7.50
Martin's Creek S. S., O., Cl 6a	8.15
Martin's Creek S. S., O., Cl 2	8.00
Martin's Creek S. S., O., Cl 7	7.50
Thomas S. S., Pa.	25.86
Scottdale S. S., Pa.	73.50
Blough S. S., Pa.	30.00
Alpha, Minn., S. S.	9.60
West Union S. S. Sew Cir., Ia.	33.82
West Union S. S., Cl 7	4.50
West Union S. S., Cl 24	9.10
Jos. Schantz and S. S. Cl	2.50
Lower Deer Creek S S C 17	2.50
Liberty S S C 3	1 40
W Union S S Ia C 18	5.00
Bro. & Sister Reiff Pa.	19.20
Zion S S C 17 Ore	7.50
Albany S S Ore	
Class 1	9.00
Class 2	9.00
Class 5	20.00
Class 6	20.00
John Wismer Sr	10.00
First Men S S Kitchener Ont	45.00
A Bro. and Sister Clinton Frame cong Ind	5.00
Clinton Frame cong	15.00
Bowne cong Mich	5.00
C A Shantz and Wife	30.00
Helping Hand C Elkhart Ind	15.00
Elkhart Literary Society	5.00
	$1381.16
Total contributions received for Relief during June, 1923	1645.24
Previously reported	639081.76
	$640727.00
Previously reported by the E M B of M & C	191971.15
Grand Total	$832698.15

Gratefully acknowledged and reported by
Mennonite Board of Missions and Charities,
V. E. Reiff, Treas.

REPORT

Of the Blooming Glen and Perkasie Sewing Circle, April 1922—April 1923

For the Gospel Herald.

Number of meetings	13
Average attendance	30
Number garments	401
" quilts	14
" comforters	7
" sheets	36
" small pads	2
" mattress covers	4
" bolster cases	17
" pillow cases	22
" roller towels	5
" tea towels	11
" diapers	54
Collection during the year	$389 91
Total money expended	$304 66
Balance on hand	$107 42

Mary Moore, Secy.

REPORT

Of the Maple Grove Sewing Circle

For the Gospel Herald.

Number meetings held	12
" garments made	499
" quilts made	2
" comforters	7
" garments sent to Russian relief	169
Collections	$131 91
Expenditures during year	$104 44
In treasury	$ 27 47

Sarah B. Stoltzfus, Secy.

REPORT

Of the Thomas Congregation Sewing Circle, Johnstown District, May 17, 1922, to Feb. 6, 1923

For the Gospel Herald.

Number offerings held	4
" garments made	369
" quilts	6
Pair of shoes boys, girls and infants	15
Pair of hose	9 dozen
Total offerings	$165 20
Amount expended	$162 44
Balance in Treasury	$ 2 76

Second Hand Clothing

Number garments	120
Shoes and slippers	11 pair
Pair of hose	6

Sent for Russia relief work.

Secretary.

REPORT

Of the 25th Quarterly Sunday School programme. Held near Tofield, Alberta, Salem Church, June 24, 1923

For the Gospel Herald.

Officers: Mod., Elmer Maurer; Sec., Elvera Stutzman; Chor., Simon Stalter.

Devotional by Joe Kauffman.

Topics Discussed: The power of the Resurrection; The necessity of faith; Qualities of the quarter's Characters that God approved of; What constitutes a call from God.

Speakers: Abe Weber, Roy Zook, John Thompson, J. K. Lehman, Dan Burkholder, Aaron King, Noah Linebach, Jacob Brenneman, Katie Kauffman, Barbra Lauber, Barbra Stalter, Warda Brenneman.

Children's exercises conducted by Nettie Stutzman.

Thoughts: What a wonderful power is going to be manifested when Christ shall come to gather His own It is needful to have faith; for "without faith it is impossible to please him." God never calls an idle person but always one who is busy. Secretary.

Married

Stauffer—Steiner.—On June 23, 1923, at the home of the officiating minister, Bro. E. F. Hartzler, Bro. Rudy L. Stauffer, of Spring City, Pa., and Sister Sylvia Steiner of Orrville, O., were united in matrimony. May the Lord bless their united life to His glory.

Keener—Harshberger.—On June 20, 1923, occurred the marriage of Bro. W. A. Keener of Elizabethtown, Pa., to Sister Cuma Harshbarger of Mattawana, Pa., at the home of the bride's father, Edward J. Harshbarger, Bro. John E. Kauffman officiating. May the blessings of God be their lot through life.

Eshelman—Shank.—On Tuesday, June 19, 1923, at the home of the officiating bishop, Bro. Geo. S. Keener near Maugansville, Md., Bro. Charles Eshelman and Sister Evorella Shank, both of the Cedar Grove congregation, were united in holy matrimony. May their Christian life redound to the praise and glory of God.

Obituary

Buckwalter.—Ruth Irene, infant daghter of Paul Buchwalter and wife, of Columbiana, Ohio, died on the evening of May 16, 1923, aged 4 days. Funeral services were conducted at the home Friday forenoon, May 18, by A. J. Steiner. Text, II Sam. 12:23. Interment at the Midway cemetery.

Miller.—Elroy, son of Mr. and Mrs. Levi Miller, died of pneumonia at the home of his parents near Goshen, Ind., July 9, 1923; aged 1 y. 4 m. 5 d. He is survived by father, mother, 3 brothers (Anan, Solomon and Willis), sisters (Ida, Fannie, and Gertie). Funeral was held at the home, July 11, by Nathaniel Miller and Sam Hostetler.

Eichelberger.—Louella Marie, daughter of Chris and Adeline Eichelberger, was born near Pryor, Okla., March 15, 1922; died July 10, 1923; aged 1 y. 3 m. 25 d. Buried July 11 in the A. M. burying ground near Pryor. Services at the house and church by the home ministers. She leaves father, mother, 1 brother, 3 grandparents, and many other relatives. She budded on earth to bloom in heaven. "Of such is the kingdom of heaven."

Heisey.—Henry Heisey was born Dec. 26, 1840; died at the home of Clayton Tyson near Milton Grove, Pa., June 28, 1923; aged 82 y. 6 m. 27 d. He was sickly for a few years and nearly blind. He united with Risser's Mennonite congregation a few years ago. He was a faithful, consistent member, always attending services when he could. Funeral services July 1 at Risser's M. H., conducted by Samuel L. Oberholtzer and Noah Risser. Text, I Pet. 1:3-5. Interment in Stern's burial ground.

Knepp.—Ora, son of Mr. and Mrs. Pete Knepp, died at the home of his parents near Middlebury, Ind., July 10, 1923; aged 14 y. 7 m. 5 d. Ora was struck by lightning while putting the horses in the field with his father, and almost instantly killed altho breathing a few times after his father reached his side. He is survived by a father, mother, 2 brothers (Amos and Simon), 2 sisters (Ida and Mary) Ora being the youngest in the family. Funeral was held at the home Friday, July 13, by Jonathan Troyer, Chris Miller and Sam Hostetler.

Gehman.—Martha Mellinger Gehman (nee Gockley) was born Oct. 8, 1849, in Clay Tp., Lancaster Co., Pa.; died at her home near Ephrata, Pa., April 3, 1923; aged 73 y. 5 m. 25 d. She was united in marriage to John E. Gehman Sept. 17, 1871. She leaves her husband, 1 daughter (Mrs. Susan Jacoby), one son (Elias), 2 granddaughters, and many relatives and friends to mourn her departure. Funeral services were held April 8 at Mellinger's meeting house near Lancaster, Pa., conducted by John B. Bucher and Noah L. Landis. Interment adjoining cemetery.

Martin.—David M. Martin was born June 27, 1846, in Waterloo Co., Ont.; died July 7, 1923; aged 77 y. 10 d. On March 4, 1868, he was married to Mary Ann Brubacher, which union was blessed with three children (Amanda, Leander, and Reuben). There are also five grandchildren. Early in life he united with the Mennonite Church and remained true to the end. During his last months he suffered much but bore it patiently, looking forward to the day that would bring eternal deliverance and joy. Funeral services, July 10, conducted by Abr. Gingrich at the house and Moses Brubacher and Moses Bowman at St. Jacob's Mennonite church. Interment at Kitchener cemetery.

Pletcher.—Silas Pletcher, son of Thomas and Susan Pletcher, Perrytown, Texas, was born in Oronogo, Mo., Dec. 25, 1904; died in a hospital in Canadian, Tex., June 11, 1923; aged 18 y. 5 m. 16 d. On June 7 Silas and a boy friend were stretching a wire fence. He fell on one of the rods, puncturing his bowels and bladder. He bore his suffering patiently. He had accepted his Savior and was baptized last February. He was loved by

all who knew him. He wanted prayer and singing so much, and said he was glad that he had such a loving Father and God. He is survived by father, mother, 5 brothers, 3 sisters. Two sisters preceded him to the heavenly home. His many friends greatly mourn their loss, but have such a comfort to believe that he is at rest, safe in glory.

Basinger.—Gertrude Zeigler Basinger was born Nov. 13, 1878; died July 9, 1923; aged 44 y. 7 m. 26 d. On Dec. 24, 1896, she was united in marriage to Seth Basinger, to which union three children were born: namely, Mabel, Henry, and Leonard. About the year of 1895 she united with the Mennonite Church, remaining faithful to the end. Sister Basinger had been in failing health for about a year. In the spring she submitted to an operation but did not receive any help from it. She suffered much pain but bore it with patience and fully reconciled herself to the changed order Providence seemed fit to bring about. She will be greatly missed in the home as well as in the Sunday school and church where she ably filled her place.

Funeral services were held July 11, at the Midway church near Columbiana, Ohio, where a large number of relatives and friends met to pay their last tribute of respect to one whom they loved. The funeral services were in charge of brethren A. J. Steiner and E. M. Detwiler. Text, II Peter 1:14. Burial in adjoining cemetery.

Zook.—Magdelena, daughter of Peter and Magdalena Blough, was born near Sterling, Ohio, Feb. 13, 1842; died at the same place (where she lived all her life) July 10, 1923; aged 81 y. 4 m. 27 d. She was married Jan. 17, 1867, to David Zook. They lived together 55 years, until his death June 22, 1922. There were nine children in the family, seven of whom survive and were present at the funeral. Two daughters died in infancy. One of the most noticeable characteristics of her life was a loving and unfailing interest in her family. She accepted Christ as her Savior in early life and united with the Mennonite Church. She was always interested in the work of the Church—in sacred song, in missionary activities, in the regular services at the sanctuary, where her place was seldom vacant when health permitted her to attend. Thruout her life her highest interest had been in the future world. Within a few days of her death, in answer to a wish expressed by one of her daughters in the home that she might regain her health and be with loved ones, she replied, in substance: "Yes, it would be pleasant to remain with the children, but, oh! it will be far better to go home to Father, to be with Jesus, and the many loved ones gone before." Funeral services on Friday forenoon, conducted by Bro. C. Z. Yoder at the home, and at the Pleasant Hill Church by Brethren Jesse Smucker, J. S. Gerig, and I. W. Royer.

GENERAL CONFERENCE

The thirteenth session of the Mennonite General Conference is to be held, the Lord willing, at Waterloo, Ont., August 29-31, 1923. All are cordially invited to attend. A schedule of the meetings preliminary to the General Conference will be found elsewhere in this issue. Special directions for those coming to Kitchener by auto (Kitchener adjoins Waterloo) will be found in the Gospel Herald for July 19. Important matters concerning the welfare of the Church will be considered at this meeting of the Conference. Pray that the Holy Spirit may direct the work in all things.

J. A. Ressler, Moderator.
J. S. Hartzler, Secretary.

People seldom improve when they have no model but themselves to copy.—Goldsmith.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

MENNONITE GENERAL CONFERENCE

For the Gospel Herald.

Schedule of Meetings to be held in Connection with the General Conference in August

Publication Board Meeting to be held at the **Latschar Church,** Friday and Saturday, August 24, 25.

Fundamentals Conference at **Blenheim, Kitchener,** and **Breslau,** Saturday evening, and Sunday afternoon and evening, August 25 and 26.

Relief Commission at **St. Jacobs,** Monday afternoon and evening, August 27.

Committee on Arrangements at **St. Jacobs,** Monday, A. M., August 27 and Tuesday, A. M., August 28.

General Sunday School Meeting, at Waterloo, Tuesday afternoon and evening, August 28.

General Conference at **Waterloo,** Wednesday, Thursday, and Friday, August 29, 30, 31.

Information on Travelling

Train connections here given are from Buffalo, Detroit, and Chicago only; visitors will find their own connections to these points.

1. **Buffalo**
   - **A.** C. P. R.
     - (1) Leaves Buffalo 4:55 A. M., arr. Galt 9:07 A. M. Hourly Interurban service Galt to Kitchener.
     - (2) Leave Buffalo 5:55 A. M. Arr. Hamilton 8:38 A. M.
     - (3) Leave Buffalo 8:03 A. M. Arr. Hamilton 10:30 A. M.
     - (4) Leave Buffalo 10:10 A. M. Arr. Hamilton 12:33 P. M.

     Take Interurban at Hamilton via Brantford and Galt to Kitchener.
   - **B.** G. T. R.

     Leaves Buffalo 10:30 A. M. Arr. Kitchener 6:13 P. M.
2. **Detroit**

   C. P. R.

   Leaves Detroit 1:30 A. M. Arr. Kitchener 8:00 A. M.

   Leaves Detroit 9:30 A. M. Arr. Kitchener 4:00 P. M.

   Leaves Detroit 4:30 P. M. Arr. Kitchener 10:00 P. M.
3. **Chicago**
   - **A.** C. P. R. Central Passenger Station, Michigan Boulevard.

     Leaves Chicago 8:47 A. M. Arr. Kitchener 10:00 P. M.

     Leaves Chicago 5:40 P. M. Arr. Kitchener 8:00 A. M.

     Leaves Chicago 12:05 A. M. Arr. Kitchener 4:00 P. M.
   - **B.** G. T. R. Dearborn Street Station.

     Leaves Chicago 5:00 P. M. Arr. Kitchener 8:20 A. M.

     Leaves Chicago 11:00 P. M. Arr. Kitchener 2:40 P. M.

Buy all tickets direct to Kitchener except C. P. R. trains leaving Buffalo at 5:55, 8:03, and 10:10 A. M.

Those coming to the Publication Board meetings notify Isaiah Witmer, Kitchener, Ontario, Route 4. This is important, as the place of meeting is eight miles from Kitchener.

Those coming for the General Conference only, should notify Moses Hunsberger, Bridgeport, Ontario.

Motorists will find a good Tarvia pavement from Niagara Falls to Kitchener. From Detroit and Port Huron to Kitchener good gravel roads.

Gilbert Bergey,
Geo. A. Weber,
Joseph S. Shantz,
Moses Hunsberger,
M. C. Cressman,
Ontario Committee.

CONFERENCE ANNOUNCEMENT

Southwestern Pennsylvania

The forty-eighth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District is to be held, D. V., at Masontown, Pa., during the week beginning August 12, 1923.

The Executive Committee of the Church Conference is to meet on Monday afternoon, August 13.

The ministerial body of the District is to meet on Tuesday forenoon, and the District Mission Board meets on Tuesday afternoon in public session.

The Sunday School Conference of the District is to meet on Tuesday evening, August 14, and continue in session all day Wednesday, including evening.

The Church Conference is to begin on Thursday morning. An effort will be made to close the work of the Conference on Thursday evening, so as to allow time for preparation for the General Conference. If the work cannot be finished, however, a session may be held on Friday morning.

Persons coming by train or trolley change at Uniontown for the Masontown car. Get off at Durr's stop.

Persons coming by auto go by Uniontown, McClellandtown, and Masontown.

All are cordially invited to come.

J. A. Ressler, Moderator.
N. E. Miller, Secretary.

OHIO MENNONITE S. S. CONFERENCE

The Ohio Mennonite S. S. Conference will convene (D. V.) August 7-9, 1923, with the congregations of Columbiana and Mahoning Counties, near Columbiana, O.

I. W. Royer, Sec.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.—Psa. 55:22.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 2, 1923 (Gospel Witness Established 1905) No. 18

EDITORIAL

The Present Evil World.—In the "Burning Bush" of April 15 there is an illuminating editorial on "A Sad Picture," setting forth the awful conditions in the world today. Among other things it prints the following extract from another periodical:

"The world presents a sad picture today. Anarchy and ruin are staring mankind in the face. Religion after many centuries has by no means cured the ills of society. We have just been reading a church paper, which is by no means considered pessimistic. In one issue we find this appalling record. It speaks of the hopeless condition of Ireland, the predominance in numbers of the colored races of the world over the whites, the banding of the Jews to overthrow the government of the United States, the awful slaughter of the recent automobile races in Kansas City, the uprising of the Turks and the awful massacre of Christians in the East, and the decline of the evangelical denominations of Christians. All this in one issue. It makes us heart sick as we see what is going on in the world today. We are certain there is no help for this old wicked world but a Gospel that will save men from sin. But how few teach or preach it to make it practical or actual. The American church ought in these perilous times to be on its knees pleading with God for a world-wide revival. Otherwise we are headed for a great tribulation in the near future."

Numerous pen-pictures of present conditions appear from time to time in books, magazines, religious and secular papers, printing such things as a matter of news, accompanying them with varying comments.

The Bible tells us that such things are to be expected in the latter days upon earth. They are but the natural results of sin, and such conditions among us should cause us to cling more closely to God and His Word, for only in the Eternal Rock is there refuge and safety.

* * *

How can we remedy such conditions? Reformers have been trying it for ages; but the best that can be said of the things accomplished is that they succeeded in bettering conditions for a time. Churches have launched into campaigns for social betterment, community uplift, and purifying politics; but in the end such efforts left the old world in its same state of defilement, while the reforming churches were themselves polluted in the ways of the world which they tried to help. "The whole world lieth in wickedness"—now, as well as in the days these words were written.

* * *

OUR MINISTERIAL LIST

The time is here when we must again collect material for our next year's Family Almanac. We thank you for your help in this work in the past, and we cordially solicit the same friendly, helpful co-operation in the coming number of the Almanac.

One of the important features of this annual messenger is the Ministerial List near the close. You, who are interested in having this list as nearly perfect as possible, will do us a favor by sending us corrections. You will find the latest list in the Mennonite Year Book and Directory. Will you please examine this list, especially of the names in your immediate community or conference district, and send us the following:

Names of bishops, ministers, or deacons who were ordained during the past year, or whose names are not found in the Year Book, giving present address.

Names of bishops, ministers, and deacons who either moved into your community during the past year or who have moved elsewhere. Give both their old and new addresses.

Names of bishops, ministers, or deacons who during the year were removed by death or otherwise.

Where you notice errors in spelling, please send corrections.

Thanking you for past favors and hoping for an early response to this notice, we remain,

Yours for the Master,

Mennonite Publishing House.

The only way that this world can be reached, if at all, is by the old-fashioned Gospel which calls upon all men to repent, which brings the remedy that purges the souls of all penitent believers of every sin and every evil way, which rescues lost and ruined souls and makes of them new creatures in Christ Jesus, which tells us how to live and throws light upon the pathway from earth to glory, which warns the sinner to flee from the wrath to come as well as encourages the saint to press on and win the everlasting crown. Faith in the living God and acceptance of the atoning merits of the blood of Jesus Christ is the only remedy, the only hope—and that applies to individuals only who accept God's proffered terms of mercy and salvation, not to groups or communities or nations that manifest a willingness to be cleaned up and do better.

* * *

Present conditions should serve as a powerful incentive to cling more closely to God and accept His Word without question. They should convince us of the folly of "walking according to the course of this world." They should make us realize more than ever the wisdom of the words of inspiration: "Be ye not unequally yoked together with unbelievers." They should help us to appreciate the warning words: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." They should make more precious the thought that our home is not here but in the world to come—that as "strangers and pilgrims in the earth" we are seeking "a city whose builder and maker is God." They should cause us to redouble our efforts to make known to a lost and sinful world the Gospel of our Lord Jesus Christ. They should impress upon

(Continued on page 368)

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

THE HOLY SPIRIT, HIS MISSION

By J. E. Martin

For the Gospel Herald.

When he, the Spirit of truth, is come, he will guide you into all truth: ---------he will shew you things to come.—Jno. 16:13.

The Holy Ghost is the energizing force (power) of the church. For a good text book on the Holy Spirit study The Acts of the Apostles. While we know the Holy Spirit works through conferences, boards, committees, etc., sometimes we wonder if the work of the Holy Spirit is not hindered by so much machinery. Let us always remember that where the power of the Holy Spirit is poured out in a large measure, there is unity and prayer. Read Acts 1:14; 2:1-4. One of the great needs today is men "full of the Holy Ghost." Lord, supply this need. Here are a few functions of the Holy Spirit:

He testifies of Jesus (Jno. 15:26).—When teachers, "professing themselves to be wise," deny the Virgin Birth, Incarnation and Divinity of Jesus, it is quite evident they are not led of the Holy Spirit. Yea, we do well if we "try the spirits whether they are of God; because many false prophets are gone out into the world." How sad it is that there are many false teachers that deny the Lord that bought them. Brethren, can it be true "that there are certain men crept in unawares,....denying the only Lord God, and our Lord Jesus Christ?" Lord, send us more teachers and preachers that testify of Thee!

He teaches the children of God (Jno. 14:26.—Not all of us can go to the higher institutions of learning, but thank God, we can all be learners under the highest Teacher, the Holy Ghost. The Holy Ghost and the Word of God always agree (I Jno. 5:7, 8) and if our schools give them the pre-eminence, we can well afford to support them, other things being equal.

He gave the Word of God (II Pet. 1:21).—This cannot be said of any other book. Many good books have been written about the Bible, but the Word of God itself is the only God-breathed, inerrant, Holy Ghost-inspired message to man.

He chooses and sends forth laborers (Acts 13:1-4).—Read the foregoing reference and note the condition of the Church, viz., ministering to the Lord, fasting and praying. If we as a Church would fast and pray as we should, we believe the crying need for more laborers would be supplied.

He brings conviction (Jno. 16:8-11).—Man may teach, preach and live the Gospel, but the Holy Spirit alone can produce conviction.

He makes intercession for us (Rom. 8:26).—Brother, were you ever so burdened that you could not express your burden or desire before the Lord in words? Thank God for the Spirit, who "maketh intercession for us," at such a moment.

He guides (Jno. 16:13).—He not only guides, but guides "into all truth." Do your social life, your occupation, your business relations, your religious views, etc., harmonize with the Word of God? If not, you are being led by a spirit that is not of God. I Jno. 4:1.

He reveals things to come (I Cor. 2:9, 10; Jno. 16:13).—What glories are revealed concerning the future world! Many times we hear I Cor. 2:9 quoted without verse 10. But even after the Spirit has revealed many of the glories of the future, we only "know in part."

Chambersburg, Pa.

A PLEA FOR UNITY

By J. R. Shank

For the Gospel Herald.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.—I Cor. 1:10.

Strange as it may sound in this strife-torn age, yet it is true that there is no excuse for Christian people to be divided into factions. It is everywhere condemned in the Scripture as an evil not emanating from Christ (Jas. 3:15). If it is such an evil, every one who is contaminated with the spirit of schism and strife is a sinner in the sight of God and needs to repent and turn to the source of cleansing and life. Just as there is a cause for disunion there is also a way of removing the cause, and a remedy for those who have been afflicted by the disease. Paul's letter to the Corinthians is a message to a church torn by divisions. It comes from one who is qualified to speak with authority and sets things in order according to the will of God.

I. A Plea By the Name of Jesus

If we will remember the grace that has been brought to us by Jesus Christ and how that we have been brought into the riches of an incorruptible inheritance, not by our works, nor by the merits of men, but by the atonement through the blood of the cross; if we will enter into the blessings of what His salvation brings to us and truly enter into fellowship with the Son of God, we shall have such a priceless possession of life and light and glory that there will be no place for evil thoughts toward our fellowmen, much less toward our brethren in the Lord. Read I Cor. 1:1-9.

There is no division in Christ (I Cor. 1:13). And there is no division in His true ministers (I Cor. 3:5-7). If we have fellowship with Christ we have entered into His love for righteousness and hatred for iniquity (I Jno. 1:3-7). If we have fellowship with righteousness, we will walk in the way of righteousness and separate ourselves from the way of unrighteousness (Eph. 5:1-20). Our life purposes will be like the life purpose of Christ Jesus. He counted not the sacrifice as being too great when He found that it was needed to render the service that our lost condition required, and was willing to leave His high position in glory and take the lowest and meanest condition of humility in the earth. If we have fellowship with Jesus such a purpose of life fills our bosom. In this all the sources of strife and division are cut off in our esteem of others as "better" than ourselves (Phil. 2:1-8).

II. "Speak the Same Thing"

Christ is the center of worship and consideration in the Church. Whenever He is lost sight of the ones losing sight of Him are sure to err and go astray, and ultimately fall into earthly aims and earthly desires. If we shall recognize Christ as the "Head over all things to the church which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23), it will not be difficult for us to center our conversation around Him and in submission to His authority. Every thought is brought into captivity to the obedience of Christ (II Cor. 10:3-7); every discourse recognizes His grace and is permeated with the sentiment of the atoning blood (I Cor. 2:2). His words are affectionately and reverently kept (Jno. 14:23, 24); his commandments, whether delivered by the word of His own mouth or by the mouth of His chosen apostles will be the end of all questioning and debate and difference of opinion when once it is settled that **He orders it so** (Heb. 2:1-4; I Cor. 14:37). His kigdom and righteousness is the all-absorbing thing to seek and hence will be the main topic of conversation (Matt. 6:33; 12:34). Our

hope and affections are on things above where Christ is seated at the right hand of God (Col. 3:1-3) and we are living in expectation of His promised return, and so make our "moderation known unto all men" (Phil. 4:5-7); not only in conversation, but in the peacefulness and quietness of our life. If our whole life is so filled with His Lordship and glory we shall truly **"speak the same thing."**

III. "No Divisions"

Divisions have their source in following the wrong leadership and making men our object of reverence before Christ. We may dote on the man who baptized us, or who performed some other ceremony, for which we exalt **the man,** and give occasion for others who have been otherwise served, to exalt **their man** (I Cor. 1:15). We may have been stirred by the eloquence of some preacher or leader and set him up as our object of devotion to the confusion of the Church whose every worker is a gift from God to be accepted as a servant to Christ, our Leader (I Cor. 4:1-6). We may be charmed by the worldly wisdom of certain ones and so be led away from the plain preaching of the cross of Christ to the destruction of our own soul and to the building up of schisms in the Church (I Cor. 2:4, 5). We may be "puffed up" over toleration of open sin which like leaven is leavening the whole body and unfitting it for the fellowship of Christ who is pleased with nothing but sincerity and truth (I Cor. 5). We may allow selfish motives and carnal desires to predominate in our lives and so make us envious and spiteful toward our brethren and fellow men generally, or allow the corruptions of business and society to separate us from the fellowship of the body of the faithful (I Cor. 6:1; 7:2; 6: 9, 10). We may ignore the weaknesses and wishes of others and go out on independence of action and thus lose the fellowship of love and forbearance as well as to become a stumbling block to the weak (I Cor. 8:1-13). We may slight the import of certain ordinances and make their observance or non-observance a means of contention (I Cor. 11:16, 17). Brethren, if we would heed the plea to have no divisions, let us avoid all these causes which make us parties to the division and thus be guilty before God.

IV. "Be Perfectly Joined Together"

The union must be a spiritual work. It is the carnal mind that has so much envy and strife and division (I Cor. 3:1-4). If we would be "perfectly joined together," as we are commanded to be, and, as alone Christ will be pleased to accept us as His bride (Eph. 5:21-33), we must become spiritual, and so put away every element of division and strife from our hearts (Jas. 4:7, 8). This perfect union joins us together "in the same mind and the same judgment."

1. **"In the Same Mind."**—"But we have the mind of Christ" (I Cor. 2:16). "To be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6, 7). Our minds must be renewed of God if we would have a mind that is united together in a perfect union in the body of Christ. This Christian mind has the elements of perfect union in it.

a. **It has humility with respect to others** (Rom. 12:16). Two such minds have such a perfect affinity for one another that the result is a marvelous and loving fellowship. When every mind is humble with respect to others and a whole Church is possessed of such a mind the effect cannot be other than a heavenly place in Christ Jesus.

b. **It is unselfish in its attitude toward others** (Rom. 15:1-6). Everything done is done with an eye to how it may be made to please others for their welfare and edification. When all seek the welfare of others by denying their own selfish pleasures, a union of love and power will be the result.

c. **It is a mind of longsuffering toward others** (Col. 3:12, 13). That makes one willing to suffer for others without being weary. It does not ask such perfect exactness on the part of others but is able to bear with the weakness and imperfections while it labors in self-sacrificing devotion to help. It is this preservative power that makes possible the salvation of men and will enable men to save and build up others through the power of the Gospel of Christ.

d. **It is a mind submitting to one another in the fear of God** (Eph. 5: 21). Such a mind never gets exalted in its sphere of action that it will not recognize authority in others in their sphere of action. Husbands and wives, parents and children, Church officials and laity, young and old, teacher and pupil, all—from the highest official to the lowest official—have that mind of submission to one another making them meek and lowly in heart enough to be commanded in their work by anyone whose capacity of service gives him the duty to direct (I Peter 5:1-5).

d. **It is a mind of love to all** (Phil. 2:1, 2). It loves the brethren and is minded to do them good at every turn. It loves all men and seeks to bring them to Christ. It loves those that hate and prays for their salvation. Where love rules in the mind there is a bond of perfectness which binds all other qualities of the mind together and makes the union complete (Col. 3:14).

2. **"In the same judgment."**—The same plan of action must be agreed upon before a perfect working body can carry forward its mission. Head, feet, hands, eyes, ears, tongue, heart—all operate in one accord in the natural body. The same is true of the Church dominated by the Spirit of God (I Cor. 12:4-31). "By one Spirit are we all baptized into one body." This baptism anoints the body for its mission of service. Each in its office needs each other part. Each part is directed by the one mind though the particular office may be varied. Each office works together to the one great end. Each cooperates in perfect accord and agreement to carry out the task. What if the head does choose a certain plan now that might be varied tomorrow in a little different shade of circumstance! "Methods may change, but principles never do." But whatever the method in right principle, no part of the perfectly joined body will rebel against the plan. It would be spiritual suicide against the service of Christ to work out of harmony with the rest of the body.

a. **Practices to observe by the body are recognized by every member** (I Cor. 11:2). This applies unquestionably to those ordinances which have been set forth by Christ and His apostles. It would bring disunion in the body to omit any of them. If we observe baptism in its place we should observe communion in its place. Feetwashing should not and could not be left out without bringing a jar in the machinery and a loss in the spiritual teaching. The woman's covering and the man's uncovering in worship make the order complete in the body of worshipers, and any other plan of action destroys that unity. Marriage laws disregarded bring corruptions into the Church which will destroy her work. Uniform acceptance of God's marriage law is the only safeguard (I Cor. 7).

b. **Restrictions to heed are recognized and heeded.** All unrighteousness is put away (I Cor. 6:9-11). The world is not called in to settle our difficulties (I Cor. 6:1-8). We abstain from anything, which (our heart teaches us by the Holy Ghost) might do injury and mar the fellowship between us and others (I Cor. 8:13; 10:31-33). Our bodies are kept

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Preacher's Page

EXAMPLE

I'd rather see a sermon than to hear one any day.
I'd rather one should walk with me, than merely show the way.
The eye's a better pupil, and more willing than the ear.
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds,
For, to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding **how you act and how you live.**

—Edgar A. Guest.

SERMON OUTLINE

For the Gospel Herald.

(Many people are spending their time taking snapshots of nearly everything they see, and think it a great pleasure if they can take a picture of some one in a certain act when he is not aware of it. While I do not think this is exactly the pleasure we should be interested in, yet it was my pleasure to take a snap at a sermon and was so pleased that I pass it on.—A Reader.)

The Book of Acts

The Book of Acts is

1. The Greatest Missionary Book.
2. Able to Solve all Missionary Problems.

The Book of Acts contains

1. The Acts of the Apostles.
2. The Acts of the Risen Lord.
3. The Acts of the Holy Spirit.

The Holy Spirit

1. Not "it" but "He."
2. Gives power. Requires Silence to be Heard.
3. Jesus Admonished the Disciples to Wait for.
4. Required to Overcome Satan and Win Souls.
5. Is Attainable and Necessary to Please God in all Things.
6. Directed a Common Fisherman in Writing the Word of God. (Peter).
7. Directed a Deacon (Philip) and his Daughters to Prophesy.
8. Required as Much in Personal Work as in Public Sermons.

Where the { Word / Spirit / Man } of God meet Something is Going to Happen.

Kansas City, Kans.

SERMON ILLUSTRATION

The Love of a Lass and the Love of Christ

There is a story told of the Covenanters—of one named Patrick Wellwood—when his house was surrounded at a time when a minister had for security been hidden there. Claverhouse's dragoons were at the door, and the minister had fled. The master of the house was summoned and it was demanded of him, "Where is the minister?" "He is gone, I cannot tell whither, for I know not." But they were not satisfied with that; they tortured him, and since he could not tell where he was, for he knew not, they let him go after inflicting on him the torture of the thumbscrew. They then took his sister, a young girl living in the house. "Where is your master!" She replied, **"No, I can die myself but I can never betray God's servant, and never will as He may help me."** They dragged her to the water's edge, and making her kneel down they determined to put her to death. The captain said: "Not yet, we will try to frighten her," and sending a soldier to her he knelt down and placing a pistol to her ear she was bidden to tell where was the minister.

She slightly shivered but the question was unanswered. "Tell us now," said they, "where is he or we shall have your life." "Never, **Never!**" A second time and a couple of carbines were discharged in the air to frighten her. At last they decided to put her to death. It was then that Trail, the minister who was hidden near by, seeing the girl about to die for him sprang forward crying:

"Spare that maiden's blood, and take mine; this poor innocent girl—what hath she done?"

The girl was even then dead through fright, but the minister had come himself to die for her and save her life.

Upon this story the great preacher Spurgeon makes this comment:

"Oh, my friends, I have sometimes thought that her heroic martyrdom was somewhat like the blessed Jesus. He comes to us and says: 'Poor sinner, wilt thou be My friend?' We answer, 'No.' 'Ah, I will make thee so,' saith He, 'I will die for thee;' and He goes to die on the Cross. Methinks I could spring forward and cry; 'Nay, Lord Jesus, nay, Thou must not die for such a worm. Surely such a sacrifice is too large to pay for poor sinful worms!'

"If we were not so sinful as we are, there is not one of us here this morning who would not weep at the thought of the Savior's love and would not say: 'I love Thee, O my God, because Thou hast done so much for me.' **There is nothing more wonderful in the depravity of man than that it is able to forget the love of Christ!"**

—Wonderful Word.

PREACHERS

For the Gospel Herald.

The word preacher is used in several different senses. In one sense of the word, a preacher is one who delivers messages to others, whether by word or influence or life. In this sense everybody is a preacher. It is in this light that we are to understand Luke's reference to the disciples in dispersion after the death of Stephen: "And all they that were scattered abroad went everywhere preaching the word."

We repeat, in this sense all are preachers. We know of people who would hide rather than bear the name of being a preacher; but in this they are helpless, for all men are preachers. Not all men, however, are preachers of righteousness. This world is full of preachers; some in the service of God, others in the service of the enemy of souls. It is impossible not to be preaching in one of these two classes.

In another sense (and this is the sense in which we discuss the subject) a preacher is one of God's spokesmen, set apart and ordained to proclaim the Gospel of Christ publicly. There are a number of classes of preachers that we wish to notice:

The Faithful Preacher

He looks upon his office as being a commission from the Lord, as taught in Eph. 4:11, confirmed by the Church. He looks upon himself as being a public servant, a watchman over souls for whom he must give account. He is faithful, therefore, in a prayerful study of the Bible, that he may be able to preach sound doctrine; in living an upright life, that he may be a proper "ensample of the flock;" in keeping in close touch with the members of his congregation, that he may be of the best possible help to each individual; in a vigilant oversight, that he may sound the alarm in times of danger. Outside of God and His providences, there is no greater blessing to humanity than the faithful preacher.

The Ambitious Preacher

He loves to make for himself a name. It is his desire to be eloquent, logical, scholarly, powerful, able to sway his congregation in whatever way he desires to move them. When he hears his efforts criticised adversely he feels depressed; when he hears words of flattery he is elated. "Success" is his goal, and—usually also his god.

The Lazy Preacher

There may be two causes for his laziness. Either he may be so absorbed in the affairs of this world that he has little or no time to prepare for his duties as a minister, or he may be too diffident or indifferent or indolent to apply himself to anything. When Sunday morning comes he finds himself unprepared; so he must make up in noise, natural eloquence, or funny stories what he lacks in consecrated knowledge and spiritual power. He would like to be of real help to all his members, but it really is too much trouble to do what he ought to in order to render the needed service. He knows little about his Bible, spends very little time in intercessory prevailing prayer, does little personal work—all because he has too little energy to apply himself. His ministry is confined to pulpit efforts, and those efforts are feeble because he fails to prepare himself for them.

The Humorous Preacher

His ambition is to be funny. If he can get off some jokes or anecdotes that will convulse the congregation in laughter, he is in the height of his glory. And if he can find something really pathetic, so that he can make his hearers cry one minute and roar with laughter the next, his accomplishment is all the greater. Such a man usually draws crowds, especially if he is a talented man; but whether the crowd in heaven will be larger because of his preaching here on earth is another question.

The Eloquent Preacher

He has a ready flow of words. And whether his eloquence consists of a ready and pleasing and convincing flow of words or whether it is the eloquence of sincerity and truth, the gift of eloquence is a power, when kept upon the altar. Men of this kind have more trouble to keep humble than those not so well blessed, for they are sure to be surrounded with flatterers. It has been aptly said that the eloquent preacher's "worst enemies are his fool friends" who do not know enough to see that by their words of flattery they are not only ruining their idol but also injuring the cause he represents. If your preacher belongs to this class don't spoil him. His eloquence is a great asset to his congregation, if kept upon the altar. John the Baptist is an example of this class of preachers.

The Hard-working Preacher

In describing him you have, largely, a repetition of the description of a faithful preacher. Whether he belongs to the one-talented or five-talented class, he sets about diligently to put his talents to proper use. He spends much time with his Bible, searching for "the deep things of God" while others are asleep. He spends much time upon his knees, especially when he is confronted with perplexing problems. When others get out of patience and demand that erring members be expelled, he applies himself diligently in an untiring effort to win them from the error of their ways. He is always found on hand at every public service at the house of the Lord, and throws his whole heart into whatever work there is to be done. The union scale has no place in his ministerial life, for his work is arduous enough to constrain him to work on a double or treble shift. He is even too busy to accuse others of killing him with work because he does "more than his share." It is because of his hard work and faithful application to duty that God blesses his labors and thru him accomplishes great things in the cause of salvation.

* * *

There are numerous other kinds of preachers, and no doubt some of them have come up in the minds of the readers since they started to read this article. If they have, give them place in your meditations. But this article is getting too long—so we will content ourselves by naming but one more kind; namely,

The Hopeful Preacher

He does not belong to the class who close their eyes to unwelcome and disagreeable truths. Had he lived in Jeremiah's time he would have sounded a hearty amen to that faithful prophet's warnings rather than to have taken the side of those who through blind optimism were continually prophesying "smooth things," the things which kings and politicians loved to hear. But while he recognizes truth as it is, whether pleasant or unpleasant, he trusts in the living God. Elijah on Mt. Carmel was worth more to the cause than was Elijah under the juniper tree—unless it was as a warning to us not to follow his example in troublous, perilous, discouraging times. The hopeful preacher looks forward with cheer, remembering the promise of God never to forsake His own. In this he imitates the attitude of our Savior who invariably gave His disciples a hopeful vision of life after reminding them of dark times ahead. For instance, when He informed them that "In the world ye shall have tribulation," He immediately followed with, "Be of good cheer; I have overcome the world." The hopeful preacher fills his hearers with bright visions of the future, injecting the sunshine of heaven into his messages which react like a benediction upon his hearers, especially when he deals with the dark and gloomy and discouraging problems of life. This messenger of hope is needed on every hand; for amid the trials and turmoils of life it is needful that some one encourages us to "Rejoice and be exceeding glad; for great is your reward in heaven."—K.

Joseph Cook once said: "Let God be your guide in the building of the vessel in which you expect to cross the ocean of life and enter eternity without wreck. Use no timbers that will not bear the storm. Never sleep while you skirt the reef."—Herald of Light.

"The life of Jesus in the human soul is revealed by him who has prepared himself by long communion with Jesus to show it forth to the world."

MODERNISM

Twelve Points of Difference Between the Old and New Theology

1. The New Theology says, the Bible contains the Word of God; the Old Theology says, the Bible is the Word of God—the Word judging man, rather than man judging the Word.

2. The New Theology says, Jesus Christ is a son of God; the Old Theology says Jesus Christ is the Son of God.

3. The New Theology says, the birth of Jesus was natural; the Old Theology says, the birth of Jesus was supernatural.

4. The New Theology says, the death of Jesus Christ was exemplary; the Old Theology says, the death of Jesus Christ was expiatory.

5. The New Theology says, the life of Christ is the life He lived here on earth; the Old Theology says, the true life of Christ is also the life He is living for us at the Throne.

6. The New Theology says, character is built up, like Babel, from beneath; the Old Theology says, real and lasting character is something that comes down, like the New Jerusalem, from above.

7. The New Theology says, man is the product of evolution; the Old Theology says, man is God's special creation.

8. The New Theology says, man is the unfortunate victim of environment; the Old Theology says, man is an actual sinner, fallen and utterly lost.

9. The New Theology says, man is justified by works of his own; the Old Theology says, man is justified by faith in the Atoning Blood of Christ.

10. The New Theology says, the new life and nature of Christianity comes by natural development of the best that is in us; the Old Theology says, it comes by miraculous regeneration and sanctification through the Holy Spirit.

11. The New Theology says, the Gospel was sent to save the world; the Old Theology says, the Gospel was sent to save men out of the world.

12. The New Theology sets its hope of the future on man's civilization; the Old Theology sets its hope on Christ's coming and Kingdom, spiritually existent today in men's hearts, actual and gloriously so in a future day.

Hence do we devoutly pray, "Thy Kingdom Come: Thy Will be Done on Earth as it is in Heaven."—From "China's Millions."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MOTHER'S LOVE

By Jesse K. Mellinger

For the Gospel Herald.

"The Love of Mother!" Those words ring louder in my ears today than they ever did before. We can heartily sympathize with those who experienced the loss of a mother and a companion in life. It was but seven months apart that these two, the most dearly loved ones in our home, were called to their heavenly home. We feel sometimes as if we had lost all, since these two who were needed so much were called away. But we are still comforted by the presence of that Friend of all friends, the One who has promised never to leave nor forsake us.

The time when my companion was called away my great concern was what I should do with my four little ones. I realized that the home had to be broken up. It was mother who comforted me by saying, "You and the two boys come home." The two little girls were taken by their grandmother and their aunt. One cannot realize what it means to be in such circumstances until you have experienced it yourself.

It was while I was on a tour to the Pacific Coast that the sad news came to me that mother was ill. I shall never forget the day when Sister Catherine Culp of the Los Angeles Mission handed me the telegram. When I opened it and read that mother was very sick and that I should come at once I thought I would sink to the floor as she was in fair health when I left home a few months previous. Within a few hours, with the kind assistance of Sister Kulp, I was on my homeward way. The five days and five nights that I spent on the train were almost entirely sleepless. That speeding train could not carry me too fast. My thoughts were all the time on how I would find mother. She lived about a month after I arrived home. I believe it was due to the prayers of the rest of the family and myself that I was permitted to see her and talk to her once more. I shall never forget our meeting when I came to her bedside. With her arms around my neck and with loving kisses our meeting was marked by the most endearing terms in which mother love expresses itself. I often thought since and do to this day, that the responsibilities which she took upon herself in the care of my little ones, may have contributed toward her sudden death.

I never realized what mother love really was until I saw it demonstrated in by my own companion in the short time we lived together and saw how concerned she was about our little ones, when they suffered as well as at all times. I was awakened many a night and heard her footsteps going to the adjoining room to see if they were all right.

My dear young readers, and older ones as well, if you still have your mother and loving companion with you, honor and respect them highly. Heed to their advices and do them all the good you can. I am sure you will never regret it as long as you live. What is home without a mother?

We miss thee, mother, we must confess,
But are glad to know, thou art gone to rest.
We cannot understand sometimes, just why
Thou art gone to the Home in yonder sky,
But trust that some day we'll understand
When together with loved ones in heaven we stand.

Lancaster, Pa.

"THERE WAS A CERTAIN RICH MAN"

By Sadie Brubaker

For the Gospel Herald.

Indeed there are many rich men in our land today in spite of the want and suffering in the world. We can draw pen pictures from many costly mansions where the inmates dress extravagantly and live sumptuously every day. We can see in these homes everything that would satisfy the lusts of nature for a lifetime, but these people die too and even sooner than the common class.

Not far from these homes we see row after row of mere hovels. The inhabitants are in want morally and physically, they are down-trodden and can scarcely hope to rise. Yet these are as surely human and perchance they possess a soul more pure in the sight of God. This class are at the mercy of God; they realize they have no other source of help. Life ebbs away and one world says, "They have been a failure."

The scene changes, life did not end in the hovel. The once outcast one now is heir to a mansion. The beggars on earth may be the blessed in heaven. The Certain Rich Men who have lived in luxury and turned a deaf ear to God's needy ones, may be the beggars in eternity. Wanting, wanting, wanting! Wanting just a drop of water, a favor from anybody now. Wanting a proxy to do the things they in their lifetime were too self-absorbed to do. "I pray thee... that thou wouldst send him (Lazarus) to my father's house: for I have five brethren; that he may testify unto them, lest they come to this place of torment."

We need not apply this lesson only to the pronounced rich in this world; our common people may be indulging in the same selfish neglect. Just to simply live an easy self-indulgent life is the very essence of sin. It may be just a habit to exclude others from our lives. A distaste for the low and unlovely. An intense desire for congenial associates, or a sensitiveness for rank and creed. All these excuses may appear legitimate but it is not an answer to the call of God. Christ avowed that "As Thou hast sent me into the world, even so have I also sent them." As Christ served—what a place for me to fill! What a transformation took place at the place where Christ ministered to the needs of men! What changes are wrought in the world because Christ sent me?

Whatever it may be that takes from the home that element of sympathy and concern for others, will most surely rob that home of its truest source of happiness. What a horrible thing it must be for a father or mother to pass into eternity without rendering all possible service to loved ones! And what bitter remorse must follow that one who ignores the lives that have lived so nobly before them as an example of a better life! Yet how much greater the anxiety in eternity when no "last words" can be spoken to save others from the same bitter regret. If only Dives had befriended Lazarus. If only Lot had not moved to Sodom. If only thousands of parents had given their children a godly inheritance instead of land and gold. If only we could all see the value of souls rather than things that last only a life time. Then there would be less revelling here and more joy in heaven; less hovels here and more mansions over there.

If only we knew what a word might do
For one whose days on earth are few,
A kindly smile for the one who mourns
Or a lift for one whom the world now scorns;

And since we know that the day just past
For many souls has proved the last;
Shall we tomorrow be yet unmoved,
Dealing with others so coldly and rude?

Gravois Mills, Mo.

Two it takes to make a quarrel; one can always end it.—Spanish Proverb.

SUNDAY SCHOOL LESSON

Lesson for Aug. 12, 1923.—Luke 10: 38-42; Mark 14:3-9.

MARTHA AND MARY

Golden Text.—Mary hath chosen that good part, which shall not be taken away from her.—Luke 10:42.

Introductory.—In the town of Bethlehem was a home that has been made famous because Jesus of Nazareth had three fast friends there. The raising of Lazarus was the crowning miracle of our Lord, prior to His resurrection and ascension. Lazarus had two sisters, Mary and Martha, who were noted for their tender devotion to Jesus of Nazareth who often found shelter under the roof of their home. Whatever may have been their trials and heartaches, here was a home, made sacred in the memory of millions of Christian people because of the tender devotion which these three disciples manifested toward their Lord.

Two Ways of Serving Christ (38-42).—The two sisters seem to have been of a different bent of mind. Martha was of that practical kind who felt that she could not do too much to make her Host comfortable. Mary was of that devotional type of women whose greatest delight was to sit at the Master's feet and learn of Him. On one occasion, when He was in their home, these two characteristics were revealed. Martha was getting ready the meal while Mary sat at Jesus' feet. This was too much for Martha, and she asked that her sister might be bidden to come and help her. This was our Savior's opportunity for emphasizing the importance of seeing after matters spiritual rather than things temporal. He reminded Martha that while she was "careful and troubled about many things," Mary had "chosen that good part, which shall not be taken away from her."

Martha has been unduly criticised for her part in this incident, as it is something which both scriptures and common sense commend to be hospitable, ministering of our substance to the needs of others. But too many people today, like Martha, are tempted to neglect the devotional side of life to look after material things. "One thing is needful"—let us never forget it or underrate it.

Jesus Anointed by Mary (3-9).—On another occasion these two traits of character by the sisters was again in evidence. "And Martha served," says John. There is no rebuke recorded here for this kind of service, and if any comment were made we suppose it would be favorable. But the service which Mary rendered was of far greater value, and was especially commended by Jesus.

Jesus being in the house of Simon the leper, Mary came with an alabaster box of ointment of spikenard very precious and poured it on His head. This aroused the indignation of some of the disciples, especially Judas. Why was not this ointment sold for three hundred pence and given to the poor? he grumbled. John said that Judas said this because he was a thief and wanted the money himself, not that he cared for the poor. Christ quickly stopped such criticisms and declared that this woman had anointed His body beforehand for His burial. As for the poor, they had plenty of opportunity to minister to them later, as they are always with us; but Christ was soon to be taken from them, and they should have encouraged Mary instead of criticising her for what she had done. Moreover, He declared, that "wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Aside from Christ's rebuke of Judas because of his covetousness and materialism, He emphasized the importance of making contributions to His cause our first consideration. It is right to feed the poor; we ought to do it. It is right to care for our own; we ought to do it. It is right to be "given to hospitality;" we ought to do it. It is right to be "not slothful in business;" we ought to comply with this admonition. But over and above all these things we should remember that our first duty is to minister of our substance and spend our lives in the great work of winning souls for Christ and exalting Him in the presence of all men. The more than three hundred pence that Mary "wasted" on our Lord meant infinitely more for the cause in that way that it would have amounted to had it been used to relieve the hunger of a few people for a short time. Give God first place in your lives. "Honor the Lord with thy substance, and with the firstfruits of all thine increase."—K.

BIBLE MEETING TOPIC

THE SURRENDERED LIFE.—Phil. 3: 1-14

Topic for August 12

MOTTO

"I am thine and all that I have."

MEDITATIONS ON THE TOPIC

I. **Surrender to Christ.**—When the general of an army sees that his fight is of no avail and that it would be better to give up and make peace than to continue fighting, he surrenders himself and his army to the one who has overcome him. It depends on how completely that general has come into the power of the other as to how complete the surrender is.

Those who have seen how truly fruitless it is to fight against Christ and His cause have the good sense to give themselves over into His power. Unless the surrender is complete the Lord does not accept it at all, but continues to seek to subdue our will and affection until we shall see our helplessness before Him. Then when we are ready to give over all that we are and all that we have, we find our Captor the best friend that we ever met. He does not ask all that He might bring us into sorrow and distress, but that He might bring us into the very best blessings possible to human souls. It is this secret of His love that the devil kept from us all the years that we were in rebellion against Him. It is a secret which the devil again seeks to hide from those who have accepted Christ when some new object of our love seems to come between us and Christ the Master of our life. Happy are those who learn that to make the surrender good we shall fulfill the condition as each new thing comes up in life, and gladly turn its disposal to our loving Father who demands so much that He might give us the more.

Earthly princes do not serve their captives as Christ does His. Earthly monarchs bring their captives into bondage and humiliation. They grind them down into the dust and glory in their sorrow and degradation. And such captives do not fall in love with their captors but grow in hatred until fortune again gives them advantage and as opportunity for rebellion comes, the yoke is cast off. But Christ's yoke is easy and His burden is light.

OUTLINE STUDY

I. **What is it?**
   1. A life of self denial for Jesus.—Lk. 9:23.
   2. A life without reserve of anything it possesses.—Lk. 14:26-33. Rom. 12: 1, 2.
   3. A life gladly following Jesus in every desire of His will.—Lk. 9:57-62; Lk. 14:27.

II. **Paths of the Surrendered Life**
   1. With Jesus in Separation.—Gal. 6:14; II Cor. 6:14-18.
   2. With Jesus in Suffering.—I Pet. 4: 12, 13; II Tim. 2:11-13.
   3. With Jesus in Reproach.—I Pet. 4: 14; Heb. 13:12, 13.
   4. With Jesus in Service.—Col. 1:9-11; Phil. 2:1-8; Rom. 14:21-15:3.
   5. With Jesus in Blessings and Glory.—Col. 3:1-4; Rom. 8:16, 17; 8:32.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Obey"**
2. Saying "I will" to Jesus.

For Young People
1. The Reasonableness of Surrendering All.
2. The Fact and the Practice of a Surrendered Life.
3. The Joy and Fruitfulness of a Surrendered Life.

For Older People
1. Following Jesus.
2. Taking the Yoke of Jesus Upon Us.

Gospel Herald

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Editor
Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 2, 1923

Field Notes

An all day harvest service and Sunday school meeting is to be held at the Rohrerstown, Pa., Mennonite Church on August 16. Cor.

Bro. Henry Hartman, formerly a worker in the Mennonite Publishing House, is now located at Basic, Va., working in a printing office.

Bro. Martin Metzler was ordained by lot to the ministry at Erisman's Church, Lancaster Co., Pa., on Thursday, July 26. May the Lord bless him abundantly in his responsible position.

Bro. J. D. Charles of Hesston, Kans., has been a sufferer from a closed bile duct during the past few weeks, and arrangements have been made for an operation. We are sorry to hear of this affliction. May God speedily restore him to normal health.

An interesting item in connection with the life of Bro. J. A. Ressler, of our editorial staff, is the fact that the day this number of the Gospel Herald went to press he had spent half his life, to the day in the mintry. He was ordained by Bishop Isaac Eby on July 28, 1895, being the 28th anniversary of his birth.

Bro. Perry Shank of Broadway, Va., preached a helpful sermon at the Marion, Pa., Mennonite Church on Wednesday evening, July 25. M.

The Lord willing, there will be a harvest sermon preached at Sherksville, Pa., Aug. 11, in the afternoon. An invitation is extended to all to attend. D.

Bro. Milo Zimmerman of Crystal Springs, Kans., favored the congregation at Jet, Okla., with an interesting talk on Near East Relief on Sunday evening, July 22.

Bro. E. S. Hallman of Guernsey, Sask., expects, the Lord willing, to spend a few weeks among the brotherhood in Ontario previous to the General Conference.

Bro. J. M. Kreider of Palmyra, Mo., preached at Paradise, Pa., on Sunday morning, July 22, and at Kinzer, Pa., in the evening. Bro. and Sister Kreider are spending a few weeks in Lancaster county.

Among the recent callers at the Mennonite mission in Ft. Wayne, Ind., were Bro. Christian Reiff and wife and son Nathan of Newton, Kans., and Bro. and Sister J. M. Kreider of Palmyra, Mo. B. B. K.

Brethren D. J. Johns and O. S. Hostetler handed out the bread of life at the Fort Wayne Mission on Sunday morning, July 22. The message was encouraging to those who were there. Many of our worshipers had gone out of the city. B. B. K.

The sixth annual Gospel meeting at Long Green, Md., is announced for Wednesday, Aug. 15. As usual an all day program has been arranged. The speakers assigned are principally from eastern Pennsylvania and Westover, Md. The congregation at Long Green is small, but the outside attendance in former years has made these meetings very interesting and profitable. We trust that the same may be said of the coming meeting.

Correspondence

East Orwell, Ohio

Dear Herald Readers, Greeting in Jesus' name: July 22, our regular appointment was filled by our minister Bro. J. A. Liechty, Orrville, O., who has faithfully been meeting his appointments here every two weeks. We have Sunday school every Sunday. He gave us an uplifting and inspiring message from Prov. 23:7. Also we were favored by a talk from Sister M. C. Lehman, on the Beginning and Development of our Church in India, which showed us anew, that the work in India is worth while, and that our church here at home should continue to support the work by means and prayers, that more who are living in darkness might receive the Gospel light. We appreciated the recent visit of Bro. Weaver and family of Columbiana, O., to our congregation.

The wheat and hay harvest is over. The crops were good. As the golden sheaves of wheat are gathered in, it again reminds us that "The harvest truly is great, but the reapers are few." This can readily be applied to this locality, which offers great opportunities for young people, who are anxious to procure a home and are willing to help in helping to gather in the golden sheaves for God's kingdom, if by no other means than by just living exemplary lives. Being true and loyal to that which we profess, is one way of speaking to our neighbors by the still small voice, and lifting them to a higher standard in life. True, it is hard, sometimes, to leave our home congregations and community, because of the love that binds us there, but the joy one experiences by helping others into the highest plane of life, helps us to overcome our reluctance in leaving the home community.

Cor.

Mazeppa, Alta.

(Mt. View congregation)

To all Herald Readers, Greetings in Jesus' name:—The people at this place have a great many reasons to praise the Lord for "showers of blessings" which He has bestowed upon us these last few months. We are having lots of rain, which helps the crops along finely. The crops are looking extra good except where they were injured by hail.

The Alberta-Saskatchewan Conference met at this place this past week. The Sunday School Conference was held on Tuesday, July 10. It was a very interesting day and we gleaned many new thoughts from the different speakers about our duty toward the Sunday school. We also had children's meeting which was very interesting. On Wednesday, July 11, we had the Missionary conference. Although we had no foreign missionary here it was a interesting and enjoyable day. On July 12 we held the Church Conference. Many things were brought up and discussed and it is now our duty to practice what we have heard.

There were quite a few delegates with us from Tofield, Guernsey, Car-

stairs, Duchess, and Montana, Bro. D. D. Kauffman representing Montana. There were about eighty visiting brethren with us from these places. We were glad so many visitors came into our midst to help the work along. We also had lovely weather for the Conference, although it rained the last night, making it rather hard for the cars to get home. We had a real nice Conference and I hope we will all be profited by the thoughts that were given to us.

July 17, 1923. Myrtle Miller.

Wood River, Nebr.

Dear Herald Readers, Greeting:—On June 6, Bro. E. J. Berkey of Oronogo, Mo., came into our midst and held meetings for us until June 16. As a result fourteen young souls accepted Jesus Christ as their Savior, and a number renewed their covenant expressing a desire to live a more consecrated life. We greatly appreciated these meetings and pray God's blessing on Bro. Berkey in his evangelistic work.

On July 1 we reorganized our Sunday school with Harve Stutzman and John Schweitzer as superintendents.

We are just through harvesting and expect a good yield. Threshing is just commencing. We had a very wet and backward spring, but corn is making a rapid growth at present.

We wish God's blessing to all Herald readers and ask an interest in your prayers for the work at this place.

July 18, 1923. Cor.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting in Jesus' name:—We were again reminded that the harvest truly is great and the laborers are few, when Bro. Byer and family of the mission at Knoxville, Tenn., were here. They arrived here July 16. On Wednesday evening Bro. Byer gave us a talk on the mission work at Knoxville. His special thought was that workers are needed: "Come over and help us." May God bless them in their work.

July 20, 1923. Ruth Hostetler.

Goshen, Ind.

Dear Readers:—The interest in our services has been excellent. Bro. A. E. Kreider has been doing most of the preaching this summer and we are well pleased with his work. Considering the fact that several families have left us the past year, our attendance is fully up with previous years as indicated by the average attendance for this month in our Sunday school, which is about 152. Two weeks ago, two of our Sunday school boys were received into church membership by baptism. Last evening Bro. George Troyer and wife, soon to sail as missionaries to India, were with us and spoke at our evening service.

July 23, 1923. Rudy Senger.

Deer Run, W. Va.

(New Erection congregation)

Dear Herald Readers, Greeting:—On June 7 we had with us the brethren, J. S. Coffman, S. H. Rhodes, and Sister Louella George who was on her way home from the close of school at the E. M. S., Harrisonburg, Va.

Bro. Coffman preached a very interesting sermon to the small crowd that evening. Text, "But godliness with contentment is great gain."

On July 1, Bro. Rhodes, Bro. Troyer, Harrisonburg, Va., Bro. Smith of Job, W. Va., who was returning home from a hospital at Harrisonburg (had a serious operation—one eye removed) were with us. On Saturday night he preached on the subject, "What is your life?"

Sunday morning Bro. Troyer conducted a short song service. Wish we could have him with us every Sunday. Bro. Rhodes followed with a very interesting sermon.

We are praying and longing for the time to come when we can have more privileges of church services.

I pray that God will see fit to send some one here to stay with us and that he may accomplish much for God.

We only have preaching here on the first Saturday night and Sunday morning of each month. The people grow too cold from one time till another. I think it necessary that we should have a shepherd to take care of this little flock here. We need some one to go ahead and have spiritual meetings and especially have a Sunday school. That means a great deal.

I hope all readers of the Herald will remember us in daily prayer.

July 23, 1923. Della W. Rexrode.

Fairview, Mich.

Greetings to all Gospel Herald Readers:—We are grateful to God for His protecting care. Although not all things are as we would like, yet we are thankful that things are as well as they are. When one is deprived of the privilege of breathing freely much of the time, as my companion is at times, it is not very pleasant, but may God help us to bear our burdens, which every one must bear one way or the other.

On Sunday evening, July 22, we were privileged to listen to Bro. Noah Blosser of Rawson, Ohio, who preached two sermons while with us. He with his wife and sister-in-law, together with Bro. and Sister Stonehill are visiting with the latter's sister, Sister J. Myers, at Sunnyside. Bro. and Sister Willie Handrich and three children of Ortanna, Pa., are also visiting their parents and many friends at this place.

The church at this place has started a mission Sunday school at Kittle school house, also preaching services every two weeks in the forenoon, with A. M. Zook and O. Detweiler as superintendents, J. Handerich chorister, and Sisters Handerich and Fannie Miller as teachers. Brethren H. Miller and John Kauffman are the superintendents at Fairview.

A successful 2-weeks singing closed on the evening of July 15 with Sister Nellie Bechtelheimer of South Bend, Ind., instructor. She is spending her time in teaching and song service. We are thankful for her services.

July 24, 1923. Mary M. Zook.

Norristown, Pa.

We continue to praise Him who has blessed the work in the field at this place.

Because of the extreme warm weather attendance has fallen off, but we still have between sixty and seventy faithful ones at Sunday school.

Half of the summer vacation is over, and less than half of the worthy children have thus far had their week on a farm or in the country. We are indeed grateful to those who already have responded to our plea and have opened their homes. If there are those who had mission children last year and are expecting some again, kindly let us know, for we only place them upon invitation. Brethren and sisters, we are depending upon you; and if the Lord lays it upon your heart to open your home to His little ones, yield to the blessing He has for you. We have boys and girls, big and small, even a little cripple, who have as yet nowhere to go. It may seem but a small matter to you to refuse to open your home to these children, but it will be no small matter to us if the Lord closes the door of His home to us. "As we have therefore the opportunity," let us sow that which we will be glad to reap, for reap we will. Gal. 6:7. "Withhold not good from them to whom it is due, when it is

The foundation has been laid for
in the power of thine hand to do it" (Prov. 3:27).
the addition to be built here, but

(Continued on page 365)

Miscellaneous

WHAT THE LORD'S PRAYER TEACHES ABOUT GOD'S WILL

By Ethel M. Barge

For the Gospel Herald.

"Thy will be done in earth as it is in heaven."—Matt. 6:10.

When the Father speaks or writes to us, or in any way makes known His will, it demands all attention, respect, and obedience. His will is revealed to us in different ways. Three of these are conscience, Scripture, and Providence. Scripture is the plainest and surest, and the others must always be tried by it; but they all speak for God—declare His will, tell what He calls for or forbids, saying authoritatively, "Thou shalt do this," or "Thou shalt not do that." Sometimes they sound forth a loud and shrill blast that startles and sometimes they whisper; and we must listen to them and regard them. The will of God as revealed in His Word, and re-echoed by our conscience and by His Providence, should be the great constant rule of our obedience. It should be supreme; it should decide everything. Whenever there is a doubt in our mind about anything we should ask, "What is the will of God in the matter?"

God's will is above all others: (1) above that of rulers, (2) above that of our masters and mistresses, (3) above that of our parents. It is a very serious thing to do otherwise than as a parent wishes. To disobey a parent is very much the same as to disobey God; the one is only second in criminality to the other. The Bible says, "Children obey your parents (in all things) **in the Lord.**" Then if they command what God forbids, there is no choice, but to obey God. Finally, God's will is above our own will. "My will" is generally what is uppermost; "Thy will" is what should be. We should not always be speaking of what we would like, but what God likes. Our own wills are the very hardest to overcome.

The will of God was Jesus' great authority; let it be ours, if we would be like Christ. There is nothing so difficult as learning to submit to the will of God. This is the great lesson of our life, which we need ever to be learning, and which often takes a whole life time to learn. Many of us especially we younger ones, have not as yet had such heavy burdens to bear, such bitter trials to endure, as some have; but we have our own little sorrows, which sometimes seem big enough. At home, at school, at play, at work, which of us does not feel at times that there are things which it is just as much as we can do to bear? We may be tried with our own temper or with the temper of other people. Our work may be hard or unpleasant. Even when we do our best, we may never get a look or a word of encouragement. Perhaps our dearest friends are taken from us. It is hard in all these cases to say, "Thy will be Done."

When we do our best to be kind to others and only receive mistreatment in the end, to be laid on a bed of sickness just at the time when we are anxious to make the most of our time or to get some situation and then lose what our heart was set upon, to be persecuted for our religion, to be called evil names because we will not do what others do. All this is hard and it is difficult to submit to the will of God. Still it is possible, for it has been done.

In the Bible we have many examples when people were sorely tried, but they could say, "Thy will be Done." Take for example David fleeing before his son Absalom, not knowing if he would ever get home; the Shunamite woman, whose little boy lay dead; Job in his suffering and sorrow. Last and greatest of all, we have Jesus Himself in the hour of His agony saying, "O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt."

One time a little deaf and dumb boy was being examined at a certain school. Someone writes this on a slate and hands it to him: "Why were you born deaf and dumb, while I can hear and speak?" With a look of holy resignation and chastened sorrow on his countenance he took up the chalk and wrote, "Even so Father, for so it hath seemed good in thy sight." Faith alone in God can bring us to be able to submit to His will. Let us strive for that faith.

God's will is to be supreme everywhere on earth as well as in heaven. First of all we must know how God's will is done in heaven.

1. They do the will of God promptly. Could you fancy hesitation or delay when an angel is called to service. Hence they are said to have "wings" and are spoken of as "flying" on their errands."

2. They do it with all their might. "And of the angels he saith, "who maketh his angels spirits and his ministers a flame of fire" (Heb. 1:7).

3. They do it always, constantly, unweariedly. "And they rest not day and night saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).

4. They all do it. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

God's will is done there perfectly — always — in everything. That is what makes heaven. It makes heaven anywhere—everywhere. It brings heaven into a heart. It brings heaven into a home. If universal it would make it to be heaven all the world over. What a different world we would have! What a different Church! Let us more than ever unite in praying with all earnestness, "Thy will be done in earth as it is in heaven."

Sterling, Ill.

MISSED IT AT LAST

Some time ago in New York, a physician was called to see a young man who was ill. He sat for a while by the bed side, examining his patient, and then he honestly told him the sad intelligence that he had but a very short time to live. The young man in astonishment exclaimed, "I did not expect it would come to that so soon." He forgot that death comes "in such an hour as ye think not." At length he looked up into the face of the doctor and with a most despairing countenance repeated the expression, "I have missed it at last." "What have you missed?" inquired the sympathizing physician. The doctor, not in the least comprehending what the young man meant, said, "My dear young man, will you tell me what you have missed?" He instantly interrupted, saying, "Oh! doctor; it is a sad story—a sad—sad story that I have to tell; but I have missed it, doctor, I have missed the salvation of my soul." "Oh, say not so, it is not so. Do you remember the thief on the cross?" "Yes, I remember the thief on the cross, and I remember that he never said to the Holy Spirit, 'Go thy way;' but I did; and now He is saying to me—'Go thy way.'" He lay gasping awhile, and looking up with a vacant staring eye, he said, "I was awakened and was anxious about my soul a little time ago, but did not want religion then. Something seemed to say to me—'Don't put it off—make sure of salvation.' I said to myself, 'I will postpone it.' I knew I ought not to do it, I knew I was a sinner and needed a Savior. I resolved, however, to dismiss the subject for the present. Yet I could not get my own consent to do it, until I had promised that I would take it up again at a time not remote and more favorable. I bargained away, insult-

ed and grieved away the Holy Spirit. I never thought of coming to this. I meant to have religion and make my salvation sure. And now I have missed it—at last." "You remember," said the doctor, "there were some that came at the eleventh hour." "My eleventh hour," he rejoined, "was when I had that call of the Spirit. I had none since—shall not have, I am given over to be lost." "Not lost," said the doctor "you may yet be saved." "No—not saved—never. He tells me I may go my way now. I know it—I feel it—feel it here," laying his hand upon his heart. Then he burst out in despairing agony. "Oh, I have missed it! I sold my soul for nothing—a feather—a straw—undone forever!" This was said with such indescribable despondency, that no words were said in reply. After lying a few moments, he raised his head, and looking all around the room as if for some desired object, turning his eyes in every direction, he again exclaimed, in agony and horror, "Oh, I have missed it!" and he died.

Reader, you need not miss your salvation for you may have it now for the asking. What you have read is a true story. How earnestly it says to you, "Now is the accepted time."

"As for man his days are numbered,
Like the grass that fills the meadow.
A little while he flourisheth,
And then he fades away;
Like the early mists of morning,
Like a short and soon told story,
Like a swiftly flying arrow
Is his transient life day."

—Sel. by Anna M. Graybill.

"I SHALL BE SATISFIED, WHEN I AWAKE WITH THY LIKENESS"

By J. B. Stoltzfus

(Concluded from last week)

My dear reader, when we read over those wonderful scriptures, with a meditative heart, I am sure it can not help but fill our hearts with awe and a deep sense of sadness. That once notable cherub, created after the highest order of God's intelligent beings, next to Himself, full of wisdom and perfect in beauty, being perfect in his ways, as he is described in Ezekiel, and endowed with wisdom from on high, fell into iniquity. His ways and beauty were then changed to that of a serpent and of a beast, in character as well as in form, being an expression of his subtilty, with all deceitful cunningness, by which he succeeded to ensnare man. He who was created after the likeness and image of God, thus took man captive, and dragged him, as it were, within his own domain, making of him a captive slave, in servitude to sin, the wages thereof being death. The moral darkness which therein prevails is in marked evidence to this day. Man in his depravity is an expression, by his fallen nature, of his master, who is alienated from his Maker. The same that bore the stamp of God's approval at the close of the sixth day, is now in ruin and moral darkness; a thick cloud pervades over the whole scene. It would seem as if God had been defeated in His purpose, by one of the highest and most intelligent of His created beings. By the Word of God, we have evidence that God's heart yearned over His fallen creation. See Genesis 6:6. It repented the Lord that he had made man on the earth and it grieved Him at His heart. The only possible righteous way that man could be recovered, and his likeness and image retained, would be the requiring of a ransom that would be infinite in value, to accomplish the redemption, according to His holiness and righteousness. It was not possible that God could be frustrated in His plans. His purpose was accomplished, when the required ransom was paid. The enormity of the sacrifice it took, as well also as the immensity of its value to meet the demands of a righteous redemption, was of such a nature, being infinite in its value, that it can never be reckoned by the mind of the finite, nor is it possible that it ever can be told by the tongue of the mortal; none less than the blessed Son of God was able to meet it.

The cherub, a wonderful created being, through pride lifted himself up, as it were, above the stars of God, in order to achieve or seize that which was not ordained for him, the reign of government over the universe of God. In Isa. 14:15, we find the verdict of his downfall is pronounced upon him. Its execution is yet future. See Revelation 20:3. His final downfall is described in verse 10, the lake of fire.

On the other hand, we have the blessed Son of God, who had ever been with the Father from all eternity, being the Father's chief delight, the One by whom all things were created and made. It was He who left the highest seat in glory, far above all principality and power, came down, down, even to this far away, doomed planet, took on Himself the seed of Abraham, was born of a woman, in a stable, laid in Bethlehem's manger, because there was no room at the inn. It pleased the Father that in Him should all fullness dwell. Verily in Him dwelled "all the fulness of the Godhead bodily." Col. 1:19; 2:9. It was there in that Babe in Bethlehem's manger that all the fulness of the life of the Infinite centered, and dwelled. Wonderful, wonderful, the expression of the divine humiliation, even from thence to Calvary, to meet the demands of the required ransom, that must be paid in the person, known as the man Christ Jesus our Lord, which demanded His life's blood, not only so, but with it according to the righteousness of God, He must meet the penalty of the lost and taste the death of the damned. Down, down He went beneath the dark billows of God's wrath into death, into the tomb or pit. The required ransom was then paid; justice was satisfied; God was glorified. God could thus righteously raise Him from the dead. Thus redemption was wrought for the lost, the image or likeness of God retained in the person of His Son, who is now seated in majesty on high on the right hand of God in glory, to whom is given all power in heaven and on earth. God hath thus "highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." How marvelously wonderful are the ways of God.

By weakness and defeat,
He won the meed and crown,
Trod all our foes beneath His feet,
By being trodden down.

He Satan's power laid low,
Made sin, sin's rights overthrew,
Bowed to the grave, destroyed it so,
And death by dying, slew.

Bless, bless the Conqueror slain,
Slain in His victory,
Who lived, who died, who lives again
For thee, His own, for thee.

So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation, who shall change our vile body that it may be fashioned like unto his glorious body. Then it is God's purpose, and will be consummated in Himself, whom He had ordained, by whom redemption was wrought, and the image and likeness retained. It is then that "I shall be satisfied, when I awake in his likeness."

I shall be like Him,
And in His beauty shall shine;
I shall be like Him,
Wondrously like Him,
Jesus, my Saviour divine.

Glenmoore, Pa.

"The great life is the life that hears; the little life is the life that catches not the voice divine."

SUNDAY SCHOOL CONFERENCE REPORT

Of the 3rd Annual Conference of the Pacific Coast District held at Filer, Idaho, June 5, 6, 1923

Tuesday Forenoon

Conference was opened by the Moderator. Organization: Mod., D. B. Kauffman; Assistant Mod., Allan Good; Song Mgr., Chris Snyder; Sec'ys, Omar G. Miller, E. S. Garber; Treas., A. D. Erb.

Devotion, S. Honderich.

Minutes of previous meeting read and approved.

A Synopsis of the Past Year's Work in Sunday School, By Field Worker

There are numerous indications in the field of a readiness to reach out in extension work. Good work is being done, but we now are ready to witness also "in Samaria."

The following Subjects were discussed:

Prayer (a) **In Secret,** E. E. Zuercher; (b) **In the Home,** D. H. Kauffman; (c) **In Public Service,** D. B. Kauffman; Essay **"Prayer,"** Esther Shank.

Direct communion with God essential. Home influence made lasting by prayer. United prayer a power. Prayer is communion, petition, and intercession.

Tuesday Afternoon

Children's Period.—Allan Good, assisted by Dessie Hostetler and Ruth Lapp. Opening devotion with the children. Illustrated object lesson, **"The Two Ways."**

Feed My Lambs—(a) **Children,** (b) **Juniors,** (c) **Young People,** Leo Hostetler; Barbara Garber.

Young minds enabled to grasp spiritual truths by proper training, sound education in the Scriptures as can be obtained in our Church schools, by example in lives of older ones. We should take the attitude toward children that Christ did.

The Teacher's Responsibility—(a) **Pupil's Salvation and Conduct,** E. Z. Yoder; **Knowledge of the Lesson,** N. L. Hershberger; (c) **Knowledge of the Bible in General,** S. Honderich.

The teacher must have both Bible knowledge and experimental salvation before he can give either to his pupil.

Tuesday Evening

Memory Verses by audience, Conducted by Allan Good.

Prayer Service.

Round Table—**"Our Stewardship"**—conducted by Field Worker. A number of short talks were given to why, when, and how to reach the lost about us. Also a forecast of what our district can be in 1935 if we follow the leading of our Master.

Gospel Sermon—**"Jesus,"** by Allan Good.

Wednesday Morning

Devotion, N. L. Hershberger.

Where do you stand, in the world or in the fold of Christ? L. F. Hilty. "By their Fruits Ye Shall know them."

The Necessity and Importance of the Sacrificing Life, Geo. Hoylman. "Giving is living."

Offering for extension of the work, $28.25.

REPORTS

Compiled report of schools by Sec'y, report of Field Worker, and of Treasurer approved.

Library Committee: Since that a number of requests have come from our Sunday schools for a list of books suitable for Sunday school libraries, we recommend that this Conference authorize the committee of next year to draw up and present a list of books to the next Conference for approval. Report Accepted.

MISCELLANEOUS BUSINESS:

Moved, that the Sunday school reports be made for the calendar year. Carried.

Moved, that we instruct our District Library Committee to work conjointly with the General S. S. Committee in framing a list of books suitable for our Sunday schools. Carried.

Moved, that the fund on hand for extension work be used at the direction of the Executive Committee. Carried.

Organization for the coming year: Mod., Henry Wolfer; Assistant Mod., Frank Roth; Sec'y-Field Work, Omar G. Miller (2 yrs.); Treas., A. D. Erb. Executive Committee: Henry Wolfer, Omar G. Miller, A. D. Erb, F. H. Hostetler (one year), W. V. Gingerich (two years); Library Committee: Omar G. Miller, D. F. Shenk (one year); N. A. Lind (two years).

Compiled Report of the Pacific Coast District Sunday Schools
(Read and accepted June 5th, 1923)

Number of Schools	13
Officers enrolled	64
Teachers enrolled	126
Pupils enrolled	1427
Average attendance of pupils	933
Number of pupils received into Church fellowship	20
Total contributions for Mission Work	$2703.61
Total contributions for Supplies	811.20
Number of Libraries	8
Number of Volumes	338
Number of Schools using Beams of Light	10
Number of Schools using Words of Cheer	12
Number of Schools using Youth's Christian Companion	11
Number of Teacher's Meetings	2
Number of children under 9 years of age	346
Number of children 9-16 years of age	317
Number of children non-church members	71
Number of children non-Mennonite parentage	363

Omar G. Miller, Secretary.

SEWING CIRCLE REPORT

Of the annual meeting of the Pacific Coast Sewing Circle, held at Filer, Idaho, June 5, 1923

The meeting was called to order by the President, Eldora Erb. Five circles responded to the roll call.

Compiled report from April 1, 1922 to Mar. 31, 1923:

Number of Circles	7
Balance 1922	$74.25
Receipts	506.19
Cash support for Home and Foreign Missions	91.37
Material for home and Foreign Missions	357.36

Organization for the coming year:

President, Eldora Erb	Secretary, Lovina Miller
Vice Pres., Lizzie Snyder	Treasurer, Mable Conrad

Whereas, Sister Lillie Wolfer, a member of the Hopewell Circle, passed away recently, a letter of sympathy was sent to Bro. Wolfer; also one to Sister Lovina, whose husband, Bro. A. D. Miller, was called away during this Conference session.

The following program was given June 6th:

Meeting opened by Scripture reading and prayer.

Topics discussed:

The Importance of the Work of the Sisters' Sewing Circle.

(a) **The Need,** Matt. 25:40-45.
(b) **Whom Benefited,** Acts 9:30.
(c) **Why Support the Work?** John 3:17.

What Method Could Be Used to Supply the Insufficient funds?

(a) **Appeal**
(b) **Method**

How Interest the Disinterested Members.

Open Discussion.

Olivia Honderich, Sec'y.

CORRESPONDENCE

(Continued from page 361)

because of the great demand for brick at present, not enough have been delivered here to begin building.

A few weeks ago, a man who was rapidly approaching the end of his stay here was removed to the hospital and we were asked to visit him. As we spoke to him of the One who is "able to save to the uttermost them that come unto God by him," he expressed a desire to accept Him and be baptized. On Tuesday Bishop Bean baptized him and on Thursday morning he died. We believe his confession was sincere and are rejoicing with heavenly witnesses over lost souls found. Oh the opportunities being lost daily as the dying cry for some one to tell them the way, and no one is there to help them. Not only at mission stations does the Lord expect His work to be carried on, but every believer is an ambassador. If you have a neighbor or friend unsaved and have not spoken to him or her, tonight may seal your speech and tomorrow may be too late.

Let us be true to Him to whom we have pledged our lives. Let us pray for each other. Remember us here, that this place may truly be a service station on the road by which no one ever returns, leading to eternity.

July 24, 1923.

Scottdale, Pa.

Dear Herald Readers:—On Sunday, July 22, Bro. Chris Reiff of Newton, Kans., favored us with an instructive sermon, both morning and evening. Among the visiting brethren and sisters present in the morning service were Bro. and Sister Reiff and son Nathan; Bros. Walter, Albert, and Glenson Bender of Springs, Pa.; and Sisters Alice Keeler, Miriam D. Nyce, and Susanna S. Derstine of Souderton, Pa. Other visitors during the week were Bro. J. B. Miller and mother of Grantsville, Md.; Bro. Allen Maust and wife of Myersdale, Pa.; Bro. Reuben Horst and wife and daughter Ruth, and John M. Stoner of Ephrata, Pa.; and Bro. and Sister J. W. Kauffman and daughter, Mrs. Confer, of Johnstown, Pa. Bro. Arthur Detwiler who spent some time in various sections of Pennsylvania canvassing for the Publishing House is here at this writing. We appreciate the visits of all these brethren and sisters. Come again.

Bro. H. H. Neufeld and family left for Hillsboro, Kans., after a service here of a little over a year. They left many friends here who wish them the blessings of God wherever they go.

July 27, 1923. Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Following is a translation of the contract and agreement entered into by the representatives of the American Mennonite Relief in Russia, and the various groups in Russia to whom tractors are being turned over, as was stated in Relief Notes last week:

CONTRACT-AGREEMENT

between the American Mennonite Relief and the representatives of the Committee of Organizations of the All Russian Mennoninte Agricultural Union, and the representative of the Alexandertaljskoje Ssemenoje Chosijaistwo Samarskogo Gubsemupravlenija.

The American Mennonite Relief, Director in Russia Alvin J. Miller, on the one hand, and the representatives of the Committee of Organizations of the All Russian Mennonite Agricultural Union,—Peter Fr. Froese, Franz Fr. Isaak, and Cornelius Fr. Klassen, and the representative of the Alexandertaler Ssemennoje Chosjaistwo, —Herman Jac. Riesen,—on the other hand, have made the following agreement between themselves.

1. The American Mennonite Relief turns over to the Union of the Alexandertaler Mennonite Settlement, which forms the Alexandertaler Ssemenoje Chosjaistwo, 14 (fourteen) tractors marked "Fordson" on the following terms:

(a) For each tractor is to be given to the American Mennonite Relief grain to the value of $560, or at the direction of the American Mennonite Relief this amount is to be paid in money which shall be used exclusively in Relief Work.

(b) For the use of the tractors for the work already done, 10 per cent is to be subtracted from the above sum.

2. Terms of payment are:

30 per cent on October 20, 1923.
35 per cent on October 20, 1924.
35 per cent on October 20, 1925.

3. The grain or the money is due at Moscow. If money, it is to be figured at the rate of the dollar that day.

4. The administration of the Alexandertaler Mennonite settlement is under obligation to plow for the poorer farmers, and of these in the first place those who have no horses, according to the instructions of the American Mennonite Relief.

5. The tractors are the property of the American Mennonite Relief up to the time of full payment, but as soon as the last payment is made the American Mennonite Relief shall have no more claims on the tractors and they are to be turned over in full to the Alexandertaler Mennonite Settlement (Alt-Samara).

6. After the signing of this contract the tractors are to be sent immediately to the stations Pogrusnaja and Besentschuk, Samara-Slatoustowskaja Railroad.

(Signed) American Mennonite Relief,
Alvin J. Miller, Director in Russia.
Representatives of the All Russian Mennonite Agricultural Union,
F. F. Isaac, P. F. Froese, C. F. Klassen.
Representative of the Alexandertaler Ssemmoje Chosjaistwo, H. Riessen.

17—Herald M

* * *

The following is an extract from a letter just received from Bro. A. J. Miller.

"A telegram from Mr. Friezen, Siberia, states that half of the Mennonite population is hungering. We were not permitted to ship food supplies from Moscow to that place. Next week we hope to send a man to the Siberian colonies to investigate conditions. If the need is as great as reports indicate, we shall sell to government organizations some of our supplies in the Moscow warehouse and transmit the funds to Siberia for the purchase of flour locally."

July 27, 1923

REPORT

Of the Mennonite Woman's Missionary Society for April, May, June, 1923

For the Gospel Herald.

FOREIGN MISSIONARY SUPPORT

General

Sterling S C	$ 5 95
Pleasant Grove S C Ill	5 10
East Bend S C	2 80
Sugar Creek S C Ia	39 00
West Fairview S C Nebr	6 50
	$ 59 35

Mary Good

Oak Grove & Salem S C	$ 10 00

Nellie Warye

Logan Co	$ 44 65
Oak Grove & Bethel S C	10 00
	$ 54 65

Ruth B. Miller

Bethel Sisters S C Medina Co	$ 20 00
Sugar Creek S C Ohio	30 00
Mahoning & Columbiana S C	40 00
Walnut Creek S C	8 00
Oak Grove & Salem S C	10 00
New Stark S C	25 00
Orrville S C	5 00
Martins Creek S C	3 00
Zion Missionary Society	6 00
Pike S C	15 00
Salem S C	8 45
	$170 45

South American Missionary

Logan Co S C	$ 5 00

South American Nurse

Mahoning & Columbiana S C	$ 3 60
Orrville S C	60
Martins Creek S C	2 00
	$ 6 20

South American Bible Reader

Oak Grove & Bethel S C	$ 2 45

General Foreign Fund

Logan Co S C	$ 1 00

India Bible Woman

Vineland S C	$ 8 00

India Widow

Goshen S C	$ 5 00

India Medical Fund

Sugar Creek S C Ohio	$ 10 00
Trail S C	3 00
Orrville S C	5 00
Zion Missionary Society	1 50
Goshen S C	5 00
Ontario Branch	15 00
	$ 39 50

India Native Women Teachers' Home

Elkhart S C	$ 10 00
Bethel Sisters S C Medina O	10 00
A Sister Sterling S C	10 00
Mount View Charity Circle Alta	15 00

Mrs C F Yake	6 50
Sugar Creek S C Ohio	30 00
Ohio Branch Annual Meeting	91 25
Logan Co S C	3 25
Mahoning & Columbiana S C	50 00
Orrville S C	75
Oak Grove S C Wayne Co O	32 00
Liberty S C Ia	3 50
Belleville A M S C	5 20
Zion S C Ore	15 75
Weaver S C Johnstown Pa	5 00
Rockton S C Rockton Pa	4 75
Ontario Branch	153 95
	$446 90

Orphans' Home

Forks S C	$ 10 00
Middlebury S C	10 00
Ind-Mich Branch	10 00
	$ 30 00

Expense Fund

Ontario Branch	$ 10 00
Goshen S C	1 33
	$ 11 30

Monthly Letter Fund

Mrs A C Kolb	$ 75
Ohio Branch	30 00
Trusie M Zook	40
	$ 31 15

General Fund

Goshen S C	$ 3 30

Mary Burkhard

Goshen S C	$ 5 00

Gratefully acknowledged,
Ruth A. Yoder, Treas.
Bellefontaine, Ohio.

ANNUAL CONFERENCE
Of the Mennonite Church of Ontario

For the Gospel Herald.

The Annual Conference of the Mennonite Church of Ontario was held at the First Mennonite Church, Kitchener, on June 7 and 8, 1923.

Thursday, June 7, 1923

Conference opened at 9:45 A. M. Bro. Oscar Burkholder read Psalm 17 and led in prayer. The following committees were then appointed.

Committee on Resolutions

S. F. Coffman, Oscar Burkholder, Lewis Weber.

Committee on Arrangements

Newton Weber, H. W. Stevanus, A. L. Fretz.

Committee on Church Records

Geo. A. Weber, Ephraim Weber.

The questions received by the Executive Committee were then brought before the members' private meeting and were passed on for open discussion. The obligation of a minister and his relation to the congregation. Purchase of a tent. Tobacco question. Conference action regarding members not in harmony with conference decisions. Reconsideration of Recommendation No. 1 of the Investigating Committee. How could our church records be kept more accurately?

A petition was received from Bro. L. J. Burkholder, asking to be relieved of the office of acting Bishop in the York Co., district. This question was discussed in private session and the petition granted.

Members' session closed at 11 A. M. Public session was opened with prayer led by Bro. M. Hallman.

The minutes of last annual conference were adopted as having been read. On motion the brethren, Isaiah Witmer and Irvin Burkhart, were welcomed as members of Conference. Bro. Manasseh Bauman was given the privileges of Conference.

The report of the Executive Committee was read and accepted.

The report of the Local Mission Board was read by Bro. Lewis Weber; also a recommendation regarding the disposal of property at Woodbine Heights, Toronto. The report was accepted and the recommendation received to be considered.

The following reports were read and accepted: Bible Study Board; Trustee on Mennonite Board of Missions and Charities; Member of Board of Education; Superintendent of Rural Mission Board.

Adjournment followed at 11:50 A. M.

Afternoon Session

Afternoon Session opened at 1:15 Bro. A. B. Gingrich read I Cor. 15 and led in prayer.

Bro. S. F. Coffman then preached the Conference sermon, using as a text Eph. 1:23. The subject, "The Sufficiency of the Church," was considered from the following angles:

1. The membership of the body.
2. The mission of the body.
3. Some of the problems which demand efficiency.
4. Problems affecting the efficiency of the Church and her work as a body.
5. Problem of deepening her spiritual life and growth.
6. A spiritual and effective ministry.

The bishops and a few of the ministers added a few words of testimony and all the Conference members assented.

The hearing of reports was then continued, the following reports being submitted and accepted: Home Evangelist, Bishop in charge of Toronto Mission, Treasurer, Board of Finance, Helpers for Zurich congregation, Member on Publication Board, Old People's Home Committee, Committee to investigate the constitutions of the Rural Mission Board and of the S. S Conference, Member on Immigration Committee, Afternoon session then adjourned.

Evening Session

Evening session was opened with song service at 7:30. Bro. Isaiah Hoover read I Cor. 13 and offered prayer. The brethren, Nathaniel Bergey and Irvin Burkhart gave brief talks on "Prayer" and "The Spiritual Life of the Student." Bro. A B. Snyder followed with an address on, "Our Heritage from Menno Simons." The service closed with song and prayer.

Friday, June 8, 1923

Conference re-assembled at 9:45 A. M. Bro. Nathaniel Bergey read Eph. 2, and offered prayer. Report of Representative of Conference appointed at special Conference to present findings of Investigating Committee to congregation and bishops was read and accepted.

Report of Committee on Arrangements for General Conference was presented and adopted. Conference then went into discussion of the following questions.

Question No. 1.—The obligation of a minister and his relation to the congregation.

Resolved.—The Conference recommends the appointment of a committee of seven brethren, ministers and lay brethren, to examine the problem of the relation of minister and congregation, and present to the Conference a plan for the general direction of ministerial and congregational relations in the Ontario Conference. The Conference also urges the necessity of prayer for, and the sending forth of more laborers into the vineyard, and thus provide assistance for congregations needing help in the ministry. Carried.

Question No. 2.—Request from the Executive of S. S. Conference for assistance in the purchase of a large tent for the various meetings of the Church. On motion this question was tabled for the present.

Question No. 3.—Should the use of tobacco, in any form, be made a test of membership in the Mennonite Church?

Resolved.—That the Conference re-affirm its position on the use of tobacco as stated in the Constitution of the Conference, and declares that the persistent use of tobacco, as a habit, is contrary to the spirit of Holiness and to consistent fellowship in the Church. Carried.

Question No. 4.—Demand for Conference action regarding members not in harmony with Conference decisions.

Resolved.—That those who deliberately transgress the doctrines of Christ and decisions of Conference, forfeit their right to communion, and counsel of the Church, until they are willing to conform to the same. Carried.

Question No. 5.—Request for the reconsideration of Recommendation No. 1 of the Investigating Committee. On motion this question was tabled.

Question No. 6.—Recommendation of Local Mission Board—Whereas, there are no present prospects for opening mission work on Woodbine Heights, the Local Mission Board recommends:

1. That the Ontario Conference dispose of the property on Barker Ave.
2. That the money realized from the same, with the cash on hand which had been contributed for the same purpose, be applied to the debt on the Mission Home.
3. That any surplus after said debt is paid be turned into the current account of the Local Mission Board.

Moved and seconded that these recommendations be adopted. Carried.

Question No. 7.—How could our church records be kept more accurately?

A general discussion took place upon this question but no definite decision was reached regarding it.

Question No. 8.—Time and place of Annual Conference of 1924. Motion was made that next Annual Conference be held at Vineland, June 5 and 6, 1924.

Officers were then elected and committees appointed as follows:

Moderator.—M. H Shantz.
Asst. Mod.—M. M. Brubacher.
Secretary.—Gilbert Bergey.
Treasurer.—Ephraim Snider.

Executive Committee.—S F. Coffman, M. Hallman, Jonas Snider, M. H. Shantz, Gilbert Bergey.

Local Mission Board.—Edwin S. Shantz, Jos. Reesor, M. C. Cressman, Enoch Martin, Alvin Culp.

Bible Conference and Bible Study Board.—U. K. Weber (1926), M. M. Brubacher (1924), J. W. Witmer (1925).

Trustee on Mennonite Board of Missions and Charities.—L. J. Burkholder.

Member on Board of Education.—C. C. Cressman (1924).

Superintendent of Rural Mission Board.—L. J. Burkholder.

Home Evangelist.—H. W. Stevanus.

Bishop in Charge of Toronto Mission.—S. F. Coffman.

Conference Members on Rural Mission Board.—Noah Weber, H. W. Stevanus.

Auditors of Accounts for Conference treasurer.—Allan B. Shantz, Adam Cressman.

Helpers for Zurich Congregation.—M. M. Brubacher, C. C. Cressman.

Member of Publication Board.—M. C. Cressman.

Old People's Home Committee.—J. S. Shantz, Zenas Snider, Jacob S. Snider, Enoch Martin, Noah S. Shantz, A. R. Wideman.

Member on Immigration Committee.—S. F. Coffman.

Delegates to General Conference.—Noah Stauffer, H. W. Stevanus, O. Burkholder, L. W. Hoover, Nathaniel Bergey.

Delegates' Member on Arrangements Committee.—H. W. Stevanus.

Committee to examine Question No. 1.—Geo Weber, Ephraim Snider, Ben. Horst, J. W. Witmer, S. F. Coffman, Menno Brubacher, Isaiah Hoover.

Bishops Present.—Jonas Snider, M. Hallman, A. Gingrich, S. F. Coffman.

Ministers Present.—Noah Stauffer, S. Bowman, M. C. Bowman, A. B. Snyder, J. S. Woolner, O. H. Wismer, D. S Wismer, O. Cressman, U. K. Weber, M. H. Shantz, Ben B. Shantz, O. D. Snider, O. Burkholder, C. C. Cressman, M. M. Brubacher, H. W. Stevanus, N. Weber, J. W. Witmer, I. E. Burkhart, I. A. Wambold, L. S. Weber, A. L. Fretz, Moses Hoover, N. Hunsberger, N. Bergey.

Deacons Present.—H. Baer, D. Bergey, J. S. Cressman, H. Musser, G Hallman, Eli Good, E. Snider, D. Shantz, N. S. Weber, G. A. Weber, E. S. Shantz, M. Heckendorn, E. Weber, G. Bergey, J. Good, I. Hoover. I. Witmer.

M. H. Shantz, Moderator.
Gilbert Bergey, Secretary.

Married

Mishler—Yoder.—On Sunday, June 23, 1923, at the home of the bride near Emma, Ind., Bro. Howard Mishler of Shipshewana, Ind., and Sister Violetta Yoder of near Emma, Ind., were united in holy matrimony by Bro. O. S. Hostetler.

Godshalk—Gehring.—On July 17, 1923, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. Henry C. Godshalk and Sister Anna Gehring, both of the Lancaster, Pa., congregation, were united in the bonds of holy matrimony. May the blessing of God attend them.

Obituary

Axt.—Andrew Axt was born Jan. 28, 1850 in Darmstadt, Hessen, Germany; came to Canada with his parents when four years of age; was married to Kathrine Shantz, Dec. 25, 1873. This union was blessed with two sons and four daughters. One daughter died in infancy. He died near Baden, Ont., July 7, 1923; aged 73 y. 5 m. 9 d. He leaves a deeply bereaved widow, 5 children, 21 grandchildren, and 7 great-grandchildren; also 3 brothers and 3 sisters. Funeral services were conducted by Orphen Wismer and Mannassah Hallman. Text, II Cor. 5:1. Interment in Shantz Cemetery. May God comfort the bereaved family.

"All is over. Hands are folded,
O'er a quiet and peaceful breast;
All is over, pain is ended,
Now dear father is at rest."

Hoover.—David E. Hoover was born in Haldimand Co., Ont., Nov. 25, 1841; died at his home near Selkirk, Ont., April 27, 1923; aged 81 y. 5 m. 2 d. He had been failing in health about a year, but only kept his bed one week. He is survived by a brother, 5 sisters, 27 nieces and nephews. One brother and three sisters have preceded him. About thirty years ago he accepted Christ as his Savior, united with the Mennonite Church, and was faithful to the end. His desire was to go home and be with the Lord. Funeral services were conducted by Bro. S. F. Coffman of Vineland and Bro. Bauman at the Rainham Mennonite Church April 30, in the presence of a large circle of friends and relatives. Text, Rev. 14:15.

Kauffman.—Dorothy, oldest daughter of Israel and Emily Kauffman, was born Sept. 27, 1901; died near Scarsdale, N. Y., July 3, 1923; aged 21 y. 9 m. 6 d. She became a member of the Mennonite Church at the age of 12. The body was sent to her home at Westover, Md., for burial. Services were held July 8, at the home by Bro. Geo. Hostetler, and at the Holly Grove Church by Bro. Aaron Mast. Text, I Sam. 20:18: "And thou shalt be missed, because thy seat will be empty." She leaves to mourn her departure father, mother, 2 brothers, 2 sisters, and a host of relatives and friends. Interment in the Holly Grove cemetery.

More and more we miss thee,
Friends may think the wound is healed,
But they little know the sorrow,
That lies within the heart concealed.

Diller.—Irene Mildred, daughter of Samuel and Elsie Diller, was born near Elida, Ohio, Jan. 8, 1917; died at the city hospital of Lima, O., June 30, 1923; aged 6 y. 5 m. 22 d. About 4 weeks ago she took sick with measles; soon after complications set in from which she never recovered. She leaves to mourn her departure father, mother, one brother, one sister, one grandfather, two grandmothers, and many other relatives and friends. Two brothers, Dale and Doyle (twins), preceded her to the spirit world. During her sickness she suffered intense pain, but we believe she is now safe in the arms of Jesus, and free from all pain and sickness.

Teach me to live that I may dread,
The grave as little as my bed.
Teach me to die so that I may,
Rise glorious at the judgment day.

Services were conducted at the Salem Church, July 3 by Andrew Brenneman, assisted by J. M. Shenk. Text, Rom. 8:18. Burial in the Salem cemetery.

Kaufman.—Sarah B. Stutzman Kaufman was born at Goshen, Ind., Feb. 15, 1849; died at Shelbyville Memorial Hospital, Shelbyville, Ill., June 22, 1923. She underwent an operation which proved fatal. Her age was 74 y. 4 m. 7 d. She was married to John D. Kaufman who preceded her in death nearly ten years ago. She leaves to mourn her departure one sister Mrs. Moses Kaufman of Shelbyville and three brothers: Samuel of Harrisburg, Oreg.; Jonathan of Goshen, Ind.; and Uriah of Mio, Mich. Two brothers and two sisters preceded her in death. Sarah was sick only three days. Before going to the hospital she wished to be anointed and her wish was granted. She could hardly wait till the Lord would call her home and admonished everybody to live a more consistent Christian life, so we could all meet her in heaven. Funeral services were held at the Mennonite Church on June 25, conducted by Joseph Reber of the home church, Joseph Kennell of Roanoke and Solomon Yoder of Delafield. Remains were laid to rest in cemetery nearby.

Gingerich.—Jonas Gingerich was born in Lancaster Co., Pa., June 22, 1834; died at the home of his son, Menno S. Gingerich, Terra Bella, Calif., July 9, 1923; aged 89 y. 17 d. He united with the Mennonite Church when quite young and was a faithful member until death. He often expressed his desire to leave this world, but was always patient and cheerful. He fell and hurt his hip last September and had not been able to walk since, getting around on his crutches and wheel chair. A few days before his death he complained of having a pain in his arm and chest but on Sunday he apparently felt better. The next morning at 2:30 he passed quietly away in his sleep. He had the best of care and all was done that loving hands could do while he lived. His companion died 20 years ago at Garden City, Mo., and his daughter, Mary A., died 5 years ago. He leaves to mourn his departure 6 children: Jacob, of Long Beach, Cal., John and Menno of Terra Bella, Calif.; Mrs. Catharine Connell, La Grand, Calif.; Mrs. J. K. Wought, Cullom, Ill.; Mrs. J. R. Miller, Terra Bella, Calif; 19 grandchildren, and 12 great-grandchildren also survive. He and his daughter, Mary, moved from Garden City, Mo., to Hesston, Kans., about 13 years ago. A few years later they moved near Terra Bella, Calif. Funeral services were conducted at the Poplar Church by Emanuel Stahly. Text, Phil. 3:21. He was laid to rest by the side of his daughter, Mary, in the cemetery at Porterville. His grandsons were pall bearers.

A PLEA FOR UNITY

(Continued from page 354)

under and brought into subjection that our spiritual life and our Christian work may be given a chance for highest development (I Cor. 9:27). We are united in our determination to flee from idolatry (I Cor. 10:6-12). We refrain from disorderly ways in conducting worship (I Cor. 14).

c. **We are united in carrying forward scriptural plans of Christian Work.** Collections for the poor (I Cor. 16:1, 2, 3) may have a definite plan and be forwarded by united effort. Church organization may be extended as in apostolic days when the brotherhood works in harmony to so extend it (Acts 6:1-7). Missionaries may be sent forth by the leading of the Holy Ghost and new problems caused thereby may be settled by conference decisions by which all parts of the body should abide (Acts 13:1-3; 15; 16:4).

"Perfectly joined together in the same mind and the same judgment"—a Christian command as well as a plea by the name of our Lord Jesus Christ; a blessed privilege and a spiritual necessity. It is our opportunity for which to labor. It is our calling with Christ. We must do so if we live for Jesus. We must do so if our work shall stand when the fire tests it. We must do so if we expect to receive a reward for our labor. We must do so if Satan is to be held back from claiming many souls. We must! **We Must! WE MUST!** "I beseech you, brethren, in the name of our Lord Jesus Christ," that you do so.

Carver, Mo.

An infidel became so angry at the Bible that he tore up his copy and burned it in the fireplace. A part of a leaf blew out of the fire and fell near his feet. He picked it up to throw it back into the fire when these words met his eye: "Heaven and earth shall pass away, but my word shall not pass away." They impressed him so that he became a Christian.—Sel.

"If the missionary passages were to be cut out of the New Testament it would bleed to death, for it is a missionary Volume from beginning to end."

GENERAL CONFERENCE

The thirteenth session of the Mennonite General Conference is to be held, the Lord willing, at Waterloo, Ont., August 29-31, 1923. All are cordially invited to attend. A schedule of the meetings preliminary to the General Conference will be found elsewhere in this issue. Special directions for those coming to Kitchener by auto (Kitchener adjoins Waterloo) will be found in the Gospel Herald for July 19. Important matters concerning the welfare of the Church will be considered at this meeting of the Conference. Pray that the Holy Spirit may direct the work in all things.

J. A. Ressler, Moderator.
J. S. Hartzler, Secretary.

MENNONITE GENERAL CONFERENCE

For the Gospel Herald.

Schedule of Meetings to be held in Connection with the General Conference in August

Publication Board Meeting to be held at the **Latschar Church,** Friday and Saturday, August 24, 25.

Fundamentals Conference at **Blenheim, Kitchener,** and **Breslau,** Saturday evening, and Sunday afternoon and evening. August 25 and 26.

Relief Commission at **St. Jacobs,** Monday afternoon and evening, August 27.

Committee on Arrangements at **St. Jacobs,** Monday, A. M., August 27 and Tuesday, A. M., August 28.

General Sunday School Meeting, at Waterloo, Tuesday afternoon and evening, August 28.

General Conference at **Waterloo,** Wednesday, Thursday, and Friday, August 29, 30, 31.

Information on Travelling

Train connections here given are from Buffalo, Detroit, and Chicago only; visitors will find their own connections to these points.

1. **Buffalo**
   - **A.** C. P. R.
     - (1) Leaves Buffalo 4:55 A. M., arr. Galt 9:07 A. M. Hourly Interurban service Galt to Kitchener.
     - (2) Leave Buffalo 5:55 A. M. Arr. Hamilton 8:38 A. M.
     - (3) Leave Buffalo 8:03 A. M. Arr. Hamilton 10:30 A. M.
     - (4) Leave Buffalo 10:10 A. M. Arr. Hamilton 12:33 P. M.

     Take Interurban at Hamilton via Brantford and Galt to Kitchener.
   - **B.** G. T. R.

     Leaves Buffalo 10:30 A. M. Arr. Kitchener 6:13 P. M.
2. **Detroit**

   C. P. R.

   Leaves Detroit 1:30 A. M. Arr. Kitchener 8:00 A. M.

   Leaves Detroit 9:30 A. M. Arr. Kitchener 4:00 P. M.

   Leaves Detroit 4:30 P. M. Arr. Kitchener 10:00 P. M.
3. **Chicago**
   - **A.** C. P. R. Central Passenger Station, Michigan Boulevard.

     Leaves Chicago 8:47 A. M. Arr. Kitchener 10:00 P. M.

     Leaves Chicago 5:40 P. M. Arr. Kitchener 8:00 A. M.

     Leaves Chicago 12:05 A. M. Arr. Kitchener 4:00 P. M.
   - **B.** G. T. R. Dearborn Street Station.

     Leaves Chicago 5:00 P. M. Arr. Kitchener 8:20 A. M.

     Leaves Chicago 11:00 P. M. Arr. Kitchener 2:40 P. M.

Buy all tickets direct to Kitchener except C. P. R. trains leaving Buffalo at 5:55, 8:03, and 10:10 A. M.

Those coming to the Publication Board meetings notify Isaiah Witmer, Kitchener, Ontario, Route 4. This is important, as the place of meeting is eight miles from Kitchener.

Those coming for the General Conference only, should notify Moses Hunsberger, Bridgeport Ontario.

Motorists will find a good Tarvia pavement from Niagara Falls to Kitchener. From Detroit and Port Huron to Kitchener good gravel roads.

Gilbert Bergey,
Geo. A. Weber,
Joseph S. Shantz,
Moses Hunsberger,
M. C. Cressman,
Ontario Committee.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord permitting, the Missouri-Kansas Conference expects to meet with the brotherhood at LaJunta, Colo., Sept. 5-9, with the following schedule of meetings:

Wednesday, Sept. 5, at 9 o'clock A. M., a meeting of Bishops, ministers, and deacons, for the arranging of conference work.

At 2 o'clock P. M., the Mission Board will have its annual meeting. All Board members are requested to be present for the business session. A program will be arranged. This meeting is open to the public.

Thursday and Friday, Sept. 6, 7, will be the regular session of Church Conference. This meeting opens at 9 A. M. All Conference members are urged to be present at every session. Visiting brethren are welcomed to be with us.

Saturday, Sept. 8, the Sunday School Conference program will be carried out dealing with Sunday school questions and matters for the strengthening of the Sunday school service.

Sunday, Sept. 9, will deal with the Young People and Missions. The forenoon from 9:30 to 11:45 will deal with helpful thoughts for the welfare of the young people. The afternoon, from 1:30 to 4 P. M., will be devoted to missionary subjects

A helpful subject is to be discussed each evening during the entire Conference sessions, with a Gospel sermon at the close.

For information or announcement of your arrival address Bro. J. A. Heatwole or his coworkers, as may be announced by him.

T. M. Erb, Moderator,
Hesston, Kans.
J. R. Shank, Secretary,
Carver, Mo.

Southwestern Pennsylvania

The forty-eighth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District is to be held, D. V., at Masontown, Pa., during the week beginning August 12, 1923.

The Executive Committee of the Church Conference is to meet on Monday afternoon, August 13.

The ministerial body of the District is to meet on Tuesday forenoon, and the District Mission Board meets on Tuesday afternoon in public session.

The Sunday School Conference of the District is to meet on Tuesday evening, August 14, and continue in session all day Wednesday, including evening.

The Church Conference is to begin on Thursday morning. An effort will be made to close the work of the Conference on Thursday evening, so as to allow time for preparation for the General Conference. If the work cannot be finished, however, a session may be held on Friday morning.

Persons coming by train or trolley change at Uniontown for the Masontown car. Get off at Durr's stop.

Persons coming by auto go by Uniontown, McClellandtown, and Masontown.

All are cordially invited to come.

J. A. Ressler, Moderator.
N. E. Miller, Secretary.

OHIO MENNONITE S. S. CONFERENCE

The Ohio Mennonite S. S. Conference will convene (D. V.) August 7-9, 1923, with the congregations of Columbiana and Mahoning Counties, near Columbiana, O.

I. W. Royer, Sec.

EDITORIAL

(Continued from page 353)

us the folly of wasting our lives in pleasure or our substance in "the unnecessaries of life." All our time, talents, money, influence, and whatever else God has placed in our stewardship, should be dedicated to the Lord, spent in the same cause which prompted our Lord Jesus Christ to leave the courts of glory to bring to lost humanity the Gospel of salvation.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

AUGUST 2, 1923

"Look on the fields; for they are white already to harvest."

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea. . ."

Some of us have been hustling thru that verse and getting all the emphasis on the last part, the "uttermost part of the earth," until there is grave danger of our forgetting all about the near at home fields of needy harvest. We would not remove a particle of the emphasis from the far off lands, but simply call attention to the nearer fields, "lest we forget."

One of the needy spots that has been referred to with more or less frequency during the past fifty years is the Appalachian Mountain region in the eastern part of the United States. Here we find people of the purest American stock, endowed by the Father with a sturdiness of character that is sadly wanting in many others, but lacking in several things that make for the greatest good.

The nature of the land makes it hard to provide facilities for travel. In many parts of this region schools have been far from what they should have been, and there are many adults that are unable to read or write. Opportunities for religious instruction have been neglected and weeds grow up in soil that is not cultivated with useful crops. The contrast between life in some of these neglected spots and that in more favored regions is amazing to one who sees it for the first time—and often there are places within a fraction of an hour's travel from populous centers that present examples of this sharp contrast.

But touch these people with the influence of the Gospel and you have a response that is as encouraging as the first impression is disheartening. If one were allowed to mention names in so public a place as this, it would not be difficult to name a score of persons who have responded to the call of the Spirit and become useful and honorable instruments in the Master's service right in this "Judea" of ours.

And this reminds me of a sentence or two I have read in the very recent past concerning a place similar to the one we are thinking about. The writer asserts that if there is to be permanent good, children must be gotten out of the environment of these mountains. Perhaps so; but it does seem that there ought to be some way of helping these people into a better and nobler life right where they are. Transporting whole communities may be a good thing at very rare intervals and under very exceptional circumstances. It was a good thing to get Israel out of Egypt into Canaan, but that is the only Bible example that we have of God's moving a whole nation in that way. Besides, if it were possible to move an entire county's population out of the mountains into the valleys, what would become of the mountains? Who would reap the harvest of timber and gather the precious "black diamonds" that abound there? What would prevent the wild beasts from taking possession and making inroads into the peaceful valleys?

No; if the Gospel is all that it claims to be,—and it is—it will work, and it will transform people's lives right where they are. No one is better fitted for being a witness among the people of the mountains than those whom the Lord Jesus Christ has won from among the people of the place. The transforming power of Christ is as great as it ever was. With a strength of character to begin with such as we find among the people of the region we have been speaking of, there is every reason to be hopeful of ultimate results of work that is being done. Our only regret is that there are not a score of places in which active work is organized instead of the very few we can now count in which our people are actively concerned.

What will be the effect upon the work of the Church among "Samaritans" and those in the regions beyond if we become more aggressive and active in the nearby places? We need have no fears. Each convert in the home field becomes an active supporter of the work of foreign missions. Note that we said "convert." Adherents and proselytes—those who simply "jine the meeting house"—are an element of weakness and not a help. But every true convert to Jesus Christ is an active supporter of the cause of giving the Gospel to the lost. So, if you want to assure the success of our foreign mission work, throw your best and most brilliant effort into an effort to spread out in home work. And with equal truth it may be said that the surest way of perpetuating the home Church is to put your best and strongest workers into the picket line of the active warfare. A strong, working mission force will assure a strong home Church.

When the ship was tossing and rolling, and I had to hold on with both hands to keep from falling out of the berth and with each breath to swallow hard, I have wished that the machinery and the rolling would stop just long enough to let me "catch up." I have felt the same at times in the conflict of life. So many duties were pressing, so many apparently unsolvable problems that simply had to be answered, so many temptations that had to be met without a moment's time for reflection—wouldn't the whole affair just stop long enough to let us "catch up?" It seems not. If there ever was a time when the devil got very busy that time was when Christian people were resting on their oars to "catch their breath." Satan takes no vacations. If you've been tempted to wait, expecting to find the loose ends next month just where you left them, you'll be a disappointed person. You may be sure that if the devil can tangle your ends up he will.

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

III. The Heathen Religions with their Strange, Weird, Demoniacal, and Horrifying Methods of Worship.

The reminiscences of our trip to India, and our six months stay in that land of heathendom are not all of an inspiring and encouraging nature. We saw and came in touch with certain things and scenes that were anything but encouraging to those who are devoted servants of the Christ. Scenes that were of a Satanic nature, and hideous in appearance. I shall at this time refer to some of the dark heathenish forms of worship which we saw while on our journey around the globe.

Well do I remember a strange incident that took place while on our voyage from Constantinople to Beirut. Among the passengers was a native Indian king who was a loyal Mohammedan. He had his attendant with him who diligently looked after his master's every need. This kingly Moslem came out on the deck of the vessel regularly three times a day to worship "Allah" his God, according to the stereotyped form of the Mohammedan's way of worshiping. His servant always brought a rug and placed it on the floor upon which his master would prostrate himself three times, with his face toward Mecca, where Mohammed their prophet is buried. To have the face turned some other way while in the act of wroship, would, as they believe, be dishonoring Mohammed, and be a violation of "Allah's" order of worship. We noticed on one occasion, as this Indian king began his usual form of devotions, that he called a halt, and called his servant who immediately responded by coming into the presence of his master, and after receiving a word of instruction from him, the servant disappeared for a few moments and then returned with a small compas in his hand which he handed to his master the king, who consulted the same and thus found his bearings, after which he went on with his routine of formal worship, having the assurance that his face was turned toward Mecca.

How strange that one vested with kingly authority should be so conscientious about turning his face Meccaward rather than heavenward!

I distinctly remember of having accompanied Bro. M. C. Lapp one beautiful October morning to a village located about half way between Balodgahan and Dhamtari, where we saw a number of the Tiehle Caste, and a company of Ghonas celebrating their annual "Jawara Festival," or "Dasera Fast Ceremonies," which were to a great extent hideous and demoniacal in nature. The weird sounding music produced by crude instruments; the frenzied dancing by the devotees around idols of various forms, and pots of "Jawara," or rice plants; the demoniac demonstrations on the part of the worshipers, and the horrible torture which several of the devotees inflicted upon themselves, one of whom plunged a polished, pointed steel probe about two feet in length, thru his cheek, another plunged a similar instrument thru his tongue, after which a lemon was placed on the point a foot or more above the devotee's head, the juice of the lemon flowing down upon the punctured tongue greatly increased his agony, all of which was done and endured to appease the wrath of their gods, as they believed. These gruesome forms of worship composed a scene, sufficiently horrible to cause one's blood to be chilled with a dreadful sensation, never to be forgotten.

About noon of the same day we witnessed another heathen sacrificial service under a large tree about ten rods north of our missionaries' bungalow at Balodgahan. Thirty or more of the worshipers marched out from the village in a body with a variety of miniature streamers flying, and keeping step with what the worshipers considered music, but to us it seemed unmusical, artless and very primitive. The ceremonies were in charge of the village priest or witch doctor. A kid was brought by the worshipers and slain by the priest after which it was offered in sacrifice to their little iron god which had been kept buried during the year under the large tree where they had met for worship. Said tree was considered sacred. The priest took the liver of the kid and after mixing it thoroughly with the gall, he roasted the mixture in a bed of coals, after which he distributed the same among the worshipers, who each ate their portion as an act of worship. The priest then offered a portion to their little metal god, after which he served each member of their group with a little wine or something of that nature, also pouring a little on their god, after which they with their heathenish ceremonies again buried their miniature god under the tree referred to, where he was to remain in his silent tomb until a year later. All the ceremonies seemed to us exceedingly ridiculous, and they left with us memories that are anything but inspiring.

I also remember that three weeks later we witnessed the idolatrous worship of the Ghond caste in the village of Balodgahan. They had small idols made of clay, these were placed upon a small platform, around which the devotees danced; others beat drums and blew on fifes. After a season of dancing and musical effort minus harmony, three of the worshipers took up the idols on their heads and marched toward the tank, or artificial lake just outside of the village. They kept step with the antiquated music which was rendered. A dozen or more engaged in a frenzied dance as they slowly proceeded toward the tank. A few of them fell to the earth in a rigid condition, others applied severe lashes until they arose and moved on. Rice was thrown over the crowd by one of the frenzied dancers. The demonstrations of the dancers were of the most hideous nature. Some tortured themselves in various ways. A number of the worshipers bathed themselves in the tank or pond, after which the idols were cast into the water and thus laid to rest for a season, after which the crowd returned to the village and fed their cattle cooked rice as an act of worship. Such memories leave with us a feeling of deep sadness.

In the evening of the same day a great crowd gathered near a large tree just outside of the village, where the Rouats, another heathen caste, came in a body clothed with bells, bangles, and sea shells, and peacock feathers about their heads, and engaged in a frantic dance in which a horse took part. Others engaged in another form of religious dance swinging war clubs about their heads. Shortly a large herd of cattle were brought in and amidst yells and whoops they were made to run and jump over one of their gods, after which the crowd followed the herd to the village where they worshiped the cattle. The witnessing of such heathenish, nonsensical, demoniacal and sinful worship has left with us memories that are anything but pleasant.

I shall at this time refer to but one more dark and discouraging scene which we witnessed in Calcutta shortly before sailing for the Home land. We visited Kali-ghat on the outskirts of Calcutta, which is said to be the dwelling place of the hideous looking goddess Kali. The first sight that met our eyes was a beautiful wagon mounted with silver and gold upon which was to be seen the image of the "Golden Goddess," the same was conveyed to what was considered the sacred bathing place. In this bathing place hundreds of people could be seen bathing, hoping in

some way to obtain merit and wash away their sins. From this place we hastened on to the temple of Kali which was about twenty rods from the bathing place. We were not permitted to enter the temple, but had the privilege to look thru the door and see the ghastly looking goddess with her four arms extended, in one hand she held a sword, in another the head of a giant she had slain and with the other two she was encouraging the worshipers. A necklace of skulls was to be seen around her neck, and a long blood red belt made of dead men's hands, the spectacle indeed was horrible to behold. Just outside of the temple goats innumerable were sacrificed. With one sweep of a large knife held in the hand of a priest the head was severed from the body of the goat. A number of women were kept busy skinning these heads and getting them ready for market. They worshiped each head before skinning it and occasionally went to the rack on which the goats were placed and did obeisance to it. The blood of the goats was offered by the worshipers as a sacrifice to the goddess Kali. The heads with the neck fell to the priest as compensation for his service, the same being dressed and sold and the proceeds turned over to him. After the offering or sacrifice had been made the body of the dead goat with the exception of the head and neck was returned to the one who had made the offering, either to eat or sell as he saw fit. As we beheld the frenzied worshipers and noted their horrifying methods of worship we were wondering how human beings could fall so low and stoop to such blood-curdling methods of worship. The memory of such scenes has been the means of making us conscious of the awfulness of sin and its effects upon the lives of those who are living in heathendom, and has led us to see the great need of carrying out our Master's Great Commission.

What we saw while in India relative to heathen temples, heathen gods of various kinds, sizes and forms, and their weird, Satanic and soul-destroying methods of worship, all have left a very dark picture upon my mind which time cannot efface. Back of the dark picture I see our loving Savior standing with outstretched arms, and hear Him lovingly saying "Come unto me all ye that labour and are heavy laden and I will give you rest." Shall I have a part in leading the benighted heathen into the glorious haven of rest?

Dakota, Ill.

SERVICE, AN EVIDENCE OF OUR FAITH

By Emma Yoder

For the Gospel Herald.

What do we mean by faith?

Faith, in the New Testament, means belief, firm persuasian of the truth of anything. It implies confidence, assurance and trust. It is a firm assurance of things hoped for. It is a definite laying hold of things not seen.

Christian faith is a firm belief in the fulfillment of the promise of God in the face of circumstances which seem most adverse to their fulfillment.

There is not a person that does not have faith in something or in somebody. Some people have all faith in themselves; others have no faith in themselves at all. Both are in the extreme. It is needful that we decide just what should be the objects of our faith.

It is God's intention that men believe in Him; believe in Christ whom He sent. Paul's message to both Jews and Greeks was that they exercise faith toward Jesus Christ.

Men are sometimes deceived, not being conscious of the fact that they may have a form of faith that is not a faith that saves; such a faith is a dead faith. To say, I believe, and yet fail to do, is dead faith. Faith includes belief, but belief does not always include faith. When belief in Christ expresses itself in divine service then it is faith, not before.

Saving faith produces action. There is something to be actually done. It is not the man who says, "Lord, Lord;" who will be saved, but "he that doeth the will of the Father." To say that we love Him and refuse to keep His commandments proves our faith vain and dead.

The disciples confessed that they did not have the amount of faith which was their privilege to possess, so they asked Christ to increase their faith.

Paul speaking to the brethren at Thessalonica states that their faith groweth exceedingly. Faith being based on evidence, we can readily see why some have more faith than others. To some greater evidence has come; to others, less.

Saving faith does something. It believes with the heart. It calls upon Christ. It confesses Christ. It receives Christ. These are the four leading steps unto salvation, and they are the things which living faith really does.

The work of faith does seven very essential things. It saves from sin. It heals the sick. It gives power over the world. It is a protection to Christians. It guides the Christian. It destroys exaltation. It results in peace and joy. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Christian faith can do what all the armies and navies can not do. Men may be able to conquer the world and yet not able to conquer themselves. The greatest victory in any life is the conquering of the world and self through Christian faith. The arrows of the wicked one are wounding the souls of men continually. But faith is the Christian's shield which will protect before the most determined efforts of the wicked.

How is faith obtained? "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Faith comes through prayer, and this is very essential. Let us think for a moment of the great prayer meeting held at the home of Mary, the mother of John, Peter being cast in prison by Herod. The church was gathered together in earnest prayer. They prayed for Peter and God heard them; for while they were praying God sent an angel who brought Peter out of the prison and Peter rapped at the gate. It is the believer's privilege to ask of the Lord for those things which he needs, but it is not in man's providence to tell the Lord how He shall perform His work. Faith sees the omnipotence of God and the mercy of God through Christ.

In order to be of service to Christ and the church we must conduct ourselves in such a way that will be in line with His word. In other words, we must have a vision from God and be obedient to God and the Church. Church membership implies Church loyalty. Every active Christian feels it his duty to God, to himself and to the rising generation to support loyally the work of the Church, to be obedient to her rules and regulations, to help promote her doctrines, to be instant in prayer and service to put himself upon the altar of God and the Church to be used as God and the Church may direct.

Have we been true to our convictions? I must be an example in my life. People care little what we say we believe if we do not show it by our actions. "He that hath my commandments and keepeth them, he it is that loveth me."

Let us not try to make excuses when we are asked to do any service in the Church, as it shows a lack of faithfulness. We should be glad and ready to do our bit for Him who did so much for us. We are living in an age when it is very important for us to show the world where we be-

long. Christ has come and told us to be a light to the world. I am afraid there are many that are trying to hide their lights.

Do we count it a small matter to disobey the rules of the Church? Do we think it a light thing to go directly against our vow made before God and man? Is the church discipline simply a man-made code of morals, or is it that which was made after a careful and prayerful consideration of each question in the light of God's Word by those who must give account and by those to whom Jesus said: "Whatsoever ye shall bind on earth shall be bound in heaven?" Let us seriously consider the sanctity of the church discipline and we will be more ready to live in obedience to it.

If there is disobedience in the Church, what is the cause? Dear brother and sister, it is this: there are some who are not true to their vow to the Church? It brings sorrow to Christ to see those for whom He died knowingly walk into ways of sin rather than to accept His way. There is so much unrest all around us, even in the professed church, that we believe it cannot be long until God will come to receive His own. O may we be more concerned and take hold of God's Word at every opportunity and in every avenue God gives us, for one soul led to Christ will be of more value than all the wealth of this world. "Let us work while it is day; the night cometh when no man can work"—and we believe the night is at hand, even at our door.

Middlebury, Ind.

THE ARGENTINE MENNONITE MISSION

As We Left it in March, 1923

By J. W. Shank

For the Gospel Herald.

Note. This article was written on the voyage from Buenos Aires to New York but for various reasons it was not recopied for publication until now. We hope that it will still be useful to give information about the Argentine mission even tho it has been delayed.

It was our privilege during the last few weeks before sailing to visit the different stations of the Argentine Mennonite Mission. We were thus able to get an up-to-date impression of the work.

1.—At **Pehuajo** the center of interest now is the construction of the new church. When we left the walls were finished to their proper height and the rafters were being put up. It is indeed interesting to note the enthusiasm of the native Christians as they see the realization of the long talked of plans. Not less interesting is the attitude of the business men of the town. They seem greatly pleased for they know now that the mission is a permanent, growing institution which will help to make the town better.

The Sunday school at Pehuajo is surely a live one. There are about 125 in attendance on an average. In the advanced department there are eight classes some of which have to find place for recitation in certain rooms of the dwelling house, one class meeting in the garage. The primary department is divided into two sections, each section having a teacher and Sister Hershey being the superintendent. There is a fine group of native Christians who are rapidly growing into active Sunday school workers.

The Young People's Meeting is conducted just before the Sunday night service. It would compare well with a similar meeting in any of the home churches, for the native people do their part willingly and it is a means of spiritual development for them.

The congregation has continued to grow, the membership now having reached 56. It is very common for the house to be entirely filled at an ordinary evening service. The general work of this station became so heavy during the last few months that it became necessary to secure the help of a native young man to help in the work. Brother Pablo Cavadore is now giving his entire time to assist Brother Hershey.

Every phase of the work—be it in the branch Sunday schools, cottage meetings, Bible reading in the homes, etc.—all is encouraging because it is growing. The day school was just opening when we left. The missionaries felt somewhat anxious about it because it cannot be self supporting entirely and there were not enough funds on hand to carry it on, yet there are many reasons why it was thought impossible to abandon it. The work was started this year on faith that funds would come later.

2.—In **Trenque Lauquen** Bro. and Sister Lantz have now taken over the work. Before leaving we had the pleasure of seeing the property purchased where the mission is to make its future home. The deed was signed over a few days after we left. We were all very happy to see our hopes thus realized and we believe that this step forward will be a great help to the work in many ways. The only disconcerting thing was that the mission could not get possession for several months.

Bro. and Sister Lantz will be busy people during this year. The work is really too heavy for one missionary family. A native helper who can be responsible for part of the Sunday school work and also take occasional services and help in the home visiting, is really needed. Each Sunday there are five services to look after, three Sunday schools, the Young People's Meeting and the preaching service. During the week there are always two and sometimes three other services at the different halls.

The Sunday school work is also very encouraging in Trenque Lauquen. Each of the three schools has kept up a good attendance continually, the total being about 145 as an average.

Sister Anita Cavadore who has been with us in Trenque Lauquen as a helper, continues in the work of Bible reading in the homes. She and Sister Ambrosia Valerdi will be the most reliable help in the Sunday school that Bro. and Sister Lantz will have.

The congregation of thirty members has been built up within the two and a half years of the life of the mission. The people are new in the Lord's work, in other words they are babes in Christ. They have their difficulties and their weaknesses but if we continue to uphold them by counsel and precept, we believe they will remain true to Him.

3.—It was a special pleasure to be able to visit the mission at **Santa Rosa** again. What gives us special joy is that our native Bro. Luayza and wife have been doing very faithful work. The converts seem so sincere and so spiritual. They show that characteristic happiness which always finds its way into the lives of those who really find the Lord. Some faces are very dark, showing that there is Indian blood in their veins, but nevertheless there is the sunshine of heavenly love upon their faces.

There too we found a growing Sunday school. Bro. and Sister Luayza have succeeded in bringing their Sunday school up to a higher standard on two points than any other station, namely, that of securing the highest offering in comparison to the attendance and having the largest number of adult persons for the size of the school. We see in him and his wife two deeply consecrated workers. We pray that they may be spared for many years of service and that they may succeed in training that fine group of children, which God has given them, so that they may be workers for God.

Bro. Luayza surpasses the other

missionaries in his ability to know his people and deal with them in the most natural way. He knows his field and the people and is working very hard to win them for Christ.

4.—Our newest station **Carlos Casares** is not yet a year old, that is counting from the time of the first public services. At the time of our visit baptismal services were held for the first time, two brethren and three sisters being received into church fellowship. One of the women will be helpful to the mission as a Bible reader. One brother, a converted Jew, gives very strong testimony and shows every evidence of thoro conversion. We are very hopeful that he may eventually be a helper in the work.

The Sunday school has grown rapidly. The Sunday we were there, there were about fifty-five present. Perhaps before long they will be able to divide it into classes and thus give the children more individual attention.

Bro. Lauver has rapidly gained control of the language. He speaks well and seems to be winning the confidence of the people. Carlos Casares is a large town, perhaps being the second largest in our district. There will be plenty of room for expansion. By the time the work is as old as Trenque Lauquen or Pehuajo it will probably be fully as heavy.

We felt that our leaving would make the work very heavy for the two oldest stations. But since Bro. Hershey now has the native helper, his work will be lightened some. We hope there will be some one also who can be some help to Bro. Lantz before many months pass away. All of the missionaries seem courageous and hopeful and we believe they will have a prosperous year during our absence. They need the constant prayerful support of the brethren in the homeland.

April 17, 1923.

WHAT CAN WE DO TO AROUSE THE PEOPLE SPIRITUALLY?

The following is selected from the Apostolic Review. Our people, in reading it, will make the necessary allowances and apply what fits our case.—Editor.

A few weeks ago I published an article titled, "Whose Business is it to Stop the Leak in Church Membership?" In it I reprinted a clipping from the Christian Standard in which the editor practically admitted that tho they made great reports of advance work, there was practically no real advance, for so many people became backsliders. I commented on that and showed that the same was true to a certain extent in the Church of Christ, and that it is the duty of Fathers and Mothers and Elders, and especially Preachers, to preach and teach the word of God, for it is through God's word alone that men can be saved. In reply I received the following letter of inquiry as to how to get people to read the Bible:

Albion, Neb., March 8, 1923.

Dear Bro.:—I read with much interest yours in A. R. of No. 9, pp. 3, 4. You were wrestling with a hard problem. If I gathered your conclusion, it was that it is up to the preachers to stop the leak by getting Christians to read the Book. Now then, if you will tell me how to get the ears of the people long eonugh to teach them that lesson, I am ready to go to work. The most of them demand a sermon at the worship on the Lord's day; perhaps 50 or 60 per cent of the membership will attend, if the weather is not too nice. (If it is too nice they will go visiting.) Then in the evening they have almost entirely cut it out. The rest of the week they are too busy making a living and joy-riding. So you see the preacher stands poor show of teaching them anything. There is about as much human nature in preachers as other folks, so that the average preacher does not like to preach to empty pews; so he sets about to fill them by shows and devices of various kinds. He dare not inject too much solid food or anything that will cause them to think, or they will not take the bait. He puts about as much real Bible teaching in as a movie puts decent stuff into the play—not enough to spoil the sensational flavor. He gets the crowd; but what good does it do?

My humble opinion is that the main trouble is: so many of our churchmembers are not half-converted. They simply join church for various reasons rather than to flee for refuge. Too much over-persuasion by anxious personal workers. There is too much fever of excitement in the big campaigns that are put on, where they come in by the hundred.

I have been observing things here this winter: counting our own, there have been five protracted meetings in Albion, no two running at the same time. I have attended all of them more or less. I note about the same results in all: even the membership does not attend. Some from all the churches attend all the meetings. When the call for "the saved to stand" is made, almost every one stands.

So we ask: what's the use to preach to sinners when they are not there? High school pupils are about as scarce as the proverbial hen's teeth. Young people haven't time, or don't want to—or both. If any join, it is not the result of the meetings but of other training they have had. They join simply because—there are no penitential tears any more. No one is convicted of sin. Then the pastor's work is to organize clubs and societies to keep them busy entertaining themselves. The study of the Word is not included in the entertainment program.

Another thing I am sure hinders some, and that is the commercialization of the work. It is money, money, all the time! People have some pride, and so, rather than refuse to give what they are not able, they stay away.

But, after all I have said, the main question is still unanswered, viz.; how can we get to talk to the people? Not—how get a crowd? You may get a crowd, but you dare not preach the Saving Gospel to them! They will listen to funny, or even solemn stories; or look at pictures; but won't stand much solid, soul-saving Gospel. To sit and read and ponder over God's word, is out of the question.

Tell me, brother! tell me how to get them to listen to the preaching of the Word. I love to tell The Story when I get a chance. Yours in Christ.—D. J. Poynter.

Bro. Poynter describes a true and a saddening condition in the world. Even many professed members of the churches will not listen to the word of God. There is a moral break-down in the world!

There never was a better opportunity, in a way, for the true Church of Christ; and yet we cannot do much, FOR TOO MANY OF ITS MEMBERS ARE AFFECTED WITH THE GENERAL CONDITIONS. The preachers cannot cater to the people. I know some that are, even in the Church of Christ. They say little against the ungodliness of the people, and preach in general principles, and do not make a close application so as to "hurt their feelings." What they say may be all right, but they do not say enough to arouse the people to a real sense of their responsibility.

The time may soon come—unless there is a reaction in the world—when the faithful preacher will have to make his living entirely at some secular work, and then go out on the streets to tell the people of their sins. Paul said, "I am free from the blood of all men, FOR I SHUNNED NOT TO DECLARE THE WHOLE COUNSEL OF GOD." If we preachers, for the sake of money or popularity, fail to preach a full Gospel, we are lost!

A preacher is between two fires: If he preaches a full Gospel, he has the people against him; and if he does not, he has the Lord against him. We can work with our hands, but we cannot fail to tell the people of their sins—if **we** wish to be saved.

The first thing that stirs men to respect the law is FEAR, whether it be the laws of the land or the laws of God. People speed in their automobiles and run over pedestrians carelessly, because they do not fear the law, for they are simply given a light fine and turned loose; but when the judges throw all such into prison for speeding, there will be a change!

People have lost all fear of the Judgment, and their minds must be stirred on that. I believe we preachers should get a concordance and find all places in the New Testament where the words "judgment," "punishment," "wrath of God," etc., are found, and weave them into as many sermons as possible. We should take up the stories of the Old Testament, of God's punishment of people for apparently little things, and show that He will do the same under the New

Covenant. While it is true, that perfect love casts out fear, yet I believe all of us made a start in the religious life because we feared the wrath of God for delay.

We love Him because He first loved us. But how did Christ love us? He loved us by saving us. But what did He save us from? HELL! If He did not save us from something terrible, his salvation does not amount to much.

So it all goes back to the punishment which will come to the disobedient. The WRATH of God must be portrayed just as it is in the Old Book, if we are going to arouse the people.

"He that despised Moses' law died without mercy under two or three witnesses. OF HOW MUCH SORER PUNISHMENT shall he be thought worthy," etc.

"If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?"

If all the preachers of the Church of Christ will preach on such themes as these, with all the earnestness of their souls, I believe we shall have a great onward movement of the people of God. But of course it is true, that if only a few of us do this, many of the people will turn to the milder preachers who will not rebuke them severely for their sins.

Bro. Poynter, if the teaching and preaching of the word of God on the Judgment will not arouse the people, I see no hope for them but to be taken fully captive by the devil and—be lost!

Let us do our part, that we may at least save ourselves.—D. A. S.

PROFITABLE METHODS OF MISSIONARY INSTRUCTION IN THE SUNDAY SCHOOL

By Mary Gardner

For the Gospel Herald.

The Sunday school is the organization of the church which has as its main purpose that of teaching, or instructing. Wherever there has been or is any organization whose primary purpose is that of instructing the question of methods has always been a thing to deal with.

We recognize the importance of missionary teaching in the Sunday school. The missionary spirit which is expressed in Sunday school work is the foundation of much Christian activity. Wherever there is a live Sunday school it is missionary in nature. This is true because the whole Gospel is missionary in its teaching. When Jesus gave the Great Commission to the disciples He did not mean only those to whom He was then speaking. He meant it should be the work of all who in any age are His disciples. We should have the missionary spirit, even tho we do not go to some foreign country or to the slums of some city.

I understand the question under consideration to imply, What methods of instruction will develop missionary conviction, or Christian life?

There are a great many methods which might be used in this kind of instruction. The teacher may bring to the pupils a great fund of knowledge of mission fields and also thus present the great needs of humanity in general. This might be the one way of interesting the class in others beside themselves. This method is not the best for it lets the teacher do the greater amount of work. The teacher may get a very great benefit from this method.

Another method which would be very profitable would be to have missionary topics assigned, to different members of a class, to be prepared for class discussion period. This method has its advantages as it gives the pupil in the Sunday school a definite task to perform. We get farther on in any kind of work if we have definite things to be done. There is no greater test for faithfulness and leadership than the carrying out of a definite assigned task.

Another method which would bear great results would be to make a detailed study of missionary characters, of Paul, Peter, Luke, John and any of the great characters of the Bible. In this study it would be well to show that these men were men of decision. A great lesson could be developed on how decision is one of the great virtues of a great life. The pupils ought to be made to feel the reasonableness of striving for the Christian virtues.

An interesting method is to develop a missionary program by the Sunday school pupils. This could be done once or twice a year, or oftener, as the results seem best. Let this program, for example, take up the beginning, the development, and present missionary movement of the Church. This program could include songs from the primary department and specially prepared songs by different classes of the Sunday school. The program might take up the study of some mission field, such as South America. Many and varied programs could be worked out which would be of interest and give a wonderful lot of information. This course would possibly take a great amount of work. Books can be gotten which would give the information. By letters one could get a great amount of knowledge from those on the field, and those who are closely in touch with the work on the field. Giving the young people some part in a program of this kind inspires confidence. It inspires faithfulness. When the young people are brought face to face with the facts of missionary work, it will not seem so much as a work for some extraordinary person. It will appeal to them as a great Christian privilege to help teach the Gospel. There is no organization which places so much value on life as does the Church of Christ. There is no organization which seeks to help in right living as much as does the Church.

The method which is often called the "eye gate" way can be successfully used. Here we would use charts, pictures, maps, and visible illustrations of different kinds. The things one sees make greater impressions than the things one hears, as a rule. The method of visualizing things in teaching has decided advantages for good results.

We could easily go through the Bible and notice how men were influenced by what they saw, as illustrations of this method of instruction. Moses saw the burning bush and it had a great effect upon his life. It humbled him before God. The Israelites saw the nations around them prosperous so they decided they wanted a king. Paul on his way to Damascus saw a light and it made a great impression on his life. Peter was convinced in regard to the rights of the Gentiles to Christianity when in his trance he saw the great sheet let down out of heaven. This last method is one which is very useful in teaching children.

The methods outlined above could very easily be made use of in our Sunday school work. If any one of them were used all the time, it might become wearisome. It would be preferable to use them all, to give variation to our work in the Sunday school. One method might appeal to some people very much and another to a different group.

The teacher of a group must be the one to decide the method. A method may be successfully used by one teacher which another teacher could not use at all. The method used also should be adapted to the pupils who will work harder on some kinds of work than with others. Jesus in His teaching varied Himself to the conditions. To the young people being married at Cana, He was sympathetic in His actions. To the woman at the well He frankly spoke

of her sin and showed her the way of life and then she became a missionary. When Jesus went into the temple and saw the money changers defiling the temple His method was severe. The spirit which Jesus constantly manifested was that men should do right, love God with their soul, mind, and strength and their neighbor as themselves.

One thing essential to all good work in the Sunday school is not so much method as enthusiasm for the spirit of the Master. Jesus said, "I am come that they might have life, and that they might have it more abundantly." May this ever be our sincere aim in Sunday school work to develop that more abundant life.

Beaver Crossing, Nebr.

CREATING AND FOSTERING THE MISSIONARY SPIRIT BY MEANS OF CHURCH SERVICES, SUNDAY SCHOOL, AND YOUNG PEOPLE'S MEETINGS

By Nettie Swartzendruber

For the Gospel Herald.

What do we mean by creating and fostering a missionary spirit and how can we as members of the Church accomplish such an important thing? When we create the missionary spirit in the lives of individuals we bring something into existence that must be fostered or nourished, that it may grow, or other things will come that will choke the Spirit that is so needful in the lives of all Christian men and women.

Have you ever stopped to think what this world would be without the Church? It would be a most unpleasant place to live in, I am sure. There would be no Sunday schools and young people's meetings; nor any other Christian activities.

Our God is a God of order. There is system in all He does. You notice it in the Creation, in the operation of both spiritual and natural laws, in His dealings with the chosen people of Israel, and in His government of the Church of Christ. Christ who came as God in the flesh was orderly in all that He did. Therefore, we as a Church of Christ, in order that we may create the missionary spirit in the hearts of the coming generation and young people of today, must first be orderly in all our undertakings and live and practice what we preach. It is very essential that we have pure hearts and live as near to God as we know how, before we even try to create the missionary spirit in the hearts of our fellow creatures.

In church services the ministers should preach at least one missionary sermon every quarter. We have revival meetings once a year, and hear a missionary sermon preached once or twice a year, and should there be created in the heart of one individual the missionary spirit, he is very liable to lose that spirit before he hears the next sermon that will convey the same message and spirit again. We as young people in the Church today need strong men in Christ to advise us; to tell us what to do and where to go. We need to be so filled with the Holy Spirit that we will be willing to do whatever the Master would have us do, whether the task be humble or great. A word of encouragement will do a world of good if given at the right time and in the right spirit.

One service that I think would be very helpful to us would be a weekly prayer meeting. Unless you ever have had the privilege of attending this kind of meeting, you can not know the good derived from it. They bring you the conviction that you should be doing something more important for your Master, instead of just living for the pleasure you will find in clean living.

The teachers of all Sunday school classes have a great privilege in creating and fostering the missionary spirit. He or she, whoever it be, can teach the pupils the great importance and need of workers in the Master's vineyard, and also have the opportunity of mentioning the need more often than when we happen to have a missionary lesson. The superintendent too, has a great opportunity along these lines. He should try to conduct the Sunday school in the most helpful and interesting way to the entire school. This, I suppose, is easier said than done, but by the Grace of God we may accomplish things that have seemed almost impossible from our point of view.

We too, have the privilege of helping missionaries in Sunday school by the use of our pocket books, but this method comes very far from creating the mission spirit in the hearts of some members. Those whose hearts are filled with the love of God, and appreciate all that the heavenly Father has given them will share very willingly with those who are less fortunate than they, who have everything in abundance.

In the young people's meeting we should have a missionary program at least every quarter, that we may foster or nourish that spirit that has been created in Sunday school and church services. Every one should take his or her part and do any work that is assigned to them. The program committee should be very careful too, in assigning their topics. Some have talent to do some certain thing while another individual has a talent for an entirely different thing. Nothing will cause any member to miss a meeting any sooner than when a part of the program is assigned to them that they are not able to do. But we should not be so easily discouraged for without trying we will never know what we are able to accomplish. The best that we have is not any too good for the One who sent us. So let us all try to do whatever we can, whether it be little or great, and it will be accepted by God if we are willing to let His Spirit dwell within us.

Kalona, Iowa.

LETTER FROM SWITZERLAND

By John Horsch

For the Gospel Herald.

The spring conference of the Mennonites of Alsace-Lorraine, which it was my privilege to attend, was held on Ascension day, at Basel. This Swiss city, it will be recalled, is located near the French as well as the German border. The place was chosen because intended visitors from Germany would not have been granted the French visa to go to Alsace.

It was an international gathering that convened in the forenoon of conference day in the roomy meeting house of the Basel congregation. The assembled delegates and visitors hailed from Alsace, Lorraine, Montbeliard (France), German Switzerland, French Switzerland, Palatinate, Baden, Wurttemberg, and America. Among the visitors were a number of brethren who are not unknown in America: Johann Kipfer, editor of the Swiss Mennonite paper, "Zionspilger," Pierre Sommer of Montbeliard, Jean Widmer of Langnau, Henry Ummel of the Jura mountains, Christian Landes of Wurttemberg.

The meetings were conducted in the German language. A few of the ministers from Switzerland spoke in the Bernese Swiss-German dialect which, by the way, has a far larger vocabulary than the Pennsylvania-German. In conversation various German dialects and French were used.

This conference comprises thirteen churches located, with one exception, in Alsace-Lorraine. The permanent chairman of the conference, which is held semi-annually, is Bishop Valentin Pelsy of Saarburg. The fall conference is known as the **Diener-Versammlung** (ministers' meeting) and is given principally to the discussion of questions pertaining to doctrine and practice

Singing was hearty and spirited. A vital point of doctrine was well discussed in the forenoon. The afternoon session was given to business. Reports presented concerning mission and relief work were interesting. The most important point decided was that Bro. Fritz Goldschmidt, of Basel, should give all his time to **Reisepredigt,** visiting the various congregations of the district. The church at Basel consented to this decision with the provision that Bro. Goldschmidt should not forget that he is needed also at home. The conference unanimously sends greetings of love to the brotherhood in America.

On Whitsunday I was among the worshipers at the Langnau church in the Emmenthal (valley of the Emme river), canton Bern, located east of the city of Bern. The meeting was well attended. The ministers in charge were the brethren Kipfer and Stettler. It was an edifying, spiritual service. The Emmenthal church, the largest in Switzerland, has four or five outstations at which regular services are held. The principal place of worship is the large meeting-house at Langnau.

The history of this church is of unique interest. It is the oldest Mennonite congregation in the world, dating back to the year 1530—six years before Menno Simons' conversion. This is the part of the canton Bern which was the original home of probably a majority of the old Swiss Mennonite families which are now found in various parts of the world.

In the Jura district, in the western part of the canton Bern, there are six churches. The largest is the Sonnenberg congregation which has three meeting places. Two and three centuries ago the ancestors of most of the families in this district came here as refugees from the Emmenthal and vicinity. In a later period the Jura Mountains were made a part of the canton Bern.

The altitude is higher here than in the Emmenthal. The Mennonite settlements are located on high mountain plateaus which are comparatively level. The western part of the canton Bern, including the Jura mountains, belongs to French Switzerland. The language of the natives is French which is spoken almost exclusively in the neighboring valleys. Various French dialects are in vogue. The Mennonites have retained the German language. About eight Mennonite private schools are here maintained. They are conducted in German, though French is taught in the upper classes.

Our people have accomplished here a great cultural task. Before their coming these mountain plateaus were of slight agricultural value. The land was exceedingly stony. Great heaps of stone and rock in the ravines are bearing testimony to pluck and hard pioneer work. Fences consist of stone walls. Often explosives were used in clearing away stones and rocks.

I visited a place where the thin layer of earth which covered part of a rock-head was removed and the surface levelled up with small stones. Then the earth was replaced and more dirt hauled from another place to get the needed depth of soil.

On one of the farms I observed two boys sifting a mass that consisted of perhaps three-fourths small stones and one-fourth dirt. The stones were thrown on a wagon to be used for a road bed on the farm. The dirt was needed to improve a shallow place in a field. To use it on the road was considered a waste. This helped me to understand what I had heard years ago from a Swiss American who was a native of this district. He quoted an expression which he had heard from his father: "You may place a Mennonite on a heap of stones; he will manage to make a living somehow."

Stock raising and dairying are followed almost exclusively. There are some fine cattle and horses. Dairy products are of the very best quality. I was told that mountain honey is worth on the market twice the price of that produced in the valleys. It is of exceptionally fine flavor.

Old Mennonite piety, quietness and simplicity of life are probably more in evidence in Switzerland than elsewhere in Europe. Many are interested to receive information about the conservative brotherhood in America. There is interesting evidence to show that the outside world believes their profession to be genuine.

Large families are the rule. The people are used to hard work and frugal living. In a few of the homes where I stayed over night the evening meal consisted of potatoes and milk or mountain tea. The potatoes were served "in the jackets" and emptied on the table. After the meal was finished all joined in peeling what was left, to be used for fried potatoes in the morning.

In the Mennonite congregations of Switzerland I found and secured for our library at Scottdale many rare, valuable books. Concerning the treasures contained in the archives and libraries of Zurich and Bern something may be said elsewhere.

In conclusion it may be observed that a better acquaintance between the Church in America and the Swiss Brethren would be of mutual value. The Church in America has a duty toward the Mennonites of Europe. On two points, namely that of nonresistance and the attitude toward liberalism, the American Church has through the Publishing House even now exerted a noticeable influence in Switzerland.

Lautenbach near Heilbronn.

HOW TO KILL THE PRAYER MEETING

One of the most terrible calamities that can overtake any church is to have its prayer meeting die. The church has, in past centuries, managed to live without Sunday schools, Christian Endeavors, organized Bible Classes, missionary societies, general conferences, and I suppose that she could once more worry along without any of these things. But the church has never yet been able to get along without prayer. In fact, the church was born in a prayer meeting on the Day of Pentecost. And from that day to this, the true church, the living church, has never been dissociated from the meeting for prayer. James 2:26 says, "The body apart from the spirit is dead." Likewise, in a very real sense, the church without prayer is dead. If you want to kill the church, kill the prayer meeting.

I praise God for our prayer meeting at this place, and for what God has wrought in answer to our united prayers. The faithful Christians who have been meeting here in past days and years for prayer have had a large part in the measure of success we have been enjoying. I know there are some people who give the intercessors very little credit for getting things done, but it belongs to them nevertheless. You have all heard that old complaint, "Oh, he prays a lot, but he never does anything." No greater fallacy was ever uttered! The Christian who prays **does do something,** even if he does nothing but pray! For don't forget it, prayer is doing something—perhaps the greatest thing that can be done!

I have not come here to merely find fault with our prayer meeting. It has been a success from almost every standpoint—in attendance, in interest and in spirituality. But the old adage said, "In time of peace, prepare for war!" And the Word says, "Let him that thinketh he standeth, take heed lest he fall." Now is a splendid time, therefore, for us to take a good long look into some of the pits that the devil loves to dig for a prayer meeting. My object is three-fold:

1. To guard against any loss of interest on the part of those who have been attending.

2. To awaken an interest in those not now attending.

3. To improve, if possible, the meeting itself.

My subject is "HOW TO KILL THE PRAYER MEETING." I shall give you seven infallible rules. You know seven is the perfect number. If you follow this perfect number of rules, you can kill any prayer meeting perfectly dead!

I. Don't Go Near the Prayer Meeting.

This is a simple rule—one you can easily remember. It does not require any particular ability to follow it, and it never fails to do the work. If you wish to do your full share toward killing the prayer meeting, JUST DON'T COME. You cannot do more, nor do it quicker.

An overwhelming majority of the members of our Protestant church are following this rule religiously. They seldom or never attend the prayer meeting, and we have gotten so used to this state of affairs that we don't expect them. We think we are doing pretty well, in our churches of 200 to 500 members, if we get a prayer meeting attendance of 25. Fifty is remarkable! And if we have 75 to 100, it is good for a write-up in some magazine.

Now, let me read Acts 2:1: "And when the Day of Pentecost was fully come, they were **all with one accord in one place.**" I have been wondering just what would have happened on the Day of Pentecost if the Christians of that day had been like those of today. This verse would surely have read differently—"When the Day of Pentecost was fully come, Peter and half a dozen of the old faithfuls were gathered together in one place!" I can imagine Peter getting up and saying in an apologetic way, "We tried our best to get the folks out tonight but Matthew had to collect some taxes from men who are never at home but at night; Thomas is entertaining some friends; John had an appointment with a fish merchant, and Andrew had to attend a special meeting of his lodge to initiate Herod into the 33rd degree." Why, if folks then had been like some in the church today, God would have had to postpone the Day of Pentecost until he could get the people together! Or else he would have had to go all over the city of Jerusalem to find them, in order to pour his Spirit upon them!

The folks who never come to prayer meeting seem rather selfish sometimes. When they are sick, or some one in their family, they will send word to us, saying, "My father (or mother or my baby) is very ill. Won't you have special prayer for him?" And, of course, we do, because that is what we meet here for. But suppose all Christians were like these folks. There would not be any one here to pray. Who is to pray for us when we are sick?

II. Come Late.

I realize that there may be times when you cannot get here on time, and I hope that no one will ever remain away on this account. It is better to come late than not at all. But some people who take pride in the fact that they never are late to a business appointment, seem to feel it is perfectly all right to be late when the appointment is with the Lord. Instead of putting the Lord first, they put him last.

This is one point upon which I do not feel we need to dwell, because the folks who come to prayer meeting here as a rule, come on time. But I do pray that you may all form the same habit in the morning service. I think it would be pleasing to the Lord.

III. Never Make a Request for Prayer.

There are folks who never miss a prayer meeting, yet in all the years of their attendance, they have never made a request for prayer, either for themselves or for any one else. You would suppose that they had never passed through a trial, or faced a difficulty, or never had a need. You would think they knew no unsaved person, or never had a friend who needed to be prayed for.

I have seen people sit in silence when we asked for requests for prayer, and then, after the meeting, these same silent folks have come to us with their troubles or to tell us that so-and-so is sick. Of course, we are glad to listen, but we cannot help wondering why no request was made for prayer. Surely God can do more with these matters than we can.

I realize there may be matters you do not feel like speaking of in public, and I believe there are matters which should not be made a public matter. But you can ask us to pray for these things without telling us what they are. Just say, "I wish prayer for an **unspoken request.**" Then we can pray for the thing even if we do not know what it is. The Lord knows.

Nothing chills the atmosphere of the prayer meeting like a crowd of silent Christians who never bring anything here to pray for. It is my prayer that our prayer meeting may be a place to which we can bring our every need and lay it before the Lord in united prayer.

IV. Never Pray.

If in an automobile factory employing 1,000 men, 900 refused to build automobiles, it would soon ruin the business. And a fine way to ruin the prayer meeting is to let two or three folks do all the praying.

I know there are people who say, "I cannot pray audibly." Well, what they generally mean is, "I cannot pray as nicely as so-and-so, therefore I will not pray at all." Am I not right? Too often it is pride that keeps us from praying rather than inability. Why, any Christian who is not dumb can pray audibly. Never mind the fine sounding speech. A fine sounding prayer goes no higher than a stammering prayer, and sometimes not so high. The prayer meeting is not a place for the display of oratorical ability. It is a place to make known soul-needs to God—often with "groanings that cannot be uttered."

I have often wondered why it is some folks can talk incessantly for hours—a perfect stream of talk—but when you bring them into a prayer meeting, face to face with God, they suddenly become dumb. I remember a certain woman on whom I called. She nearly wore me out—her words beat upon me like the waves of the sea, without intermission or end. I had called to say something to her, but after listening carefully for an hour, I failed to find one place where I could edge in a word and get started, so I concluded I would have to be rude and take the floor whether she wanted to yield it or not. So I started in and simply talked her down, so to speak. It was the only way I could stop her. Now, that woman was a Christian woman, and if you had called upon her to pray in a prayer meeting, she would have had heart failure and declared she could not pray in public. Funny, isn't it? And yet it isn't funny either. It is sad.

V. Wait for Others to Pray.

Once in a while the folks who usually pray take a notion that some of the others should take part in prayer. So they decide to wait, and they wait, and wait and wait, and a great silence descends upon the meeting. I am not saying that a period of silence is not a good thing once in a while, to let the Lord speak to us, but this is the wrong kind of silence.

These good folks mean well, but they only make matters worse instead of helping. You can never get others to pray by not praying yourself. The way to stimulate prayer is to pray! The Lord knew this. He kept on praying night after night, and finally a disciple came and said, "Lord, we want to pray. Teach us to pray!" There have been times when I have come into a prayer meeting depressed, feeling like doing anything else but praying, but a warm, fervent prayer made me feel

like praying. Haven't you found it so at times?

Courtesy is a virtue, but it can be overdone at a prayer meeting. It is all very well to be silent for a few seconds to give others an opportunity to pray, but it is all wrong to think you can get others to pray by keeping silent yourself. There is no surer way to kill a prayer meeting.

VI. Pray Long and For Everything.

Long prayers always kill the spirit of prayer in a prayer meeting. It is the same in a testimony meeting. I have seen a real prayer meeting start. The spirit of prayer rested upon the people. One after another led in prayer, then some one began and prayed at great length, all around the world, mentioning almost every possible subject. And that ended the prayer meeting, as a rule! Some of the finest folks, who are mighty in prayer, make this mistake.

There are two reasons why long prayers hurt the prayer meeting. When some one prays long and eloquently, it creates the impression that length is an essential of real prayer, and folks will begin to say to themselves, "I cannot pray like that. All I can do at the best is to utter a sentence or two. I guess I had better keep still." Or they will say, "Well, he has prayed for everything we have to pray for. There is no need for me to pray." That is exactly what happens. And it would be far better for you to pray three or four times than to offer one long great prayer.

Please remember that I am talking about long prayers at the PRAYER MEETING. It is altogether a different affair when you are called upon to lead a congregation in the one prayer that is to be offered at that service. Then it is right and necessary that time should be taken to mention the things for which we should pray. But even in such a service, it is possible to pray too long. Long prayers in public are never commended by the Scriptures. But there is a place for long prayers —a place where fifteen minutes, a half hour, an hour, or even two hours is not too long. That place is **your own closet in secret!**

VII. Never Show Any Agreement When Others Pray.

What do I mean by that? Simply this: No matter how much you may feel like saying "AMEN!" repress your feeling, and don't ever whisper it! Do you know, I really believe that one of the reasons we have difficulty arousing a fervent spirit of prayer today is that we have all but forgotten how to say "Amen." Don't misunderstand me. I do not want any of these so-called Pentecostal riots of noise in my church. But neither do I want any of that icy-refrigerated-North-Pole atmosphere that you find in some churches.

We have two extremes in Christendom today. The one crowd is proud of how much noise it can make; the other crowd is proud of the fact that they make no noise. The one crowd does not feel that it can worship God until the noise is whooped up to the right pitch. The other crowd thinks a man should be arrested for saying "Amen" in church. They are both wrong! I can prove it from the Bible. I Corinthians 14:33 declares that God is not the author of confusion. On the other hand, I Corinthians 14:16 proves that it is scriptural to say "Amen" in prayer meeting.

God wants us to agree as to the things for which we pray. The Lord said in Matthew 18:19: "If any two of you shall AGREE on earth as touching anything that they shall ask, it shall be done for them of my Father in heaven." He insists that we AGREE. Now, I believe that if a brother is praying and I agree in the petition he is making, I should make my agreement known as an encouragement to the one praying. I was in a place not long ago and some one prayed. There was no noisy, offensive demonstration during the prayer, but there certainly was agreement. As the petitioner struck some common note of praise, as he mentioned some need that was common to all, you could literally feel the agreement. The whispered "Yes" and "Amen" were scarcely audible, but you could feel them sweep thru the room like a summer breeze. And once in a while there was an earnest, heart-felt "Amen." I tell you, that is what a prayer meeting should be. That is the "UNITY of the Spirit" and the "**liberty** of the Spirit."

In conclusion, I have only this to say—I have told you how to kill the prayer meeting. Now, **DON'T DO IT!**

—Selected by H. S. Bender, from The Brethren Evangelist.

INTENSIVE—EXTENSIVE—EXPENSIVE

Note.—The following was selected by Bro. John L. Harnish of Peoria, Ill., Mission. The article is published in tract form by Bible Truth Depot, Swengel, Pa.—Ed.

The resurrection commission of Christ commands and contemplates the thorough evangelization of the entire habitable earth in this dispensation; but thus far in the world's history this commission has not been fully executed. The Church has but tardily responded to her responsibility, and only partially performed her divinely-imposed obligation.

To some interested watchmen, who constantly and thoughtfully scan the vast missionary horizon, there seem to be three necessary elements lacking in our missionary activities, and until these are fully introduced and become energetically operative our successes will continue to be disappointingly meager. The three points are: Intensive Living, Extensive Looking, and Expensive Giving. Let us examine them:

I. Intensive Living.

The need of today is a more intense manifestation of Christian life and a more intense method of Christian service. Our missionary interests and movements are erratic and spasmodic. We work by irregular impulses. We freeze, we thaw, we boil, according to the temperature of the missionary atmosphere. Our labors must become more strenuous and continuous. The great spirit of the enterprise must grip us in its all absorbing grasp. We must become engrossed in the heavenly business. The heart-thought of the thing must burn within, until it bursts forth in an uncontrollable, unquenchable flame. Our interest must be incessant, our activity unremitting. Our zeal must glow and gleam. Our fervor must burn and blaze. We must become more intensely intense.

To evangelize is not something we may do, but something we must do. With an enthusiasm which is irrepressible, with an ardor that is indefatigable, with a consistence which is irreproachable must this glorious heaven-given service be prosecuted. Evangelical preaching must become a persistent and perpetual passion. There must be fewer missionary spasms. Our hearts must be fired with a fervent desire for souls.

It was something of this enthusiastic intenseness that bore the first heralds of the Gospel over otherwise insuperable difficulties, and if we would expedite the world's evangelization we must ask God to make us more intense (John 2:17).

II. Extensive Looking.

"Lift up your eyes, and look on the fields." (John 4:35). "The field is the world," (Matt. 13:38). God calls us to an extensive outlook. No selfish sectarianism should be permitted to produce contraction of vision. Heaven is an expanse. Narrowness is of the earth, earthy. Expansion is Divine and magnificent. Contraction is human and insignificant. There are five indisputable facts concerning the world:

1. It lies "in the evil one" (I John 5:19, R. V.).

2. It is loved of God (John 3:16).
3. Its sin was propitiated by Christ (I John 2:2).
4. The Gospel is for the world (Mark 16:15).
5. The world is to be judged (Acts 17:31).

With these irrefutable facts in view let us diligently push forward the glorious work, though we must remember that the evangelization of the world does not imply the world's conversion. To evangelize simply means that every living creature under the sun must hear the Gospel in his own language. What they do with it is not our first responsibility. The entire expanse of our globe must be surveyed and traversed from farthest North to farthest South, from temperate West to tropical East. The various zones into which our world has been geographically divided must be penetrated and visited by such as have had their feet made beautiful with the Gospel of peace (Rom. 10:15). Neither Iceland's snow nor India's sun daunts the true ambassadors of Christ. No African fever, however severe; no Chinese mob, however turbulent; no Moslem antagonism however antagonistic, will prevent the servants of the Most High God from executing their Lord's commission. Linguistic difficulties must be patiently conquered. Climatic inconveniences must be unmurmuringly endured. Consular restrictions must be graciously negotiated. Racial barriers must be mercilessly leveled. With God there is neither white nor black, brown nor yellow. God assist us to take an extensive, sympathetic view of this expansive, unevangelized world, for which our Savior died.

III. Expensive Giving.

The work of evangelization is unquestionably an expensive business. It is expensive in human lives, as the lonely graves of dear departed brethren and sisters in distant lands mutely testify. It is also expensive to physical health, as many of our invalided missionaries with their climate-emaciated children bear witness. But it is further expensive from a monetary standpoint; that is, if the work is to be accomplished efficiently and effectually.

My beloved friends, I warn you that the effectual evangelization of this earth will cost our assemblies more than the ordinary paltry annual collection. It will demand much more than a doleful dime per head per person. We must be trained to give until we feel that we have given. To merely bestow what we don't miss is to miss the whole point and purpose of giving. Our personal expenditure must be considerably curtailed. There must be a more delighted and diligent disbursement of the means God has providentially placed at our disposal. That occasional quarter, which has so frequently served as a soothing salve to a restless conscience, must be substituted by a substantial and sequential offering. Our contributions must become periodical and also methodical. The Israelite gladly gave God the best of his flock and the first of his harvest, but we unblushingly offer Him the leanest of our flock or rakings of the fields.

God is being shamelessly robbed of His rightful portion. His house stands utterly empty, and heaven's wide windows are hermetically sealed over our heads. (Mal. 3:9, 10).

Beloved friends, we must give. We must give. We must give. Mission work is costly without controversy. Expanse spells expense. If we were only intense, expense would speedily be relegated to a mere secondary place. Passage and outfit money must be provided. Dwelling places suited to climatic conditions must be erected. Ordinary daily necessities must be considered. There is not such a thing on earth as a cheap mission, any more than there is cheap gold.—T. Baird.

NEGLECTED CHILDREN OF THE CITY

It is often difficult to tell which are more neglected—the children of the very rich or the children of the very poor. Thousands of parents with every advantage of wealth and education commit their children to the care of ignorant nurse maids, and later farm them out to boarding schools and summer camps for their training, so that our little rich children are often far poorer in things that make for character and life than those who are born into abject physical poverty.

A New York pastor who called in a home of wealth in New York was astonished to hear the mother say: "Oh, Mary goes to your Sunday school, does she? I didn't know. I instructed the governess to select the most fashionable Sunday school for her to attend!"

The most heinous sins against childhood are being committed by those who know better and could do better. It might be profitable to take some immigrant mothers "slumming" among some American "society" folk in order to demonstrate to them how the other half lives and how children should not be brought up.

If the children on the avenue are neglected, it is, in nine cases out of ten, the fault of selfish parents. If the children of the crowded tenements are neglected, in nine cases out of ten it is attributable to unfavorable economic and social environment which the parents are powerless to change. To these innocent victims of our inhuman social system our sympathies go out. It is over this multitude that the heart of Jesus yearns. These "little ones" He would have us save at all costs.

The very physical surroundings in these congested sections of our great cities operate against the children. With all of our "tenement house reform," we still have tenement houses—dark, ill-smelling and unsanitary—and, as a result, we still have pale-faced boys and girls, whose cheeks never know the glow of health as long as they live in such houses. For thousands upon thousands of children, the street is still the only convenient playground, and there the automobile is becoming daily a greater and greater menace to life and limb. Traffic regulations keep heavy trucks from the streets where the rich abide, and speeders are summarily arrested, whereas in the poorer sections of the city where tax valuations are low, heavy trucks and pleasure cars tear along at breakneck speed endangering precious human life. Let a child be run over on Fifth Avenue, and a squad of motorcycle policemen is immediately put on special patrol duty. But children are run down on First Avenue with scarcely any notice from the police.

The recreation parks in our great cities have proven a boon to the children of the poor, and higher wages have enabled more and more people of the working class to provide their children with an outing in the country during the summer. But it is still possible for an East Side youngster on a Fresh Air expedition to gaze in wonder at a cow chewing her cud and to exclaim: "Where does she get all the gum?"

The "American home" calls to mind the picture of a detached single house with lawn and shade trees, and it is hard for many of us to realize that literally millions of children in America know such homes only through the "movies." The economic demands upon the time and energy of parents often prevent anything like a normal home life. Where both father and mother are away all day, the younger children must be left with the grandmother or a neighbor, or must shift for themselves. Even when the mother is home, she is so over-burdened with the care of a large family that she has little time or energy for that patient and loving attention to which every child has

the right. In such homes the strange thing is not that some children go wrong, but rather that so many go right.

Most pitiful of all is the spiritual neglect of our children. Due to an old world conception of religion as a form and ceremony unrelated to life, or to the constant grind of the struggle for existence, there are few homes among the poorer working people where religion is taught to the children either by precept or practice. The effect of immigration has been to lead millions of people to discard religious faith and practice altogether, and, as a result, a larger proportion of the present generation of children are to all intents and purposes godless. Religious workers in our cities and industrial centers cannot take religious background or training for granted, but must start just as we would in a foreign missionary field. It is time that Christian leaders in the field of religious education realize this fact and provide a program and a curriculum designed to teach the A. B. C's of religion in all grades.

Neglected by their parents from force of circumstance, and carelessly neglected by city, state, society and the Churches, it is a cause for wonder that some of the best types of American manhood and womanhood come out of such unsatisfactory conditions. If the product is good, it is not due to our effort but to their own; if it is bad we have only ourselves to blame.

In America we have depended too much upon the public school to remedy these evils and to care for the neglected children. But admirable as is its work in its own field, the public schools cannot take the place of the parents of whose society our economic order has deprived the child. No other person and no institution can fully supply this lack, but the Christian Church can do it better than any other institution.

The essence of Christian settlement work or church work is the personal touch upon the child. In our heartless city life, friendship, sympathy and love are greatly needed and the moral training, the comradeship, the loving understanding, the wise advice which so many parents are prevented from giving their children may be given by the Christian worker of the settlement house or church. That is his reason for existence, and he can have no other.

With all of our emphasis upon organization, budget, equipment and program, it is well for us to remind ourselves that the success or failure of church or settlement work depends upon the persons to whom it is committed and upon the nature of their personal interest in the children and their influence upon those to whom they minister. Many evils of our social order, which handicap and cripple child life, should be obviated by legislation; but the most flagrant evils, those which cripple and starve the hearts and souls of little children, can be abated only by consecrated personalities that incarnate the love of Christ for these little ones. Too much of our religion is expressed by proxy instead of by proximity. Often we seek to bring in the love of God by purse instead of by person. Children need to be loved, but one cannot love them satisfactorily at long distance. Love cannot be broadcasted from some spiritual sending station. It must be lived and expressed in vital heart-warming contacts with the boys and girls.

Thousands of young men and women all over America have learned this lesson and are giving of themselves to the boys and girls of the land. They are living witnesses to the power of Christian love and the joy of such service. In our Sunday schools, clubs, classes, Daily Vacation Bible Schools and kindergartens, wherever you see children looking up in trust and affection into the face of their teacher, flocking around her, little tots holding tight to her hands, and older ones making her their confidant and adviser, you may be sure that these children, no matter what their home life may be, are not neglected. Their Heavenly Father, through His human representative, "careth for them."—The Missionary Review of the World.

PRAY—GIVE—GO

By Annie Johnson Flint

For the Gospel Herald.

Three things the Master hath to do,
And we who serve him here below
And long to see his kingdom come
May pray or give or go.

He needs them all,—the open hand,
The willing feet, the asking heart,—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak,—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.
—S. S. Times.

"Prayer is not asking God to change the course of things, but asking Him to help me to be a part of that course of things."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Trenque Lauquen, F. C. O. Argentine, S. A.

Due to the cold damp rainy weather we have been having the past week, there is much sickness among the members at all the different stations. Cold and grippe is the general ailment. In spite of all this the attendance has been exceptionally good.

The attendance in the S. S. in Pehuajo last Sunday was 104. At the regular monthly members' meeting, T. K. Hershey spoke on "How to attain a deeper Spiritual life." A majority of the members were present. Ways and means were also discussed as to how raise money to pay for the equipment of the church, such as benches, pulpit, library, etc. It has been decided by the field council to send a special letter to all the different congregations, to take a special collection for the same, on July 15th.

The masons are about thru with their part of the building. The carpenters are hanging the doors. The rainy weather has greatly delayed the progress in the building of the church. It is decided to dedicate the church, the latter part of August, thus giving the building plenty of time to dry out.

We were privileged to have Bro. T. K. Hershey with us the two last weeks, preaching two sermons, one on the "Seven things that God loves," the other on "Seven things that God hates." All seemed interested and gave good attention. On Thursday evening a business meeting was held for the members; on Friday evening a special program was given by the Y. P. M. members. Sister Hershey spent the day and evening with us.

June 22nd Emma Anita arrived at the home of Bro. and Sister Palomeque. They are a happy Christian family, and faithful members in the Church.

All the members rejoiced in reading the Spanish letter from Bro. J. W. Shanks, who are now in the States. Nearly all have answered, and are enquiring continually if we have heard from them. We are thanking and praising God, for answered prayers, that help is coming soon. May the Lord bless and guide the prospective missionaries and give them a safe voyage. Today and yesterday were two of the worst days we have had all winter. The wind is cold, and is blowing the sand into the house, in all the corners are small heaps of sand, the food even tastes of sand. On days like these, the streets are very ugly as the sand is

very deep, thus walking is difficult. There are very few people on the streets, the older people like to stay by the fire, and send the children out to beg bread. There seems to be so much begging this year. In the last few days, there have been from six to ten children in one day, at our house. We help what we can, and usually investigate. Thus we may be able to help them spiritually.

God bless you all. Pray for all the workers in these trying times, also the members and converts, in the Argentine.

Yours for the lost,
June 27, 1923. Lillie F. Lantz.

Lima, Ohio

Dear Herald Readers, Greetings:—It has been some time since items from this place have appeared in these columns, and we scarcely know where to begin to give the happenings.

A number of our Sunday school children are out in a fresh air camp for several weeks and this lessens our attendance.

Last Sunday evening, July 15, Bro. Allgyer stopped with us for services on his way home from Elkhart and Ft. Wayne. It was a very opportune time to have him with us for our subject was "prospective mission fields," and he is in a position to give us much information on the subject.

Several weeks ago the Brethren I. W. Royer and P. R. Lantz were here for the Sunday evening service. We are always glad for helpers in any of our meetings.

Over a month ago we were favored with a young people's meeting program from the Ft. Wayne and Leo congregations. The church was filled and we all felt that it was good for us to be there. Special singing was also provided. After the program Bro. Frank Martin preached a Gospel sermon.

Yesterday a number of West Liberty people came up and rendered our evening program, after which Bro. J. Y. King preached. It was an inspiration to our people to listen to those coming from a distance. We invite others to come and do likewise.

The extension work at Belmont has been started on a small scale, but it is promising. The first meeting was held there the last Sunday in June, at which time Bro. Daniel Kauffman was with us. The field in Belmont is white already to harvest and we ask an interest in your prayers for that work. During the hot weather the Sunday school has been conducted under a large elm tree in front of the building, but several times we were chased inside by rain.

The mission workers were busy last week for several days taking care of three bushels of cherries donated by a brother in eastern Ohio. The Lord is abundantly supplying all of our needs.

May we have your prayers in behalf of the work here and also the workers, that we may be steadfast, unmoveable always abounding in the work of the Lord.

July 23, 1923. Cor.

Kansas City, Kans.
(Mennonite Gospel Mission)

Dear Herald Readers, Greetings in the name of Him, "Whom having not seen, we love."

These are busy happy days for the workers at the Missions in Kansas City. The other Sunday Bro. L. J. Miller of Garden City, Mo., filled the usual appointments here, thus making it possible for the writer to go to Bevier and Keoto, Missouri, to proclaim there the message of salvation.

Just lately another members' meeting was held at the 7th St. Mission. At these meetings, ways and means are discussed for best enlisting the co-operation of the members of the local congregation.

Since the last meeting of this kind, three members of our "shut-in parish," have been called to their reward. Two of these had been invalids who had been confined to their beds for many years.

Sunday, the 15th, marked the beginning of evangelistic meetings in a Gospel tabernacle located in that part of Kansas City, Kansas, known as Armourdale. It is located about half way between our two Missions. Bro. E. J. Berkey is our evangelist. Altho the meetings began on Sunday Bro. Berkey did not get here until Wednesday evening the 18th. The Lord very graciously supplied the need by sending Bro. J. S. Shoemaker (accompanied by his brother George) to preach for us on Sunday and Monday. Their presence and help in the meetings was genuinely appreciated.

From the very beginning the attendance and interest has been exceptionally good.

Pray for us and the work that the Word of God may have free course and that God may be glorified in the salvation of lost souls.

In His Blessed Name,
July 20, 1923. J. D. Mininger.

I tried to be a skeptic when I was a young man, but my mother's life was too much for me.—Cecil.

GLEANINGS

Fascisti and Protestants

Dr. W. H. Morse writes in The Christian Statesman: "Quite naturally the question arises as to the effect that the Fascisti movement will have upon Protestant work in Italy. To those who are acquainted with the movement there is little that is distinctly problematical about it. The Fascisti represent the fervid national spirit of the Italians, the spirit that is strong and firm against anything that would seem to belittle their country in the eyes of the world. If, therefore, Protestant work appears to them as of such a character, their prejudice against it will be intense. If they consider that it will be of advantage, or at least, not of disadvantage, they will either energize it or will leave it alone. A recrudescence of intolerance has marked the Romanist reaction. In this attitude the Fascisti are not concerned, although they have shown ill feeling toward some of the Bible colporteurs due to the mistaken notion that they are Socialists. They also associate the Bible with England, and one of the planks in their platform adopted at their congress last year was—'Liberation from every form of subjection to the plutocratic nations of the West.' Evidently it is their opinion that the circulation of the Bible is a form of subjection."

Modern Ignorance of Bible

In many parts of England there are signs of an evangelistic movement that may bear rich fruit. Mission preachers complain with sadness that "their congregations consist of two classes—those who are already members of the Churches and come to be refreshed, and those who are ignorant of the A. B. C. of religion. The congregation will respond to an emotional appeal, but the emotion soon passes as there is no depth of knowledge to sustain it. In the days of Moody audiences knew something of their Bibles but today preachers have to begin at the beginning and tell the simplest facts of revelation. "This is a terrible indictment," says Evangelical Christendom, "of the teaching in our Sunday and day schools, but it may be explained by the difference between now and a generation ago. Today everybody reads all sorts of papers and books with the intention of forgetting their contents. Reading passes the time without adding to knowledge. In the past the Bible was read as a Book that had to be remembered, reverenced, and used for meditation and application to life."

Lloyd George on Sunday Schools

Lloyd George was the chief speaker at the 120th annual public meeting of the National Sunday School Union at the City Temple, London. The Watchman-Examiner quotes the following from his address: "The Sunday school is the university of

the people The quality of the knowledge they obtain there is higher and deeper than anything they get elsewhere. For imagination, vision, exaltation of purpose and inspiration there is no national literature in the world like that which is studied in the Sunday schools--We are groping in the fog at best and I would rather trust the destiny of a people to a nation with its children trained in Sunday schools than I would to a nation that had not---- In the year 1800 the greatest warrior Europe had produced since Julius Caesar fell on the Austrian armies, shattered them, and, for the moment, altered the history of France, Italy and perhaps of Europe. The same year—I am not sure it was not the same month—a little Welsh peasant girl marched over the hills of Merionethshire in quest of a Bible. That started the Bible Society giving new life to the Sunday school Napoleon's work will get feebler and fainter That little story of the Welsh girl will get more powerful, more thrilling, deeper and more permanent in its influence as the centuries go by."

King Khama's Testimony

King Khama, chief of the Bamagwato, and over ninety years of age, made a notable speech recently, on achieving his jubilee as chief, in which he said:

"I have not many words to say, but I have a word of joy and thanksgiving. First to the King, because of his goodness to me and my people.----I speak my joy for the kind words of the High Commissioner, and thank God for the missionaries, and what they have done for us; for we are just a people without understanding. They brought us the light, and taught us to pray for light. Even though we may have failed, what we are doing today shows we have some hold on what they have taught us, and we believe that with their help we shall do better. They know the way, and they show us the road---- I am an old man, and I pray that the young may find salvation, for otherwise they are lost. To the young men I say, 'Let those words enter your hearts. The work that has been done here is the work of God. Depart from disputes; think like men; seek to know the road; let your hearts depart from drink and from the initiation ceremonies; get to know the true knowledge about marriage, that it is an oath before God.'"—The Note Book.

Proved His Conversion

A story from Assiut Hospital proves the genuineness of the conversion of one of the hospital patients. Garas, a careless, godless Copt, was admitted in apparently a dying condition, and left the hospital some weeks later, a new creature in Christ Jesus Then came the test. He was a distiller of arraky, a strong alcoholic drink made from dates. He decided that after he had sold his present stock he would manufacture no more. He had about three hundred dollars' worth and it was suggested to him that it would be more honoring to God to do away with that and trust God to supply his needs. He was poor The battle waged for days in his heart but at last Christ triumphed. Garas decided to pour out what stock he had. From his house a small river flowed down the street, a witness to all that Garas, the maker of arraky, was now a God-fearing man. The God Whom he obeyed did not forsake him. Friends came forward at once to help, and now he has found a situation suited to his measure of health.—Blessed Be Egypt.

A Library in a Handkerchief

Rev. C. E. Wilson, of the English Baptist Missionary Society, and Canon Rowling, of the C. M. S. Uganda Mission, have undertaken a survey of the Christian literature available in the various languages of Africa. Their preliminary labors reveal the fact that in many African missions a native teacher might easily tie up the whole library in his pocket handkerchief, and it is not exceptional for a candidate for baptism to have read everything that has ever been printed in his language. "Pilgrim's Progress" is almost the only volume of religious literature for the infant church.—Record of Christian work.

"A man that walks with the Holy Ghost will never be idle."

FINANCIAL REPORT

Mennonite Board of Missions and Charities for June, 1923

GENERAL

Forks Cong Ind	$ 21 90
Kulp Hall Goshen Ind	11 52
Calkins Cong Mont	50
Goodfield Cong Ill	8 50
P H Schertz	10 00
Mt Zion Cong Mo	2 00
Canton S S O	11 70
Logan & Champaign Mis M	28 35
Oak Grove S S Logan Co O	66 04
Stahl Cong Pa	6 15
Weaver Cong Pa	6 50
E Union Cong Ia	14 45
L Deer Cr S S Ia	53 16
Sugar Creek Cong Ia	46 89
Alpha S S Minn	5 00
Liberty S S Ia	1 00
W Fairview S S Neb	32 56
Per Can Treas	7 00
	$333 22

INDIA

General Fund

Ina Hostetler	$ 3 00
Tri Co S S Meeting Louisville O	19 26
E Fairview S S Neb	129 80
Pigeon River Cong Mich	47 00
Midland Cong Mich	4 42
Fairview Cong Mich	27 69
Bowne Cong Mich	15 21
Bethany Cong Mich	6 83
Friends Belleville Pa	75 00
Maple Grove S S Ind	35 40
A Friend Harrisburg Ore	6 00
Fairview Cong N Dak	5 00
Calkins Cong Mont	50
Coalridge Cong Mont	11 00
Matt 6:4 Peoria Ill	13 30
Science Ridge S S Ill	18 65
Goodfield Cong Ill	7 50
Willow Spgs Cong Ill	22 67
Roanoke Cong Ill	16 07
Waldo Cong Ill	23 50
Metamora Cong Ill	26 89
Alpha S S Minn	3 00
Plum Creek S S Nebr	18 00
Liberty Cong Ia	1 50
Springdale Cong Va	14 44
Stahl Cong Pa	6 14
Weaver Cong Pa	6 50
Oak Grove Cong Md	3 48
LaJunta S S Colo	15 84
Mt Zion Cong Mo	10 50
Cherry Box Cong Mo	1 50
A Bro Reiff Cong Md	7 00
Berne Cong Mich	31 38
Hopewell Cong Ind	10 00
Lower Salford S S Pa	56 00
Souderton T M Pa	25 00
Zion Cong Ore	16 00
Shantz Cong Ont	27 00
Snider Cong Ont	20 00
E Zora A M Cong Ont	44 06
A G P Pa	5 00
F M and M E Herr Pa	20 00
Mt Joy Y P M Pa	8 30
M and K H Pa	25 00
A Bro & Sister Basslers Cong Pa	10 00
Salunga S S Pa	32 00
	$932 33

Missionary Support

Friends O	$ 75 00
Spring Valley S S Kan	37 50
Elkhart Cong Ind	35 00
Ephraim Schantz & wife	300 00
E Men Bd of M & C	150 00
	$597 50

Missionary Children Support

Pennsylvania S S Kan	$24 50
Larned S S Kan	7 50
Clinton Fr Cong Ind	9 00
Lima Mis S S Prim Dep Ohio	10 00
Logan Co Sew Cir O	7 00
Zion S S Va	7 55
Trissel S S Va	1 00
Ruth Charlton	50
	$ 67 05

Native Workers' Support

Mrs A M Zook	$ 5 00
Spg Valley Cong N D	5 00
Shore Y P B M Ind	31 50
Two Sisters Pa	5 00
A Brother Pa	10 00
Hagey-Warner Y P B M Ont	30 00
E Petersburg S S Sisters B C Pa	8 65
E Petersburg S S Y M B C Pa	15 00
Manheim B S Class Pa	7 50
2 Classes E Petersburg S S Pa	7 50
	$125 15

Bible Women

D S & Mary Nafziger	$ 24 00
Logan Co Sew Cir O	8 00
Salem S S Wayne Co O	6 00
Reuben Brunk & wife	36 00
Oak Grove S S Wayne Co O Old Sisters C	6 00
Sisters Sycamore Grove Cong Mo	16 00
Bowne Cong Mich	3 00
	$ 99 00

India Personal

Holdeman Cong Ind	$171 30

Medical Work

Susan Renner Est	$ 50 00
Bethel & Guilford Congs O	20 00
Lydia Zehr S S Cl	9 75
Hildebra[illegible] S Va	8 00
Berlin A M S S O	31 58
Warwick Riv Cong Va	19 00
A Bro & Sister Nappanee Ind	10 00
	$148 33

Native Nurse

Two Sis Lansdale Pa	$ 8 00

Native Nurses' Home

A Friend per Laura Fuss	$ 10 00

Orphan's Support

Nappanee North S S Cl 5 Ind	$ 10 00
Helping Hand Cl Oak Grove Wayne Co O	3 00
Nappanee N S S Prim Dep Ind	19 65
Home Mis S S Prim Dep Ill	15 25
Science Ridge S S Cls 8 & 9 Ill	32 50
S S Troyer	10 00
Stahl S S Pa	94 57
Berlin A M S S Ohio	14 50

Elizabeth Weber	28 00
A Bro and family Aurora Ore	30 00
Chas Mellinger	29 50
Hopewell S S Prim Dep Ind	1 48
Pike S S Y Mens Cl O	7 50
Salem S S Wayne Co O	16 25
Naomi Erb	7 00
Mt Pleasant S S Va	
Classes 1 & 2	5 00
Class 3	2 50
" 4	5 00
" 5	2 50
" 6	4 66
Joe Davis class	7 00
Gortner Union S S Md	4 00
Bethel & Guilford S S Cls Ohio	51 50
L S Kreider	7 50
Cherry Box Cong Mo	15 00
A Bro O	2 50
Oak Grove S S Prim Dep Cham Co O	2 50
Inter Dep	2 50
Old Sisters Cl	2 50
Nappanee N S S Y M Cl	7 50
S S Class Wayne Co O	7 00
J S Lehman	15 00
Salem S S Tofield Alta	12 50
Sharon S S C Burkharts Cl Sask	7 50
Scottdale S S Pa	25 00
Weavers S S Pa	37 50
John Martin	5 00
Olive S S Ind	80 00
Shore S S Ind	15 00
Middlebury S S Ind Cl 13	7 50
Cls 17 & 19	7 00
Salem Cong Ind	38 00
Yellow Crk S S Ind A B Christophels Cl	15 20
Harvey Wise Cl	5 00
Primary Dep	4 30
Elkhart S S Berean Cl Ind	7 00
C A Shantz & wife	27 80
Zion S S Ore Cl 1	5 00
Class 4	4 50
" 5	2 50
" 15	5 00
" 16	10 00
Albany Oreg S S Cl 3 Class 4	20 06
Cls 7 8 9 10 11	9 00
Bethel S S Cl 6A Ore	20 00
Frank Schessler	7 50
Sherkston S S Ont	7 00
Mabel Groh	29 00
Ephraim Weber	12 00
F Mennonite S S Ont	30 00
Floradale Cong Ont	60 00
Chil Mis Fund Ont	30 00
Weber S S Ont	26 85
Saml Freys S S Cl	51 00
	1 00
	$1,089 71

Widows

Susan Renner Est	$ 50 00
E R Miller	10 00
Lewis R Hoover	20 00
Mrs S E Troyer & S S Cl	10 00
Mt Pleasant S S Va Class 8	6 50
" 9	14 00
Bethel & Guilford Congs	35 00
Aden Gerber	6 25
Bro & Sister Reiffs Cong Md	40 00
A Friend Elk Lick Pa	20 00
Elkhart S S Helping H Cl Ind	5 00
Zion S S Cl 3 Ore	8 50
Mrs Warren Farmers S S Pa	7 60
	$232 85

Teacher's Home

E Union Sew Cir Ia	$ 52 80
Belleville A M S S Y Womens Cl Pa	10 00
Waldo Sew Cir Ill	78 50
	$141 30

Hospital

J M Nunemaker	$ 5 00
Mary L Bower	5 00
C P Slagel	10 00
C C Spenler	2 00
Bethel Cong Kan	24 00
A Friend Leo Cong Ind	5 00
D S & Mary Nafziger	20 00
Science Ridge Cong	71 00
A Sister Washburn Ill	2 50
Hesston Col S S Kan	5 00
A Sister Chicago	15 00
Maple Grove Cong	24 00
	$188 50

European Ward (India Hosp.)

Sprg Valley Cong Kan	$ 19 20

Hospital & High School End.

D B Friesner	$ 20 00
S C Hartzler	10 00
	$ 30 00

Balodgahan Church

Young Peoples Conf	$165 86
E Zora A M Cong Ont	36 16
Wilmot A M Cong Ont	37 25
	$239 29

Sankra Church

R B Hutzler	$ 20 00

Sundarganj Church

Chas J Bontrager & wife	$ 11 50
Charlton Bros	15 00
	$ 26 50

Girls' School

Hesston Col Y P C A	$ 50 00

Native Teacher's Support

4 Sisters Lancaster Pa	$ 9 00
Ethel Meyers	7 00
Several Sisters Millersville Pa	6 00
Mary K Zimmerman	6 00
Mollie Weavers Cl	5 00
A Sister Mellinger Cong Pa	5 00
Viola Wenger	30 00
Katie L Nice	12 00
Mt Zion Cong Mo	9 50
Charlton Bros	10 00
Strasburg S S Pa	14 00
	$113 50

Sankra Evan. Work

Mrs Jason Boller	$ 5 00
Kouts Cong Ind	13 75
Bro Nickles	12 00
Jugend Verein Neb	10 57
George Landis	7 00
Sister East Union Cong Ia	5 00
Levi Mann	10 00
	$ 63 32

India Famine

Sycamore Gr S S Mo	$ 55 70
Total for India	$4,186 21

SOUTH AMERICA

General Fund

Gulfhaven S S Miss	$ 5 96
A Friend Harrisburg Ore	6 00
Calkins Cong Mont	1 10
Metamora Cong Ill	14 88
Lajunta S S Colo	15 80
Mt Zion Cong Mo	2 00
Plum Crk S S Neb	15 00
Liberty Cong Ia	1 50
Bro Reiffs Cong Md	7 00
Clinton Frame S S Berean Cl Ind	2 50
No 6747 Pa	5 00
F M & E M Herr	10 00
A Sister Stauffers Cong	12 00
Emma R & Fannie R Miller	15 00
M & K H	25 00
A Bro & Sister Blossers Pa	10 00
	$148 74

Missionary Support

Warwick Cong Va	$ 50 00

Pehuajo Church Building

I D Sommer & wife	$ 10 00
Geo Weaver	5 00
J A Myers	25 00
Miss Offering Y P Conf Forks Church Ind	165 86
P D Burkholder	20 00
P A Conrad	10 00
Salem Yellow Cr & Nappanee Congs S S Meet	13 75
Leetonia Cong O	24 46
Plainview S S O	20 00
Eastern A M Conf O	60 00
Charlton Bros	15 00
Levi Mann	5 00
	$374 07

Trenque Lauquen Church

Isaac Lapp	$ 15 00
E F Hartzler	50 00
Hesston Col Y P C A Kan	50 00
Bethel S S Ohio	8 00
Robert A Yoders Cl	7 00
Sister E J Varns Cl	15 00
Sister Paul Jacobs Cl	15 00
Minnie A Alwine	5 00
Mrs John Yoder	1 00
Paul Jacobs	15 00
Isaac S Kauffman	28 00
Mrs J T Eash	13 00
Elda Alwines S S Cl	3 50
Noah Hershbergers Cl	10 00
Norman Hershbergers C	16 00
Kauffman S S Pa	5 00
West Union Cong Ia	54 72
Noah Hilty	15 00
P R Lantz	25 00
A Bro & Sister Albany Ore	50 00
	$401 22

Native Evangelist

Susan Renner Est	$ 50 00
Bethel & Guilford Congs	70 00
Lewis R Hoover	25 00
E Union Cong Ia	100 00
	$195 00

Personal

Mrs Rohrers Cl	$ 5 00
Frank Denlinger	10 00
	$ 15 00

Bible Reader

2 Sisters E Union S S Ia	$ 10 00
A Friend Philadelphia	8 00
J W H Paradise Pa	50 00
	$ 68 00

Kindergarten

Charlton Bros	$ 10 00

Nurse's Equipment

E Scottdale S S Teachers	$ 31 00
Total for So America	$1,293 03

CITY MISSIONS

Altoona

Thomas Cong Pa	$ 10 50
Johnstown Cong Pa	36 50
Kauffman Cong Pa	14 04
Stahl Cong Pa	9 37
Building Debt: Scottdale Cong Pa	19 59
	$ 90 00

Chicago Home Mission

A R Miller	$ 5 00
Science Ridge S S Ill	10 06
Willow Springs Ill	5 24
Thomas Cong Pa	10 50
Kauffman Cong Pa	14 04
A Sister	10 00
Garage rent	5 00
Hopedale Cong Ill	8 75
John S Plank	1 75
D M Glick	1 75
Simon Kennel	5 00
Mr & Mrs Noah Kennel	5 00
John Garber	2 00
Ed Bachman	1 00
A Friend	2 00
Provisions:	
N C Yordy	2 25
Freeport Cong	9 00
D D Yordy	2 25
E D Augsberger	2 25
	$102 84

Kansas City

E Fairview S S Neb	$ 31 81
Marson S S Ia	22 80
Sprg Valley Cong N D	3 67
Calkins Cong Mont	50
H R Hastings & family	5 00
Mt Zion Cong Mo	6 00
Cherry Box Cong Mo	1 25
Plum Creek S S Neb	15 00
Liberty Cong Ia	1 50
Melvin Heatwole	10 00
Sallie Keller	3 00
M M Buch	5 00
H S Holsinger	1 00
Elizabeth Showalter	1 00
Alice Hershberger	1 50
Springdale S Cir Va	10 00
	$131 53

Fort Wayne

Shore S S Cl 6	$ 1 06
Howard-Miami Cong Ind	21 57
Middlebury Cong Ind	18 52
Shore Cong Ind	10 00
	$ 51 15

Lima

Logan-Champaign Cos Mis Meet	$ 50 00
S S Offerings	13 24
Sunday eve collections	16 15
Anna Hartzler	1 00
Provisions:	
Eva Driver	50
Mabel Brenneman	80
Brother Crawford	25
C D Brenneman	40
Reuben Thut	40
S Swartz	25
Henry Mueller	1 50
Orlo Bixel	40
Recd for Belmont property	
A S King	50 00
R R Brenneman	40 00
Primary Department	10 00
S S Union Meeting	12 00
Chris Good	6 00
	$202 89

Los Angeles

Creston Cong Mont	$ 2 80
Hopewell Cong Ore	5 00
Bethel S S Ore	5 00
Erisman Cong Pa	14 00
L A S S Offerings	10 58
L A Mission Offerings	65 42
	$102 80

Peoria

Willow Spgs Cong Ill	$ 5 25
Ada Orendorff	1 00
Pleasant Gr Cong Ill	1 00
Kalona Sew Cir Ia	10 00
Garage Income	3 00
	$ 20 25

Portland

Calkins Cong Mont	$ 75
McMinnville S S Ore	2 01
Filer Cong Ida	4 90
	$ 7 66

Canton

Tri-Co S S Meet (Stark Medina Wayne Cos)	$ 19 27
Ella Smucker	1 00
Sister May	60
Martins Y P B M	7 30
Canton S S	13 54
Midway Cong O	35 00
Beach Y P B M	9 05
Provisions:	
Martin Eshelman	1 10
Two Brethren	1 25
Chris N Miller	1 25
Chris King	2 25
	$ 91 61

Norristown Mission

Abram G Gross	$ 11 00
Dr A J Shireman	5 00
	$ 16 00

Toronto

Eph Shantz	$ 2 00
Detweiler Cong Ont	9 00
Weber Cong Ont	12 00
Dr Geo Wright Est	52 00
F Menno Church Ont	53 65
Waterloo Cong Ont	54 06
	$182 71

Youngstown

Sale of lots	$ 5 36
Midway S S Ohio	31 56
Maple Grove Cong Pa	31 22
A Brother	1 35
Provisions:	
J S Lehman	75
	$ 70 24

Wichita

H R Hastings & fam	$ 5 00
Pleas Valley Cong Kan	16 00
Hesston Cong Kan	21 72
E Holbrook Cong Colo	9 45
W Liberty Cong Kan	12 85
Mt Zion Cong Mo	4 50
Penn Cong Kan	16 70
Protection Cong Kan	4 00
Cherry Box Cong Mo	3 00
Building:	
H R Hastings & fam	5 00
Homer Kauffman	3 37
	$101 59
Total for City Miss	$1,158 77

CHARITABLE INSTITUTIONS

Childrens' Welfare Home

Waldo S S Prim Dep Ill	$ 2 25
A Bro Bethel Cong Mo	14 50
Mt Zion Cong Mo	1 00
Cherry Box Cong Mo	1 25
W Union S S Prim Dep Ia	7 50
Zion Cong Ore	35 00
Rebekah Burkholder	1 00
Mary Blaid	1 00
Alice Hershberger	2 50
Provisions:	
John M Bontrager	2 75
L Deer Crk S C Ia	7 50
Mrs Geo Reber	2 30
F P Kauffman	2 50
Spg Valley Cong Kan	17 85
Special Support	210 00
	$308 90

Orphans' Home

Mt Zion Cong Mo	$ 1 15
Logan-Champaign Cos Mis Meet	100 00
Plum Crk S S Neb	10 09
Olive Cong Ind	15 00
Special Support	570 58
Bowne Sew Cir Mich	8 00
Howard-Miami S C Ind	10 00
Nappanee S C per Anna W Christophel Ind	5 85
A S Lantz	1 00
A Sister in the faith	1 00
Daniel Nafziger	5 00
Farm Income	138 17
Provisions:	
Holdeman Cong Ind	1 25
Mrs Levi Plank	75
Lee Yoder	1 25
S E Allgyer	3 00
A D Yoder	3 00
Pike Sew Cir O	8 00
J Y King	1 00
Labor Donations:	
Anna Hartzler	3 00
Oliver Yoder	5 00
Noah Thut	2 50
Joe Smucker	8 00
	$902 59

Ill. Home for the Aged

I A Long Guar for C Pontius	$ 78 00
Calkins Cong Mont	50
Freeport Cong Ill	62 63
Harmony S S Ill	9 70
Mt Zion Cong Mo	3 10
Olive Cong Ind	15 00
Wm Doering	37 25
Bro Short	5 00
Mrs Knopp	2 00
Farm Income	33 16
Provisions:	
Anna Ulrich	50
Peter Ulrich	4 50
S D Schertz	2 00
Ida Yoder	1 50
S D Schertz	4 00
P D Schertz	3 60
Bedding etc:	
W Union S C Ia	22 50
Kalona Ia S C	16 50
Trusie Zook	4 00
Building Fund	
D W Wenger	25 00
Elevator Fund:	
Freeport Cong	2 00
Peter Garber	100 00
J D Sommer	10 00
Katie Litwiller	10 00
John Reesor	10 00
	$415 94

Sanitarium

Blough Cong Pa	$ 2 67
Hospital Fees	715 30
	$717 97
City Hospital (connected with Sanitarium) income	$1,396 58
Total received for Charitable Institutions	$3,746 98

OTHER FUNDS

Eastern Mennonite School

Fairview Cong N Dak	$ 6 00
Spg Valley Cong N D	2 55
Harmony S S	11 81
Weaver S S Pa	7 00
Albany Cong Ore	13 41
	$ 47 77

General District Funds

Souderton Cong Pa	$110 00
Emma Cong Ind	10 02
Clinton Fr Cong Ind	36 94
Midland Cong Mich	6 14
Bowne Cong Mich	14 00
Spg Valley S S Kan	19 19
S M Kanagy	5 00
Bethel Cong Mo	10 50
White Hall Cong Mo	3 51
Mt Zion Cong Mo	18 00
Milan Val Cong Okla	5 95
Cherry Box Cong Mo	1 40
Albany Cong Ore	29 17
Airlie Cong Ore	3 14
Hopewell Cong Ore	8 60
McMinnville S S Ore	3 49
Bethel S S Ore	5 42
Nampa Ida	6 66
Filer Cong Ida	6 23
Creston Cong Mont	1 49
Shellburg Cong Pa	2 00
Lakeview Cong N Dak	2 96
Calkins Cong Mont	1 50
Coalridge Cong Mont	6 00
	$317 61

Evangelistic

Mt Zion Cong Mo	$ 50

Conference Funds

Rockton S S Pa	$ 1 69
Fairview Cong N Dak	17 83
	$ 19 52

Rural Missions

Mt Zion Cong Mo	$ 5 50
Cherry Box Cong Mo	1 40
White Cloud Cong Mich	2 39
Zion Cong Mich	12 00
Shore Cong Ind	6 50
Yellow Crk Cong Ind	21 00
Salem Cong Ind	6 49
	$ 55 28

Manitou Church Building

H R Hastings & fam	$ 5 00
LaJunta Cong Colo	29 35
	$ 34 35

Personal Funds

H R Hastings & fam	$ 5 00
A Swartzendruber	1 00
Mary Burkhard	5 00
	$ 11 00

Mennonite Bd. of Education

Blough Cong Pa	$ 5 33
Morrison Cong Ill	14 70
Union Cong Ill	9 50
	$ 29 53

African Building

Holdeman Cong Ind	$ 24 25

Old People's Home

Springs Cong Pa	$ 8 50

S. W. Pa. S. S. Conf. Fund

Kauffman S S Pa	$ 24 75
Thomas S S Pa	98 08
Scottdale S S Pa	29 34
Masontown S S Pa	16 38
Blough S S Pa	10 00
Weaver S S Pa	19 20
	$197 75
Total of Other Funds	$738 58

SUMMARY

Alta-Sask Dist Mis Bd	$ 20 00
Canadian Treasurer	757 32
Dak-Mont Dist Mis Bd	37 27
E Men B of M & C	312 55
Franconia Conf Dist	104 00
Ill Dist Mis Bd	480 60
Ind-Mich Dist Mis Bd	506 22
Ia-Neb Dist Mis Bd	390 87
Mo-Kan Dist Mis Bd	370 79
Ohio Dist Mis Bd	378 55
Pac Coast Dist Mis Bd	191 33
S W Pa Dist Mis Bd	282 98
Wash Co Md & Fr Co Pa Dist Mis Bd	54 00
M B of M & C	7,570 31
Total receipts for month of June 1923	$11,456 79

Gratefully acknowledged by Mennonite Board of Missions and Charities.

V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Ind.

STATEMENT OF BALANCES OF MISSION & RELIEF FUNDS

Mission Funds

General Miss Fund	$ 636 44

India

General	1,560 41
Missionary Support	833 39
Missionary Chil Sup	890 18
Orphans	873 44
Widows	558 71
Native Workers Sup	134 51
Bible Women Sup	58 98
Sankra Evangelistic Fd	100 14
Medical Work Sup	27 40
New Missionaries	37 94
Hope Evangelistic Sta	10 91
Hospital Building	49 05
Hospital-European Wd	19 20
Nurses Home	10 00
Teachers Home—Balodgahan	36 90

South America

General	94 86
Missionary Chil Sup	183 64
Bible Readers	277 03
Trenque Lauquen Sta	10 14
Pehuajo Church Bldg	374 07

City Missions

Canton Ohio	74 49
Kansas City Kan	163 14
Lima Ohio	279 72
Los Angeles Calif	55 32
Mexican Mission	57
Portland Mission	75
African Building	24 25

Charitable Institutions

Chil Welfare Home	213 21
LaJunta Sanitarium	44 25
Aged & Disabled Missionary Fund	3 50
Bible Fund	19 25
Russia Bible Fund	100 30
Junior Quarter Fund	40 25
Church Bldg Fund	40 79
Evangelizing Fund	43 91
Missionary Preparation	8 50
Rural Mission	65 39
E Mennonite School	25 22
Ill Home for Aged furnishings	20 57
elevator	132 00
	$8,132 72

Overchecked Funds

So Amer Missionary Sup	$ 18 41
New Missionary Fd	82 41
Kindergarten	55 00
Chicago Home Mis	329 86
Chicago Gospel Mis	31 19
Ft Wayne Mission	146 82
Peoria Mission	142 91
Youngstown Mission	2 89
Orphans Home Ohio	217 12
Home For Aged—Maintenance	117 22
	$1,143 83

Relief Funds

War Relief General	$ 224 58
Germany Relief	446 25
Near East Relief	418 31
Russia Relief	9,096 65
	$10,185 79

Summary

Mission Funds	$ 8,132 72
Overchecked Funds	1,143 83
Balance	$ 6,988 89
Relief Funds	10,185 79
Total	$17,174 68

GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 9, 1923 (Gospel Witness Established 1905) No. 19

EDITORIAL

"How shall we that are dead to sin live any longer therein?"

The sinless life is lived by those only who have made the full surrender to God and are daily walking in the light.

Brother, if because of your careless life others are influenced to live in the same careless way, you have a double reason why you should mend your ways.

There is a peaceable and a warlike way in the settlement of every problem concerning which there are differences of opinion. The first aims at conciliation of opponents, with Truth as the foundation. The second aims to "down" the other man that "my cause" may triumph.

The Great Commission to the Church of Christ carries with it a two-fold obligation: to make the Gospel of Christ known in its purity and fulness to all men, and to so live that through our lives people may have an exact interpretation of our teaching.

The more favorable your own view of your church—its standards in doctrine and life, its enterprises and overseers—the more hearty will be your loyalty, the more genuinely you will appreciate the fellowship with those "of like precious faith," the more effective will be your service in the cause of Christ and the Church.

"The people of the United States pay more than a million dollars a week for their chewing gum," says a publication which fell into our hands recently. The remark is based on a government report estimating that the output of chewing gum during the year 1921 was valued at about $41,000,000 at the factory. This by the time it got to the consumer and paid for at retail prices would amount to considerably over a million dollars a week—quite a tribute to be paid for something that adds nothing to either health or strength. Its users justify the use on the ground that it isn't as bad as strong drink or tobacco. Money spent for "the unnecessaries of life" is a double waste.

OUR MINISTERIAL LIST

The time is here when we must again collect material for our next year's Family Almanac. We thank you for your help in this work in the past, and we cordially solicit the same friendly, helpful co-operation in the coming number of the Almanac.

One of the important features of this annual messenger is the Ministerial List near the close. You, who are interested in having this list as nearly perfect as possible, will do us a favor by sending us corrections. You will find the latest list in the Mennonite Year Book and Directory. Will you please examine this list, especially of the names in your immediate community or conference district, and send us the following:

Names of bishops, ministers, or deacons who were ordained during the past year, or whose names are not found in the Year Book, giving present address.

Names of bishops, ministers, and deacons who either moved into your community during the past year or who have moved elsewhere. Give both their old and new addresses.

Names of bishops, ministers, or deacons who during the year were removed by death or otherwise.

Where you notice errors in spelling, please send corrections.

Thanking you for past favors and hoping for an early response to this notice, we remain,

Yours for the Master,

Mennonite Publishing House.

Conference time is here. This week the Sunday school workers of Ohio are in session in a Sunday school conference near Columbiana. Next week is the time when the brotherhood in the Southwestern Pennsylvania Conference district will be together in promoting the Master's cause through Sunday school and Church conference at Masontown. The week following the Mennonite Publication Board meets at Latschar Church, Waterloo county, Ontario. This is to be followed within a few days by a meeting of the Mennonite General Conference at Waterloo, and a number of district conferences are to be held during the weeks following the General Conference. "In the multitude of counsellors there is safety." Let us pray that the Holy Ghost may be the chief Counsellor in all these meetings.

One of God's greatest blessings to man was the setting aside of the Lord's day as a day of rest and worship. When properly kept, it affords rest for the body, on the part of both man and beast. It leaves an opening for special times of meditation and prayer, of communion with God the dispenser of all blessings. It encourages the idea of the people of God assembling together for worship and strengthening one another in the faith. It keeps the people of God in closer touch with one another. There is not a single blessing which man enjoys that is not made a greater blessing because of this provision of Providence for man's happiness and well being. See that you show your appreciation by keeping the day as God would have you keep it. "Remember the sabbath day, to keep it holy."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE WINDOW TOWARDS AN UPPER AND BRIGHTER WORLD

By L. J. Heatwole

For the Gospel Herald.

A wonder was wrought, the wide heavens were opened
When God breathed life into the human form,
And thus transmitted from heaven to earth
A Priceless Treasure.
For this, all the world with its grandest store
Of mines, treasure houses, palaces, and thrones,
With all its wealth of silver and gold,
Can not be given in exchange.
This blend of clay with the heavenly and divine
Brought a halo of brightness, a chaplet of honor,
A diadem of innocence and peace to the soul.
Before such a pure, holy, and sanctified form
God could reveal Himself from behind the dim unknown,
While man himself could look from the window that opened
To an Upper and Brighter World.

Then there came the sad day; yea, the fateful day,
When the Paradise of Eden was ruthlessly entered
By a black, opaque, and light-obstructing form—
The enemy of souls—
By inflicting a deep and indelible stain,
The marvelous blend of heaven with clay
Became so changed and marred as to throw a shadow
Athwart the whole globe—
The golden link that joined earth to heaven,
At one cruel stroke by the enemy of souls,
Was severed and broken! Eden became a blank—
The world changed from garden to a vale of tears!
For the blinds were closed, and a screen was drawn
Over the window—the window that had been opened
To an Upper and Brighter World.

Since the spirit of evil has darkened this window,
The wisest of men have pondered and sought
To probe and measure the unfathomable depths
To which man has fallen.
They tell us that the body is the chrysalis form
That serves as a temporary tent for the soul—
And more; that it has been convicted and sentenced
To wither and die.
Servants of God from out the multitude of men
Have written, entreated, and testified again and again
That the soul has been bought with a price,
Valued at the greatest standard in heaven;
That unbinds the soul and frees it from sin,
And permits it to look again from the window that opens
To an Upper and Brighter World.

Though the light of God's love shines on the earth,
No house is worth while where there is no window;
For the tenant within is doomed to languish and pine
For such light to enter.
Swept and garnished rooms await the entrance of this light,
Corridors and halls look for its flowing rays.
How can life survive when the spirit of evil intrudes
To obstruct all light?
Like the wailing and pitiful note
Of a caged and imprisoned bird
That wistfully twitters, chirps, and calls,
The soul longs for God's love and life-giving Word.
It lies sick, unfed, shriveled, lean, and thin—
All because the window is dark that once opened
To an Upper and Brighter World.

The soul must not be left to languish and **pine,**
For it designs to forsake the chrysalis shell.
A Redeemer's blood must always be sprinkled
Over its inner Shrine.
When once it forsakes its companion of clay,
Like silvery bubble it at once ascends aloft
To find its real home in the heaven above
As a shining star.
But from the far-off and distant beyond
Comes the Judge of heaven and earth to weigh
The souls that were left to shrivel and waste.
Must it be, can it be, that body and soul
Together must sink in a dreadful and awful abyss—
Because the window was never kept open
To an Upper and Brighter World!

Dale Enterprise, Va.

THE SPIRITUAL RESURRECTION

By Lewis Berg

For the Gospel Herald.

That I may know him, and the power of his resurrection.—Phil. 3:10.

The subject of the resurrection is at least twofold: (1) in a spiritual sense; (2) in a literal sense, the resurrection of all that are in the graves, both just and unjust.

Feeling impressed with this subject, by the help of God we wish to offer some thoughts on the spiritual resurrection. God foresaw the fall of man through sin. Christ also was foreseen as the "Lamb slain from the foundation of the world," to make an atonement for sin which separated the sinning creatures from their Creator. The fall of man was not foreordained by God but came as a result of man's forbidden choice, instigated by Satan, the fallen enemy of righteousness, who is a liar and the father of lies. The result of sin would have meant eternal death, separation, and loss, without God and without hope, had not God, in His infinite love and pity been moved to redeem and save the fallen race. Accordingly God immediately acted, in making promises and preparations to the end of raising up and lifting out from under the curse all who would choose life in Christ, who in due time through His death upon the cross, abolished death and "brought life and immortality to light through the gospel." This was accomplished through many years in a typical manner, looking forward to the cross, according to God's eternal purpose in Christ from the foundation of the world through different dispensations and their different features through which He typically called and blessed and worked out His purpose until the fulness of time came for Him to send forth His Son as "the Lamb of God that taketh away the sin of the world."

The typical sacrifices were only intended to typify and point forward to that which would give real results in making the comers thereto perfect, as pertaining to the conscience—a condition of heart righteousness, peace, etc. Many things were accomplished and many obtained a good report through faith, and died in the faith, but received not the promises. Their salvation as well as ours in the Gospel dispensation, depended upon the one great price of redemption, and the full actual realization in due time that that price is the precious blood of Christ. The "better thing for us (all) that they without us should not be made perfect" (Heb. 11:40). Compare the following scriptures which correspond in bearing out these thoughts: He paid the ransom for all. He tasted death for every man. He is the way, the truth, and the life, and no man cometh to the Father but by Him. Jno. 3:16; Acts 4:12; 13:38, 39. He died for our sins according to the Scriptures (Old Testament prophecy) and was raised again for our justification, and is now at the right hand of God as Mediator, Intercessor, and Advocate. And as to how much import is to be attached to Christ's resurrection as the only hope for all past, present, and future spiritual blessings, can be inferred from the following Scripture: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.....

Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.....But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:14-20). He said to His disciples before His death and resurrection in Jno. 14:19: "Yet a little while, and the world seeth me no more; but ye see me: because I live ye shall live also." This evidently means that the resurrected Christ through the Spirit, becomes incarnate in all true believers. "That Christ may dwell (live) in your hearts by faith." "Christ in you, the hope of glory." Good works, the fruit of the Holy Spirit in righteousness, will follow. "As ye therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). See Eph. 3:17; Col. 1:27. We should "as those that are alive from the dead" yield our "members as instruments of righteousness" (Rom. 6:13).

But how is such a change wrought? And what does it imply? Take the raising of Lazarus as an illustration: "Then said Martha unto Jesus, Lord, if thou hadst been here my brother had not died." "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." But note Jesus' reply: "I am the resurrection and the life (two important thoughts): He that believeth in me, though he were dead, yet shall he live." Compare Jno. 5:24, 25, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." This is the purpose of the Gospel to all nations. "Faith cometh by hearing, and hearing by the Word of God." "Whosoever believeth in Him (Christ Jesus) should not perish, but have everlasting life." Turn now to Eph. 2:1, 4-6: "And you hath he quickened who were dead in trespasses and sins." (Compare Jno. 11:25). "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;)." Note quickening, resurrection, etc., are linked with salvation and the new birth, and place the believer into the sphere positionally, of heavenly citizenship. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Henceforth we are to be no more of the world. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

The Christian life is a warfare. "The flesh lusteth against the Spirit, and the Spirit against the flesh." But by walking in (by) the Spirit we shall not fulfill the lust thereof. Let us note also that it is not natural for His seed, the divine nature born in us, to be inclined to sin. "He that is born of God doth not commit sin." Sinning is no longer the habit of the believer's life. However, the flesh is still present with us. Paul was a man who knew himself, and he said, "I know that in me, that is in my flesh, dwelleth no good thing." But he testified in another statement, saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And thus by a life experience, fighting the good fight of faith, the apostle was a constant overcomer, keeping Christ's works to the end. He had his body to keep under and bring into subjection, he died daily, he kept the outward man perishing, while the inward man was renewed day by day. "Therefore brethren, (believers) we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:12, 13). When we mortify the deeds of the body, the things that would tend to develop and lead us into wrong paths are destroyed before they became sin in either purpose, motive or act, and thus evidently we are the sons of God, "blameless and harmless."

When we are the sons of God then good works, the fruit of the Holy Spirit, will follow. They are the result of God's workmanship, creating us anew in Christ Jesus "unto good works, which God before ordained that we should walk in them" (Eph. 2:10). So then the divine order is salvation first; then good works will follow.

Finally, the spiritual resurrection is an important matter, something which we must all experience if we would be the children of God. It is a blessed reality to all such. But those who have been "quickened" and raised from spiritual death, should walk worthy of the "vocation" wherewith they have been called. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Bowdil, O.

THE INIQUITY OF WAR

Roy Hoffman the founder of the Guthrie (Oklahoma) "Daily Leader" and who organized and commanded the 93rd Division in the World War; who afterward was national organizer and charter member of the American Legion; who also possesses decorations conferred by Marshal Foch, and is as well a prominent attorney and well-known public spirit, has spoken his mind concerning the wars to come. Says he:

"While war is an ugly business it will get no better. That the Washington arms conference will not be able to abrogate its horrors any more than the Hague agreement did in the world war. If war comes it will come with all the devilish ingenuity of science to torture and kill. For after all, war is killing the most the quickest. It is nice and soothing for a lot of gentlemen to sit around a table and place a ban upon its atrocities. But if it comes again, at least embroiling all the nations, it will use all the advance of science, sound and heat and perhaps light waves, perhaps gas and undersea craft and all the instrumentalities of the devil—and women and children will be almost as much in peril as combatants. We have been in the shadow of a war and if it should ever break again—if the Mongolian race should ever attempt to place the crescent above the cross, there will be a war so much more terrible than the last, that that, compared with it, would be a Sunday School Picnic."

The press is ideed very faithful in its plain speaking. A survey of the leading papers throughout the country will confirm this statement. It is the pulpit and not the press, that is telling men everything is safe and secure and that things are better and better. It is only a so-called optimism and is, really, an opiate that is mistaken for optimism. It deceives and dopes the patient but **removes neither the pain nor the cause thereof.** The true optimism is not based on a human fancy, but upon a Divine fact. The promise of God is the only ground for human hope. **"What saith the Scriptures,"** is the true source of information. The program of prophecy contains some numbers on it that have not as yet been performed. **These must be fulfilled** before there is permanent peace and prosperity. It is better to face the facts now than to have the facts to face later. Ignorance of the presence of disease is not absence of the disease. May God's Word be consulted. May His ministers speak after His own Divine oracles. "There is no peace for the wicked, saith my God." A wicked world cannot be a peaceful world. Peace and wickedness have no common ground. One is the absence of the other. They do not exist with each other. Be not deceived, for only as men turn to Jesus Christ can their condition be bettered and this **the world is not doing.**—The Wonderful Word.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE ITALIANS OF ALTOONA

By Laban Swartzentruber

For the Gospel Herald.

One of the first and most outstanding things that the mission worker will consider concerning the Italians of Altoona, is, There are about seven or eight thousand Italians in Altoona, a large per cent of that number are in the age of accountability, and our Lord died for them all. Do these people have the knowledge of the true Gospel of Jesus Christ? Are they born of God? Are they saved from their sins? Are they lovers of God more than lovers of pleasure and of this world? These are questions which when answered in the negative, (which is about the only way one could answer) would at once give us the idea that they need the saving power of the blood of Jesus. This of course being a world-wide condition of mankind, is the condition which we need to meet, and that with the Word of God which is powerful to do all things.

Realizing that the Italians are almost all Roman Catholics, their knowledge of the TRUTH is limited almost wholly to the teaching they have received from the leaders and the teachers of the Catholic Church. Many of them, however, do not have much faith in the Catholic religion, and seemingly realize that there is something far deeper and more real in the religion of Jesus Christ than they have ever experienced.

When the true teachings of Jesus Christ and His plan of salvation are held out to them, their ideas and views are soon manifested on the subject. A few very general responses are: "I am a Catholic." "The different religions are about all the same, and if I do the best I can I think I'll be all right," etc. Much of their hope of future happiness is based on what good they may do to someone who is in need. Here we would say, as did Isaiah, we need to realize that we are undone, God is glorious and powerful; I am the sinner, Jesus is the Savior.

There are many Catholic churches in this city. Many of their people attend quite regularly, while there are many who go to church to attend "mass" and make confession about once a year or, as the case may be, once in five years. Now with all the privileges they have to their church, the fact still remains sad; many living with various crimes in their lives, and more than that, loving the things of this world more than God. The question again comes, What can we do to help them to the new life?

The mission worker meets with many problems in dealing with this class of people—home conditions, coping with the strict teaching received in their youth. Although as a rule they are not true to those teachings, still they have a fear to accept anything else. Quite a number of homes are visited frequently where we are welcomed and where they seem anxious to hear the words of Christ—some being under conviction, but because of expected cruelty in the home they fear to step out for Jesus. Some homes have been appreciating prayer services, and various services in that line. During the past year the Italian children in Sunday school were about 20 to 25 in number, as an average. Also a number of young girls who would be willing and glad to come here are forbidden to do so by their fathers and mothers.

These girls have come into our private home, being especially anxious that we sing and read to them, also asked for reading material such as stories of the Bible.

May we unitedly pray that as the seed is sown some may yet spring up unto fruitful harvest.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Altoona, Pa.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

Gospel Herald:—"The Lord hath done great things for us: whereof we are glad." We are grateful for the showers of rain He is sending to water the thirsty earth so it can bring forth its fruit in due season.

We can praise the Lord for the conversion of a colored man in our visitation work at the hospital. We presented him with a Testament after his expression of confessing Christ. Visiting him again after a week's time, we asked him how he is getting along with his experience with the Lord. "I read the Testament much. As I read it, it makes me feel so bad and brings to my remembrance many unpleasant thoughts, so I just stop and pray that the Lord may forgive me and give me pure thoughts. There is something seems to tell me I ought to stop reading this book, but then I keep on reading all the more," he said. Will you pray for this soul that the Lord may restore his health and he will be a true and faithful witness for Christ?

The congregation mourns the loss through death of one of our brethren, Bro. E. Foltz, who was afflicted with consumption for some time. He was received into church fellowship two years ago. He always appreciated the services we held with him in the home. One of his longing desires was to be able to attend the church services. Not being granted this privilege, the Lord took him unto Himself.

July 3, Bishop N. H. Mack and wife of New Holland, were with us. In the evening Bro. Mack preached an impressive sermon on the theme, "The well is deep."

July 12 Bro. J. W. Hess, Manson, Iowa, preached for us using for a text, Jer. 10:23.

On Sunday evening, July 22, Bro. J. L. Stauffer, Harrisonburg, Va., gave a talk to the children's meeting and preached a sermon. Monday was spent in visiting among former acquaintances. In the evening Bro. Christian Reiff and wife and son Nathan, Newton, Kansas, were with us. Bro. Reiff preached for us.

Saturday, July 28, the Local Board members of the Mission, consisting of Brethren J. N. Durr, Uriel Zook, and Superintendent, held their semi-annual meeting. Also at the same time the auditing committee, consisting of Brethren O. H. Zook, D. D. Stoltzfus and Irvin Stonerook, met. Brethren O. H. Zook and J. N. Durr stayed with us over the Sunday services, Bro. Durr preaching for us morning and evening. Bro. Zook gave a talk to the children's meeting also in the Y. P. meeting on the subjest, "Value of song." We had each one of the members to sing a few verses of song and give a thought on what the song has meant for them.

The following visitors were here during the month: Bro. M. R. Ebersole and wife; Sisters Alice M. Keeler, Miriam D. Nyce, Susanna S. Derstine, Souderton; Bro. Moses L. Moyer and wife, Centre Valley; Bro. Ellis Zook, Allensville; Bro. Clayton G. and Sister Anna G. Rohrer of Lancaster.

Cash received during month:

Mattawana S School	$ 9 44
E M B of M & C	10 00
J G Godshall Telford	10 00
Thomas Cong	10 50
Kaufman Cong	14 04
Stahl Cong	9 37
Johnstown Dist S S Meeting	36 50
Millwood S S	15 00
Allensville S S	8 50
No 474	2 00
	125 35

Cash Value Clothing and Provisions:

Crown Hill S C	6 79
Millwood S C	5 10

Belleville S C	7 00
Mattawana S C	7 60
Lewisville S C	10 00
Allensville Cong	8 00
Martinsburg Cong	6 00
Sisters Aid Society Springs	2 10
J C Kanagy	2 40
O D Yoder	3 00
	$ 56 99

Many thanks for your support. Pray for the work.

Joseph M. Nissley.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 6:10. Has it been fulfilled yet? Some teach that it is fulfilled to every child of God when converted. If this is true, a Christian must be just as perfect as when in heaven. N. E.

We have in Matt. 6:10 two of the six petitions embodied in the memorable prayer which our Lord taught the disciples. Those six petitions cover humanity's entire needs, both spiritual and physical. In reference to the petition, "Thy kingdom come," it seems clear that our Lord had in mind the same kingdom of which He spake in verse 33 of the same chapter, when He said, "Seek ye the kingdom of God, and His righteousness;" the same kingdom of which He spake as recorded in Luke 17:21, saying, "For behold the kingdom of God is within you." The same is clearly defined by Paul in Rom. 14:17, as follows: "For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost." The foregoing scripture passages, and observation as well, clearly reveal the fact that Matt. 6:10 is being fulfilled as men and women become converted thru repentance and faith in the Lord Jesus Christ. They are not only initiated into His spiritual kingdom which He has established on earth, but the Lord Jesus has been enthroned in the heart of every true believer, both as Savior and King, and all such true believers are loyal subjects, being enabled by the Holy Spirit to render humble submission and faithful obedience to the divine rules, regulations, and doctrines of His kingdom, which are clearly stated in the inspired Word of God.

Those who have enthroned the Lord Jesus Christ in their hearts as King, and the doctrines and principles of His kingdom are written upon the fleshly tables of their hearts, are indeed loyal subjects in His kingdom, and their paramount aim and purpose is to do the Father's will as it is done in heaven. Nevertheless, as long as the King's subjects are clothed with humanity they will not be able to reach the highest point of perfection, which only is attainable in the glory World after "corruption shall have put on incorruption."—J. S. S.

Please explain I Cor. 3:15. In what way can a man's work be burned and he still be saved? Does that verse correspond with the verse in Ezekiel about warning the sinner and he may yet die in his sins, but you have redeemed your soul? Ezek. 3:19.

Answer: The context of I Cor. 3:15 makes it very clear that Jesus Christ is the only sure foundation upon which the Christian's hope of eternal life can be based. All who thru the Holy Spirit are led to forsake sin and render loving obedience to His will and Word, making practical the great underlying principles of His doctrines, are using "gold, silver, precious stones" in erecting a spiritual structure upon the sure foundation. On the other hand, those who simply believe that Jesus Christ is the foundation upon which to build, and either because of ignorance or thoughtlessness, teach and practice error, or the speculations of men, are building with "wood, hay, stubble." All such work "shall be made manifest;" that is, shown to be what it really is. The day of judgment shall make it known, the same "shall be revealed by fire," just as fire reveals the difference between gold and wood, or silver and stubble, even so shall the day of judgment show the difference between the nature of the work of those who are recognized as believers.

Verse 15: "If any man's work shall be burned." If a man's work fail to stand the final test as being of an enduring nature, tho he himself believed and is pardoned, "He shall suffer loss;" that is, his labor is all lost, and much good which might have resulted from a different or better course of conduct in this world. Nevertheless, "He himself shall be saved; yet so as by fire;" as he who escapes naked and destitute from a burning building is saved from being consumed by the flames which destroyed his belongings, even so shall such believers who are sincere tho mistaken in their method of building, be saved.; but there shall be no reward for faithful service, or substantial work done for Jesus, as Lord and Master.

There is some similarity between the two passages of Scripture referred to but not much. Paul in I Cor. 3:15, refers to the individual believer and worker who is using the wrong kind of material in building a spiritual structure, but the suggestive worker referred to in Ezek. 3:19, was supposed to use the proper method in his work of warning sinners, and if the warning was unheeded the one who sounded the note of warning was not held responsible.—J. S. S.

Should lay-members start Sunday school if they have the convictions and feel the necessity (when the bishop and minister are not in favor) and are lay-members responsible for lost souls if they do not start Sunday school? P. W. B.

In answering this question it is supposed that the kind of Sunday school the brother has in mind is a mission Sunday school; that the matter of starting one has been under consideration, and that there is a difference in opinion on the part of brethren as to wisdom or unwisdom of starting one under the circumstances.

Where there is known opposition on the part of the overseers, there must be a cause. This cause should be ferreted out and an effort made in the spirit of brotherliness to get it removed. Our observation has been that where a cause is worthy and those favoring it make a brotherly effort to lay it before all who by virtue of their position in the Church have an interest in it, the cases are very rare where any consecrated member having proper information will stand against it. Where consecrated brethren differ as to the wisdom or unwisdom of any enterprise, those favoring it should be very slow to go ahead with it so long as there is pronounced opposition to it, especially when those opposed are overseers in the Church and the rest of the membership is not unanimous in its favor. It is not so much a question of the rights of lay-members as a question of maintaining a proper harmony in faith and purpose on the part of active brethren in the Church. If for the time being, your judgment and that of others do not agree, there are other ways of working besides the very thing that you have felt that you must do. Possibly the Lord will remove hindrances, or, possibly the Lord has something else for you. "In the multitude of counsellors there is safety." God will hold neither lay-member or minister guilty for neglect of duty so long as they are willing workers and are governed by the spirit of the Gospel in the choice of where and how they shall labor.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A MOTHER'S LOVE

A thing immortal; time cannot change it; death cannot quench it; eternity cannot waste or destroy it! From the cradle to the grave it compasses us about, growing stronger when temptation besets us, becoming holier when adversity tries us, and more God-like to save when the blackness of despair gathers its horrors around us. Forsaking us not, though deserted by all others, it clings to us with a spell which no heart can dissolve, with a strength which no power can sunder.

In the morning, at noon-day, and at eventide, it is always ours; and though the dear heart whose every throb was actuated by it is hushed in that bosom forever; though the once soulful eyes glow not with it now, and mute lips breathe it no more; yea, though the coffin, and the shroud, the cold clods of the valley, and the long grasses of many a year hide from our tear-dimmed eyes the sweet form that was ever transfigured into angelic radiance by its presence; yet from the shores of the receding past this mother-love drifts over us with all the vividness of the days when she was with us: and it comes back to us from Beyond, in its infinite tenderness, still yearning over us, and bringing us a hope as we struggle in the close contests of life.

Going not out forever, and setting not, it is a guiding star by whose far-reaching light we may pilot our frail barks from billow to billow across the stormy sea of Time and anchor at last on the fadeless shore of a country whose mansions are home indeed, hallowed and made sure by the prayerful vigils born of a mother's love.—Sel. by a daughter.

THE PERPETUITY OF SIN

By Sadie Brubaker

For the Gospel Herald.

"Whatsoever a man soweth that shall he also reap." These words may well be applied to the subject of irreverence and dishonor to parents. With the command "honor thy father and thy mother," God also gave a promise, yet no other commandment is more basely ignored and abused than this one.

You have no doubt heard the old story which tells of a father who made a trough from which his aged father was to eat. One day this father found his own little son diligently working to make a trough and upon inquiring as to his purpose the little one said, "You made one for grandfather and I thought you would want one when you get old." The father took those innocent words to heart and acknowledged his sin. We too may see the truth of the story and where such a course will lead. The Bible tells us that sin does not end with the first generation but follows even to the fourth.

For a Bible picture I wish to recall a bit of the history of some of the early Patriarchs. (Not that we would discount their righteousness; for indeed they were as human as we, and their sin no greater than our own.) Take the scene in the home of Isaac and Rebekah. Devoted as they were to God, yet there was discord somewhere. Isaac was partial to his son Esau while the mother's affection was set on Jacob. This condition caused much grief to both the parents and the sons. The climax was reached when Jacob with the help of his mother contrived a way to deceive his aged blind father.

We all know the story of Jacob and Esau and how each encountered much trouble as a result of this gross sin. Esau could not use the blessing unless it was rightly his and as for Jacob, he was subject to a blessing from God without the ceremonial blessing practiced in those days. It was utter folly for Jacob to try to gain a blessing through unlawful channels. Yet people today attempt that same thing to their own disappointment. It is a clear lesson to us that no one can hinder or hasten God's time. In fact, Jacob delayed his blessing and brought much grief upon himself. His task it was to undo his sin as far as possible before God could bless him.

Now we come to the place where Isaac has passed on to his reward. The mother too is gone, and Esau has gone his way in life. The sin of years past might have been forgotten, but its influence yet remained. It reappeared again and again. Jacob was deceived by his father-in-law. He was deceived by his sons. Had he known the deceit behind the act, well might he have seen that same old black sin again when his sons brought home Joseph's coat dipped in blood. With that scene we might see Jacob with his wool-covered arm outstretched toward his blind father, declaring that he was his very son Esau.

Could we but lift the curtain and look into the lives of each of those guilty brothers we are sure we would see much suffering as a result of that sin, though it might come indirectly. If there is one sin more intolerable with God than another it is the sin of disrespect for parents or the aged. When we see the present disregard for authority and the irreverence in general, we can not but forecast a dark future. What may we expect of the next generation?

Gravois Mills, Mo.

SKATING ON THIN ICE

This morning, as I walked, I came upon a group of boys and girls who were engaged in the pleasant sport of skating.

It was a merry company. Their rosy cheeks, sparkling eyes and glad voices made a most pleasing and attractive scene as they glided over the crystal ice.

Lingering awhile to watch them in their happy play, I found that they were engaged in a sort of contest to see who could come the nearest to a certain thin place in the ice. The skater who, by a bold, skillful stroke, approached the closest to this thin ice—the center of which was unfrozen—was deemed the hero.

"But, suppose the ice should break," I suggested to one daring competitor. "What then?"

"Well, somebody would get wet, that's all!"

"But, isn't it a bit dangerous?" I asked.

"Sure!" was the laughing answer; "that's just why we do it!"

This reply, so lightly given by this careless schoolboy, is, I am convinced, one of the basic causes of much unwise and dangerous conduct on the part of the children of men. People like to take chances. The dare-devil spirit predominates in so many lives. In order to be attractive, the element of risk must be there!

Thus the speeder tries to beat the train across the track!

The young girl keeps the dangerous secret from her mother!

The preacher mutilates the Word of God!

The convicted sinner permits the gospel service to end without accepting Christ!

The marriage altar is degraded into a mere convenience!

So many people skating on thin ice! So many people overestimating their strength! while the history of the race teaches us that we are all so weak that we should stay as far away from danger as possible.

"Lord, teach me to know how frail I am." This is the wise man's and the strong man's constant prayer.—E. C. Baird in the Christian Standard.

SUNDAY SCHOOL LESSON

Lesson for August 19, 1923—Acts 6:8-15; 7:54-60

STEPHEN THE MARTYR

Golden Text.—Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Rom. 8:35.

Introduction.—Stephen was one of the seven deacons chosen to take care of the poor of the early church. While all of these men were to be "of honest report" and "full of the Holy Ghost" it is a striking fact that Stephen is singled out especially as a man who was "full of faith and the Holy Ghost." Our lesson scope takes in the whole account of his life so far as we have it in the Bible, and should certainly make a very interesting and profitable study for us. If there is anything the modern church needs it is the spirit of men like Stephen.

Stephen's Testimony (8-10).—Stephen has aptly been called "the full man." It is an interesting study to note how often the word "full" is used in describing his good qualities. It is not surprising that such a man should do "great wonders and miracles among the people." He gave a ringing testimony that left no shadow of doubt as to where he stood. The men of the synagogue opposed him but could not cope with "the wisdom and spirit by which he spake." The forces of the opposition are powerless in withstanding the testimony of one who is moved and guided by the Holy Ghost.

Accusation and Trial (11-15).—Having failed to silence Stephen in a fair, open discussion, the enemy now resorts to misrepresentation and false accusations. Pretending to be very zealous of the law they directly violate it in getting men to swear falsely that Stephen was guilty of blasphemy. They also stirred up the people—a favorite scheme of demagogues and deceivers of all ages. With the mob aroused they had little difficulty in arresting their man and staging a mock trial. The perjurers gave their testimony, accusing him of blaspheming the temple and the Law. There was some truth in their statement that the acceptance of Christ would change the customs of Moses, "for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Error usually has some truth mixed with it. During this mock trial the face of Stephen shone like that of an angel. Moses and Christ are the only others whose faces are said to have shone with heavenly light.

Stephen's Defense (7:1-53).—These verses, while not printed in the Quarterly, are included in the lesson scope and should be studied in order to get a clear conception of the printed verses. Stephen begins with Abraham and recounts the history of God's chosen people until the time of Solomon. He shows how God dealt very graciously with His people and how that they rejected His servants, the prophets, and persecuted them. He then makes the striking point that they are guilty of resisting the Holy Ghost, just as their fathers were. He uses plain words but we know that he was moved by the Holy Spirit to say what he did.

Stephen's Vision of Christ (54-56).—"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." It is always thus. Men will either accept the truth or reject it. There can be no middle ground. The Word of God is indeed "sharper than any two-edged sword." In the face of their threatenings Stephen did what every child of God should do when persecution arises—he looked heavenward. There he saw "the glory of God, and Jesus standing on the right hand of God." The Master who is usually represented as sitting at the Father's right hand is now standing, apparently taking a special interest in the one who is suffering for His sake. Heaven is interested in our testimony and faithfulness in the Christian life.

Stephen's Death and Victory (57-60).—As he tells them of his wonderful vision they stop their ears and with fiendish cries rush upon him in their fury. He is hurried out of the city and soon the stones fly thick and fast. A young man named Saul takes care of the outer garments of which the stone-throwers have divested themselves in order to work with greater freedom. This is the first mention we have of this remarkable man. He refers to this occasion in Acts 22:20. We shall study more about him in a later lesson. Amid the fusillade of stones Stephen prays, "Lord Jesus, receive my spirit." Then he kneels down and cries, "Lord, lay not this sin to their charge." "And when he had said this he fell asleep." How like the Master in life and in death! He was the first Christian martyr. This was the beginning of a period of fierce persecution. But instead of exterminating the Christian faith it only served to propagate it. "The blood of martyrs is the seed of the Church." Stephen, like the Master, achieved his greatest victory in his death.—H.

BIBLE MEETING TOPIC

LIFE INSURANCE.—Matt. 6:24-34; Prov. 20:24

Topic for August 19

MOTTO

"Seek ye first the kingdom of God and His righteousness."

MEDITATIONS ON THE TOPIC

I. **Gambling with the Secrets of God.**—Some things God has reserved for His own knowledge and withheld them from ours. If it were good for us to know, God would show it to us. But since it is not necessary for us to know it and we are better off without knowing, it is sinful for us to try to get advantage of life so as to make sure through a gambling scheme. Jesus told the disciples, "It is not for you to know the times or the seasons which the Father hath put in his own power." Would it be right then to speculate on the times of His return and buy and sell for gain on guesses?

Our own life is in the hand of God. Just as one sparrow cannot fall without Him, so no event in our life can happen without Him (Matt. 10:29-31). Jesus has taught us not to be of a doubtful mind about the future which is in the care of our loving heavenly Father (Luke 12:29). If we begin to make bargains about the risk of dying and the care of our loved ones in case we should die sooner than we expect, we are taking cares into our own hands and trying to rob God of the love and confidence that belongs to Him.

Men and women are trying to plan their own way of life against all providences that God may allow to come. For this reason they are anxious about the future and try to in some way get advantage of the events that come to pass over which God alone has control. God has promised to keep His own. He may do it through our prosperous crops and good fortune when we are industrious in labors. He may do it through the kindness of heart of others whom He has prospered when we were held back. Such plans of God lead us to love and sympathy for others. But if we try to gamble on futures for gain, taking from others whom we beat in the game, we change God's plan and lose the sweet sense of His loving care for us.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Trust"**
2. God's Loving Care for All.

For Young People

1. The Motive of Life Insurance.
2. God's Provision for the Future of Godly Families.
3. Ungodly Fruits of Life Insurance.

For Older People

1. Modern Substitutes for the Old Life Insurance Principle.
2. A consistent Life of Trust in God.

PERSONAL THOUGHT

God's promises are to those who seek first to further God's cause. If I may not claim such promises I am indeed on slippery ground though I have insurance in the strongest insurance companies on earth.

Gospel Herald

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Editor

Editor Daniel Kauffman

Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 9, 1923

Field Notes

A harvest home and Sunday school meeting is to be held at River Corner Church, Lancaster Co., Pa., Aug. 16. Everybody invited. T.

A card from Harrisonburg, Va., dated Aug. 2, says: "Bro. John W. Weaver preached today to a well filled house. Text, "God loadeth us daily with benefits."

Harvest meetings are appointed for Boyertown, Pa., on Saturday, Aug. 18, and Bally, Pa., Saturday, Aug. 25. Services at 2 P. M. The brotherhood is earnestly invited to attend these meetings. E. W. K.

Bro. Thomas H. Miller, Kalona, Iowa, Sec-Treas. of the A. M. Publishing Association, spent a day at the Publishing House last week.

From West Liberty, Ohio, we have this news: "Bro. J. L. Stauffer of Harrisonburg, Va., preached at the Oak Grove Church on Sunday morning, July 26, and in the evening at the Walnut Grove Church. Glad for the visit. Come again."

Bro. Clayton F. Derstine of Eureka, Ill., sends us the following schedule of addresses for the month of August:

Until Aug. 16, Masontown, Pa.
Until Aug. 19, Newville, Pa.
Until Aug. 21, Stony Brook, Pa.
Until Aug. 25, Souderton, Pa.
Until Aug. 31, Waterloo, Ont.

A mission meeting is to be held with the brotherhood worshiping at the Chambersburg, Pa., Mennonite Church on Wednesday, Aug. 15. The meeting is to begin with a discussion on "What we Stand for" by Bro. H. B. Keener and close in the evening with a sermon on "Occupy till I Come," by Bro. J. D. Risser.

A new house of worship has been decided upon by the brotherhood at Duchess, Alta. It is their purpose to build the house as cheaply as the present prices will allow. The congregation being small and in only moderate circumstances financially, this would be an opportunity for large-hearted brethren with means to help a needy cause.

Bro. J. L. Harnish of the Peoria, Ill., Mennonite Mission sends us the following: "Over two hundred attended the first night's service at our tent meeting. A chorus from the Roanoke Church helped in the singing. Bro. Derstine is conducting the meetings and Bro. Alvin Yordy leads the singing. Pray for the salvation of souls. Meetings to continue every night at 7:45 and Sunday afternoons at 3:00 until Aug. 12."

Correspondence

Chambersburg, Pa.
(Marion congregation)

On the evening of August 4, Bro. H. B. Keener of Harrisonburg, Va., will begin a two weeks' singing class at this church, D. V. A hearty invitation is extended to all within reach to attend. It was the writer's privilege to attend a similar class at the Chambersburg church last summer and can testify that Bro. Keener not only teaches the "how" of singing, but there is a spiritual atmosphere pervading his work that is conducive to Christian growth.

The annual harvest meeting will be held here on Saturday afternoon, August 11. Bro. Keener is expected to deliver the message at this service. At the regular service on August 12 counsel will be taken as to the advisability of having more preaching services at this place. Under the present arrangement we have only two services each month, once in the morning and two weeks later in the evening. "Not forsaking the assembling of ourselves together,... and so much the more, as ye see the day approaching."

Remember the work here in your prayers.

July 24, 1923. J. E. M.

Creston, Mont.

Dear Herald Readers:—Bro. N. A. Lind of Albany, Oreg., came here June 15, staying over Sunday, preaching four sermons, also holding communion services for us with nearly all members partaking—a few could not attend on account of sickness. Two souls were received into Church fellowship by baptism. Altho young in years, may they remain faithful.

On July 22 Bro. D. H. Bender of Hesston, Kans., stopped with us being on his way to the coast giving us two very helpful sermons.

These meetings were much appreciated by the brotherhood of this place. Health in general is good and God has blessed us with bountiful crops.

Pray for the work at this place.

July 26, 1923. Lillie Hoylman.

Shippensburg, Pa.
(Rowe congregation)

Dear Gospel Herald Readers:—We expect to hold our harvest meeting, the Lord willing, Aug. 11, Bro. J. H. Hershey of Lititz, Pa., to conduct the meeting.

The work over the mountain in Horse Valley is doing well. We go over every four weeks on Sunday afternoon. At first not so many came, but, we are glad to see the church filling up, also the interest shown.

On Aug. 18, the Lord willing, Bro. William Hege from Marion, Pa., expects to start a series of meetings in Horse Valley and continue it for at least a week or ten days. Pray for the work that many souls may be won for Christ before it is forever and eternally too late.

Yours for the lost,

July 28, 1923. Florence C. Wadel.

Manheim, Pa.
(Erisman's congregation)

Dear Herald Readers: We greet

you in the Master's Blessed name. The natural harvest is past and the yield was good so far. What is to be harvested yet time will tell. We bless the Lord for what He has done for us. Health is good, except Sister Ella Spangler, who is entirely helpless for years, living with her aged parents. They very much need the prayers of God's people.

For some time we were holding our evening services on Saturday evening but on July 7 we changed them to Sunday evening. From now on we have evening services every four weeks.

Bro. Isaac Brubaker baptized two classes of converts in the last six months and through the prayers of God's people may they hold out faithfully until the end. The Church also had a very interesting work on hand. Bro. Isaac Brubaker asked for help when 10 brethren were voted for and 9 brethren went through the lot. On July 26 the time was set and the lot fell on Bro. Martin Metzler, son-in-law of Bro. I. Brubaker. We wish him God's blessing. The house was filled to overflowing. Services were conducted by Bishops Abram Martin, Noah Risser, Benj. Weaver and John M. Kreider from Mo. The latter is visiting in this part of God's vineyard. Come again.

Brethren and sisters let us pray for the brother and sister that they may faithfully perform their duties and God shall reward them.

Maria W. Brubaker.

July 28, 1923.

Limon, Colo.

Greetings in the love of Jesus:—We were very earnestly admonished today by our home minister, Bro. L. C. Miller, to "Behold the Man."

On June 25 Bro. J. M. Kreider came here, and preached every night till July 4. He showed us the great need of following in the faith of our fathers.

Others of the same faith are invited to come, and help in the work of the Lord. Our daughter Ada has gone to her work at La Junta, after enjoying a few weeks at home.

Pray for us that we will ever keep humble in His service.

July 29, 1923. Sarah Hartzler.

LaJunta, Colo.

To the Herald Readers:—All praise be to Him who has revealed God to us—our Prophet! Who has made atonement for our sins—our Priest! to Him whom we have the privilege of calling our King! our Ruler! **He is our all!**

Today, we re-elected officers for our Sunday school for the next year, beginning 1st of October. The following were chosen: Supts., Edward Miller, Earl Showalter; Sec-Treas., Ernest Grimm; Chor., Martin Weaver; Prim. Supt., Anna Rhodes.

Bro. Jno. Thut very plainly in sermon taught us against the "New Theology" which if not denounced and annihilated will banish all spiritual life from the churches. Bro. Thut outlined this deadly doctrine as having two roots: Evolution and Higher Criticism. How thankful we should be for those who are willing to "cry aloud and spare not" against sin in all its devices; and **for a Church, pure and undefiled.** Bro. Thut took for his text I Peter 1:25; also Isaiah 40:8.

Bro. S. G. Winey and family have moved to Manitou on account of Bro. Winey's health. We are glad they did not go far away and hope the change will benefit him.

Bro. Caleb Winey was with this congregation a while and preached several times.

Plans are being made for conference in September and we are all looking forward to a profitable time.

July 29, 1923. Inez Kuhns.

Crystal Springs, Kans.

Greetings in Jesus' Name:—We feel to praise the Lord at all times for His goodness. At present it is very hot and dry. We are very grateful for the harvest we have had; but may we not forget there is a greater harvest than this earthly harvest. "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

Sunday, July 29, Bro. Vernon Shellenberger of the Wichita mission was with us. He gave a very interesting and spiritual talk on city mission work. Bro. Thayer also came along who gave us a bright testimony.

May we all be encouraged and do more for the Master than we have in the past.

Minnie Swartzendruber.

July 31, 1923.

Concord, Tenn.

Dear Friends, Greeting:—It is with thankful hearts that the few workers left at this place gather from time to time "In His Name." A very inspiring meeting was held on Aug. 29, our regular 5th Sunday Mission Meeting. The theme was: "My Personal Responsibility toward Missions." Motto, Rom. 1:14. We were glad for the presence and help of some of our former workers—the Lees and Sister Lydia Neuhauser, visiting from Slidell, La., and the Coopers returned from Ohio. Your remembrance of the work in the South is appreciated.

In His service,

Aug. 1, 1923. Selina G. Jennings.

THE SINNER AT OUR DOOR

By Katie M. Troyer

For the Gospel Herald.

We cannot all cross the ocean, but what about the sinner at our door waiting for perhaps just a kind word from you or me?

Very recently I had the privilege of witnessing a sad accident when a drunkard's wife came to the home of a certain minister to be baptized and received into the church. Her plea was, that no one ever spoke to her of her lost condition. Her home is poor and needy, with seven children who have never attended Sunday school, and yet her neighbors are so-called Christians. Are we waiting until the sinners must come and call for the Gospel of Jesus Christ or are we willing to go and tell them? Are we content without telling them while many are going to Christless graves?

Perhaps we have not the courage to tell them. Why not? "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:18). Perhaps the sinner thinks that we are ashamed of the Gospel of Jesus Christ that we do not tell them before it is too late and at the same time let our light shine in the true way. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Are we willing to live for Him who died for us? Then let us follow the teachings as given in Mark 5:19: "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Millersburg, Ohio.

The Kingdom of God is beyond the power of man to overthrow. While man, without this kingdom, is a failure, thank God that in the kingdom man, with the power of the blood, is not a failure.—Silas Yoder.

We dare not hold our alleged convictions above God's Word. This Word will stand after every one that questions it will have passed away. —S. Y.

Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psa. 119:2.

Miscellaneous

WHO IS RESPONSIBLE FOR THE EMPTY CHURCHES?

By Esther B. Detwiler

For the Gospel Herald.

Gratifying, indeed, it would be if everyone could say, "Not I." But many must ask as did the apostles, "Lord, is it I?" If Jesus, the chief cornerstone, would answer He would tell some of us that we are responsible for the neglected condition of some churches.

Of course no one individual alone is responsible for an empty church, but some one may be responsible for a shepherdless flock which because of having no one to care for them have wandered from the Church into the world and have neglected the assembling of themselves together and thereby a church is standing vacant. Are **you** responsible for a shepherdless flock?

Sunday school teachers are needed in some of our small Sunday schools. Because of a shortage of teachers the Sunday school cannot be conducted in the right way and is soon closed. A church once blessed with a Sunday school is vacated and souls are lost, are you responsible?

God, perhaps, has not called you to preach or teach, but wants you to testify, conduct singing classes, or have prayer meetings and help strengthen the Church. Many church communities are in need of consistent, Spirit-directed lives for the preserving of her service and life. If your life is inconsistent and contrary to God's Word, are you doing your part for your church?

Can you picture a small congregation of less than a dozen and a half members with no minister to encourage and instruct them? Do you suppose these faithful few need help? Many things lead us away from our responsibility—too much interest in gaining wealth, winning fame, preparing for high places in life, selfishness, pride and worldly desires, mean empty churches, for the church is divinely organized. Worldly organizations empty churches, false teaching empties churches, and hypocritical lives empty churches. "Seek ye first the kingdom of God."

In Hag. 1:4-10 we read how the Lord plead with the people to consider their ways and doings. They were not concerned about building up the house of the Lord which was lying waste but were in their chief houses looking after their own welfare. The Lord punished the people for their negligence toward His house, but promised a blessing if they would rebuild the house. The body of Christ today is suffering because of the wasted churches, and when each of us who are a part of that body does our part the waste places will be rebuilt and many more souls won for Christ.

Birch Tree, Mo.

TREES

By Ella H. Glick

For the Gospel Herald.

This world would be a solitary place indeed without trees. So God in His wisdom gave them to us, for our comfort and benefit.

Trees are referred to in the Bible quite frequently. In Gen. 2:9 we read: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." The third chapter in Genesis tells us how our first parents enjoyed this garden of Eden and how Eve was beguiled by the serpent, to pluck the forbidden fruit and eat it. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

The fall of mankind came through this disobedience, they realized their guilt, and were afraid of God, and consequently were banished from the beautiful garden of Eden. "Every tree is known by his own fruit" (Luke 6:44). How true—temporal and spiritual. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Psa. 92:12).

The palm tree grows along the deep, strong streams, and does not lack nourishment. So the Christian has free access to the water of life, which brings happiness to the godly. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1:3). "Blessed is the man that trusteth in the Lord, and whose hope the Lord is for he shall be a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:7,8). "I am the rose of Sharon, and the lily of the valleys. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste" (S. of S. 2:1, 3).

Thus we see the mutual love of Christ and His church blended in beauteous harmony. "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

The invitation is still extended to all who will become overcomers for Christ, and partake of His glory over yonder, the eternal haven of rest.

It must grieve the dear Savior that there are so many people who have a form of godliness, but deny the power thereof. "Clouds are they without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 12). "And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire" (Luke 3:9). "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be" (Eccl. 11:3). "Whatsoever a man soweth, that shall he also reap."

Isaiah said that there is many a blessing in store for the faithful follower of Christ, and it has been verified all through the ages. Eternity alone can reveal the results of faithfulness to God. Isa. 61:3 reads, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness the planting of the Lord, that he might be glorified."

Christ spoke many things in parables. Here is one about the fig tree: "And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know yourselves that summer is now nigh at hand" (Luke 21:29, 30).

Christ is referring to the last times, and there is abundant evidence of the last times, for the shoots of sin are coming forth, in all manner of sin and shame, not only in the outside world, but in our own beloved church —shoots of pride in all forms is coming to the front with all boldness, regardless of what God's Word says or His faithful servants. If there will not be more Gospel pruning done, and cut loose from these worldly things, there will be a wild mass of entanglement, a jungle of worldliness, that God's sunshine of approval

cannot shine through to bless. May God bless all His faithful servants, and may we all who profess Christ, live to His glory and not be a reproach, and crucify the dear Lord afresh. Let us watch and pray, for our redemption draweth nigh. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

"Oh, the bliss of loved ones resting
By the crystal river bright;
Neath the shade of trees immortal,
Where no shadows dim the light."

Minot, N. Dak.

CHRIST, OUR IDEAL TEACHER

By Ruth E. Nissley

For the Gospel Herald.

Christ was an ideal teacher in that He knew the Father's will, and that it was His primary desire and motive from His youth to be about his "Father's business."

Let us note a few elements of His character. First, Truthfulness. This was the foundation of His being. In Jno. 1:1 we read: "In the beginning was the Word, and the Word was with God, and the Word was God." Jno. 1:14: "And the Word was made flesh, and dwelt among us,....full of grace and truth." Jno. 17:17: "Sanctify them through thy truth: thy word is truth."

He was truth. He was always real. His mind was clear. He would not harbor an evil, untruthful, or unfair thought. He never made any pretense. He truly believed that which he taught and proved His assurance by His life. We never find Him feeling His way as in the dark or recalling some words so as to apologize. He never made any compromise for even the haughty Pharisee or the rich young ruler; but He was a friend of the publican or the most wicked sinner who had a penitent heart and a desire to make restitution.

He kept Himself pure. He lived above carnal things and that which was impure and all that would hinder the Holy Spirit. His life was spiritual. He kept Himself unbounded by sin. He was not half and half. The sight of sin or the thought of it was loathsome to Him. He had no hiding place for lust. If any temptation was before Him He swept it from Him as He cleansed the temple of the money changers.

By prayer He lived continually in close communion with God the Father. He did not crave for the gold or silver and the riches of this world which are apt to perish, or to be stolen or get lost and which can never satisfy the soul. He lived in the flesh and had need of food, raiment, and rest every day; but He did not find joy in pamperings of the flesh. He had treasures in heaven. He was rich toward God.

He was real. His worship was more than mere pretense. His spirit and ministry were not ruled by tradition or custom but sprang forth from a heart filled with love.

Let us notice His face. It must have shone or reflected the very image of God, because His heart was filled with love.

He had compassion on all the ills of men. He healed them "all." As we read over the record of Christ in the four gospels we notice the word "all" is frequently used. He never singled out a single one and sent him away. He had a blessing for each one and His message is to be carried into every land to every people. The thought of selfishness never entered His mind. When He healed their bodily diseases He turned His ministry of good-will to the imperishable soul. His ministry was not a slave to custom, race, nor form; but was free to do that which was right where it was needed.

In His teaching He taught not only in word but by example. He taught the disciples humility by stooping and washing their feet. The lesson of sacrifice He taught thruout His life but especially on the cross was this most forcibly brought out. When He was scourged can we imagine His patience all gone and He reviling them? No. His love was divine; it was above all human measure.

The Pharisees were training and reforming the physical frame to make an outward show of piety, but Christ's aim was to have the heart changed and the physical frame will act in accordance.

Christ was thoughtful. He must have spent much time in meditation. The teaching He gave was all thought thru; it would always work out right. It has worn thru centuries and it is not out of date, and it will never wear out. The truths He taught if obeyed would set the whole world right. (A paradise on earth.)

Imagine His disciples, or some one else, calling His attention to something He should have done but neglected it, and Jesus saying, "I forgot" or, "I didn't think." I know you will say that would be impossible, but how shortsighted we are, how many opportunities, yes, golden opportunities, pass us unnoticed when it would be possible for us to improve them?

Christ never spake to an individual who was listless nor did He address an audience that was not attentive. If He had a lesson to teach He had various ways to interest them, to draw and hold their attention. They often were astonished at the simplicity of His teaching. Sometimes He would present a problem. He often taught many truths by illustration, by objects and conditions in life with which they were familiar. The illustrations of natural things were to teach spiritual things of the same nature.

He was a friend to all. He came to repair that which sin had laid waste. He saw in every face a neverdying soul. He saw an inner need or perhaps an inner longing for heavenly things and His desire was to satisfy this longing and save the soul.

Although Christ was humble and lowly, His ministry always stood above reproach. He often suffered pain, bore opposition and contradiction, but He never fainted "beneath His load." These things could not touch His integrity. Men tried to catch Him as though He were walking in darkness; but He could not be entrapped. He was truth, and truth is light. His open simplicity was wiser than their secret devices. He exposed every trick and made deceivers ill at ease, but those who loved and sought the truth He encouraged and blessed with the 32,000 promises which His Word contains.

Christ was always in earnest. He never lacked sympathy. He was never in a hurry, never too busy to heal the suffering, comfort a weary one, or raise the one who had fallen. Never late; always on time. He was always ready to answer every honest question. He always had a lesson to present when it was needed. His supply of knowledge came from the storehouse of God who giveth to all men liberally and upbraideth not. He always completed His work. He was brave. He was not afraid of the enemy for the Father will take care of His own.

Many more things might be added but these will suffice to show that He is an ideal teacher. We have not exhausted the study of His life but should we live to be one hundred years of age and continually study and meditate on His life we could truthfully say it has just begun to unfold unto us.

Bainbridge, Pa.

It shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve.—Isa. 14:3.

REPORT

For the Gospel Herald.

Of the Dakota-Montana Church Conference, Held at Spring Valley Church near Kenmare, N. D., June 21 and 22, 1923

Devotional (Eph. 4), by Mylo Stutzman.

Conference sermon by Simon Gingerich. Text, Psa. 48:11-14.

The Church of Jesus Christ is the greatest institution on earth. Her foundation is Jesus Christ. The gates of hell shall not prevail against her.

Corrupt ideas prevailing, concerning the Church: Some think it stands for social service, some think it stands for humanitarian purposes, others that it stands for political reforms; but the Church is the home of the children of God on earth. Jesus Christ is its head, and the gates of hell shall not prevail against it.

Figuratively speaking, the towers thereof are the fundamentals of the Bible, viz, the inspiration of the Bible, One God, the creation, Jesus Christ, His substitutionary death, etc.

Bulwarks of our faith: the different ordinances are faith holders. I take this as fundamental. If we begin to weaken on these, then one by one they are lost, and finally we lose out. When the unsaved note its bulwarks—doctrines—it appeals to them as a place of eternal safety.

Once inside the Church and noting it carefully, it inspires more confidence and we become rooted and grounded in the faith once delivered to the saints. As a conference we offer resolutions, take our position on issues confronting the Church from time to time, that our posterity may be safeguarded in future.

Sermon was approved by testimony of the following:

Bishops: John Nice, I. S. Mast, Simon Gingerich.

Ministers: Mylo Stutzman, E. Z. Yoder, L. A. Kauffman, L. S. Glick, J. C. Gingerich. J. G. Hochstetler, J. D. Charles.

Deacon: Eli G. Hochstetler.

Constitution and Discipline, read and discussed in open conference, was approved subject to ratification of congregations of district, then to be presented to next conference for final ratification.

Moved and carried that Bro. J. D. Charles be authorized to print enough Constitution and Disciplines for one in each family in the district.

Questions and Resolutions

Ques. 1. **Shall this conference adopt a uniform system for the reorganization of Sunday schools?**

Recognizing the great importance of the Sunday school work, we realize the great need of having the best possible organization effected. Wherefore we recommend that, in the congregations having resident pastors this work shall be carefully directed by the pastor; that in congregations having no settled pastor this work should be under the supervision of the Field Worker, who should work in connection with the bishop having charge. I Cor. 14:40; Matt. 1:82.

Ques. 2. **What is the purpose of Church Discipline?**

In order to insure a correct understanding of the purpose of Church discipline, this conference recommends that all members notice carefully the wording of the preamble to the Constitution and Discipline "We, the members of this Conference district, with a view of promoting the cause of Christ and strengthening the work of the Church in the field committed to our charge, adopt the following Constitution and Discipline."

Ques. 3. **What shall be the attitude of brethren and sisters toward the resolutions of Conference?**

Whereas, we realize the importance of Conference resolutions for the protection and welfare of members, we recommend that brethren and sisters of this Conference district humbly submit themselves and support all resolutions passed upon by Conference. Acts 15:28; 16:45; Jude 3.

Ques. 4. **Essentials of Christian growth.**

Inasmuch as the attainment of Christian manhood or character is the goal which God has set before every human being, it will be well for us to study and apply thoroly the following subjects:

1. The New Birth. John 3:7.
2. Faith. Heb. 11:6.
3. Love. I Jno. 3:14.
4. Growth in Grace. II Pet. 3:18.
5. Growth in Christ. II Cor. 5:17.
6. Purity. II Pet. 1:22.
7. Nourishment. Jno. 15:1-10.

Miscellaneous

1. Moved and carried that the Executive Committee of Conference, investigate the matter of securing free transportation for our District Evangelist.

2. Moved and carried that we (this Conference) create a literature fund.

3. Moved and carried that the Nominating Committee's report be accepted as read.

4. Moved and carried that these brethren be declared elected where only one name appears on the Nominating Committee's report sheet.

Appointments

Chairman District Mission Board, Eli Hochstetler.

Assistant Chairman, J. L. Lehman.

Sec-Treas., District Mission Board, A. A. Kauffman.

Field Evangelist, J. C. Gingerich.

Board of Education, Curtis Zeigler.

Publication Board, L. S. Glick.

General Mission Board, Eli Hochstetler.

Relief Commission, Eli Hochstetler.

Bible School Committee, L. C. Kauffman.

Committee on Arrangements for General Conference, I. S. Mast.

Third Member of Executive Committee, I. S. Mast.

Ira L. Yoder, Secy.

FINANCIAL REPORT

For the Gospel Herald.

Of Receipts of Eastern Mennonite Board Of Missions and Charities for July, 1923

Children's Home Millersville, Pa.

Bequest of Elias Brackbill	$150 00
Bequest of Elizabeth E. Doner	300 00
	$450 00

Columbia Mission Bldg Fund

Erismans Cong	$ 70 00
N. G. G. Pa	50
F. S. White	5 00
Herr & Co	2 60
	$ 78 10

General Mission Fund

Elmer W Martin	$ 15 00
Belleville Pa. V M Cong	15 00
Stauffers S S Meeting	46 94
A Sister in Faith	20 00
Kohler Town & Millersville Cong	174 50
Hersheys S S	63 48
Mt Pleasant Cong	16 55
Kralltown Cong & S S	8 35
Ira Z Miller	15 00
Paradise Pa Cong	253 20
Old Road S S	16 00
Eberland Cong	140 00
Goods Y P M	3 35
A Bro & Sister Conestoga Cong	200 00
E Chestnut St S S Lanc Pa	100 00
Monument S S	7 10
Rissers S S	23 18
	$1,117 65

Harrisonburg, Va. Mennonite School

Bosslers S S	$ 11 27
Rohrerstown S S	36 00
	$ 47 27

India Mission

Gehmans S S	$ 51 50
E Chestnut St S S Lanc Pa	31 15
Sister M Pa	6 00
Bowmansville Mission friends	75 00
	$163 65

India Support of Native Worker

Manheim Bible Study Class	$ 7 50
E Petersburg Y P M	7 50
Two Classes E Petersburg S S	15 00
	$ 30 00

India Orphan Support

Elmer E Zimmerman & wife	$ 12 00
Churchtown S C	25 00
Lauvers S S	15 00
Lebanon Co S S Workers	28 00
A Bro Paradise Pa	7 00
Allen Gantz	7 00
S B Landis S S Cl	14 00
Mrs Samuel Longeneckers Cl	14 00
Samuel Frys Class	15 00
Barbara Mussers Class	14 00
A Sister E Petersburg S S (girl)	7 00
A Sister E Petersburg S S (boy)	7 50
	$165 50

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Support (Fannie Hershey Lapp)

Bequest Elias E Brackbill	$175 00
Elizabeth E Doner	400 00
Sisters B C E Petersburg S S	12 70
	$587 70

India Widow Support

Dorcas Class Mummasburg S S	$ 13 99

India Support (Happy Five Leper Chil.)

Thirteen Sisters Erbs Cong	$ 39 00

India (Balodgahan Girls' School Teachers)

Strasburg Pa S S	$ 14 00

Knoxville Tenn. Mission Bldg.

O H Shenk	$150 00

Kansas City Welfare Home

Hanover Sewing Circle	$ 30 00
C H Musselman Charity fund	209 10
	$239 10

Philadelphia Mission

Mount Joy Y P M	$ 7 19
Bequest Elias E Brackbill	225 00
	$232 19

South American Mission

Elizabethtown Pa S S	$ 50 00
Conestoga Cong	5 00
	$ 55 00

S. A. Wm. M. Lauver Support

Strasburg Pa Cong	$ 92 13

S. A. Trenque Lauquen Church Bldg.

Daniel S Metzler	$ 15 00
S B Landis S S Cl	15 00
	$ 30 00

S. Am. T. K. Hershey (Personal)

Hershey Relatives	$110 00

S. Am. (Carlos Casares Auto Fund)

Brotherhood Juniata Co	$ 80 00
Bennett Kauffman	205 00
	$285 00

Total for July	$3,891 28

Gratefully acknowledged,
Eli G. Reist.

PACIFIC COAST CONFERENCE

Report of the 3rd Annual Church Conference of the Pacific Coast District held at Filer, Idaho, June 7-8, 1923.

A ministerial meeting was in session on June 4, from 2:30 to 6:30 P. M.; and then, because of the importance of the work on hand, it was decided to call the whole delegate body in session, which body met several times in the intermissions of Conference.

Conference members present:

Bishops: J. D. Mishler, Fred J. Gingerich, N. A. Lind.

Ministers: M. E. Brenneman, Allan Good, N. L. Hershberger, S. Honderich, D. B. Kauffman, Omar G. Miller, E. Z. Yoder, E. E. Zuecher.

Deacons: G. B. Hilty, E. A. Shank, Chris Snyder.

Delegates: Lester Conrad, A. D. Erb, D. H. Kauffman, U. E. Kenagy, C. I. Kropf, J. B. Mishler, D. P. Mishler, J. C. Slatter, E. E. Zuercher.

Proxies whose names do not appear above: F. H. Hostetler, D. U. Kauffman, C. L. Kropf.

Recognitions: The ordinations of Henry A. Wolfer as minister, and B. P. Swartzendruber as deacon were recognized and accepted.

The conference letter of Bro. Allan Good was read and accepted.

Officers of Conference: Moderators, Fred J. Gingerich, N. A. Lind; Sec'ys, Omar G. Miller, U. E. Kenagy; Treasurer, Chris Snyder; Song Managers, D. U. Kauffman, D. H. Kauffman; Resolutions Committee: S. Honderich, Chris Snyder, E. Z. Yoder.

Conference sermon by N. A. Lind. Text, Psa. 119:111. The testimonies, doctrines, and principles of God as given in the Bible stand certain. It brings joy to the heart if we can take the Lord's testimonies as an heritage rather than be compelled to submit to them. The Church of Christ has one great mission—to bear the testimonies of God.

Testimonies were given by the delegate body and rising vote of approval by the congregation.

The minutes of last year's Conference read and approved.

Reports

Conference Treasurer:

Balance from last year	$ 74 20
Received	156 95
Paid out	190 32

Executive Committee: Synopsis of work done in the several meetings.

School Committee: Verbal report given of work done the last year. Plans also given for the coming year stating that N. E. Miller of Springs, Pa., has been secured as instructor, and school to be held three weeks at the Hopewell Church near Hubbard, Oreg., and three weeks at the Albany Church in Albany, Oreg.

Pacific Coast Church History Committee: (1) The data has been practically all gathered for the Pacific Coast Church History, except the proceedings of the last two annual Church conferences have not been written up.

(2) Size of book should be about 5½ in. by 7½ in. with about 150 pages.

(3) Price would range from .75 to .90 per volume.

(4) The committee recommends that all the Church buildings be represented by picture, or a view of the same.

(5) Also a picture or view of the dwelling house where the first regular Sunday school and Church services were held.

(6) The Committee considers the Pacific Coast Church History a valuable work.

(7) We strongly favor that the Pacific Coast Church Conference sanction to take over the work and have it published under the Conference name, and use the profits derived from the sale of books for some worthy cause.

(8) We favor that the author be allowed a nominal compensation for his time and expense in gathering the material for the work.

Music Committee—The Committee felt as though some other method should be used to further the vocal singing of the district and asked that the committee be dissolved.

Children's Welfare Board: Report stands the same as last year.

Local Board of Los Angeles Mission (April 1, 1922—April 1, 1923)

Total Cash received	$2060 97
Expense	766 00
Free meals given	164
Books, Bibles, and Testaments given out	47
No. of homes visited by workers	185
No. of calls made during the year	1464

Local Board of Portland Mission—

Total Cash received	$2087 23
Paid Out	1885 64

An interesting verbal report of the work was given by the superintendent. The usual attendance in Sunday school varies from 60 to 100; preaching services, from 30 to 50. Largest recorded attendance in S. S. was 240.

Verbal reports were given by the district evangelist, members of the Relief Commission, Publication Board, and Mennonite Board of Missions and Charities; also one report of bishop districts given. Since this is the first year that our district was represented at the General Mission Board Meeting by the district depresentative expression of thanks was given by a rising vote.

All the above reports were accepted and approved as given.

The work of the Sunday School Conference, the Mission Board, and the Sewing Circle was approved.

Subjects Discussed

1. **Signs of the Times.**

Resolution: Resolved, that we recognize the abundance of mockers (II Pet. 3:3, 4), apostacy (II Tim. 4:3, 4), false prophets (II Pet. 2:1, 2), spiritism (I Tim. 4:1-3, Deut. 18:10-12, Isa. 8:19, 20, II Tim. 3:1-5), heaping treasures (Jno. 5:1-5, and the Laodicean spirit (Rev. 3:14-18) so prevalent at the present day, and all such like, as being vivid signs of the nearness of our Lord's second coming (Matt. 16:1-3), and admonish all to heed the same, and always to be ready and watching for the return of our Lord (Matt. 24:24, 42, Tit. 2:13).

2. **What the Bible Teaches on Sanctification.**

Resolution: Resolved, that we believe the Bible teaches that sanctificaton is to be purified and set apart for the service of God (Gen. 2:3; Ex. 13:2; Lev. 8:10). The work takes place when by submission to God and the washing of the blood we are set apart as kings and priests to God (Heb. 10:10, 14). And the development of sanctification is the constant growth in grace, knowledge and purity which characterizes all Christians (Eph. 4:13, 15; I Thes. 4:1-10).

3. **The Christians Standard in Financial Affairs.**

Resolution: Inasmuch as there is great danger of meeting with disaster, naturally and spiritually, in not carrying on our financial affairs in a consistent way, Be it,

Resolved, that we request and encourage our people to use the high standards of the Bible and in prayer plead for divine guidance in all financial affairs. Rom. 12:11, 17, 18; I Thes. 4: 11, 12.

4. **How Promote Deeper Spirituality of Heart and Uniformity of Mind Among Us?**

"Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10).

5. **The Mission of the Church.**

The mission of the church is to go and teach (Matt. 28:19, 20); and her work should not be hindered by untried methods where the old are effective. The Church must stand firmly for the fundamental doctrines of God.

Miscellaneous Business

Resolutions—

On Constitution and Discipline: Whereas, the Pacific Coast Conference in her labors within the district has accepted and ratified a Constitution for the Sunday School Conference and a Constitution and By-laws for the Mission Board, but not a Constitu-

tion and Discipline for the Church Conference, we in Conference assembled recommend that our Executive Committee of Conference and Bishops of our District continue to labor according to the desires of this Conference and the Holy Spirit in the work of the Conference, and that all congregations abide by their former Discipline until one has been accepted and ratified.

We further recommend that the Executive Committee and Bishops constitute a committee whose duty it shall be to call a representatve meeting, similar to Church Conference, to formulate a Constitution and Discipline acceptable to the congregations of the district, said meeting to be called at the discretion of the committee.

On Los Angeles Appeal: In consideration of this petition of the Los Angeles Congregation to this Conferece and the recommendations offered by both the General Mission Board and the District Mission Board of the Pacific Coast Conference, be it

Resolved, that this Conference comply with the recommendations of the District Mission Board and elect one member of the Executive Committee of the District Mission Board to serve on said Committee and after due investigation bring a written report of their findings to the Executive Committee of the District Mission Board and to the Executive Committee of Conference, who are jointly to give final reply to the petition from the Los Angeles congregation.

On Our Sunday School Lesson System: Inasmuch as the present Sunday school lesson system has not always been acceptable to our people throughout the Church, Be it

Resolved, that we encourage our General S. S. Committee in their endeavors to formulate a lesson system in keeping with the principles and teachings of the Church.

On Appeal of Mountain View Congregation: Inasmuch as the Mountain View Congregation, near Creston, Mont., has requested to be released from their Conference relations we hereby grant this appeal and recommend them to any sister conference and express our appreciation of their fellowship in the past, and pray God's blessing upon them in their new conference relations; and if for any reason they may desire to be part of this Conference in the future we extend a hearty welcome for their return.

To the Dakota-Montana Conference: We, the Pacific Coast Conference, in Conference assembled at Filer, Idaho, June 7, 8, 1923, do hereby extend a kindly greeting in the name of Jesus to the brotherhood of the Dakota-Montana Conference, and extend a welcome to them to meet and labor with us at any time the Lord may open the way.

This Conference was unusual in the number of deaths reported to it while in session and the following resolutions of sympathy were extended to the bereaved:

Whereas, it has pleased the Allwise Heavenly Father to call from our foreign field since our last Conference our dear Brother Mahlon Lapp, missionary in India, to his eternal reward and as we deeply feel the loss, Be it

Resolved, that we as a Conference in regular session at Filer, Idaho, June 7, 8, 1923, extend our heartfelt sympathies to his wife and the Church in India; and we pray the Lord to heal the wounds in His own way; and that this resolution be placed permanently on our Conference records.

Whereas, it has pleased the Allwise Father to call from our midst since we last met in Conference, our brethren deacons, Bro. Emanuel Weaver and Bro. M. B. Weaver, and since we feel our loss, be it

Resolved, that we realize our loss and extend our sympathies to their congregation and family, and pray the Lord to heal the wound in his own appointed way; and that this resolution be placed permanently on our Conference records.

Whereas, it has pleased our Heavenly Father to call from our midst during this Conference session our delegate, Bro. A. D. Miller, who because of his illness was hindered from being present with us in Conference session, be it

Resolved, that we, the Conference assembled, do hereby extend to his wife and congregation our heartfelt sympathies; and that a copy of this resolution be presented to both his wife and Congregation.

Whereas, it has pleased our Heavenly Father to recently call from our midst our sister in the faith and wife of our deacon, Bro. Hugh Wolfer, and in part realizing the loss of this sister and mother in the home, be it

Resolved, that we extend our sympathies to Bro. Wolfer and family; and pray the Lord may comfort them and heal the wound in His own way; and that this resolution be placed permanently on our Conference records.

Miscellaneous Motions

On motion the appeal of the Zion Congregation to ordain a deacon, of the Hopewell congregation to organize a congregation in Yamhill County, Oregon, and to ordain a minister for that place, of the Bethel Congregation to ordain a minister, and of the Idaho field for a local bishop were granted in accordance with the appeals held on file by the Secretary.

On motion N. A. Lind and Fred J. Gingerich were given the bishop oversight of the Idaho field.

On motion the choosing of the bishop service for the Portland Mission was given to the Local Board.

On motion, the Music Committee was dissolved and decided that a music director for the district be elected to continue their work.

On motion, the Church History Committee was retained and authorized, together with the member of the Publication Board, to carry out the recommendations of their report given above.

On motion, the Children's Welfare Board was retained.

On motion, it was decided that the Secretary shall be elected for three years.

On motion, it was decided that the District Evangelist with the School Board constitute a committee to secure an evangelist to assist in the work of the School.

On motion the secretary with the advice and help of the Executive Committee was instructed to buy suitable books in which to keep the records of Conference proceedings.

The congregation by a standing vote approved of the work done in this session.

Organization for the coming year: Moderator, N. A. Lind; Assistant Mod., Fred J. Gingerich; Secretary (3 yrs.) Omar G. Miller; Treasurer, Chris Snyder.

District Evangelist, M. E. Brenneman.
District Music Director, M. H. Hostetler.
Member of M. B. of M. and C., M. E. Brenneman.
Member of Publication Board, M. E. Brenneman.
Member of Relief Commission, Fred J. Gingerich.
Member Educational Board, S. Honderich.
Committeee on arrangements, Fred J. Gingerich.
Delegates to General Conference: S. Honderich, John Whitaker.
Delegate to Dak.-Mont. Conf. 1924: D. B. Kauffman.
Committees:

Welfare Board: M. E. Brenneman, J. P. Bontrager, D. F. Shenk, N. L. Hershberger.

School Board: N. A. Lind (1 yr.), D. B. Kauffman (2 yrs.), Chris Snyder (3 yrs).

Church History Committee: Chris Snyder, A. D. Erb, Nick Leichty, M. E. Brenneman.

Remarks:

An offering was taken for the extension of the work amounting to $19.80.

As a result of the evangelistic efforts during the Conference, six confessions were made.

The Holy Spirit manifested His presence in all work done. Beautiful peace and harmony prevailed throughout the Conference session, and may the Lord's richest blessing be upon the congregations of the district as the work proceeds through the coming year.

Omar G. Miller, Secretary.

PACIFIC COAST MISSION BOARD

Minutes of the Fourth Annual Meeting, Held at Filer, Idaho, June 6th, 1923

Meeting called to order by Pres. Chris Snyder.

Devotion by E. Z. Yoder, reading Matt. 28:18-20, and leading in prayer.

Minutes of last year's meeting read and approved.

Also minutes of meetings of the Executive Committee during the year read and approved.

Treasurer's report read and approved:

	Received	Paid out	Balance
On hand from last year	$ 160 38		
District Fund	383 72	$ 148 32	$ 395 78
Portland Mission	918 34	833 81	84 53
Los Angeles Mission	305 45	305 45	
M. B. of M. and C.	2258 65	2258 65	
Balance on hand			$ 480 31

TOPICS DISCUSSED:

Retrospective and Prospective View of the Work of the Board, Chris Snyder.

The Board Member, His Duty and Responsibility—G. B. Hilty.

The Mission Board a Unit of Strength—N. A. Lind.

Reaching Those Where God Opens the Door—J. E. Slatter.

RESOLUTION: Resolved, that the secretary notify each member thirty days previous to each meeting to attend or appoint a proxy.

Organization for the coming year:
President, Chris Snyder, Aurora, Oreg.
Vice Pres., E. Z. Yoder, Hubbard, Oreg.
Secretary, J. B. Mishler, Hubbard, Oreg.
Treasurer, C. R. Widmer, Albany, Oreg.
Members: Joe Glick, J. E. Slatter, F. H. Hostetler.

J. B. Mishler, Secretary.

Married

Augsburger—Good.—On July 28, 1923, Bro. Raymond Augsburger and Sister Velma R. Good, both of the Elida, Ohio, congregation, were united in the bonds of holy matrimony, Bro. George Ross officiating. May the Lord aundantly bless them.

Witmer—Shantz.—On June 20, 1923, at the home of the bride's parents, Bro. and Sister Wendell R. Shantz, Kitchener, Ont., their daughter Vinetta became the bride of Bro. Vernon Witmer of Petersburg, Ont., both are members of the Latcher congregation. Bro. Manasseh Hallman officiated. May their journey through life be a happy one with God's choicest blessings attending them.

Steckley—Detweiler.—On May 20, 1923, Bro. Jacob Steckly of the East Fairview Church near Milford, Neb., and Sister Katie Detweiler of the West Fairview Church near Beaver Crossing, Neb., were united in the holy bonds of matrimony at the West Fairview Church, Bro. Joe E. Zimmerman officiating. May this sacred nnion be blessed by Him from Whom all blessings flow.

Obituary

Short.—Clayton Dee, son of Eddie and Dora Short, died June 26, 1923; aged 7 m. 20 d. Little Clayton was afflicted more or less every day of his life until some time ago he became afflicted with whooping cough which caused his death. He leaves his sorrowing arents, one brother (Hubert), grandparents on both sides, together with many relatives and friends. Funeral services were held at the Lockport Church, Fulton Co., Ohio, June 28 conducted by E. L. Frey. Interment in adjoining cemetery.

Reitz.—Martha (Weaver) Reitz was born Jan. 12, 1859; died May 22, 1923; aged 64 y. 4 m. 10 d. She joined the Mennonite Church in early life, of which she remained a faithful member until death. In 1889 she was united in marriage to Peter Reitz. To this union were born 2 sons of which the younger (Weaver) preceded her in death 12 years ago. She leaves her husband one son (Harry) and 3 grandchildren, 1 sister, and 3 brothers. She is greatly missed by her family and Church. She had a desire to take communion, which was given to her only 12 hours before death. Funeral services were held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on May 25 by Bro. John H. Mosemann. Text, Jno. 5:24-28. Interment in Groffdale Mennonite Cemetery.

Zehr.—John B. Zehr was born near Croghan, N. Y., Oct. 22, 1847; died near Elkton, Mich., July 23, 1923; aged 75 y. 9 m. 1 d. On Jan. 31, 1868 he was married to Barbara Gerber, who died July 9, 1908. To this union were born 2 sons and 2 daughters. Two sons and a daughter preceded him to the world beyond. He was married again May 14, 1914, to Barbara Jantzi (nee Zehr) of Caseville, Mich., who survives with one daughter (Mrs. M. S. Zehr of Pigeon, Mich.), one granddaughter, 3 brothers and 1 sister (Christian, Andrew P., Mrs. Nancy Saur, and Joseph). He accepted Christ as his personal Savior at the age of 18 and united with the Amish Mennonite Church, in which faith he remained faithful till the end. Death was due to cancer, from which he suffered much, but endured it patiently in the name of Him who suffered for him. Funeral was held at the Pigeon River Church, July 25, conducted by S. J. Swartzendruber in German and Alfred Wideman in English. The remains were laid to rest in the adjoining cemetery.

Yoder.—Amos A. Yoder was born Dec. 6, 1876; died at his home in Lagrange Co., Ind., July 23, 1923; aged 46 y. 7 m. 17 d. He lived in matrimony with Mattie, daughter of Bishop Abraham A. Troyer (deceased) for 20 y. 5 m. 6 d. To this union were born 5 sons and 3 daughters. On Oct. 19, 1902, he was ordained to the ministry in the Old Order Amish Church, and on Oct. 20, 1912, he was ordained a bishop. He labored faithfully for the welfare of his home congregation and the Church in general. He was sick with influenza and double pneumonia and further complications for nearly two weeks. He will be greatly missed by his family, by the neighborhood, the congregation, and the surrounding churches and his fellow bishop. His funeral was held on the 26th when about 1200 people assembled to pay their last tribute of respect to the departed bishop. Funeral services by Cornelius Christner, assisted by Moses H. Lehman and Eli E. Bontreger, the aged bishop, who will again have to assume full charge of the congregation which the departed brother so ably conducted for ten years.

REPORT

Of the 16th Annual Sunday School Meeting, Held at Mummasburg Mennonite Church, July 20-22, 1923.

For the Gospel Herald.

Organization: Mod., S. C. Eshleman; Secy., Retta Boyer; Chor., A. W. Myer; Speaker, C. F. Derstine.

Topics Discussed:

1. The Abundant Life. (Friday evening)
2. What's the Matter with the Civilized World? (Saturday evening).
3. Bible Leadership and Trained Workers. (Sunday morning).
4. The 20th Century Child. (Sunday afternoon).
5. God's Last Word to a Lost World. (Sunday night).

S. S Lesson Discussed by A. W. Geigley. (Sunday morning).

Special Thoughts

The abundant life will give us victory over the world, soul-winning power and confidence in God.

The young man or woman who has made Jesus Christ the center of his life is going to count much for God and His work.

Man's righteousness is short and will never take a man through the pearly gates to heaven. The holiness of God and the best of man is so far apart that man would be lost without Christ.

Refinement, culture, and education are no evidence that the heart is right with God. Any man who forgets God is on the road to degeneracy. Man is down on the last rung at the bottom of the ladder when he finds pleasure in unrighteousness

The reason for the powerlessness of the Christian is the closed and unused Bible. There is no scarcity of Bibles, but they are closed and unused by so many "Christians"

Some things that are wrong with the civilized world: Making the Sabbath a holiday instead of a holy day; the degeneracy of our reading matter; the degeneracy of our pleasures; abominable pride.

A knowledge of the Bible in indispensable to the Bible leader.

The value of a spiritual apprehension of the Bible in one's own soul in everything he teaches.

The value of teaching in a new and fresh manner that keeps the class wrapped up from the beginning the whole way through.

The child is the crown of man's possessions.

"It is well with the righteous and ill with the wicked." These words sum up the whole Bible and the long disclosure of His whole will. Secretary.

PUBLICATION BOARD MEETING

The biennial meeting of the Mennonite Publication Board will, the Lord willing, be held at the Latschar Church near Kitchener, Ont., Friday and Saturday, August 24 and 25, 1923. All officers and members of the Board are urged to be present. The Mennonite Publishing Committee will meet with the members of the Board at the same time and place.

S. H. Miller, Secretary.

Ask, and it shall be given you; seek, and ye shall find.—Matt. 7:7.

ITEMS AND COMMENTS

The nation was shocked when it learned that President Harding was stricken with a stroke of apoplexy on Thursday evening, Aug. 2, and expired immediately. He was on his return from a trip to Alaska, where he had been to study the problems in that distant territory. As Chief Executive of the United States, he held the friendship and good will of his people, and his death is mourned by people in his home and in other lands. Fortunately, in this instance, Vice-president Coolidge, who has succeeded Harding as President, holds the confidence of the people who feel that the affairs of the nation are in safe hands.

New Jersey is suffering from a statewide trolley strike. An emergency bus service has been organized under the supervision of the public utilities commission which is reported as working quite satisfactorily. It would be a splendid lesson for those who thus ignore the interests of the public to serve their own selfish interests, if this emergency organization could supply the permanent needs and let the strikers find employment elsewhere.

It is estimated that the market value of the 1923 crop in the United States will exceed that of the 1922 crop by about $500,000,000. This is merely speculation. There are many things that can happen the next few weeks to shrink or expand the growing crops, or send the market prices either up or down.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following news release, sent out by the American Relief administration just prior to their withdrawal from Relief Work in Russia, gives some information concerning the different agencies still at work there.

Moscow, Russia, July.—When the last contingent of the American Relief Administration withdraws from Russia this week it will leave six parentless American organizations behind it to carry on, each of which has concluded a separate agreement with the Soviet Government. They are the American Jewish Joint Distribution Committee, the American Mennonite Relief, the National Catholic Welfare Council, the National Lutheran Council, the Northern and Southern Baptist Conventions, the Y. M. C. A. and the Y. W. C. A.

These organizations, with the exception of the J. D. C., have been under the protection of the A. R. A. since the beginning of operations two years ago. The J. D. C. struck out for itself nearly a year ago and has been concentrating its activities in the Ukraine and White Russia since that time. While the work of this organization is directed throughout a territory embracing a large Jewish population there is no discrimination made in either race, religion or politics in the distribution of relief. The J. D. C.'s future efforts will be two-fold agricultural reconstruction for the peasants, and child and adult feeding in orphanages and hospitals. Dr. Boris Bogen is chief of the Russian mission of the J. D. C.

The National Catholic Welfare Council, under the leadership of Dr. Edmund Walsh, will continue general relief in the larger cities through the medium of food packages for the poor and unemployed, not as an emergency measure but with the purpose of assisting those who have been bereft of their means of livelihood as a result of changed economic conditions.

The American Mennonite Relief, which has been of great service to the peasants, in the farm regions of South Russia, will carry on its agricultural help in this center. Tractors and farm machinery furnished by the Mennonites have greatly assisted in the tilling of the wheat and rye fields of Ekaterinoslav and the Crimea.

The Lutherans and Baptists will devote their energies to general food and clothing relief in the poorer districts and agricultural relief to peasants. The Y. M. C. A. and Y. W. C. A. programs contemplate the feeding of 10,000 university students in the cities of Petrograd, Moscow, Kiev and Odessa.

Aug. 3, 1923.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord permitting, the Missouri-Kansas Conference expects to meet with the brotherhood at La Junta, Colo., Sept. 5-9, with the following schedule of meetings:

Wednesday, Sept. 5, at 9 o'clock A. M., a meeting of Bishops, ministers, and deacons, for the arranging of conference work.

At 2 o'clock P. M., the Mission Board will have its annual meeting. All Board members are requested to be present for the business session. A program will be arranged. This meeting is open to the public.

Thursday and Friday, Sept. 6, 7, will be the regular session of Church Conference. This meeting opens at 9 A. M. All Conference members are urged to be present at every session. Visiting brethren are welcomed to be with us.

Saturday, Sept. 8, the Sunday School Conference program will be carried out dealing with Sunday school questions and matters for the strengthening of the Sunday school service.

Sunday, Sept. 9, will deal with the Young People and Missions. The forenoon from 9:30 to 11:45 will deal with helpful thoughts for the welfare of the young people. The afternoon, from 1:30 to 4 P. M., will be devoted to missionary subjects

A helpful subject is to be discussed each evening during the entire Conference sessions, with a Gospel sermon at the close.

For information or announcement of your arrival address Bro. J. A. Heatwole or his coworkers, as may be announced by him.

T. M. Erb, Moderator,
Hesston, Kans.
J. R. Shank, Secretary,
Carver, Mo.

Southwestern Pennsylvania

The forty-eighth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District is to be held, D. V., at Masontown, Pa., during the week beginning August 12, 1923.

The Executive Committee of the Church Conference is to meet on Monday afternoon, August 13.

The ministerial body of the District is to meet on Tuesday forenoon, and the District Mission Board meets on Tuesday afternoon in public session.

The Sunday School Conference of the District is to meet on Tuesday evening, August 14, and continue in session all day Wednesday, including evening.

The Church Conference is to begin on Thursday morning. An effort will be made to close the work of the Conference on Thursday evening, so as to allow time for preparation for the General Conference. If the work cannot be finished, however, a session may be held on Friday morning.

Persons coming by train or trolley change at Uniontown for the Masontown car. Get off at Durr's stop.

Persons coming by auto go by Uniontown, McClellandtown, and Masontown.

All are cordially invited to come.

J. A. Ressler, Moderator.
N. E. Miller, Secretary.

GENERAL CONFERENCE

The thirteenth session of the Mennonite General Conference is to be held, the Lord willing, at Waterloo, Ont., August 29-31, 1923. All are cordially invited to attend. Come praying. A schedule of preliminary meetings was published last week. Directions for coming to Kitchener (adjoining Waterloo) were published in the Gospel Herald for July 19.

J. A. Ressler, Mod.
J. S. Hartzler, Secy.

Serve the Lord with gladness. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good.—Psalm 100:2, 4.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.—Heb. 4:12.

Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:6, 7.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 16, 1923 (Gospel Witness Established 1905) No. 20

EDITORIAL

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

IF is a word of two letters, but at the same time a very big word in the lives of men. In the eyes of some people, I, having only half the letters, is still larger.

The thought of harvest does not affect all people alike. Some rejoice at the prospects, while others dread the work necessary to gather it in. This seems to be true of the spiritual as well as of the natural harvest.

"Great things for God" consist of those things only which God Himself accomplishes, either through the direct work of His own hands or through the lives of His people. To God be the glory for all things.

Your mission in life is to be a faithful witness for and follower of our Lord Jesus Christ. Whether in home, social, business, or religious circles, remember your calling and make sure that you are about your Father's business.

Bro. Levi Mumaw, secretary-treasurer of the Mennonite Publishing House, is off on a vacation. His mission is somewhat different from that of his former trips to Lancaster county. This time he went to become the partner through life of Sister Alice Hershey of Manheim, Pa., who is to share with him the pleasures and trials of life. His fellow workers in the House unite with the many friends of Bro. and Sister Mumaw in wishing them a life of real happiness and of real service to God and man.

A creed is the sum total of what a believer or a body of believers believes. Every body of true believers acknowledges the Bible as its creed, whether it has a printed "confession of faith" or not. The Christian's creed can be summed up in the word L O V E. When the love of God fills the soul it means salvation (I Jno. 3:14), divine favor (I Jno. 4:7), obedience (Jno. 15:14), freedom from malice (I Jno. 4:20, 21), a sacrificing spirit (Jno. 15:13), charity (Prov. 10:12), gratitude (I Jno. 4:19), obligations to one another (Rom. 13:8), an everlasting blessing (I Cor. 13:13). Brother, is this your creed?

An exchange reminds us that "no standard below the best, is safe." Amen. Especially is this true in regard to matters religious. We want the best and highest standard in faith, in doctrine, in purity, in devotion to truth, in business ethics, in social affairs, in home life, in Christian service. Many have backslidden because they were satisfied with standards which they knew fell short of what they ought to have been. We want the best; not only because it is best, but especially because it is the only thing that is safe. You will find the best by a habitual, prayerful, faithful, diligent study of God's Word. "If any man will do his will, he shall know of the doctrine."

"I Dare Not."—Schuyler Colfax, at one time vice president of the United States, was once in a social company where intoxicating liquors were served. When the cup reached him he respectfully declined. A certain man in the company, already partly under the influence of liquor, remarked with contempt, "Colfax dare not." Quick as a flash there came the response, "You are right, I dare not."

"I dare not." No braver words were ever spoken. It took the highest form of courage to say them; for if there is anything that requires courage it is to say no to friends when such means to turn them into sneering critics. But Colfax knew what it meant. He knew only too well the ravages of the intoxicating cup, and he dared not lend his influence in its favor by taking even a swallow, knowing what such stamp of approval would mean for his friends, to say nothing about himself. He was sublimely brave, though he used what others thought was the language of cowardice.

And should not we take the same attitude toward all kinds of sin? We dare not indulge in sin in any form, not only because the edict has gone forth: "The soul that sinneth it shall die," but especially because of our influence upon others. Before God, we "dare not"—and when once we have that attitude toward Him, we will have courage to refuse when tempted by the devil and his emissaries.

Revelation.—"Canst thou by searching find out God?" Yes; if you search in the right place, and in the right way.

But you will never find Him through the wisdom of man. Skeptics have tried for many generations to find a satisfactory solution for the origin of matter, the origin of life, the destiny of the human soul, and similar problems which to the mind of the unbeliever are unsolvable mysteries, but they have been about as successful as Darwin and his disciples have been in finding the "missing link" between the man and the monkey or as Herbert Spencer was in proving his theory of "spontaneous generation." Human knowledge is not to be despised; but the finite mind of man can never grasp the things of the Infinite, save as God reveals Himself to us.

The simplest child of God, accepting by faith the revelations from

God, knows that "In the beginning God created the heaven and the earth;" that God is able to "save to the uttermost" them that call on Him in faith; that in the final consummation of all things the wicked shall be "turned into hell, and all the nations that forget God," while the righteous will go "into life eternal." When Christ thanked His Father that things hidden from "the wise and prudent" were revealed unto "babes," it was not that these "babes" had a better chance to find out than the "wise and prudent" had, but it was because they took the way of faith which depends upon a knowledge of God through revelations from Him.

Warren G. Harding.—As we write this a special train is bearing the body of him who, until but a few days ago was the Chief Executive of his country, to the nation's capital. Crowds are gathering at the stations as the train rushes by, paying tribute to the man and honoring the position which he held. A nation is bowed in grief, and for the time being partisan rancor is hushed.

There are a few things which the death of President Harding brings to our minds. First among these is the difference between what men say of him now and what many of them said a month ago. Then he was the center of a political storm, and the hardest things that could be said of him were said with a relish. Now all this is hushed, and even his former critics are now talking about his kindness, his fitness for the place he held, his being the very man that was needed for troublesome reconstruction times. If the kind things said of him now could have been said while he was living, if the nation had been drawn to him then as it is now, it would not only have meant sunshine in his own life but would have been far better for the nation. Will the people of America think of this in connection with the new President?

The outstanding lesson to be learned from the life of Harding is the power of kindness. Whatever else men said of him, his generous heart won the affections of an unusually large number of people. Even his political enemies admired him because of his kindly disposition. Now that the man is gone his kindness stands out as the big asset in his life, and is universally recognized as a powerful factor in tiding the nation across the troublesome times of the past few years. Well may his countrymen forget his shortcomings and remember this outstanding quality as an element of towering strength.

SCIENCE NEVER WORKS MIRACLES

Miracles are always beyond science. Let us be careful, therefore, not to fall into the common error of saying that it ought to be easier to believe in miracles today, with scientific wonders abounding. A miracle is a supernatural act of God's sovereign and arbitrary intervention, beyond all laws, known or unknown, of the so-called "natural world." Scientific marvels can be seen and accepted by the natural, unregenerate man. God's miracles can be apprehended fully only by the born-again man. Science appeals to sight. Miracles appeal to faith. Therefore any attempt to prove the facts or historicity of Bible miracles by adducing scientific evidence of similar results in the natural world is not helpful, but is positively harmful, to Christian faith. For faith and sight are in fundamentally different realms. We are to believe in God's miracles, not because we see how they may be accomplished, but because God's Word declares that they have been accomplished. One of the most subtle and shocking attempts, recently, to prove the historicity of the virgin birth of Christ is an elaborate thesis on parthenogenesis (reproduction without sexual union), asserting that, because laboratory experiments have succeeded in producing baby frogs without a frog father, we may now intelligently believe the Gospel records of the virgin birth of our Lord Jesus Christ! Again, multitudes who love ond honor the veteran Baptist minister Dr. Russell H. Conwell will deeply regret his statement to the graduating class of Temple University, Philadelphia, last month, as reported in the Public Ledger: "The theologian cannot find in the Bible any miracle more wonderful than the radio and the motion picture." Are radio and the movies, then, wonders equal to Christ's raising from the dead the decomposing body of Lazarus, and Christ's own resurrection? God forbid! The highest, most accurate human science is the result of man's natural thinking. But, says God, "My thoughts are not your thoughts, neither are your ways my ways....For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—S. S. Times.

BIBLE TEACHING ON DRESS

By L. C. Schrock

For the Gospel Herald.

Nothing should be worn merely for ornamentation. Please read very carefully the following scriptures: I Pet. 3:3; Gen. 35:1-4; Ex. 33:4-6. Putting on apparel for adorning is as plainly forbidden as gold or hair plaiting. Ornamentation includes those parts of dress worn under the name of trimmings: such as lace, fringes, embroidery, braid, strips of velvet, etc. Christian parents should refrain from putting ornaments on the dress of their children, as much as on their own clothing. Those who place upon their children things for ornamentation commit the double sin of doing wrong themselves, and teaching their children to do what God has forbidden. Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should "Train up a child in the way he should go," and you will be held responsible at the judgment for the performance of this duty. We have never seen any who enjoyed the real power of God in their souls who would commit this glaring inconsistency. The wearing of gold for ornament, and costly array should be entirely abandoned—that is, apparel worn for its costliness, to present an appearance of superiority or show.

Some appeal to the Old Testament to justify the extravagance of the age. We are told that the Israelites wore ornaments, that Rebecca was presented with a set of jewelry. Admitting the fact does not prove that the practice was right. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some, who were good in the main, did some foolish and wicked things. Some, when young, made mistakes of which they afterwards repented. As one says: "The unholy women, as they do now, adopted a fashionable, worldly attire. They were known by their appearance. For they had golden ear-rings because they were Ishmaelites. If they had been true Israelites they would not have had upon them these useless ornaments. In Isaiah the various modes that fashionable women adopted to render themselves

attractive are specifically mentioned and unsparingly condemned. On the other hand we have positive proof that the holy women of old abstained from ornaments. "For after this manner (that is, without gold or ornamentation) in the old time the holy women also, who trusted in God, adorned themselves" (I Pet. 3:5).

The above things are forbidden because: (1) It is a waste of time and money to get them. (2) It is of no real value to the body. (3) It does not promote the glory of God—Col. 2:17; I Cor. 10:31. (4) It increases pride and vanity and damns many. (5) It keeps the poor from our churches. (6) It creates and fosters a flame of lust, leading to the worst crimes. What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. It says, "Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are living epistles, known and read of all men. Only let Christians act consistently and heaven will rejoice, and hell groan at their influence. But when Christians fill their ears with ornaments and their fingers with rings; when they put feathers in their hats, clasps upon their arms, then heaven may well put on the robe of mourning, and hell may hold a jubilee. "If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians."—(Finney).

During the years you have been wearing these useless ornaments, many immortal souls have gone down to hell, having never heard of the true and only Savior. The holy Bible and valuable tracts might have been more extensively circulated in heathen lands had you not been afraid of being thought unfashionable and not like other folks and had you not preferred adorning your person and cherishing the sweet, seductive feeling of vanity and pride.

What then ought to be done?

1. Aim directly at pleasing God.
2. Aim at promoting the health of the body; it is God's temple. Dress on sanitary principles.
3. Let the dress be made so as to promote neatness, tidiness, simplicity, and good taste, not slouchily and repulsively.
4. Dress so that a sound reason can be given for the wearing of every article.
5. Let your dress be a rebuke to fashion and extravagance and a model worthy of imitation.
6. Do not be afraid to profess religion by your dress; do not shrink from the singularity of being right in this particular. This is not only for women. The feather in the woman's hat is worn for much the same reason as the necktie is worn by the man. May we live for Jesus only.

Wood River, Nebr.

THE STANDARD

While waiting for a train in the railway station in the city of L— two traveling salesmen were conversing about the death of a certain person, recently killed by a train, whose remains were in a nearby morgue.

One remarked that, "The dead know not anything." From this the conversation drifted to the question: "What is the future state of the human race?"

A converted commercial man, who was waiting for the same train, hearing their remarks, stepped up to them and joined in the conversation.

"Heaven is so far away that no person having gone there has ever returned," said one.

"It is my belief that death ends all," said the other.

After some little discussion, the third traveler said, pointing to a long board, "Gentlemen, how shall we determine and agree on the length or breadth of this board, unless we first accept the standard rule of measure? Accepting twelve inches to the foot, the matter of determining the size of the board is a simple one. Rejecting this, all our measurements are mere suppositions. And how shall we agree with respect to the future state of man, unless we first agree to accept the only standard man possesses for measuring the future—the Bible?"

Men of natural ability, of strong thinking powers, and of keen observation as to the things of time, are, apart from the scriptures, altogether in the dark as to what comes after death. Their measurements are mere speculations.

In every department of life men must be guided by the recognized standard. The carpenter by his rule. The mason by his plumb-line. The civil and electrical engineers by their instruments. The sailor by his compass. The grocer by his weights and measures. What hopeless confusion and disaster would result if these were to discard their standards. Yet when it comes to guidance for eternity men proclaim against the only standard—the infallible Word of God, and propose doing according to their own inclination; to follow the dictates of their own hearts which God declares, and experience proves to be, Deceitful above all things and desperately wicked. (Jer. 17:9).

And if men dare not trust their own wisdom, nor follow their own inclinations in the things of this life, how much less can they trust these when their eternal welfare is at stake?

There is a standard, a God-given, infallible standard for Eternity. One that has stood the test of Time—the Bible. When we consult this standard, the future of mankind is as clear as the noonday sun. It is either Heaven or Hell.

For the child of God, Absent from the body is present with the Lord. We read, "Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident I say and willing rather to be absent from the body and be present with the Lord. (II Cor. 5:6, 7.)

For the unconverted after death is hell. We read, The rich man also died and was buried; and in hell he lifted up his eyes being in torments. (See Luke 16:19-31.)

A prudent man forseeth the evil, and hideth himself; but the simple pass on and are punished. (Proverbs 27:12.)

God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. John 3:16.—Tract.

PRAYER

Prayer is our noblest ministry. We can do things by prayer that we cannot do in any other way. We have other ministries, to be sure. We have the ministry of money. It is a noble ministry. There is the ministry of words, and that is a great ministry. There is also the ministry of deeds, and that is a noble ministry. There is the ministry of influence. Even influence can be consecrated to God, and should be. In all of these things we are laying hold upon the human element in bringing things to pass, but in prayer we are laying hold of God Himself and bringing things to pass by the power of the Almighty. May God give us some conception of the nobility of prayer!—James I. Vance.

Josiah Strong, the noted Bible scholar, asks pertinently: "What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY LETTER FROM THE ARGENTINE

(July 11, 1923)

For the Gospel Herald.

Dear Brethren and Sisters in the Homeland, Greeting.

As we start to write we are reminded that two years and twelve days have passed since we came to the Argentine, having landed here June 29, 1921. As we look back, we can praise God for His protection, and the many blessings He has bestowed upon us. We were made to rejoice recently, when two more decided to follow Christ. The one, a man of almost seventy years, came to this decision while reading the Bible which his wife had bought from one of our members. His wife and two grown daughters are also very much interested. The other convert is a girl of fourteen. She is one of the Sunday school girls, and comes from one of the first homes we visited when we came to this town. She is a very intelligent girl, and we hope she will become a useful worker in the Lord's service. We feel confident that the parents will also take this important step, as they are very much interested.

On July 2 and 3 the writer and family were privileged to visit the Trenque Lauquen congregation. This privilege was enjoyed very much, because of the warm feeling we have toward said congregation, having lived among them one year. We were glad to see the spiritual life manifested among the members. We attended the converts' meeting on Monday evening and also the Tuesday night meeting, in which a large audience listened to the sermon on "What shall I do with Jesus" Matt. 27:22. When the invitation was given, seven souls stood for Christ. Pray for the converts in all the stations, as the missionaries in this country feel that their responsibility really begins after the converts have taken the first step (which is accepting Christ), as they need very much teaching.

Bro. T. K. Hershey spent three days in Rosarie de Santa Fe, in interest of Sunday school work, attending a Sunday School Conference. He spoke on the subject, "How to get and keep order in the Sunday school." On his return he brought his son Lester with him from Buenos Aires. He and Beatrice have a vacation of two weeks, and as Lester can travel on half-fare tickets, he was privileged to visit his home at this time.

August 26 has been set as the day for the dedication services of the new church at Pehuajo. These special services will be conducted by Albano Luayza of Santa Rosa and Juan C. Varetto of La Plata. The latter is an Italian who was converted in the Argentine. All the missionaries expect to be present. During the entire week following the dedication, Bro. Varetto is expected to stay and hold special meetings.

The first week of September we are expecting to hold a series of meetings here in C. Casares. Pray for these special meetings.

Yours for lost souls,
W. G. Lauver.

WEEKLY LETTER FROM SOUTH AMERICA

(July 18)

For the Gospel Herald.

The damp rainy weather has caused much sickness, and as a consequence, the attendance at all the meetings is not as large as formerly. The missionaries are all well at present, for which we praise our kind heavenly Father.

July 15 was the day set for taking up special offerings in the four congregations, Pehuajo, Trenque Lauquen, Santa Rosa and Carlos Casares. These offerings are to help pay for the benches, pulpit, and chairs for the new Pehuajo church. Because of the much sickness we are not able as yet to report the total amount contributed. We hope to do so soon.

We rejoice to see how nobly the converts give to the Lord's cause, considering their limited means. A few days ago the old man who was recently converted, came and handed us ten pesos, saying that he was giving it in the name of Jesus, for the extension of **His** great work. We are sure that the **One Who** noticed the widow's mite, also notices and will reward these who give what little they can in **His Name.** We hope that they, as well as all of us, may at the judgment seat of Christ, hear the words as did the woman who anointed Jesus' feet, "She hath done what she could."

July 16 Bro. Hershey went to Santa Rosa to look after some matters pertaining to the work there. In passing through Trenque Lauquen, he was met at the station by Bro. Lantz, as the train always stops there about twenty minutes, thus giving time to have a short chat.

Continually remember the work in the Argentine in your prayers.

W. G. Lauver.

Millersville, Pa.

(Children's Home)

For the Gospel Herald.

Dear Herald Readers:—Greeting in our Redeemer's Name. The work at this place is still progressing nicely. There are several applications for admission. At the present time there are ten girls and twenty-one boys in the Home. We still have a number of boys from five to ten years of age who are awaiting homes. Can you give one of them a home? By careful and prayerful training they will no doubt develop and become useful boys and be able to lighten the work on the farm. We have two little motherless brothers, two and four years of age, who are very appealing. They have bright dark eyes and are very happy and would bring cheer into a childless home. Why not bring the childless home and the homeless child together? The blessing will be three-fold: the work here will be helped, the foster parents cheered, and the children provided for. Have you any conviction along this line? Do not stifle conviction. We also have in the Home a baby girl seventeen months of age who is in need of loving care and a good home. She has light hair and blue eyes.

On Aug. 7 our monthly Board Meeting was held, the twelve Trustees were present.

Bro. and Sister Sauder, in company with Bro. and Sister Harry F. Eshbach, Bro. and Sister John Eshbach, all of Millersville, and Bro. and Sister Benj. Kauffman, Gap, Pa., and Bro. and Sister Tobias Bomberger, Annville, Pa., have returned from a visiting trip. They visited twenty-two children in Mifflin Co., Pa., W. Va., and Md. The reports are very encouraging.

We will be very grateful for donations of potatoes. The fruit jars are still going out and others can have them if they wish. We appreciate this part of the work you are doing for us very much, as well as other ways in which you have given help.

Yours for the little ones,
Aug. 8, 1923. May H. Gochnauer.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.
Edward Markham.

"God wants many saved, but he wants you and me to be saviors."

MISSIONARIES

By A. R. Kurtz

For the Gospel Herald.

Missionaries are going home to be with the Lord. Their work here is finished. Will there be others to fill up the ranks?

The readers have all heard of the death of Bro. M. C. Lapp, and much has been written and said about his life.

On July 25 Missionary W. R. Williams and wife, who had spent 24 years in the Congo, Africa, was struck by a motor truck and two days later the Lord took him home. He was needed so much in dark Africa. They had been here in southern California since last fall, and intended to leave Aug. 1 for New York and then in the near future to return to the Congo. The writer had learned to know him and to love him.

After the funeral of Bro. Williams we were told of Bro. Isaac Z. Hess having passed to his reward. Many living in Lancaster Co., Pa., and also at Hesston, Kans., know who he is. But he is gone.

There are many others who are weak in body and need our prayers. Among these are Bro. and Sister Hinkey who have spent twenty years in China. They had spent a few years in Los Angeles. The writer has spent many happy hours with this wonderful man of prayer. Last fall they returned to China, but they are not strong in body. A number of readers in Ohio will remember Sister Hinkey as Rhoda Lugibill. She often talked about the Steiners and Ebys and others. Will you pray for them?

May we pray more for the missionaries in all the darkened fields across the waters, as well as for those in the home land.

Los Angeles, Calif.

WORKERS TOGETHER WITH GOD

Working with Other Workmen

By Susie Miller

For the Gospel Herald.

The fact that we are in this world with others makes it essential that we work with them at certain times. It is true that if many human beings get very much interested in accomplishing a certain task, it is but a short time, even though the task be great, until it is completed.

Our general subject is "Laborers Together with God." If we are laborers for God then every one of His children is working with us. Since there are so many professed Christians in the world, why do we not get more accomplished for Him? Is it because we are not working together?

There is a story told of a man who had a dream about the Church. The Church was represented by a large building on wheels climbing a hill, being pulled and pushed along by the members. All were working hard—pulling or pushing—and the Church was moving steadily along. One of the workers accidentally stepped on the toe of his co-laborer at his side. This worker took offence and a quarrel ensued which grew, as other workers took sides, until all the pushers from one quarter of the vehicle had left their work to settle the dispute. The work became more heavy but the Church still moved up the incline—though more slowly than before. But a short time after a few of the workers saw a beautiful butterfly flitting by. They became very much interested in the capture of the beautiful creature, left their work to pursue it and the load became more heavy. Still the Church moved slowly onward. But the toil became more heavy. Some of the workers were strong and determined. The others followed their example and worked faithfully but being less determined it was not for long. The movement forward ceased. The determined workers pushed, tugged, toiled and sweated but with all their exertions the Church stood still. Surprised and disappointed the faithful toilers looked up to find out the cause. The faithless toilers had climbed into the building and were peacefully asleep in the pews.

This dream largely represents the cause of the churches of today not getting more accomplished. Some have stopped working to quarrel. Some are chasing after beautiful butterflies. Some have fallen asleep in their pews and expect to peacefully sleep their way to heaven on other people's labors.

Let us, each one, be faithful laborers with God. In the Church of Jesus Christ let each one of us take his place and use the talents with which God has blessed us to His glory and for the upbuilding of His Cause and Kingdom here on earth, living in peace and unity among ourselves, building each other up in the most holy faith.

Limon, Colo.

Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.—II Cor. 13:11.

But I say unto you, that every idle word that men shall speak, they shall give account thereof.—Matt. 12:36.

ANOTHER NEW OPPORTUNITY

Some over ten years ago one of our missionary families lived temporarily at Gariaband in the Indian Native State of Bindra-Nawagarh. Before land could be secured and a bungalow built the missionary was asked to leave. Ever since, our missionaries have been praying that this door might again open. Occasional tours were made into the district and recently the Mission Managing Committee again decided to make an effort to get into this state. Dr. Esch and Bro. Lapp were appointed to make an official visit to the Zamindar of the State. This visit was made about ten days ago. The brethren were given a friendly reception by the Zamindar and his chief minister and informed that they were ready to sell us land. They asked the Mission to select a site and request its purchase officially, after which the sale would at once be effected.

This state contains 1600 square miles, has a population of 63,000 inhabitants living in 530 villages and only 18 schools of primary grade with no middle or high schools. The minister spoke repeatedly of the poverty of the people and said they would expect much advice and help from the American missionary. They are expecting a missionary to locate there at once. Although all missionaries now on the field have their assigned work I am sure the Mission will arrange to send some to this field at once. It is an open door which we dare not pass by or it may again be closed for another number of years. It is an opportunity to lead a people to Christ.—India Mission News.

The Chicago Tribune tells us that the cost of crime in the United States totals $2,750,000,000 annually. This is the estimated cost of petty crime only. The incalculable amount of political graft and bribery, and the gains obtained by the illicit sale of alcoholic drink are not included. Neither does it include the cost of courts, jails, police and other protecting agencies. These figures are merely the direct results, the first losses caused by crime. Much of this is the legitimate cost of the results of narcotics upon the mind.—The No-Tobacco Educator.

Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.—Psalm 143:10.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.—Psa. 5:3.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MY IDEAL HOME

By Sadie Brubaker

For the Gospel Herald.

It would not be just after pointing out the many errors in the modern home, to pass by without giving a glimpse of an ideal home. Thank God there are many homes where Christ rules and happiness reigns supreme.

In my fancied ideal home we find parents who have worked together in harmony for many years. The natural routine of life has taken them through many dark places and yet they have seen enough sunshine to keep their hearts young and cheery. This home does not have every modern convenience for they have shared with the more unfortunate ones in the world. Yet through untiring efforts and wise use of what God has given, they have established a comfortable, cosy home.

Around the table we see several children from the small baby to the sturdy young man. They share every mutual blessing, they can enjoy what another enjoys or they can weep over another's trivial disasters. They can bear with each others' faults. These children do not think that Father and Mother have fogy notions not meant to fit "these times." They have found their ideal in the life of their parents and are ready to trust their wisdom and advice. Having such a spirit they are careful to cause no grief by disobedience.

If either parent lacks executive ability or as we say,—"are too easy" the ideal boy or girl will not take advantage because he or she values principle and discipline. This is a true Christian characteristic that will make dependable men and women in all walks of life. That one who values principle and character more than wealth and fame, can be trusted widely.

And there is the tiny tot, perhaps yet sitting in the high chair, he can do such "cute things." It is a temptation to teach him things that will be hard to undo when he should have outgrown the cuteness. Big brother and sister are very responsible for the bent of the younger ones. It is worth while considering if you have never thought of it before.

But there is one person whom we do not find at the table, it may be an invalid or an aged grandparent. They must sit in their chair or lie on their bed for long, long, days. Their table is but a chair, yet that unfortunate one enjoys those meals when brought by one who comes with a smile and nothing seems a task that adds to their comfort. Those long days are greatly shortened when each call is greeted with a cheery face and a hearty "thank you" comes in response. Even in such unwelcomed circumstances there is a mutual joy to be shared, a special blessing to be bestowed.

Can we think of another four walls that hold such a store of learning and material for character, as does the home? Dear reader, be you the parent, the son, the daughter or even the "shut-in" you owe it to God to be all that He has made it possible for you to be. Your life has not been destined to be a mis-fit; if it is such you have made it that yourself. God has a designed niche for each life to fill, it is ours to allow Him to mould us so that we fit that place. Have you allowed God to fit you in? Have I described YOUR home? If not, why not?

Gravois Mills, Mo.

THE POWER OF PRAYER

By Mrs. Ernest Raber

For the Gospel Herald.

Prayer is said to be the key to open the day, and the bolt to shut in the night.

It is the offering up of our desires to God for things lawful and needful, with a humble confidence to obtain them thru the mediation of Christ, and power of God. Prayer not only puts us in touch with God and gives knowledge of His ways, but it imparts to us His power. Things which seem impossible with man are possible with God, and prayer is the secret of imparted power from God, which is available.

The risen Savior ere He ascended on high, said to His disciples, "Ye shall receive power when the Holy Ghost is come upon you." Not many days after this in answer to united and continued prayer the Holy Ghost did come upon them, and they were filled, and He remaineth with us still. Then why is there so little accomplished thru the prayers of today?

We do not love our Savior enough to consecrate our service to Him in order to receive the power. We are praying for more love to God, and more power of the Holy Ghost, yet when the Holy Ghost wants to show us the love of God, and to use us or our means then we often reject Him. We pray that the Lord may be on our side instead of praying that we might be on the Lord's side.

Prayer and missions are as inseparable as faith and works. Jesus Christ by precept and by command and example, has shown with great clearness that He recognizes the greatest need of the enterprise of world wide evangelization to be prayer.

This is illustrated by the early Christians. When they wanted laborers the Church was called together to pray. Every undertaking was begun, continued, and ended in prayer. In this we find why there was power. Years ago it was said that the "zenanas" could not be opened to missionaries in India and other parts of the far East. It was the subject of much discussion, but while in progress God swung the doors ajar in answer to fervent, faithful prayer.

In 1872 a missionary society instituted the observance of a day of intercession in order that they might obtain more workers. In the five years preceding they sent out 51 missionaries. In the five years following that year when they observed that day of intercession they sent out 112.

A lone missionary was working in much discouragement at a new station in India. A certain day of prayer was set at several home churches for that particular station. Before the missionary knew this fact he wrote home to a friend in America about a special spiritual awakening in his field at that time resulting in many conversions. Could not we as workers accomplish more in this line?

It is not right to send out missionaries unless we mean to pray for them. Let us then be faithful in praying for those who are out in the fields of great difficulty, trials, and loneliness, as we know their principal request is to be enlisted in the prayers of home Christians. Let us not forget to pray for each other at home as we are weak, and need that power within us. I think we have all had personal experiences so that we could testify that there is power in prayer.

Obedience in all things is very necessary to obtain the mission spirit. The apostles could not have received that power on the day of Pentecost if they had not obeyed Christ and waited in the upper chamber at Jerusalem.

The prayer life is a simple life; it is for all conditions of mankind, but requires much faith on our part to believe God's promises concerning answers to prayers or the power of prayer.

(Continued on page 415)

SUNDAY SCHOOL LESSON

Lesson for Aug. 26, 1923.—Acts 4:36, 37; 11:19-30

BARNABAS THE GREAT-HEARTED

Golden Text.—He was a good man, and full of the Holy Ghost and faith. —Acts 11:24.

Introductory.—Barnabas.—Joses, or Joseph, as the Am. R. V. has it—was born in Cyprus and was a Levite by birth. He was in Jerusalem on or soon after the day of Pentecost, and was among the earliest of the believers. The disciples gave him the surname of Barnabas (son of consolation), and he shows the genuineness of his faith in Christ by giving up all for His cause. In this respect his conduct is sharply contrasted with that of Ananias and Sapphira an account of whom we have immediately following the first mention of Barnabas. On the occasion of the first visit of Paul to Jerusalem after his conversion, the disciples were at first afraid of him who had three years before been so bitter in his persecutions against them. It was Barnabas who had the faith and the courage to take Saul to his heart and bring him to the apostles and vouch for the genuineness of his conversion. The next steps in the association of Barnabas and Saul are recorded in the printed verses of our lesson of today. The first missionary journey of Paul, in which he was accompanied by Barnabas, thru Cyprus and the southeastern part of Asia Minor, is described in Acts 13:1-14:28. The account is very interesting and should be read from the Book. Later Paul and Barnabas were appointed delegates from Antioch to the Jerusalem general conference, in which the status of the Gentile Christians was decided. While Paul was planning for his second missionary journey, a dispute arose between him and Barnabas concerning John Mark. As a result the two workers separated. Barnabas went to Cyprus, and we have no further account of him in the Bible.—J. A. R.

The Lesson Story Briefly Told.—Barnabas was a Levite whose home was in Cyprus. He was a convert to Christianity and was in Jerusalem with the early Church there. He had entered into the spirit of brotherly love practiced at Jerusalem and sold his possessions and laid the money at the apostles' feet to be distributed for the common good. His name had been Joses, but the apostles had given him the name Barnabas (meaning son of consolation), as fitting his Christian character.

He it was who brought Paul to the apostles after his conversion because the disciples generally were afraid of him. After the scattered disciples had preached everywhere after the persecution that had followed the death of Stephen a number were converted and especially a large band at Antioch. Then the Jerusalem church sent Barnabas there to look into the work. Barnabas saw the grace of God and was glad to encourage the work by further exhortation and preaching. As a result a great ingathering of people to the Church so enlarged the work that Barnabas saw the need of help. He went to Tarsus and sought Saul and brought him to Antioch to help him. Here for a full year they met with the church and taught many people. And it was during these days that prophets from Jerusalem came and foretold a great dearth thruout the world. And when that came the Church at Antioch sent relief to the brethren in Judea by the hands of Barnabas and Saul.

Barnabas went out first with Paul on his missionary journey. He was with Paul in many sufferings and trials and stood with him in the question about circumcision that was carried to the Jerusalem Conference. When they could not agree about taking John Mark with them a second time, Paul and Barnabas separated. Barnabas went back to Cyprus with Mark. And we have no further history of his life.—J. R. S.

BIBLE MEETING TOPIC

POSSIBILITIES IN MUSIC FOR GOOD OR EVIL.—Isa. 5:12; Col. 3:16

Topic for August 26

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. **The Possibilities in Music.**—Ringing bells, instrumental music, and harmonious sounds, seem to affect and charm certain animals with emotions suited to their nature. It is a power that takes hold of the animal nature and moves it with a power beyond its own control just as the surroundings and the sunshine and the rain affect the feelings of those creatures under their influence.

What so moves animal natures about us can move the animal nature in us and affect our conduct as that nature may affect our mind and heart. Through this more sensual side of music, armies are led into the very jaws of death because of the control of passion over reason. Wild beasts have been held back from satisfying a blood-thirsty appetite while held spellbound by some musical sound. Men of ungodly purposes know the power of music and have the very choice attractions in its class to lure the way to the saloon and the gambling den and places of passion and pleasure. The underworld of evil spirits has learned to use the sounds of instruments and voices as to tune the passions and minds of men so as to lead them to the great delusions and charms of a world fast hastening down to ruin.

But the music which honors God is that which is borne from a heavenly realm. First thoughts of God and heaven fill the bosom of the singer, then sounds are made by the voice tuned by the spirit of praise, prayer, worship, and instruction, which express to others the feelings and emotions which God has wrought within the bosom. The emotions are stirred and the lips are moved and the mind is enwrapped in the heavenly contemplation which leads to noble resolves and yielded wills to Him who transforms characters from evil to good. The predominant feature of heavenly music is not its appeal to the sensual, but its power to so control the sensual that it is shaped to the glory of God, while it moves the soul to those heavenly thoughts deeper than natural passion, which, if acted upon, will bring permanent and lasting change into the life.

II. **The Text.—Isa. 5:12.**—This expresses the predominant sensual side in the use of music. The sensual side of man's nature is gratified while the work of God is not regarded at all.

Col. 3:16.—Here God's Word is first to dwell within us and we are to express to one another out of a heart filled with heavenly grace. This is God's order in music. Its strongest appeal is not to the sensual but to the heart.

OUTLINE STUDY

I. Possibilities for Good
1. Expresses praises to God.—Ps. 135:1-3.
2. Instructs in Holy Sentiments.—Col. 3:16; Ps. 51:14.
3. Comforts the downcast.—Isa. 49:13; 51:3.
4. Brings to mind needed lessons.—Deut. 31:21, 22.
5. Gives intelligence to Holy joy.—Jas. 5:13.
6. Instruments under Old Test. with prophecy.—I Sam. 10:5.
7. The heart the instrument under the New Testament.—Eph. 5:19.
8. Heavenly instruments for heaven's music.—Rev. 15:2-4.

II. Possibilities for Evil
1. Songs of drunkards.—Ps. 69:12.
2. Songs of derision.—Lam. 3:14.
3. Songs of fools.—Eccl. 7:5.
4. Songs of harlots.—Isa. 23:15, 16.
5. Instruments and sensuality.—Isa. 5:12

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Sing"**
2. Songs Good to Sing.

For Young People
1. How Different Songs Help Us.
2. Songs that Hinder Holy Thought.
3. The Melody of the Heart.

For Older People
1. Seasonable Singing.
2. Using Songs to Win Souls.
3. Misuse of Sacred Song.

PERSONAL THOUGHT

With what are we most moved in the singing? Does the fine harmony of sounds set our passions wild? Or, do we feel stirred at the heart to give glory to God?

Gospel Herald

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Editor

Editor — Daniel Kauffman

Associate Editors — J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 16, 1923

Field Notes

Because of a broken down press, our paper is late again this week. We hope to be on time next week.

From present indications there will be a good attendance at our coming General Conference at Waterloo, Ont., the brotherhood generally to be well and widely represented.

A very interesting and profitable meeting is reported from Kansas City, with Bro. E. J. Berkey of Oronogo, Mo., as evangelist. "Wish we could continue the meetings," writes Bro. Mininger from that place.

The Old People's Home now being built near Maugansville, Md., is expected to be completed and ready for use by Dec. 1.

The Lord willing, there will be an all day Bible instruction meeting at Kralltown Church, York Co., Pa., on Aug. 22. Speakers, C. F. Derstine, Amos Myer. H.

Brethren M. C. Lehman and Vernon Smucker served as moderators of the Ohio Sunday School Conference last week and Brethren I. W. Royer and J. S. Umble were the secretaries.

Among those from a distance who took an active part in the Ohio Sunday School Conference last week were C. W. Leininger of Elkhart, Ind., Ind., J. L. Stauffer of Harrisonburg, Va., and W. W. Miller of Middlebury, Ind.

Bro. Allan Good, superintendent of the Mennonite mission in Portland, Oreg., reports a series of meetings in his city, held just one block south of the Mission, to continue from July 22 to Aug. 19. May God bless the efforts to the salvation of many souls.

The program of the Sunday school conference held at Masontown, Pa., this week in connection with the Southwestern Pennsylvania Conference is before us. It presents the unusual advantage of having subjects few enough in number to allow plenty of time for a full discussion.

A very interesting Sunday school meeting is reported from Mt. Pleasant Church near Ottawa, Ohio. It was held on Sunday, Aug. 5. Among those on the program were Bro. B. B. King of Fort Wayne, Ind., Brethren C. B. Brenneman and J. B. Smith of Elida, and others.

"Bro. Alfred A. Detweiler, was ordained to the ministry at the Rockhill Church, Telford, Pa., on Tuesday, Aug. 7. There were seven brethren in the lot. May he prove a faithful servant, and may the Lord abundantly bless him in his responsible position." H. S.

In the July 19 number of the Gospel Herald an article on "The Church and Lodge" appeared, giving an incident relating to the experience of the late J. P. Stoddard. The mistake was made in not attributing this to a son of J. P. Stoddard, W. B. Stoddard, for many years secretary of the National Christian Association, and who is well known to many of our readers.

Bro. J. L. Stauffer of Harrisonburg, Va., recently spent a few days at Scottdale. He preached for us at the morning service on Aug. 12. He then went to Masontown, Pa., expecting to attend the Southwestern Pa., conference.

"We felt that we had a very good conference," said a few brethren who came to our office the day following the Ohio Mennonite Sunday School Conference near Columbiana, Ohio. The attendance was fair, the turnout from the local community good.

Bro. Silas Hertzler of Goshen, Ind., is spending several months among the brotherhood in the eastern states, visiting relatives and gathering statistics for Mennonite history. He spent a few days at Scottdale recently, and expects to go on to his former home near Denbigh, Va., before turning westward.

Chain Letters Again. — A sister sends us a chain letter—a harmless affair so far as finances are concerned, as no donations are called for. But it contains a lot of nonsense, appealing to those who are inclined to be superstitious. Save the two cents it costs to send the letter to the next party. The fakir stops his business as soon as he sees no evidence of notoriety.

Fundamentals Conferences. — We are in possession of a well-prepared program of the Fundamentals Conference to be held in Waterloo Co., Ont., just previous to our coming General Conference at Waterloo. The meeting is to be held on Saturday evening, Sunday afternoon, and Sunday evening, Aug. 25 and 26, in each of the following churches: First Mennonite (Kitchener), Breslau, Blenheim, and St. Jacobs. The names of twenty-three brethren appear on the program.

Correspondence

Manson, Iowa

Dear Herald Readers:—We have a number of visitors with us at present—Bro. Orva Wenger and family, Bro. Wilmer Wenger, and Sister Eli Swartzendruber, all from Versailles, Mo., Bro. Amos Martin of Pryor, Okla., is also with us at present.

Bro. J. W. Hess preached in our Sunday morning service on the theme, "Why I am a member of the Mennoninte Church." He brought to our minds anew the faith of our fathers, also the true doctrines of God's Word.

The Lord willing, Bro. Hess ex-

pects to start meetings at Kalona, Ia., next Wednesday evening, expecting to close the meetings in time to attend General Conference. May the Lord give him the needed strength and courage to carry on the work.

We are looking forward to the time of our joint Sunday school meeting to be held with the Alpha congregation at Alpha, Minn., Aug. 26. A good program is being prepared. Will you pray for the meeting?

Aug. 5, 1923. A. R. Egli.

Schellburg, Pa.

Greeting in Jesus' name:—We have many reasons to continually praise God for His manifold blessings, both temporal and spiritual. We again commemorated the death and suffering of our Lord and Savior. Bro. Abram Metzler and wife and son Elmer and Ira Stoltzfus of Martinsburg were with us. Bro. Metzler held communion services, Bro. E. J. Blough assisting. There were a good many brethren and sisters from the Johnstown district with us, which we appreciated very much. May we live truly consecrated lives in the Master's service, so that we may be shining lights to others and thus be used in winning souls for the Kingdom. We know not how soon the Lord will come. May we be ready to meet Him and be with Him in glory, is my prayer.

In His name,

Aug. 3, 1923. Effie Hoover.

Sheridan, Oreg.

Dear Herald Readers, Greetings to you all:—First of all, I desire to correct an error in my correspondence of July 5. Instead of saying that a few people started a Sunday school here I should have said that the Hopewell congregation sent a few brethren over here to start this work. Some who read this might have gotten the idea that those who started this work here were not at peace at Hopewell, which is not the case. But two families lived here, and we felt the need of starting the work. We feel that it was the Lord's leading. We have a class of seven boys and girls under instruction, and expect to baptize them and receive them into fellowship in the near future. We received one on confession of faith last Sunday. He is from Montana.

The farmers are busy threshing their crops, which are quite bountiful and for which we give thanks.

We have some visitors from other places nearly every Sunday. We ask an interest in the prayers of God's people, that the work here may go on and God be glorified.

Aug. 3, 1923. J. D. Mishler.

Hydro, Okla.

Dear Herald Readers:—On June 24 we reorganized our Sunday school. Officers were elected as follows: Bros. John D. Miller and Joe Detweiler Superintendents, and Sisters Phoebe Waters and Mattie Swartzendruber Secretaries.

On Sunday evening, June 24, our Young People's Bible Meeting was reorganized for the following six months. Bros. Alvin Schantz and Daniel Slagell were elected as moderators.

On Wednesday evening, June 27, our Bible Study Meeting was reorganized. Bros. Ben Slagell and Henry Eichelberger were elected as moderators for the following three months. At present the advanced classes are studying First Corinthians and the primary class studies The Gospel according to John.

Aug. 8, 1923. Nora Eichelberger.

Millersville, Pa.

Dear Readers:—May we praise the Lord for His goodness toward us and say with the Psalmist, Psa. 34:1: "I will bless the Lord at all times: his praise shall continually be in my mouth." On Sunday July 15, Bro. Frank Herr preached for us, his text was Psa. 103:13. The following Sunday evening Bro. D. N. Lehman conducted the services, text, Eph. 2:10-14. On Sunday morning July 29, Bro. Christian Martin, Supt. of the Columbia Mission, preached, using for his text, Luke 21:28.

On Sunday evening, Aug. 12, we will have our regular singing held at the church every four weeks. All interested in the service of Song are invited to meet with us and worship the Lord in this way.

May you continue to remember us in prayer, that the cause of Christ may be advanced, Christians be built up in the most holy faith and these precious souls round about us may be won to Christ.

In His Name,

Aug. 8, 1923. May H. Gochnauer.

East Orwell, Ohio

Greeting in Jesus' name:—Aug. 5 our hearts were made glad when another soul sealed her covenant with God by water baptism. Bro. E. B. Stoltzfus of Aurora, O., was the officiating bishop, assisted by our regular minister, Bro. J. A. Liechty. We were again reminded of have we always been true to our vow? It is always encouraging to see souls come into the fold of Christ before their lives have been marked by the stains of sin. Let us who are older, hold our younger generation up to the throne of grace by our arms of love and prayers that they might continue in faith and the truth of His Word.

We have been blessed with fine weather, such as growing vegetation needs.

Aug. 8, 1923. Cor.

Middletown, Pa.

Dear Herald Readers, Greeting:—The new church building at Strickler's has been completed. It was dedicated July 28, 29, with many in attendance, some sessions beyond seating capacity. We were glad above all, that the Spirit of God was present with us. The following brethren had part in the services: Bro. John G. Ebersole led in our first devotional service, followed by a sermon by Bro. Benjamin Weaver of Goodville, Pa., and Bro. A. D. Wenger of Harrisonburg, Va., this followed by testimony by the Bishops present, closing with a prayer by Bro. Christian Reiff of Newton, Kans. Bro. Noah Mack of New Holland, Pa., spoke on (1) The Respect of God's House; (2) The Church—Her Foundation and Purpose; (3) The Right to Use the Sabbath. Bro. David Garber of Elizabethtown, Pa., presented the Word from I Cor. 3:9, and Christian Loyalty on the Dress Question. Bro. Amos Myer of Gettysburg, Pa., spoke on The New Birth, Bro. John Mosemann of Lancaster, Pa., on Faithfulness in Service. Bro. D. N. Lehman of Millersville, Pa., preached two sermons from Acts 7:49, 50. There were about thirty ministers and twelve deacons present.

We were much encouraged with the interest shown by our neighboring congregations and the financial help they gave us. The cost of the building exceeded $20,000.00 and about 11,000.00 are paid for. Quite a number of brethren from neighboring congregations, have asked what opportunity would be opened to help raise this sum, whether special offerings would be called for by congregations, etc. We would not make ourselves burdensome but will say that any help given by individuals or congregations will be gratefully received and should be forwarded to E. E. Rutt, Middletown, Pa., Route 1.

Our first regular service was held Sunday, Aug. 5, with a fair attendance, and the convenience and extra room was greatly appreciated as those who knew the old building will know. We ask the prayers of all brethren and sisters that we may be faithful "stewards of the manifold grace of God."

The Lord willing Harvest Services will be held on Saturday, Sept. 1, at 2 P. M., to which all are invited.

Aug. 10, 1923. David Z. Miller.

Miscellaneous

GOLD, SILVER, PRECIOUS STONES; WOOD, HAY, STUBBLE

Ernest Gehman

For the Gospel Herald.

There are men who are moved by the movements of men;
There are men who are swayed by the wind;
There are men who have taken a plow-grip and then
Immediately turn to rescind.

There are men who are standing like pillars in strife;
There are men whose Foundation is sure;
There are men who have placed on Jehovah their life,
Whom testings have taught to endure.

God have mercy on those of the first mentioned set,
And give them to know where they err.
Of the second class, God give us more and more yet:
This blessing upon us confer.

Teach the first where it leads them, that self-chosen way,
And remove from their dangerous perch.
Of the second, Lord raise them up day after day,
To the glory of Christ and the Church.

Souderton, Pa.

FAITH AND OBEDIENCE

By Katie King

For the Gospel Herald.

What is the matter with this old world? we hear people ask. The Bible says that "the whole world lieth in wickedness." Is not the Gospel of Christ a message of quickening power that can bring us to the foot of the cross? Yes, if there were not so much unbelief. The most crying need of the present time is the old-fashioned faith which grips the hearts of men and causes them to tremble at the revelations of sin as well as rejoice because of the many precious promises of the Bible.

Oh, what a blessing to have salvation. What a blessing it is to obey the Bible rules, and the rules of the Church. There was once a man lying on his death bed. He said to his children, "You know I never was a bad man, and tried to do what was right. But now there are things coming to me that I would never have thought of being wrong." And he admonished his children, "What ever you do, obey the rules of the Church."

We may look for a genuine salvation wave as soon as there is a genuine revival of faith.

Chenoa, Ill.

This is the day which the Lord hath made; we will rejoice and be glad in it.—Psa. 118:24.

LIFE'S SAFETY ROPE

It had turned cooler, and I was looking after the furnace. There was dust on the floor of the furnace room, and there were cobwebs here and there in the corners and hanging from the ceiling.

As I looked across towards one of the basement windows I saw something hanging from the timbers above. Looking more carefully I saw that it was a spider letting herself down from the ceiling into the darkness and dirt. She had some business there that I knew nothing of. Down and down in jerks she went until she had disappeared below the line of light from the window and into the blackness of the coal.

As far as my eyes could tell, she was lost in the darkness; but as I watched I saw a slender, shining, gossamer rope swaying back and forth in front of the window. It was her anchor rope connecting her with her home above. I was sure that, although she might go down into the darkness of the coal-bin, she would never get out of touch with the anchor cord that meant her safety; and, sure enough, in a few minutes I saw the swaying thread tremble and jerk, and up into the light of the window she came, climbing easily and quickly out of the darkness. She was not afraid, for, although she had gone far from home and deep into the darkness and uncleanness below, she had never once got out of touch with the light and things above. She had kept hold of the anchor cord which meant her safety and her way back home when her work below was done.

What a lesson there is for the child of God in the visit of the spider to the coal-bin! It is not possible to keep out of danger all the time. It is not possible to live in the world without getting in the way of sin and going into places where there are darkness and uncleaness. The Master prayed that we should be kept from the evil, not that we should be taken out of the world. But safety for those who have gone down into darkness on the path of duty does not consist in their own strength or purity. It consists, like the safety of the spider, in the anchor chain that reaches to our home above. Sin and death may be about us on every side, but with our hand on Christ we are safe, for we have a way of escape. It is our "refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Sel. by a Sister.

SOMETHING DIFFERENT

By Jacob M. Moyer

For the Gospel Herald.

Feeling convinced that many readers of the Gospel Herald are not finding their views concerning certain problems being presented on its pages, the writer feels constrained to write relative to the school problem.

In this undertaking it is borne in mind that the men espousing the school cause have studied the subject. The fact that at least some of them are not fully certain of the expediency of the CHURCH SCHOOL impresses one with the consistency of presenting both views of the problem.

This article is not intended to criticize in any way the methods of the existing schools nor those connected with them.

If the writer is correct, those resposible for the Church schools have never claimed a "Thus saith the Lord" for them. The avowed purpose for their establishment has been, first, to fit men and women for better service and, second, to counteract evil influences of other schools. May we search out

The First Object

How much encouragement can we get from the early Church? The early disciples and apostles were main'- ignorant fishermen. So that a later apostle could write, "Not many wise men after the flesh, not many mighty, not many noble are called." The Lord Himself could pray, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." If the Lord Himself could better depend upon those who were comparatively unlearned for effectual service, why should the Church today scorn such and make provision for great intellectual training. If higher education has not been conducive to bringing men and women into the Kingdom, how can such in the Kingdom justify themselves in making it a business to seek after such things? It is written, "Knowledge puffeth up." This is not saying that educated people can not be used, and that they should be despised. If consecrated, they are powerful. So is money. Yet the Bible makes no effort to teach people how to make money; neither should the Church. That is only too natural to most men. So also with the matter of education. The Bible need not to urge it; neither should the Church. Our first par-

ents fell because of a desire for more knowledge.

There is sufficient record in the New Testament to prove that usefulness does not depend on the amount of education. And if there is more record of educated men, it does not prove conclusively that they gave better service. Their records may have been better preserved for a number of reasons. While Paul says of himself that he labored more abundantly than the other apostles, this does not justify Church schools, as will be shown later on.

Leaving the early Church for evidence, let us consider present churches. While the writer is not acquainted with the churches at large he is nevertheless much impressed with the general falling away from the faith so evident everywhere, as any one can read in current papers and literature. And much of it is traced to and blamed upon schools, because they are recognized heads. The writer is also forcibly impressed with a Sister Church (a nonresistant body) that has been a supporter of schools before our Church. Their drift away fom the simple faith must be noticed by any careful observer. While their zeal for education may not be altogether to blame, it is surely playing an important part. They are educating their young men and women to be "broad-minded" and as a result the tenets of the Christian faith are being found too narrow for them. Can we expect to escape a similar fate if we pursue a similar course? Hardly.

Leaving the first named object of the schools, let us turn to the second,

A Means of Counteracting the Evils in other Schools

Recent developments have shown the contrary in at least one instance. How many more failures are yet to come, we do not yet know, and possibly may never know, as often errors are not so acknowledged. While there are frequent revelations of serious departures from the faith in schools, these are blamed on certain conditions and are not ascribed to principles as they should. Men fail to see where higher education leads. They fail to see that the trend of it is to do away with God or to become its own god. This is probably true because it is never satisfied until it has found a cause for every effect. While one school succeeds better in keeping to the faith than another, it is usually only for a time. Then conservative men who have kept it in abeyance must give way to the insistent demands of progress associated with the system.

The higher schools of learning are all preparing men and women for the same field—the world. The world requires the same standard of all. The world controls not only her own schools but private schools as well, if not entirely, yet in part. If not directly, yet indirectly.

The same evils existing in Church schools are much worse in the former. They can not be counteracted because the influence for and against is equal.

Should not the Church itself be the organization to counteract every evil in every system of the world. If the influence of the Church is not strong enough, how can we expect that of a minor organization to be.

Homes with a good foundation are needed to combat the evils of any school. CHURCH SCHOOLS are a dangerous experiment.

Meeting a few Points

We are often told that Moses and Paul were educated men, powerful for God. While this is true, it must be remembered that neither of them found their education sufficient. It is probable that neither would have gotten their education if they had not had it before their turning to God. Moses needed forty years on the plains of Midian to prepare him for service. Paul regarded the knowledge of Jesus Christ with such excellence that he regarded his former acquirements as dung.

It is sometimes argued, that the Church needs trained leaders. To this I say leaders are born not trained. The training of men for leadership brings about an unsafe condition. It is evident where this idea has been nursed by seeing young people pulling the reins and the older and more experienced heads dejected. The results may be guessed at.

But why should we put a premium on ignorance? This we do not propose to do. We all know that we need knowledge. But there is a difference when and how it is obtained. Knowledge received before conversion is likely to become consecrated and useful. That obtained in every day experiences of life usually makes us strong, but that gotten by setting apart years of mature life for the business of getting it has a tendency of making us good applicants for some easy chair, where we can tell the other fellow what to do, asking him to earn our bread by the sweat of his face.

In conclusion: Are we not putting too much trust in the power of education, and not enough in Holy Ghost power received through obedience to the Word. However good and necessary training may be, let us not forget that the Gospel requires a new birth. While our efforts to bring men to God through the unseen power may not show the desired results, let us not trade the unseen power for the seen. We may some day like Esau seek repentance with tears and die in dismay.

Rumilla, Pa.

Our brother's observations on this subject are worthy of our consideration. The matter of educating our children is fraught with much danger. In his address at the dedication of Elkhart Institute, thirty years ago, Bro. J. S. Coffman sounded a note of warning concerning the dangers attending the education of our children, and events since that time have justified the warning, both inside and outside our church. But there are a few things which our brother fails to mention:

In many states compulsory education has been carried to such an extent that it is no longer a question, Shall we educate our children? but Where shall we educate them? The fact that their spiritual training is so sadly neglected in most schools renders it all the more necessary that we see that proper safeguards are thrown around our young people while they are acquiring their education.

Even if all our Church schools were closed, the most vital problems confronting our children in the line of education would still stare us in the face. If we see dangers as we look in the direction of church schools, we see greater ones as we look the other way—Editor.

PATIENCE IN WAITING FOR THE ANSWER TO PRAYER

By Marie Blosser

For the Gospel Herald.

I waited patiently for the Lord; and he inclined unto me, and heard my cry—Psa. 40:1.

The result of David's patient waiting is seen in the next verses, "He brought me up also out of an horrible pit, out of miry clay, and set my feet upon a rock." "He hath put a new song into my mouth." "Blessed is that man that maketh the Lord his trust." It is not so tiresome to wait for something or someone in whom we have hope or trust; so why cannot we trust our Father and so calm our waiting moments? "But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:25). "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:25, 26). God is faithful by whom we were called unto the fellowship of His son, Jesus Christ our Lord, the sure foundation for our faith, the same **yesterday** and **today** and **forever.**

Patient waiting carries with it the thought of absolute trust, a sense of rest in the knowledge that "the eternal God is our refuge and underneath are the everlasting arms." "Commit thy ways unto the Lord, trust also in Him, and He shall bring it to

pass." "Rest in the Lord and wait patiently for Him." God is and "is a rewarder of them that diligently seek Him." Hence we may rest on His Word and wait in confidence before Him, for the fulfilling of such desires as His Spirit has implanted in our hearts. "True prayer is some strong desire embedded on our hearts and has in it the strong element of expectancy. He who prays without confidence cannot hope that his prayer will be granted. Cold, indifferent prayers shall not have warm answers but God will suit His returns to the earnestness of our request." Charles Spurgeon says, "Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell for they pray so languidly; others give but an occasional pluck at the rope but he who wins with heaven is the man who grasps the rope boldly and pulls continually with all his might."

We are taught to ask in prayer as the importunate man of Luke 11:5-10 who would go to his friend at midnight to borrow three loaves for a friend who has arrived unexpectedly. But his friend makes answer, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee." "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Then Christ says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." This is Christ's answer to His disciples on how to pray. The necessity required perseverance not for himself, but for others. He was not discouraged though the answer was delayed. Neither was his request granted because of any intimate fellowship or responsibility on the part of the one entreated but because of the man's importunity he was given all he asked.

Sometimes our prayer may seem unanswered. Remember that our earnest petitions to an all wise, all loving, all powerful God, though delayed, are not denied. If we see to it that we are waiting for that which is warranted by His Word and that we have His Word for it, we shall not wait upon Him in vain. Let us not ask over and above that which is written and we will not find ourselves disappointed and overcome with doubt and tempted to try to bring to pass by human means that which was never in the purpose of God for us.

Sometimes our prayers are immediately answered as was Elijah's when he prayed, "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (I Kings 18:37). Then another immediate answer was given to Samuel. "Is it not wheat harvest today? I will call unto the Lord and he shall send thunder and rain; that ye may perceive and see that your wickedness is great.....So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel" (I Sam. 12:17).

Then other prayers are answered in a different way to our desire as exemplified in Paul's experience with the thorn in the flesh, when he says, "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul also set a good example of patience in enduring that which God saw unfit to remove.

Again other prayers are answered after some delay. We believe Jonah prayed at once after realizing his miserable condition in the great fish but not until God's appointed time, which was after three days and three nights, was his prayer answered.

We think of Joshua in this connection. The Lord told him to compass Jericho once a day for six days and seven times the seventh day. He and his men of war, together with seven priests bearing the ark, were to do this, which they did and as they went around the last time, the walls of the city fell down. Could not the Lord have saved Joshua all this marching and anxiety in waiting by giving him the city at the first steps? It was not the Lord's thoughts and way. He had a work and purpose for Joshua and the people in helping to answer their own desire. Just so with us today our prayers may be delayed for a purpose that we may be instrumental in answering our own petitions or that others may have a part to fulfil, which would be a help to them that otherwise they may not receive.

There is no appointed time given us whereby we may know just when to expect an answer. It may be days, weeks, months or even years, but we can trust and wait patiently, in this that God says, "For my thoughts are not your thoughts; neither are your ways my ways." and that He is all knowing and loving and will not suffer us to wait longer than His wisdom sees as the appointed time.

May the following lines of the poet help us to exercise more patience in waiting on the Lord.

"Say not, my soul, 'From whence
Can **God** relieve my care?'
Remember that Omnipotence
Has servants everywhere.

"His wisdom is sublime,
His heart profoundly kind;
God never is before His **time**,
And never is **behind**."

Harrisonburg, Va.

THE CHRISTIAN COLLEGE

By A. H. Leaman

For the Gospel Herald.

Perhaps the educational problem of our church has been discussed from every angle as never before. In our discussion of the same we want to keep in mind Christian ideals and be known as having a Christian college. This does not mean that all other colleges are Godless, or void of all faith, but that the college stands for the following:

1. **It Stands for the Word of God.** It is the duty of the men in charge of our educational institutions to carry out this great task. While our college stands for a distinct personality, it must bear the imprint of the name of Christ, whose life and principles it espouses as the purpose of its being.

2. **It Stands for Education.** No substitute can be offered for the most efficient training of the mind. Education is the first main work in our college. If we undervalue this factor it cannot live. To this we must connect ourselves, or our college is not fulfilling the purpose of its mission. A course of study should be given, having in mind the highest possible usefulness in life for the students. The college that fails to include the Bible as a textbook on a par with other subjects misses the link that binds the college and Church to the highest usefulness for humanity. (Not merely, "on a par," but par excellence, in a class all to itself, standing incomparably above everything else taught in college.—Editor.)

Some people have the idea that the purpose of a church college is to make ministers and missionaries. But this is only one phase of college work. The purpose of the Bible in the curriculum is to help keep the college Christian. The majority of our students are not going to be ordained ministers and missionaries. The value of the Christian college to the ministry is unquestioned, but we must seek to serve the greater numbers in

the college who are going out as teachers, business men, and other walks of life. They will be supporters of the Christian ministry and will be interpreters of Christianity.

The college has the greatest opportunity for maintaining the true principles of the Church and can send students out with the right understanding and just appreciation of the Word of God.

3. **A Devoted Faculty.** The faculty is largely responsible for working out the policy and the purpose of the administration. A purpose is of no avail unless it is incarnated. So much depends upon the teacher. He may be well educated and a competent teacher, but if he is not in harmony with the policy of the school little can be achieved. He may be an earnest Christian and devoted to the cause of the Church, but if he does not have the gift of teaching, less can be achieved.

The Christian college seeks personality, ability, and religious faith. In order to accomplish this she must have capable teachers, but they must be deeply interested in religious things.

The faculty and administration must have for its dominating principles the moral and spiritual side of the student. Some colleges take various goals as their standard. One will emphasize athletic features to the exclusion of all other aims. Some will take scholarship as its one great and only purpose. Still others will stress cultural development. The Christian college will have activities and ambitions along some of these lines, yet it cannot lose sight of its great mission. The spirit that enthrones Christ will unconsciously rise above the passing to emphasize the permanent. May our college develop a manhood and womanhood that will look back to the college as the beginning of spiritual awakening and a recognition of the realities of life. It is the purpose of a college to graduate students who will afterward honor the institution by right living and reflecting the ideals of their alma mater. We can achieve this end when we are true to that for which we stand—a Christian faith, a Christian fellowship, a Christian democracy that makes more meaningful and serviceable the highest purposes of education.

Chicago, Ill.

Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Phil. 2:5, 3.

HOW WOULD AN IDEAL OLD PEOPLE'S HOME BE CONDUCTED?

Chris L. Miller

For the Gospel Herald.

It is not the purpose of this article to discuss the material part of such an institution. It is fully admitted, however, that without that part there could be no Home. The building should provide as much space and convenience as the amount invested can give. As to the best plans for the structure, they can be learned from architects, or seen in institutions already in existence. It may be taken for granted that in the ideal Home the furnishings will be fully as good as can be afforded.

Such an institution has two departments. The one ministers to the bodily needs, and the other to the spiritual needs.

It is not claimed that this brief sketch gives all details of such a Home, but it is the aim to present ideas, which, if followed, would lead up to the actual.

Qualifications of the Workers

The managers of such a Home should have special preparation or adaptation for such a work. They would have to entirely free themselves from the binding influences that are in the world today, or they could not have power with God to rightly carry on the spiritual part of such a work.

Established customs in such institutions would not mean much to them, for they would likely invent methods of their own by using common sense, and the guidance of the Holy Spirit. Also, the modern fads of some of the rising generation would not find entertainment in that Home.

Inmates full Members of the Family

As I see it, in the ideal Old People's Home inmates would be given a chance to share the joys and trials with the managers. Those that could, the men included, would be given a chance to take care of their rooms.

At the morning worship hour they could be made acquainted with the work and problems for the day, and those who feel like helping could do so, and all could pray for the success of the work.

This gives them something to think about and talk about that is uplifting, and cultivates in them the love of home, while to withhold these things from them tends to crush out the instinct and love for the home that the Creator has planted in the human breast, and it throws them upon their own resources for food for thought during the day and gives their natural propensities a chance to assert themselves, thus creating a tendency to drifting apart rather than being drawn together.

Of course, in such homes it is likely that inmates will come whose souls are shriveled up. But, with the treatment herein described even such would likely change their lives for the better. They would either have to get right and keep right with God, or else be seriously aware that they are not. In such a Home souls could not well remain in a lost condition and the management know nothing about it.

The Worship Hour—Getting Acquainted

In the ideal Old People's Home the men and women inmates would not remain strangers to each other, for there would be time taken frequently when the family is together to get acquainted with each other's situation, or state of mind, either at the worship hour, or some other time during the day. In my opinion the morning worship period is the best time for that.

The leader would ask some such questions as these: "Are there any special requests for prayer? Is everybody happy this morning?" Then, if any have perplexities that are too much for them they can state them, requesting prayers for same. The Spirit would then be given liberty to prompt the prayers, whether one or several. The time thus taken would be well spent.

A mission worker says: "One can never earnestly pray for another, until we have a deep compassion for them. And to have compassion for others we must first know their conditions and circumstances, and be able to put ourselves in their place."

The above expresses a truth that we cannot afford to overlook, and I know of no place where it is more applicable than in institutions of charity. If the right spirit pervades such a Home then both workers and inmates can bow together in prayer at any time of the day, if any perplexing circumstances should arise, and thus get help and comfort from above. And, there might also be occasions for special thanksgiving in the same way.

Association at Meals

In the ideal Old People's Home there would be the constant aim to have everybody happy, for it makes sickness and the care of the sick so much easier to bear, if everybody is happy in the Lord.

In the kitchen the management would see to it that the food is healthful and nourishing and cooked tender enough so that those who have

poor teeth, or no teeth, can masticate it. The dining room, (tho it may be a basement) would be made light and pleasant. Those who have a notion that the upper half of windows must be shaded in winter could keep themselves scarce there.

In the ideal Old People's Home the workers' table would not always monopolize all of the visitors, and all of the sociability, while the poor inmates would be left to eat their meals in silence. As a rule, inmates are left alone in the world, bereft of family and brothers and sisters, but in the ideal Home the arrangements would be such that the women take the place of sisters to the men, which has a refining influence over the latter, and tends to make it more homelike for all concerned, for the association of the men and women puts the former upon their best behavior.

For this purpose there could at times be special gatherings for the inmates in an intelligent, brotherly and sisterly way, and, since mental exercise is good for the health there could be given them some sort of study, for those who care to take part, which might at times be a spelling contest, or other studies that the resourceful management would think of. In such studies blunders would not need to cause embarrassment, but might cause some innocent amusement and the more hearty the laughter the more it would help to chase the gloom away. Some of the inmates could be trained to give these recitations, which would give them material for pleasant chats during the meals, for, "a meal well chatted is half digested."

While the above should be practiced, yet I have reserved the best of all until last. I know of nothing that will call out such delightful table talk by the aged pilgrims as to have a real Holy Ghost awakening in the Home, and keep it alive the year round.

But, all of the above features call for workers who have the highest interest of the inmates at heart and are fully consecrated to God.

Eureka, Ill.

There shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—Rev. 22:5.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—II Pet. 3:8.

We dare not sacrifice principles for numbers.—S. Y.

OHIO CONFERENCE

Report of the Ohio Mennonite Conference, Held at the Pike Church near Elida, Ohio, May 23 and 24, 1923

Conference opened with a private session for conference members only on Wednesday forenoon in which the work was arranged for the public sessions and on motion Brethren O. N. Johns, Daniel Augsburger, Clarence Diller, Solomon Brunk, and Perry Smith were accepted as members of the Ohio Conference. Bro. J. B. Smith was also accepted upon presenting a letter of good standing in the Virginia Conference.

Conference proper began Wednesday afternoon with scripture reading and prayer by Allen Rickert. Scripture lesson, Col 3.

Organization: Bro. N. E. Miller was chosen assistant moderator and B. F. Stoltzfus assistant secretary. Chorister, B. B. King. Resolutions Committee: I. W. Royer, J. B. Smith, M. C. Lehman. Nominating Committee: E. M. Detweiler, J. M. Kreider, J. A. Good.

The minutes of the last conference were read by B. F. Stoltzfus and approved.

Conference sermon by J. M. Shenk and N. E. Miller. Text, I Cor. 3:11—"Other foundation can no man lay than that is laid, which is Jesus Christ."

There are different foundations laid. It is important that we have a sure foundation. Every man's work will be tried of what sort it is. We are built up a spiritual house. It takes spiritual material to build a spiritual house. We are to be Spirit-led, Spirit-filled, Spirit-taught, sanctified by the Spirit, comforted by the Spirit. What a wonderful calling is ours as God's children.

N. E. Miller: Christ has always been the foundation He is the foundation for all our work God has spent thousands of years in working out this plan of which Christ is the foundation.

The following bishops, ministers and deacons responded in testimony: A. J. Steiner, C. B. Brenneman, Allen Rickert, J. W. Shank, C. Z. Yoder, N. O. Blosser, J. B. Smith, E. M. Detweiler, J. L. Yoder, Andrew Brenneman, I. W. Royer, P E. Brunk, George Ross, Daniel Augsburger, J. M. Kreider, David Lehman, I. B. Witmer, David Hostetler, B. B. King, B. F. Stoltzfus, J. Y. King, P. E. Whitmer, O. N. Johns, M. E. Brenneman, Perry Smith, Eli D. Yoder, Simon Shenk, E F Hartzler, J. A. Good, Noah Steiner, Gabriel Brunk, Henry Mueller, B. B. Stoltzfus, Clarence Diller, S. D. Rohrer, Noah Hilty, Aaron Eberly, Solomon Brunk, A. D. Wenger, Peter Baumgartner, Ira Johns, Joseph Nissley, M. C. Lehman.

Evening session opened with devotion by Daniel Augsburger. Scripture lesson, John 17.

The work of our Russian and Near East Relief unit was presented by B. F. Stoltzfus.

Subject, **Lifting up Christ,** by M. C. Lehman.

Closing prayer by Joseph Nissley.

Open session Thursday morning.

Devotional services by S. D. Rohrer. Scripture lesson, I Pet. 5,.

Subject, **The Child and the Church,** opened by I. W. Royer. Text, Luke 2: 40, 52: "The child grew." Acts 2:42, last clause.

We want the child, we want the Church. Fifty years ago no one was in the Church twelve years old or younger. Now there are many. What we put into the child now we will have in the Church twenty-five years from now.

The attention of the ministry is called to the fact that the children between the ages of ten and eighteen of Mennonite parentage are in most cases members of the Church and so present a most urgent problem It is especially recommended that the ministry attempt to adapt their preaching to the needs of the young minds and give indoctrination that will produce loyalty to Christ and His Church.

Subject, **Spiritual life the great power that overcomes the world;** opened by E. F. Hartzler.

Spiritual life is realized thru the new birth on the acceptance of Jesus as our Savior and the confession of our sins. The power that overcomes — Faith in Christ thru which his Word is quickened in us and the empowering of the Holy Spirit is given. Further, we hold that spiritual life is maintained and becomes dominant on condition that the believer yields himself to the power of the Holy Spirit, that he renounces all known sin and sustains a conscience void of offense.

The forenoon session closed with prayer by S. E. Allgyer and N. E. Miller with a petition for Bro. Simon Good.

Afternoon session opened with prayer by E. B. Stoltzfus.

Question. **Does this conference favor merging the Ohio Mennonite Conference and the Eastern A. M. Conference into one body?** E. M. Detweiler.

Motion to appoint a committee of five to include the Executive Committee to cooperate with a similar committee appointed by the E. A. M. Conference.

Motion that the Executive Committee appoint the extra man.

Reports of Committees

The Executive Committee reported on the Martins and Pleasant View situation and offered the following as the only solution of their difficulties:

"After making six visits with the Martins and Pleasant View congregations and failing to bring about a satisfactory adjustment of their difficulties it is the judgment of the Executive Committee that owing to many errors and long standing differences it becomes necessary to appoint another committee whose duty it shall be to make a thorough investigation and whose decision with the approval of conference shall be final."

The report and recommendation of the Executive Committee was accepted and authorized to appoint this committee.

The committee reported on the Elam Horst case and the following resolution was passed:

Resolved, That since Conference does not find sufficient evidence to justify a reopening of the case of Bro. Elam Horst we relieve the committee appointed to investigate the case and allow the former action of Conference to stand.

Report of Treasurer

Receipts for the year	$187.42
Expenses for the year	183.52
Balance	$ 3.90

Resolutions of Condolence

Since our aged brother, Moses Brenneman, has passed to his reward during the past year and recognizing the loss the Conference sustains in his death, be it

Resolved, that we express our appreciation of our brother's long and faithful service and that we redouble our efforts in defending, disseminating, and perpetuating the faith which was precious to him.

Since our deacon, Bro. Samuel Brunk, has gone to rest from his labors, and realizing that the Conference has sustained a keen loss in his departure, we hereby express our appreciation of his devoted

(Continued on page 416)

THE POWER OF PRAYER

(Continued from page 406)

He has given us so many examples that we dare not doubt them. In Acts 12 we have it recorded where Peter was delivered from prison while some of his friends were gathered together in one place praying for him. In this we see in united prayer there is power.

Prayers may be public or private. Matt. 6:6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This is the promise of power in secret prayer, which was Christ's favorite way of approaching His Father.

What a wonderful power we may have thru the love of the first Missionary who gave His life to save the world.

"There was power, O Lord, in the old time prayer,
It thrilled every heart and lingered there,
Till we in Thy glory seemed to share."

Lord, send that power again.

Sugar Creek, O.

REPORT

Of the Mennonite Home, Lancaster, Pa., For May, June, July, 1923

For the Gospel Herald.

The following contributed to the Home: John Meyers, Samuel Hess, David Hertzler, Isaac Miller and wife, Phares Denlinger and wife, Daniel S. Metzler, Mrs. Christ Musselman, Emanuel Gochenauer.

Cash:—Alte Mellinger, $1.00; Sarah Miller, 1.00; Emanuel C. Hertzler, 4.00; Joseph Forry, 1.00; Charles Benner, 1.00; Jacob S. Gabel, 2.00; Lizzie B. Herr, 1.00; John M. Longacker, 1.00; Henry Musselman, 3.00; Leidy Fellman, 3.00; Abraham Gross, 1.00; Allen L. Freed, 2.00; Elmer Lehman, 2.00; David Ebersole, 2.00; Daniel L. Longacker, 1.50; H. K. Landis, 2.00; John Meyers, 2.00; Harry F. Eshbach, 1.00; Emma Eshbach, 1.00; David E. Landis, 2.00. **Contribution Box,** 6.21.

Services:—May 6. Regular services were conducted today by Bros. Jacob Hess and Abram Brenner. Scripture used, Prov. 15; I Pet. 5.

May 20. Regular services were conducted today by Bros. John Snavely, D. S. Metzler, Henry Haegy and John Brubaker. Text, Acts 2:14-21.

June 3. Regular services were conducted today by Bros. Joseph Forry, Henry Longanecker, and Hiram Kauffman. Text, John 5:6.

June 6. This evening we held the services over the remains of Sister Louisa Risshel who departed this life on June 4, by Bros. Frank Kreider and Amos Kauffman. Text, John 14:2. She was aged 93 years, 24 days.

June 17. Regular services were conducted today by Bros. David Mosemann and Abram Brenner. Text, Phil. 1:21.

June 26. Today we had visitors from Bucks Co. We had services by Bros. David Gehman, Mahlon Gross, Abraham Gross, and Amos Kauffman. Bro. Gehman admonished us in German and Bro. Mahlon preached from Heb. 2:14, 15.

July 1. Today regular services were conducted by Bros. John Landis, Ira Miller, and Deacons Ephraim Hernley, Hiram Strickler, and D. S. Metzler. Text, Matt. 9:13.

July 15. Regular services today by Bros. John Sauder and Amos G. Kauffman. Text, John 14:2.

July 29. Regular services were conducted today by Bros. Jacob Hess and Abraham Brenner. Text, Rom. 8:31.

We can truly say the Home is blessed with good health but we are again short of help. A brother that helped us in the men's ward had to help his home folks, and also one sister left us. So if this notice comes under the observation of any who would help, please let us know. I am sure that a blessing is connected with this work. It is not always where we can earn the most money and have the most days off in a week but I do believe where we can do the most good to help others is the place for the Christian worker.

Yours in His service,
T. E. Moyer, Supt.

Married

Weber—Good.—On Saturday evening, July 28, at his residence in Goodville, Pa., Bishop Benjamin Weaver united in marriage Bro. Eddie G. Weber and Sister Fannie M. Good both of the Bowmansville congregation. May the blessings of God go with them through life.

Swartley—Mininger.—On June 16, 1923, Bro. Alvin G. Swartley of the Doylestown congregation and Sister Eva D. Mininger of Souderton, Pa., were united in the holy bonds of matrimony at the home of the bride's uncle, Jacob M. Moyer. May God's choicest blessings be their portion.

Mumaw—Hershey.—On August 8, 1923, at the home of the bride's parents, Bro. Levi Mumaw of Scottdale, Pa., and Sister Alice Hershey of Manheim Lancaster Co., Pa., were united in holy matrimony by Bishop Isaac H. Brubaker. May their Christian life redound to the praise and glory of God.

Obituary

Blough.—Martha and Mary, twin infants of Bro. Harry and Sister Lottie Blough of near Davidsville, Pa., died July 21. Funeral services at the home on the 22d by L. A. Blough. Buried in the cemetery at the Blough Church.

Hess.—Dorothy Jane, daughter of Bro. Christian and Sister Edna Snyder Hess, died July 4, 1923; aged 2 m. 16 d. Little Dorothy was sick only five days. Her stay on earth was short, but we can see her safe in the arms of Jesus and would therefore say, God's will be done. She is survived by her parents, 1 brother (Eugene) and four grandparents. Funeral services were held at the Landis Valley Church, Lancaster Co., Pa., July 7, conducted by Bro. Noah L. Landis. She was carried to her last resting place by her four little cousins.

Buckwalter.—John, son of Park and Malinda Buckwalter, was born Feb. 1, 1921; died July 22, 1923; aged 2 y. 5 m. 21 d. He leaves father, mother, two little sisters (Blanche and Lila), two grandfathers, two grandmothers, one great-grandmother, and many other relatives and friends. Services at the house by Amos B. Stoltzfus and at the Maple Grove Church by John A. Kennel and John S. Mast. Text, Isa. 11:6—"And a little child shall lead them." Interment in adjoining cemetery.

"By thy hands the boon was given,
Thou hast taken but thine own;
Lord of earth and God of heaven,
Ever more thy will be done."

Schertz.—John Schertz was born in Peoria, Ill., Aug. 10, 1842; died July 20, 1923; aged 80 y. 11 m. 9 d. When 9 years of age he with his parents located near Washington, Ill., where he spent his boyhood days. On Jan. 24, 1867, he was united in marriage to Elizabeth Schertz. To this union 7 children were born: Susan (deceased), Martha Garber, Solomon, Peter, Anna Camp, John and Emanuel. He united with the Mennonite Church in his youth and was a faithful member to the end. He was of a generous nature and enjoyed the company of Christian associations. One of his favorite chapters of the Bible was Romans 8, which he requested to be read the day before his death. He leaves 4 sons, 2 daughters, 15 grandchildren, 4 great-grandchildren, 3 brothers, 2 sisters, and many friends. Funeral services, July 22, by A. A. Schrock at the house and at Harmony Church by H. R. Schertz. Buried in cemetery nearby.

Zimmerly.—Sarah Amstutz Zimmerly was born in Wayne Co., O., May 27, 1866; died July 26, 1923; aged 57 y. 1 m. 29 d. April 11, 1884 she accepted Christ as her Savior, and united with the Swiss Mennonite Church and was faithful to the end. May 31, 1894, she was married to Chr. Zimmerly of Crown Hill church. To this union were born 4 sons and 3 daughters. Two daughters preceded her in death. She leaves her husband, 4 sons, one daughter, 1 brother (P. J. Amstutz), 1 sister (Mrs. C. W. Steiner) and a host of other relatives to mourn her departure. She had a desire to depart when she learned that she could not recover. She had been a sufferer for several months with the dreaded disease, cancer. She is now free from all pains and sickness. Funeral services were held by C. N. Amstutz in German (Text, Mal. 3:16-18) and Enos Hartzler in English (Text, Amos 4:12). She was laid to rest by the side of her daughter Hulda which had been her request.

Witmer.—Julia Witmer was born in Elkhart Co., Ind. (near the home where she died) Sept. 8, 1862; died July 15, 1923; aged 60 y. 10 m. 7 d. She was united in marriage to John Witmer Aug. 30, 1884. To this union were born three children (Harvey S., Ellis E., and Mrs. Jay M. Blake). At the age of twenty years she united with the Mennonite Church, worshiping in the Holdeman congregation, in which she remained faithful unto death. She was stricken with paralysis five years ago and had been in failing health ever afterward. In May of this year she had another light stroke, and on July 8 she suffered another stroke which proved fatal. She never regained consciousness. She leaves a sorrowing husband, two sons, one daughter, one granddaughter, one sister, six brothers, and many others who held her dear to them. The funeral was held at the Olive Church, conducted by Brethren Henry Weldy and Silas Weldy. Burial in the adjoining cemetery. Peace to her ashes.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow
Never can distress thee more."

But be ye doers of the word, and not hearers only deceiving your own selves.—James 1:22.

Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

PUBLICATION BOARD MEETING

The biennial meeting of the Mennonite Publication Board will, the Lord willing, be held at the Latschar Church near Kitchener, Ont., Friday and Saturday, August 24 and 25, 1923. All officers and members of the Board are urged to be present. The Mennonite Publishing Committee will meet with the members of the Board at the same time and place.

S. H. Miller, Secretary.

ANNOUNCEMENT

The sixth general meeting of the Mennonite Woman's Missionary Society will be held, the Lord willing, at Waterloo, Ont., sometime between Aug. 28-30, exact date to be made known later.

All sisters are invited to attend this meeting.

Clara E. Steiner, Gen'l Sec'y.

BOOK REVIEW

Descendants of Peter Schrock

By Silvanus Yoder

This book, just off the press, is a brief history of biographical sketches, together with a complete genealogy of the descendants of Peter Schrock, youngest son of Casper Schrock, who came to America in about 1745. Peter Schrock was a faithful minister of Christ, living in Wayne county, Ohio. It was while he was preaching his last sermon that he was stricken with a fatal illness and died about thirty minutes later. The book contains 101 pages, is well written, and of especial interest and value to descendants of Peter Schrock Send all orders to the author and publisher,

Silvanus Yoder,
Goshen, Ind.

Descendants of Martin Borntraeger

By John E. Borntreger

This book of 291 pages, neatly bound in cloth, is a history of the descendants of Martin Borntraeger, who was born in Switzerland and came to America in 1767. His wife is said to have died at sea, and together with three sons he settled in the vicinity of Myersdale, Pa. Among the familiar family names found in this book are the Bloughs, Berkeys, Bontragers, Christners, Eashes, Gingerichs, Hershbergers, Hertzlers, Hooleys, Hostetlers, Johns, Kauffmas, Kemps, Kings, Klopfensteins, Kropfs, Lehmans, Masts, Millers, Mishlers, Schrocks, Stutzmans, Troyers, Weirichs, Wingerds, Yoders, etc. Members of these and other families can find much of interest in this book. Send all orders to

Eli J. Bontreger,
Shipshewana, Ind.

CONFERENCE ANNOUNCEMENT

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will be held at the Sugar Creek Church near Wayland, Iowa, Sept. 5-7. The Ministers' Meeting will be held on Tuesday afternoon at 2 o'clock, the Church Conference on Wednesday and Thursday, and the Workers' Conference on Thursday evening and Friday. A cordial invitation is extended to all interested in the cause of Christ. Trains will be met at both Wayland and Noble, Iowa.

Simon Gingerich, Sec'y.

All things were made by him; and without him was not any thing made that was made.—John 1:3.

OHIO CONFERENCE

(Continued from page 414)

and faithful service and that we seek to live the noble Christian life exemplified by our brother.

Privilege was granted to ordain a minister in the North Lima and Midway congregations.

The Pike and Salem congregations were given the privilege to secure bishop help for Bro. Shenk.

J. W. Shank presented the work of the Mennonite Mission in South America and read a letter giving an expression of appreciation from the Mennonite Church in South America to the church in the United States for the work done there by the American church.

An offering was taken amounting to $60.57.

The following officers were elected and appointments made:

Moderator, A. J. Steiner.
Secretary, J. Y. King.
Treasurer, Eli D. Yoder.
Trustees for Youngstown: John Riehl, J. L. Yoder, Ivan Lehman.
Canton, George Lehman.
Lima: Perry Brunk, Charles Brenneman.
Orphans' Home: Eli D. Yoder, Dan H. Yoder.
Old People's Home: D. C. Amstutz, Philip Hilty.
Publication Board, E. M. Detweiler.
Board of Education, A. J. Steiner.
General Mission Board, Noah Hilty.
Ohio Mission Board, I. W. Royer.
Relief Commission, P. R. Lantz.
Committee on arrangements for Gen. Conference. J. M. Shenk.
Delegates to Gen. Conference: D. S. Lehman, E. F. Hartzler, P. E. Brunk.

On motion it was decided to discontinue the district evangelists.

After song and prayer the Conference adjourned to meet again after the evening session of the Ohio Mission Board to consider a petition presented by some members of the Salem and Pike congregations. After some discussion it was decided to recall the committee appointed to help adjust their difficulties in 1921, asking them to interpret their report and make such other investigations as may be necessary.

John Y. King,
B. F. Stoltzfus, Secretaries.

MENNONITE GENERAL CONFERENCE

For the Gospel Herald.

Schedule of Meetings to be held in Connection with the General Conference in August

Publication Board Meeting to be held at the **Latschar Church,** Friday and Saturday, August 24, 25.

Fundamentals Conference at **Blenheim, Kitchener,** and **Breslau,** Saturday evening, and Sunday afternoon and evening. August 25 and 26.

Relief Commission at **St. Jacobs,** Monday afternoon and evening, August 27.

Committee on Arrangements at **St. Jacobs,** Monday, A. M., August 27 and Tuesday, A. M., August 28.

General Sunday School Meeting, at Waterloo, Tuesday afternoon and evening, August 28.

General Conference at **Waterloo,** Wednesday, Thursday, and Friday, August 29, 30, 31.

Information on Travelling

Train connections here given are from Buffalo, Detroit, and Chicago only; visitors will find their own connections to these points.

1. **Buffalo**
   - **A.** C. P. R.
     - (1) Leaves Buffalo 4:55 A. M., arr. Galt 9:07 A. M. Hourly Interurban service Galt to Kitchener.
     - (2) Leave Buffalo 5:55 A. M. Arr. Hamilton 8:38 A. M.
     - (3) Leave Buffalo 8:03 A. M. Arr. Hamilton 10:30 A. M.
     - (4) Leave Buffalo 10:10 A. M. Arr. Hamilton 12:33 P. M.

     Take Interurban at Hamilton via Brantford and Galt to Kitchener.
   - **B.** G. T. R.

     Leaves Buffalo 10:30 A. M. Arr. Kitchener 6:13 P. M.
2. **Detroit**

   C. P. R.

   Leaves Detroit 1:30 A. M. Arr. Kitchener 8:00 A. M.

   Leaves Detroit 9:30 A. M. Arr. Kitchener 4:00 P. M.

   Leaves Detroit 4:30 P. M. Arr. Kitchener 10:00 P. M.
3. **Chicago**
   - **A.** C. P. R. Central Passenger Station, Michigan Boulevard.

     Leaves Chicago 8:47 A. M. Arr. Kitchener 10:00 P. M.

     Leaves Chicago 5:40 P. M. Arr. Kitchener 8:00 A. M.

     Leaves Chicago 12:05 A. M. Arr. Kitchener 4:00 P. M.
   - **B.** G. T. R. Dearborn Street Station.

     Leaves Chicago 5:00 P. M. Arr. Kitchener 8:20 A. M.

     Leaves Chicago 11:00 P. M. Arr. Kitchener 2:40 P. M.

Buy all tickets direct to Kitchener except C. P. R. trains leaving Buffalo at 5:55, 8:03, and 10:10 A. M.

Those coming to the Publication Board meetings notify Isaiah Witmer, Kitchener, Ontario, Route 4. This is important, as the place of meeting is eight miles from Kitchener.

Those coming for the General Conference only, should notify Moses Hunsberger, Bridgeport Ontario.

Motorists will find a good Tarvia pavement from Niagara Falls to Kitchener. From Detroit and Port Huron to Kitchener good gravel roads.

Gilbert Bergey,
Geo. A. Weber,
Joseph S. Shantz,
Moses Hunsberger,
M. C. Cressman,
Ontario Committee.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." Ho w beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 23, 1923 (Gospel Witness Established 1905) No. 21

EDITORIAL

There are too many church members who are dreaming about being Christians but in reality living the life of worldlings.

When your temper gets riled at the suggestion that you love this world too much there is a very weighty reason why you should consider the charge to see if there is any truth in it. "Great peace have they which love thy law; and nothing shall offend them."

"Rates to Kitchener" is a brief article by Bro. Ressler, moderator of our coming General Conference that those intending to attend General Conference and travel over the Grand Trunk railroad should read. It comes a little late for some, but will still be on time for those who are not aiming to start before the latter part of this week. Read what Bro. Ressler has to say.

Do you know of any in your community who seem to be friendless? There are such people. For some reason people do not associate with them as freely as they do with others. There is your opportunity. Make yourself the friend of the friendless, and you will not only be a blessing to them but it may be a case of bread cast upon the waters which will return after many days.

New England is said to lead all other sections in the number of farms for sale without buyers. Not the least of the causes assigned is the lack of farm help, as the young men are lured to the city by the attraction of higher wages. Another "back-to-the-farm" movement is due after the bubble of high prices has been bursted and many laborers will find themselves out of employment. But there are greater reasons than the lure of money why our young men should stick to the farm. The very fact that the great majority of strong men in the cities are country raised proves the superiority of country over city as a character-builder.

By the time this reaches the eye of the reader the Mennonite Publication Board will be in regular session at Latschar's Church near Manheim, Ont. Will you pray that the Lord may direct the deliberations of this body to the end that a profitable meeting may be held? The work of the Church is determined to some extent by the work of the Mennonite Publishing House; and this institution depends upon the work of the Mennonite Publication Board. Our prayers are that the Lord may direct the Board, both in its choice of officials and workers, and also in determining its policies for the coming year.

Pooling wheat with a view to forcing higher prices is but another step away from that industrial freedom which is necessary to substantial and lasting peace. First it was capital that sought temporary gain by uniting for selfish ends. Then labor took the hint and labor unions were the result. In this conflict between the selfishness of capital and the selfishness of labor, the farmer found himself oppressed by both labor and capital. Then the adventurer got busy and farmers' organizations sprang up like mushrooms over night. No doubt there will be temporary advantages; but in the end it will simply hasten the day of war between the interests. They who are interested above all things in fighting "the good fight of faith" will do well to heed the warning of the apostle: "No man that warreth entangleth himself with the affairs of this world." Better suffer temporary losses and remain free than get a few cents a bushel more and become enmeshed in something that involves you in industrial strife.

Popularity is one of the hardest temptations for the popular man to withstand. Whether it is riches, an agreeable social turn, eminent scholarship, high official position, captivating powers of oratory, or something else which gives the devil an occasion to tell him that he has something to be proud of, most men give way to a greater or less extent and indulge in a little vanity. Signs of such vanity may be found in much talking about what "I" have done or expect to do, in criticising self and then pause to let the other fellow debate the question with them, in an apparent fondness for applause and assuming a popular air that the applause may come the more freely, in a spectacular denouncing of sin without being very hard on the sins of which he can not afford to lose. His etc., etc. Pity the man who vainly imagines that he has a reputation which he can not afford to lose. His usefulness is gone. Let every preacher, especially those considered more than ordinarily popular, follow in the footsteps of Christ that make themselves "of no reputation;" in the footsteps of Paul who kept under his body, knowing that unless he did so he would become a castaway, even though he had preached the Gospel to others.

Paul says that "the love of money is the root of all evil." Was it not covetousness that lay at the root of the trouble that brought on the late World War? and is it not the money question that is giving the nations so much trouble during these trying reconstruction days? Suppose that some super rich man would suddenly step in and say, "Gentlemen, I'll help

you settle these questions. Here are fifty billion dollars each for Germany, England, France, Russia, Poland, and Italy if you will only forgive one another's debts and make new treaties insuring peace." How long, do you suppose, would it take these nations to settle down to a real peaceable attitude—especially if it were made clear to them that further quarreling would cause them to miss their prize? And would not a similar proposition settle all the labor disputes in America? And is there a single evil anywhere but that the love of money is at the root of it? But for the love of money there would be practically no trouble with the bootlegger, with the white-slavers, the gamblers, and other classes of evil men. It is true that these and other evils will continue to exist so long as there is an unconverted man living, but they are all intensified by the love of money.

Has this monster—COVETOUSNESS—been entirely driven out of your life?

HEAD DRESS FOR CHRISTIAN WOMEN

or The Plain Hat Question

The following article first appeared as an editorial in the Gospel Messenger of May 3, 1913, and was afterwards published in tract form by order of the Committee on Dress Reform in the Church of the Brethren. It discusses problems in which so many of our readers are interested, that we take the liberty to pass on the message.—Editor.

During the past winter we received a number of queries regarding the plain hat for sisters, and in this article we shall endeavor to consider the different points raised by all of them. We are asked to say what we think about sisters wearing plain hats, and what shall be done with those who persist in disregarding the recommendations of Conference in this particular, and especially the wives of officials.

We dispose of the last point first, by saying, that in every department of Christian living the wives of officials should set good examples for the other sisters of the flock. We are sure that the Master expects this of those who have been blessed with the joy of the Holy Spirit, since they stood by the side of their husbands, and together were received in their official positions. We are quite certain that this is what the church expected when the charge was delivered, and the blessing of heaven pronounced upon the newly-chosen officials. Then, it occurs to us, that this must be the honest conviction of the wives of all the deacons, preachers and elders in the Brotherhood. In their sober moments they feel that, occupying the position they do, they should be examples to all those who look upon them as representative members of the church. In fact, the wife of each official should regard herself as a mother in Israel, whose duty it is to throw her influence on the side of the very best there is in the Christian religion. As the wife of an official, she can not afford to do otherwise. In a sense, she may often become a leader among the sisters, but she should lead in the direction of the highest attainment in spirituality, and not in the direction of the world's ideal.

What now follows will dispose of the other points raised. **Candidly speaking, however, the plain hat is not the real issue. As a rule, those who lay aside the bonnet do not wear plain hats. At least, they do not keep them plain.** We do not find plain hats in congregations where the hat has become common. Permission to wear the hat, simply means the fashionable hat, ornamented like those worn by others. All this talk about the plain hat means nothing of the kind. The purpose, in the end, is the fashionable head dress, with the styles and changes that the different seasons demand in the so-called, up-to-date society. Whatever may be said on the subject, one thing is certain: **New Testament simplicity and the hat, as now worn by the women of this country, do not go together.** They are not found on the same road. Simplicity goes one way and the hat the other. We are not saying that they can not go together, but we are saying that, as a rule, they do not.

When the hat or any other fashionable head-dress, bearing the stamp of Paris, comes in, New Testament plainness, sooner or later, goes out. This has been the experience of every congregation of people in the United States, either in the Brethren church or out of it. Some years ago there were nearly a half hundred plain hats in Elgin, worn by religious women who were much plainer in their attire than many of our own people. But the hats are changing and, inside of a few years, are likely to be as stylish as the common run. One should not expect it to be otherwise. This is the rule, and one might as well try to make water run up hill as to reverse the rule.

In dealing with the hat problem, our people have just one fundamental question to settle, and that is as to whether they are to surrender, for our sisters, the doctrine of New Testament simplicity in the Christian attire. The conflict over the hat will measurably settle the question one way or the other. In congregations where the hat becomes the rule, plainness will disappear as rapidly as the change, governed by its natural process, can be brought about. As stated, **Gospel simplicity and the hat do not thrive together.** The introduction of one means the departure of the other.

But, in considering this subject, let it be understood, that we do not hold that there is any more scripture for the bonnet than there is for any other plain head dress. Viewed from a New Testament point, there is nothing in mere form. The only thing to be settled upon is that which is plain, comfortable and becoming. And while no form is recommended in the Gospel, still it is well known that there is no style of head dress that stands for plainness like the bonnet. It has stood for plainness longer than any other form of head dress, known in the history of the church. **It is the church maintaining the bonnet that remains plain, while those that lay the bonnet aside, soon drift off into the fashions of the world.** This fact is so well established that it needs no proof. And this alone is a sufficient reason for the "Messenger" throwing its influence wholly on the side of the plain, neat bonnet, usually worn by our sisters. Our idea is to promote the best means of maintaining plainness; and, as regards the head dress, there is nothing to compete with the neat bonnet peculiar to our sisters.

Another thing: **The introduction of the hat means, ultimately, the elimination of the prayer-covering in our regular services. The hat and the prayer veil, as everybody knows, do not go together. They can not live together. At least they do not.** The change in the sister's head dress soon brings about a change in her mind, regarding the meaning of I Cor. 11. What we are here saying, respecting the hat, and its relation to the prayer-covering, applies to any other fashionable head dress. That which is worldly and hails from Paris drives out that which is religious and comes from inspired writers. Paris and Jerusalem are antipodes, and will not be found moving in the same circle. This is the way it has worked in

the past. It is working that way now, and we may look for this condition in the future. And while saying this, we are not overlooking the conditions in a few churches where for a while the sisters have laid aside their hats and put on the prayer-covering on entering the church for the usual services. A condition of this sort, however, is the exception and not the rule. **It is to the rule we refer when we say that the coming in of the hat will, in time, mean the going out of the prayer-covering.**

We have been pondering this question for years, and what we are now saying is the result of careful thinking and observation. We wish our sisters, both old and young, could take an honest, sober look at the subject, and decide for themselves whether they wish the church to surrender her long-established principles of plainness. What we are saying, regarding the outcome of the hat question, must certainly strike them as correct. If the church is to weaken along this line, and permit those desiring the hat to live in keeping with their preference, they should know that their policy ultimately means the surrender of plainness in the Church of the Brethren. In all candor, we are wondering if those of our sisters, who favor the introduction and encouragement of the hat, want to see the church depart from her long-cherished principle of plainness. We believe that, deep down in their hearts, they do not. And yet they know as everybody knows that one or the other must be surrendered.

In view of the fact that simplicity in attire is one of the fundamentals of the Brethren, and in view of the experiences of the churches and the denominations that were once plain, but now are not, we can not get away from the thought that sisters who are adopting the hat are making a serious mistake. With their neat bonnet favorably known to half of the people in the Union, the world as well as the members of the more fashionable churches, know where to place them. But, in the absence of their highly commendable head dress, and attired as the fashionable women are attired, they will not only lose their power in the religious world but they will become a negligible quantity in the interest of true nonconformity. **Especially would this prove true in city mission work. Let our city missionaries dispense with their becoming bonnet, and attire themselves as other women do, and they will find closed to them doors that would otherwise gladly open at their call.**

Now, we are not encouraging dealing harshly with those who have erred along this line, but are in favor of exercising all necessary patience while teaching them the better way. They need to be taught, and if they can be brought to look at this question soberly, we feel that they can not help seeing the results of greater liberty, respecting the head dress question. We should regret exceedingly to see our people take steps that would lead to the surrender of the principles of New Testament simplicity in their attire. With us this principle has stood for generations, and in the presence of a sinful world it has helped as much as any other one thing, to convince the world that we are a separate people, and that we endeavor to live out what we profess. To give up our plainness, and to surrender the prayer-covering will mean a fearful loss to the Church of the Brethren, and to the cause of Christianity at large.

It means an untold loss of power in the religious world. Whenever we, in our attire, become like the people of other churches, the world itself will cease to regard us with the feeling that she has manifested for us and our claims all these years. Furthermore, and this we wish to say with emphasis: While we do not believe that the Lord will forsake his church, simply because it weakens on a point or two, we are sure that he can not then accomplish with the church what he otherwise could. For generations the Brethren have stood for plainness, and so long as we remain plain, the world and also the other denominations will know where to place us, but, should we depart from this plainness, then we ask: Where is the aggressive church on which the Lord can depend to teach and carry out this part of the Gospel? For over 200 years the Lord has been depending on the Brethren and a few others to teach true gospel plainness. But some of the other religious bodies have gone back on this part of the Gospel, and now, should we prove unfaithful to our trust, then what? Can the Lord depend on us to continue teaching this part of his Word, or are we to leave him without a body of intelligent and aggressive people to whom he can point as true representatives of the principles of New Testament plainness?

Furthermore, it is all a mistake to presume that a loosening up on our nonconformity principles will pave the way for greater increase in membership. The experience of those who went off from us is positive proof of the fallacy of this theory. On the matter of attire they threw the gate wide open, but the people did not flock to their churches as it was expected they would. One of their evangelists said that in this he was keenly disappointed. He had supposed that our restrictions in dress kept hundreds out of the church but learned to his own sorrow, by actual tests, that this was not the case. Those who are converted to the whole Gospel expect something more than mere pretensions. They expect to come out from the world, in their attire as well as in other respects. They have confidence in a people who preach the doctrine of simplicity, and are willing to live out what they preach. It pays to stand by the Gospel, for the reason that it is the only right thing to do. The Lord will stay by those who stay by his Word.

GEMS

By Elam Horst

For the Gospel Herald.

The only antidote that will kill the Darwinian theory of the origin of man is, a revival of geunine faith in the Word of God, and simple obedience to its teachings.

The efforts of so-called scientists and so-called religionists to eliminate the outward forms of the Christian religion, are simply an apology for their lack of the spirit of Jesus and an imaginary modification of their personal responsibility to Almighty God.

The righteous man is a guide to his neighbor, but the way of the wicked causeth them to err.

A soul without God's grace is as dead as a branch thru which the sap circulates not. A church without it is as parched as the desert without rain. Where then is the hope of the world's conversion if the spirit of God come not to our aid? Then our eyes may fail in looking for these valued blessings.

Christ loves to dwell in a house which is built according to His own plans, and not according to the whims and fancies of men. The Church ought not to set up as her authority the decrees of men either living or dead: her ruler is Christ.

Greater was the cost of our redemption than that of creation; in creation the word was spoken, in redemption the blood was shed.

The greatest saints cannot live without Christ, and the weakest saint may live by Him. Hence our equality in Him. How dare some do then as tho they had monopoly?

The Love of Christ is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.

Orrville, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SHOULD MISSIONS TEACH PEOPLE TRADES?

By A. C. Brunk

For the Gospel Herald.

This question has no doubt often come into the mind of those who support mission work. It is a question that we as missionaries often discuss among ourselves. Should we as missionaries, who are sent out to preach the Gospel, use our time and mission money to teach the members of our congregations to work and to earn an honest living for themselves and their families? In giving the people such instruction it may appear that we are concerning ourselves too much with the things connected with the body. Again we see some people giving themselves so much to making money, that they lose their grip on spiritual matters. Making money, like most other things, can, and often is misused, and so becomes a source of evil. But this we dare not overlook, that God created for us such bodies and such earthly conditions, that without labor on the part of some one the needs of our bodies cannot be met. In the beginning, even in the Garden of Eden, God gave Adam some work to do: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). God could have made the garden so that it would not have required man's care and keeping. God knew that work was good for man. Work often has great moral and spiritual benefits for man.

Without doubt we as a Mennonite people in America owe much of our splendid heritage to the fact that we all have been taught to work with our hands, to shun idleness, and to respect labor. It has helped to develop honesty, seriousness, and unselfishness insofar as we have been willing to share the fruits of our labors with others who have been less fortunate. Those who give what they have earned with their own hands, come nearer giving in the self-sacrificing spirit than those who accumulate money in other ways. It may also be said that the kind of training given in some of our Mennonite homes has tended to make some people lovers of money, rather than lovers of God. Yet we would not say that we Mennonite people have made a mistake in training the children to work. The failure is due to the lack of spiritual teaching rather than to the fact that they have been taught to work. The blessing of God is promised to those who work with their hands. "Wealth gotten by vanity shall diminish; but he that gathereth by labours shall increase" (Prov. 13:11). If we believe that honest work has benefited our Church in America, then should we not give the same kind of training to those who constitute our Mennonite Church in India, so that they may pass it on to their children? I am not maintaining that the fact that our people have taught their children to work is the first and the most important factor in their development. Neither do I believe in giving industrial training first place in our Mission work. Spiritual matters have had, and must continue to have, first place in Mission work, and industrial work may have a place only insofar as it contributes to spiritual growth and has the sanction of God's Word.

In Ephesians 4:28 we read: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." The temptation to take that which does not belong to him is a great one to the poor, hungry Indian. To this temptation they often yield. But after he accepts Christ he is to steal no more, but to work. What if he can find no work? There are many such in this densely populated country. It is true that most people can find work during the few months of the busy season on the farms, but not the year round. If he is to fulfill this command, we must teach him a trade which he can follow and by which he may make an honest living the year round. If he is lazy we must try to teach him to love work. Honesty is one of the first essentials for spiritual growth. So industrial training is almost essential for the spiritual life of some of our Indian brethren. Again it is essential that the Indian Church may have to give for the Lord's work, which they must do if they are to carry forward the work in this land. So Industrial work is surely a legitimate mission activity.

Dhamtari, C. P., India.

THE SOUTH AS A RURAL MISSION FIELD

By J. B. Brunk

For the Gospel Herald.

In recalling our conference programs, discussions, and reports of the past ten years, there come to remembrance several striking and outstanding facts to which I wish to call the attention of my readers.

1. The subject of Rural Missions has appeared on almost all programs. The many talks and sermons have been inspiring and soul-stirring. Convictions have gripped both workers and those with means. Those outside of the Church could not but take note of the interest and concern for the evangelization of our many neglected rural fields. Such doubtless have been expecting a great and forward movement consistent with the amount of activity in conferences. Should not many fields have been entered and splendid Gospel work have been done proportionate to the amount of conference. activity and conviction?

Now the thought comes to me, will this writing just be a multiplication of words without any corresponding results? My readers may wonder if the writer is doing any mission work in southern Mississippi. He has done enough to be convinced of two things.

1. That the field is white and ready to harvest. The people are hungry for the true Word of God.

2. That the great need of the hour is more co-operative action by leaders, conferences, mission boards, local churches, and mission workers. "For none of us liveth to himself and no man dieth to himself" (Rom. 14:7). Paul in I Cor. 12 brings out the co-operation that should exist between believers in Christ, even though a great variation of temperaments, gifts, and conditions are manifested.

With this presentation of the problem to be solved cooperatively by our various organizations I beg for the privilege to appeal to each one.

1. Some of our brethren have traveled in the south. Brethren Histand, Shenk, and Kreider, will not each of you tell us through the columns of the Herald what you think of the South as a mission field? Please, recall the eagerness of hungry souls, and the ready response to the Gospel. Recall how such souls are now being neglected because of a lack in providing shepherds. Pauls have planted but who does the watering? May God burden and convict you and may this result in more definite action.

2. May I appeal to our conferences and especially to the Missouri-Kansas Conference because this field comes more directly under your charge. Will you not discuss "The South as a Rural Mission Field?" Do you not hear the Macedonian call? Will you not take steps to send more men to plant the Gospel seed and provide ways and means by which

such plantings may be watered and nurtured?

3. May I next appeal to our mission boards? You have charge of the finances of the Church. It seems to me we suffer more because of a lack of proper financing of our rural work than any one thing we might mention. If our rural work in our new outposts were financed as carefully as our foreign and city missions a great problem would be solved. Would not our Mission Boards be able to take steps to set aside a monthly allowance as a partial support for two mission workers in south Mississippi. Why not cease discussion and substitute action awhile?

4. May I appeal to our local congregation in South Mississippi? Each of you may say you have all you can do. The hardships of pioneer life are upon you and disable you to assist in such support. It is true, we all have hardships. They were anticipated. But what does the Word say? "There is that scattereth and yet increaseth." "The liberal soul shall be made fat." "Bring all the tithes into the store house and prove me now, saith the Lord, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3:10). Though we have hardships great joy and blessing will be ours if we contribute what we can for the support of workers on the home field. A number of us are getting monthly salaries and should be glad to set aside the tenth, a part of which could be used in this work. There are those not living here but own land. Your help would be much appreciated in this work.

5. My final appeal is to those now in mission work somewhere and have been considering a change of climate and location. Changes may be needful and might increase your experience and efficiency in the work of the Lord. Or, there might be others who have not done much mission work. This may be a place for you. Should there be those who feel the call to consecration for Gospel work in the South, may you have the grace and courage to respond to that call.

Permit me to relate what lately came under my observation. I formed the acquaintance of a brother and sister affiliated with the "Church of God" people in South Mississippi who are giving most of their time to Gospel work. Freewill offerings for them from all sources amount to about $75 per month. This in connection with their own garden gives them and their three children a very comfortable living.

Souls are being saved and the work of the Lord progressing. Think of the joy and blessing given to those who give willingly from the heart and those who do the work in the ministry of the Gospel. My heart longed to have a part in such a work in South Mississippi.

Brethren, this problem comes to me with tremendous conviction. Even though sin has been among us and did its destructive work, we look up steadfast in the faith, believing we shall survive spiritually and prosper just as surely as Israel and the apostles did in spite of the fact that there was an Achan and a Judas.

The church interest here among the brotherhood is growing and prospects for a strong colony on the increase. Confidence in the final success of our colony project is more than holding its own. We believe that in time we can live as comfortably here and support Gospel work as substantially as others of our lately established churches.

South Mississippi will doubtless be a land of many fruits, some of which will be of commercial importance. Large developments are substantially going forward and confidence in the possibilities of the soil is increasing. Orange groves are heavily loaded with fruit. Poultry raising and dairying are rapidly becoming important industries. Vegetable growing is and will no doubt continue to be important. Large shipments are going north to an ever increasing market. These industries should make a good financial base for the support of Gospel work.

We are glad to announce that the prospects for our winter resort (or old people's winter home) are encouraging. We have a vision of a tract of land near the gulf dotted with snug cottages and occupied by those of our people who seek rest, recreation, and Christian enjoyment, in a land of perpetual spring. In connection with this our vision includes a little gardening, poultry raising, and wholesome Gospel work. These activities will be important assets to the project which is already beginning to materialize. Some in the North are now definitely planning to be with us the coming winter. We are helping them to ways and means for making expenses. We can do the same for others who are interested if you will open correspondence.

With both realities and prospects before us, we thank God and take courage. Our cause is the Lord's. It is just and righteous. Our field is a part of the world that needs the Gospel. The Lord is calling us to this great service. Our prayer is that others of our brethren in the North may hear and obey the call of the Lord to the South land.

Gulfport, Miss.

FROM OUR MISSION STATIONS

Peoria, Ill.

(Garden St. and Western Ave.)

For the Gospel Herald, Greeting in the Master's Name:—It has been some time since we sent regular notes to the Herald. We will try to give briefly the recent activities at the Mission. The last few months have been especially busy ones for the workers.

After returning from the two weeks vacation at Manson, Iowa, the latter part of June, we began at once to arrange to send the Sunday school scholars to the country for a two weeks' outing. Some stayed more than the two weeks and a few are still out. We appreciate the support of the brethren and sisters of the nearby country congregations in opening their homes to the children. We were able to send out a good many more this year than last.

The children being placed, we began at once to arrange for the series of tent meetings which were held from July 29 to Aug. 12, with Bro. C. F. Derstine as evangelist and Bro. Alvin Yordy leader of the singing. A tent was rented from a neighboring church at a very reasonable price, and pitched on vacant lots about six blocks northwest of the Mission, in the center of a district where there are no churches located. Three thousand handbills were distributed from house to house with a personal invitation to attend the meetings, and the daily papers gave considerable publicity through their columns. Thus the meetings were well advertised. From the first night the attendance and interest were good. Folks who had never taken any interest in religious meetings before, attended every meeting. There were a number of public confessions and many Christians expressed themselves as having been greatly helped. Many were the requests that we continue the meetings longer, and we were very sorry that we could not do so.

We were especially glad for the confession of a father of six children whose wife united with the Church last spring a year ago. One of the most promising features of the work here, is the fact that there are quite a number of families where both the father and mother have united with the Church.

Bro. Derstine again this time, as before, held forth the Word of God in its purity and power, and we be-

(Continued on page 429)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

DUTIES OF PARENTS TO THEIR CHILDREN AND THE SUNDAY SCHOOL

By Minerva Stutzman

For the Gospel Herald.

Children are priceless jewels and they are God's greatest natural blessings. They are as pure as the snow, innocent as the lambs at play, and bring happiness and sunshine into the Christian home as nothing else earthly can.

Our first duty to these precious jewels is to bring them up in the "nurture and admonition of the Lord" and in order to do that, we as parents must be right with God, and live a life according to His will and as long as we are conformed to this world, we can not prove what is the will of God.

God puts a child's mind into its mother's hands, like a blank white sheet of paper and He alone knows what she writes there.

Do we realize how terrible that would be for us as parents to come up to the judgment seat of Christ and see the books opened, the records read, and find that we are guilty of implanting pride, selfishness or disobedience in those who are so near and dear to us?

It often makes me tremble when I look at those precious little souls that God entrusted to us and think that their future lies in our hands. Am I doing my full Christian duty towards them? often comes to my mind.

We are building for eternity. Do we think about it, or do we allow the scrubbing, cooking and daily round of duties crowd out the opportunity of building for eternity.

Let us not fill our children's minds with earthly things, but prepare them for the Lord so He can use them in His vineyard.

It is our Christian duty as well as a blessed privilege to spend some time each day in prayer with our children and lift them to the throne of grace and ask our heavenly Father to help us to bring them up in a way that is pleasing in His sight.

We must also teach our children to pray, teach them by precept and example. The child who never hears its parents pray and yet the parents are teaching the child to pray, is rather in a difficult place. Prayerful boys and girls are very apt to make prayerful men and women. Very seldom does a child who has been taught to pray at his mother's knee get away from this sacred influence.

In I Tim. 2:9 it says that women should adorn themselves in modest apparel, so we must teach our children what modest apparel means, and plant it into them, when they are little, so our ministering brethren do not have to spend so much of their precious time in preaching about dress.

But we are so apt to think it does not matter what we put on such little ones, just so they look real cute, but dear sisters, that is the time we plant pride in their tender hearts.

In Prov. 22:6 the Bible says, "Train up a child in the way he should go; when he is old he will not depart from it." In the same chapter we also read, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." The world's way of bringing up children is to just let them grow up, be careful not to break their will, but direct it. My father always said, "If you do not break a child's will when it is small, it will break its mother's heart when it gets big."

There is a big difference between training a child and simply letting it grow up. Let us look at Moses. He never forgot his home training he received from his godly mother. How the Lord blessed him! Then on the other hand let us look at Eli; how his house was judged because he restrained not his sons. Not only did this make trouble for Eli and his sons, but the whole nation suffered through it. Lack of parental authority is one of the most serious evils of the present time. It causes trouble in the home, church and all over the nation.

Children who are brought up under such conditions are usually the church members who are continually causing trouble, not having been taught the sacredness of obedience in the home, it seems hard for them to render willing obedience to the church.

It is the parents' duty to teach and train their children. The future good or evil of the child, also of the Church, depends on how well the parents do their part. Parents are supposed to know what is best for the child.

Our children will never thank nor respect us for letting them have their own way. Just to illustrate: There once was a little boy, who begged for something that his mother knew he should not have, but he kept on coaxing till she left him have his way. Pretty soon what he had wanted so badly was spoiled and the boy came to complain about it, and his mamma said, "It is your fault, you begged till I left you have it." But the boy spoke up, "No; it is your fault; you are my mamma; you should have known better than to give it to me; you knew I would spoil it."

Then we also have duties of parents to the Sunday school. We should take our children to Sunday school every Sunday that health permits; not only send them, but take them, show them that we are interested in it, by taking part in it, do whatever the Lord has qualified us for, even if it is only to give an attentive ear to what is said.

We should prayerfully select the superintendents, then work with them and pray for them that they may select only Spirit filled teachers—teachers who will present the whole truth and live it, especially for the little ones, as they are such great imitators that the teachers' actions and thoughts count for more influence than words.

Then another important duty to our children and Sunday school is to see that they study their Sunday school lesson at home. I know in the summer we are busy and in the winter the children go to school, and we sometimes think it gives us an excuse not to help them, but we must put forth a special effort to do it, and it is well worth our while. The smaller ones we should teach the lesson. How much can we expect the Sunday school teacher to teach them in one-half hour and sometimes less in a week if they know nothing about the lesson. It is much easier and much more interesting to the children and teacher if they know their lessons. I find it a very interesting way to study the lesson together and if you have a Bible story book, read the story to them, out of it, so they get the whole story, not only what is on their card or quarterlies.

If we wholly consecrate ourselves and children to God and put all our trust in Him, He will lead us to a blessed end.

"So let our lips and lives express,
The holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

Hudson, Ohio.

The things that we have a right to expect of our Mennonite schools is that they take our young people and make better Mennonites of them. —E. D. Hess.

Do you know what is the matter with present day churches? They have lost their militant spirit; they have become weak in the fight against sin.—C. F. Derstine.

SUNDAY SCHOOL LESSON

Lesson for Sept. 2, 1923—Acts 22:3, 6-10; Phil. 3:7-14

PAUL THE APOSTLE

Golden Text.—I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

Introductory.—Our lesson is divided into two parts: (1) an account of Paul's conversion; (2) a glimpse into his subsequent life. Next to Christ Himself, the personality of Paul is impressed upon the Christian world as that of no other person is. He was talented, consecrated, wholehearted. Born in Tarsus, apparently enjoying the advantages of an early education, a Roman citizen, a Pharisee, sitting at the feet of Gamaliel, there were few who enjoyed the advantages that he had. A born leader, he was in command wherever he was found. Having a keen conscience, he was true as steel, and this accounts for the fact that he was Christianity's most dreadful foe while he thought this creed to be wrong, and its most conspicuous champion after he was converted to the Christian faith. In Him God had a servant in whom native talent, more than ordinary culture, and full consecration were combined; and in him, therefore, we have a man through whom God could accomplish mighty works. Well may we study his life. Well may we, so far as we are able, imitate his example.

Paul's Conversion (3-8).—At the time that Stephen was stoned to death there was a young man present to whom the people already looked as their leader. Before stoning Stephen they laid their garments at the feet of a young student from Tarsus by the name of Saul. This young man was "a Pharisee of the strictest sect," and besides being a student in training he was intensely in earnest, looking with both contempt and horror upon the new sect which had just arisen and which was making "proselytes" of so many people. Not only did he give his consent to the death of Stephen, but he was not satisfied until this (supposed-to-be) heretical sect was entirely wiped out. By permission from the authorities he started to Damascus to arrest the Christians there and bring them bound to Jerusalem. But before he arrived at Damascus the Lord showed him that he had more than man to overcome. At midday he saw a light of transcendent power which smote him to the ground. "Saul, Saul, why persecutest thou me?" was heard. Saul knew what it meant. Immediately he asked, "Who art thou, Lord." "I am Jesus of Nazareth, whom thou persecutest," was the reply. "What wilt thou have me to do?" was Saul's next quesiotn. This question was typical of his life attitude after this. His baptism, testimony for Jesus. self-sacrificing life in His service, were but incidents in the after life of this converted man, the fruits of the new life within. Penitent because his former life had been so hostile to the blessed Lord and because he had persecuted "the Church of God," rejoicing because of the wondrous grace of God toward him "the chief of sinners," and moved with compassion as he beheld the lost world, this man of God spent the rest of His days in exalting Jesus Christ, in preaching the Gospel of salvation to all who will believe and receive, and though he died a martyr's death it was in the triumph of faith and in the blessed hope of the crown of life on the other shore.

Paul's Creed (7-14).—A creed is the sum total of a man's beliefs. You will find Paul's creed in the Gospel of Christ, whether it was given "by word or epistle." As the chosen messenger of Christ to bear His name before Jews and Gentiles, the "all things whatsoever" of the Great Commission constitutes the creed of the beloved apostle. So far as his life and attitude are concerned, we have no more beautiful and forceful presentation of the things for which Paul stood than in his own word-picture found in Philippians. Hear him tell his own story:

"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

"And be found in him,

'Not having mine own righteousness, which is of the law,

'But that which is through Christ, the righteousness which is of God by faith:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings,

'Being made conformable unto his death;

"If by any means I might attain unto the resurrection of the dead.

"Not as though I had already attained, either were already perfect:

"But I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended:

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

When your life is thus described with truth, you have many reasons to praise the Lord, and the cause of Christ has in you a champion of truth and faith which will bring glory to His name.—K.

BIBLE MEETING TOPIC

HOW CAN WE BEAR MUCH FRUIT? (Jr.)—Jno. 15:1-10

Topic for September 2

MOTTO

"Filled with the fruits of righteousness."

MEDITATIONS ON THE TOPIC

I. **Bearing Fruit.**—There are many different kinds of fruit. Each kind comes from its own kind of plant. Apples grow on apple trees. Peaches grow on peach trees. Grapes grow on grape vines. Each kind of plant must be cultivated and tended according to its nature and needs. The vine will grow too much branch if we leave it without pruning. The husbandman who spares the cutting of the extra growth will have little fruit. But the husbandman who is wise will cut off that part that is useless, even though it would make a fine show on the vine. Then, a branch could never grow and bear fruit were it not for the vine from which it springs. If the branch would go independent of the vine it would soon die. Christ draws a lesson from this as to how His disciples depend on Him for life and for fruit-bearing. But we have a different sort of fruit, and a different kind of connection with Christ than the branch has to the grape vine. He is a spiritual person. His life-giving Words are the sap that flows into our hearts when we receive them. These teach us how to live for Him and in Him so that our life bears fruits of righteousness. We know this Christlike fruit by its sweet flavor. It has love, joy, peace, longsuffering, gentleness, meekness, goodness, faith, temperance, as its flavor in every part. His Holy Spirit in us makes His words a part of our own lives and causes us to do these righteous deeds. If we become rebellious and disobedient, not allowing the correcting of His Word as a sharp knife to cut off the parts of our life that are useless, and not allowing His Spirit to be our helper, we are like a branch that is not abiding in the vine. We shall soon wither and die and of course we shall bear no fruit. Obedience and submission to Christ and His Word will make us useful and fruit-bearing Christians.

II. **The Text.—Jno. 15:1-10.**—We have already given thoughts on this text in Meditations on the Topic above. I suggest that you get this list of words and try to understand their meaning fully before you come to the meeting: Vine, Branches, Husbandman, Fruit, Purgeth, Clean, Abide.

Translate the words into spiritual meaning. For example: Vine means whom? Branches mean whom? Husbandman means whom? Fruit means what? Etc, etc.

The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deut. 6:4, 5.

Gospel Herald

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Editor

Editor — Daniel Kauffman

Associate Editors — J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY AUGUST 23, 1923

Field Notes

August 21 is the time set for the ordination of a minister at Ephrata, Pa. May the Lord direct the work.

Bro. Chris Reiff of Newton, Kan., filled a number of appointments in Franklin Co., Pa., and Washington Co., Md., recently.

Change of Address.—John D. Burkholder and family, from Reading, Pa., to Lancaster, Pa., 738 Woolworth Bldg.

A harvest home and Sunday school meeting is to be held at Strasburg Church, Lancaster Co., Pa., Aug. 30. H.

Bro. Clayton F. Derstine preached the conference sermon at the Southwestern Pennsylvania Conference last week.

Arrangements have been made for a series of meetings in East Scottdale during the greater part of September, with Bro. Clayton Derstine in charge.

Spiritual feasting at our public meetings should be followed by faithful spiritual work in our home communities. Feasting without work is inclined to make people billious.

A Sunday school meeting is to be held at Dohner's Church, Lebanon Co., Pa., beginning in the evening of Aug. 25 and lasting all day, Aug. 26.—E.

In the absence of Sister Lura Lauver from the Altoona Mission during the next few months, Sister Rosella Ash of Springs, Pa., is serving in her place.

Bro. J. M. Nissley of Altoona, Pa., expects, the Lord willing, to be with the Bible meeting at Hess' Church, Lancaster Co., Pa., on Saturday evening, Sept. 1. Subject, Missions.

Bro. D. H. Bender is at home again at Hesston, after an extended trip to the Northwest. He visited the workers and congregation in Los Angeles, Cal., before returning home.

Bro. J. F. Bressler of Lancaster, Pa., spent about ten days recently in visiting congregations in the Franconia conference district. His messages were appreciated by the brotherhood in that district. G.

Some time ago we spoke of the illness of Bro. J. D. Charles, Hesston, Kans. We regret to state that his health is not improving. "With God all things are possible." Pray for our brother's recovery.

Word from Augusta Co., Va., brings us the message that Bro. John W. Weaver of Union Grove, Pa., was in that community last week, preaching for the congregatnon at Springdale.

Watch the announcement column for conferences to be held during the next few weeks. In which of these are you especially interested? You will manifest your interest not only in attendance but also in fervent prayer.

Bro. Nevin Bender of Greenwood, Del., preached for the congregations at Doylestown and Souderton, Pa., on Sunday, Aug. 12. He was on his way to the Mennonite General Conference, visiting congregations enroute. G.

A program of the Sunday school meeting to be held at Stony Brook Church, York Co., Pa., Aug. 21, is before us. Following is a list of the speakers: Harvey Lehman, D. N. Lehman, David Garber, C. F. Derstine, C. Z. Martin.

An all day Sunday school meeting has been arranged for, to be held at the Mennonite Mission in Altoona, Pa., on Saturday evening and Sunday, Sept. 29 and 30. A general invitation is extended to all interested ones.

Bro. James Saylor of Holsopple, Pa., has been suffering from a severe spell of sickness during the past month. He was absent from Conference this year for the first time in many years. We are glad to hear that our brother is improving.

Brethren C. S. Schertz and C. F. Derstine of Eureka, Ill., are spending about a week in eastern Pennsylvania, visiting among the brotherhood and holding a number of meetings. They expect, the Lord willing, to attend the Mennonite General Conference at Waterloo, Ont., next week.

The Southwestern Pennsylvania Conference, held at Masontown, Pa., last week was well attended, nearly all the conference members being present. Brethren Abram Metzler and E. D. Hess were the moderators and Brethren N. E. Miller and Lloy Kniss were the secretaries.

Among the visiting ministers from a distance at the Southwestern Pennsylvania Conference at Masontown, Pa., last week were the following: Bishops: Isaac Brubaker, C. F. Derstine; Ministers: C. S. Schertz, J. L. Stauffer, Joshua B. Zook, Irvin Lehman; Deacons: Daniel Metzler, Uriel Zook.

Information Wanted.—We are in possession of a letter of inquiry concerning one Mary Plank Mervine, daughter of Bishop Peter Plank, for fifty years an Amish Mennonite bishop in Berks Co., Pa. She died in 1810 and was buried in one of the Mennonite cemeteries in Lancaster Co., Pa. Should any of our readers be in position to give information in this case, you will please correspond with Mrs. L. May Stinoff, 660 Carpenter St., Akron, Ohio.

Brethren Isaac Brubaker and D. S. Metzler, of Manheim, Pa., spent Sunday, Aug. 12, with the brotherhood in Blair Co., Pa. Bro. Brubaker preached at Martinsburg on Saturday evening and at the Altoona Mission on Sunday, morning and evening. They left on Monday for Masontown, Pa., where they attended the conference held there last week.

Correspondence

Springs, Pa.

Dear Readers, Greetings:—The meetings held by Bro. J. F. Bressler for the Springs and Glade congregations closed July 26. The Gospel was preached in its purity and with power. Including the two congregations there are 27 applicants for baptism. In one instance five children from one home, ranging in age from 10 to 18 years, confessed their Savior and later the father and mother also decided to join the class. We praise God for these visible results as well as for the spiritual growth which we believe has come to many. May our prayers and best wishes follow our brother in his unselfish labors for the salvation of souls.

May I say, however, are we thinking of our own responsibility in this matter? Do we not depend too much on the evangelist and the minister to do it all and forget how much our example or word of encouragement may mean? Let us remember that these souls are but starting in the Christian life and that they need encouragement and Christian fellowship and love. Let us be careful that our example will not lead them worldward and we thus be found tearing down instead of building up. It seems to me this reminder is very necessary just now, and my prayer is that we may all heed it.

Health in general is good. Crops are also good. Of fruit there is an abundance.

In love,
Aug. 8, 1923. Norman Miller.

Manitou, Colo.

Greeting in the most blessed Name of Christ, to all readers of Herald:—While the weather has been warm at other places, it has been quite comfortable here. Nights have been real pleasant to rest, mornings are generally cool and clear, but is very common to have showers in the afternoon. The mountain sides have a beautiful appearance. This is due to the recent heavy rains, which cause everything that has plant life to show forth its beauty as God had intended it.

Tourist season is about at its best now, and thousands of people are out every day taking in the natural scenery. But undoubtedly a small per cent are taking time to think of the great hand back of it all. Lots of money is spent for sight-seeing. The Cave of the Winds, for instance, as one of the many places, has a fee of one dollar for admission, and they report an average of one thousand people a day during tourish season. If the money that is spent in Colorado Springs and Manitou in twenty-four hours could be used to carry on the mission activities of our Church it would likely be sufficient for a year or even more.

Recently we were favored with a visit by Bro. J. W. Shank and family (returned missionaries from S. A.). They gave us a number of interesting talks from that field, telling of the open doors of South America.

We are expecting Bro. E. J. Berkey at this place in the near future to hold a series of meetings. It will likely be just before conference at LaJunta which is the first week in September.

Sister Broaches (who has come here from Lima, Ohio, with her mother and family) has been in bed for a number of months. She has tuberculosis. A number of us would go to her home every two weeks and sing and have a short service with her, which is very much appreciated. She seems to have an unwavering faith and a hope that is sure and steadfast. Though her physical condition seems a hopeless case, she is an example of patience, and of Rom. 8:28. Any one wishing to write to her to give her a word of encouragement, address her at Mill St., Colorado Springs, Colo. It would be appreciated by her as well as her mother.

Sisters, Nellie Zook, Emma Irkman, and Minnie Swartzentruber are leaving soon for their homes where they will be engaged in teaching school. May God's blessing accompany them in their vocation, as well as others who will soon be leaving, and our number will be smaller again. Pray for the work at this place.

Yours for the cause of Christ,
Aug. 10, 1923. W. S. Guingerich.
2118 W. Pikes Peak Ave.

Carver, Mo.

A meeting was called at this place for August 10, as an all day Home Church Conference. The purpose of the meeting was to strengthen the brotherhood and to bring the work of our conferences and our relation to them more clearly before the minds of all that we might discharge our duties better and have the support of the entire brotherhood in behalf of those who labor in conference work, in interest, prayers, and service. Brethren and sisters from Mt. Zion and Holst Schoolhouse were with us and assisted us in our work. There was a conference sermon at 11 A. M. by Bro. Amos Gingerich from Matt. 16:18. He impressed the importance of building upon the true foundation with the right material. He showed the value of the Church in the world and its eternal treasures. After the noon hour some time was given for brethren and sisters present to give testimony concerning their thoughts and convictions of the sermon and the Lord's service, in which a number responded by words and all by a standing expression of their purpose to build upon the true foundation in the Lord's way.

The following questions were then taken up and discussed in conference:

1. **Why are conferences needed?** After opening thoughts by Bro. J. P. Brubaker and a number of thoughts by different brethren the following resolution was adopted: "Whereas we recognize that our conferences are an inspiration and help to the work of the Church, be it resolved that we encourage and help the work of conference by our prayers and by our means and by our presence when that is within our reasonable opportunity."

2. **What relation does our congregation have to our district and general conferences?** This question opened by Bro. Ezra Bowman and discussed heartily by a number of brethren was then answered by the following resolution: "From the authority of God's Word, believing that our conferences are authorized of God by the leading of the Holy Spirit, to make application of the Word and to instruct and warn individual members, be it resolved that we as a congregation submit ourselves to the rules and regulations of Conference according to Hebrews 13:7, 17."

3. **How may we as a congregation better fit ourselves for the Lord's service in our field of labor?** This question opened by Bro. J. L. Collier and also earnestly discussed by others was answered by the following resolution: "In order to better fit ourselves for the Lord's service, be it resolved that we apply ourselves to earnest prayer, and diligent study of the Word (Jas. 5:16; II Tim. 2:15); that we exercise ourselves in the talents God has given us, each one filling his place; that we be obedient and teachable in our attitude toward God and the Church; that we avail ourselves of every opportunity to attend and take part in religious services; that we consecrate ourselves in

(Continued on page 428)

Miscellaneous

THE SUMMONS

By Ursula Miller

For the Gospel Herald.

When the summons comes to the far off land—
When the heat of day and the toil
Of our lives have made their just demand,
Through dizzy, confused turmoil,
When they come—those summons—to One on high,
May we go with a conscience clear,
A ready response and a glad reply,
That the resting time is near?

The summons to God to the vast unknown,
Be it morning or sunset time,
In sunny youth or with years old grown
Will they summon to sweeter clime?
Wherever He leads be it gain or loss
Will we happily hear that "Come,"
Because we go by way of the cross—
By the way that leads us home?

Those summons we are sure, very sure to hear
Some time in the day or night:
Will it chill the heart with a ghastly fear
When they come in power and might?
Because we have followed a way of our own,
Because of our blinded eyes—
Will it chill our souls as the winds that moan
With the winter's stormy skies?

Will the summons welcome a sweet, glad day
With the Father of righteousness,
With no love of earth to drag away
Or hinder our holiness?
And the joy of beholding the crucified
Fulfilled when we reach the shore:
And, because our hopes in Him confide,
With the summons—an open door.

Hesston, Kans.

RATES TO KITCHENER

For the Gospel Herald.

The following letter addressed to Bro. J. C. Frey, Treasurer of the Mennonite General Conference, may be of interest to some of our readers:

"Grand Trunk Railway System,
Detroit, Mich.,
August 9, 1923.

"Dear Sir,—

For your coming Convention (Conference) at Kitchener, Ontario, we can offer you a round trip party ticket for 10 or more people going in a body and returning separately at one and one-half fare for the round trip, good for 30 days from date of issue. The one and one-half fare from Detroit to Kitchener will be $8.95 for the round trip.

(Signed) J. H. Burgis,
General Agent."

Bro. Frey informs us that the same rates will hold good from any point on the Grand Trunk system, but, so far as he knows, not from points on other lines. It may be of interest to some to know that they may have opportunity to join a party of ten or more on a train leaving Detroit 11:45 A. M., arriving at Kitchener 7:01 P. M., on Friday, August 24.

Those who wish to avail themselves of the benefits of this concession will have a short time to make the necessary inquiry of their local agents—especially will this be of interest to those who do not contemplate starting for the Conference before the week beginning August 26.

It is not at all probable that any lines will grant concessions except for the party of 10 or more.

J. A. Ressler, Moderator,
Mennonite General Conference.

CHRISTIAN SERVICE

By Mabel S. Brubaker

For the Gospel Herald.

Christian service is one great privilege and duty that is much neglected by the majority of people today. We are forgetting to serve the purpose for which we were put here. We are too selfish with our means, our works, our knowledge, and in fact our lives. What we do is too much for ourselves. The Christian needs to be awake to his duties and opportunities.

After we have accepted, have been adopted as one of God's children, then duty calls to serve, and if we fail to serve, we fail in our purpose on earth. Many are inclined to think they must get away from home, into some mission field, or hold some important office in order to serve the Master. This need not be, necessarily. Some of the greatest blessings have been received by those who served in their homes and in the immediate community. In Jas. 1:27 we read, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Compassion and charity to the poor and distressed form a very great and necessary part in true religion. Visiting is here put for all manner of relief which we are capable of giving others; the fatherless and widows are here particularly mentioned, because they are generally most apt to be neglected or oppressed, but by them we are to understand all who are proper objects of charity all who are in affliction. "For whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I Jno. 3:17).

It pleases God that some of the Christian brethren should be poor, for the exercise of the charity and love of those that are rich. And it pleases the same God to give to some of the Christian brethren this world's goods, that they may exercise their grace in giving to the poor saints. In the 18th verse he says, "My little children, let us not love in word, neither in tongue but in deed and in truth."

A poor, needy boy once applied for alms at the house of an avaricious rector, and received a dry, mouldy crust. The rector inquired of the boy if he could say the Lord's Prayer, and was answered in the negative. "Then," said the rector, "I will teach it you; Our Father," etc. "Our Father," said the boy. "Is he my Father as well as yours?" "Yes, certainly." "Then," replied the boy, "how could you think of giving your poor brother this mouldy crust of bread?" We must not give grudgingly or of necessity: for God loveth a cheerful giver. II Cor. 9:7.

"I was once attending a missionary meeting in Scotland," said a minister in making an address. "There it is the custom to take up the collection at the door as the people go out. A poor woman, in going out, dropped a sovereign into the basket. The deacon who held the basket said, 'I'm sure you cannot afford to give as much as that.' 'Oh yes, I can,' she said. 'Do take it back,' said the deacon. She replied, 'I must give it. I love to give for Jesus' sake.' Then the deacon said: 'Take it home tonight, and if after thinking it over you still wish to give it, you can send it in the morning.' I was sitting at breakfast with the deacon, when a little note came from the woman; but the note contained two sovereigns. 'You won't take them?' I said to the deacon. 'Of course I will,' said he, I know that good woman well. If I send them back, she will send four next time.' This was indeed loving to give."

James, reminds us of another service which is the Christian's privilege in the conclusion of his epistle: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19, 20).

We are not to accuse and exclaim against an erring brother and seek to bring reproach upon him, but to convert him, and if by all our endeavors we cannot do this yet we are nowhere empowered to persecute and destroy him. And if we can do no more toward the conversion of sinners, yet we may do this, pray for the grace and Spirit of God to convert and change them. Your sphere is narrow, you say; your influence is small; you can do nothing for Christ. One acorn is a very insignificant thing, but the majestic oak

is its development of strength. He who is privileged to lead a single soul to Christ does a work compared with which the gathering of crowds and addressing of multitudes is of small account. Let us not despise the day of small things.

Rowland Hill once introduced Dr. Jenner, the discoverer of vaccination, to a nobleman in these terms: "Allow me to present to your lordship my friend, Dr. Jenner, who has lately been the means of saving more lives than any other man." Dr. Jenner bowed, and said with great earnestness, "Ah! would, like you, I could say souls."

True, we are not saved or justified by any amount of works that we might do, for we are told in Eph. 2:8,9: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." Yet James says, "Faith if it hath not works is dead." There must be both faith in Jesus Christ and good works the fruit of faith." Some one said to Spurgeon, "I hear you are opposed to works." "No," he said, "I am not, nor to chimney pots; but I would not put them at the foundation. Faith is the root, good works are the fruits, and we must see to it that we have both."

Abraham proved his faith by his obedience to anything God asked of him. Faith justifies us in the sight of God. Works justify us in the sight of men. A working faith is more than faith in works.

There was once a pious old patriarch, who was a ferryman in the Highlands of Scotland. On his oars he had inscribed, respectively, "Faith" and "Works." A passenger one day observing the quaint words, asked what they meant. He then took up the oar "Faith" and attempted to row with it; but the boat merely described a circle, and made no progress. The next took up that marked "Works," and attempted to row with it—the same result. He then took up both, and plying them together the boat immediately shot ahead across the lake. The application is obvious.

We have no better example of true Christian service, than of Christ Himself, of whom it is said, "He went about doing good." We don't know of any instance where he had opportunity to relieve or help someone that he did not do it. His last words on earth when he left were a command to service: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). It is our duty to find out what our part is in that Great Commission. Those who are faithful in Christian service will surely be rewarded.

You remember the parable of the talents, how the two who were faithful were commended in these words: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord" (Matt. 25:21). Not, well done good and successful servant; but faithful servant. God has three kinds of servants in the world: slaves, who serve Him from a principle of fear; hirelings, who serve Him for the sake of wages; and some, who serve Him under the influence of love. To which kind do we belong?

The great Judge Himself explains, in Matt. 25:34-40, how in the judgment day, those deeds of love and mercy done unto the poor and needy, are (as it were) done unto Him. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." We must be careful that we do not do little when we might do much. If the little is all I can do, my Lord will take a few grass-blades, as if I had brought him a whole paradise. But if I could have brought Him rich flowers, and only plucked a weed out of the hedgerow, He will not take my gift.

A gentleman visited an asylum for idiots, carried on by a society of young men, who devote themselves wholly, without pay, to ministering to these poor creatures. The visitor saw what a dreadful life it was, to be associated continually with these half-witted beings. He exclaimed with amazement, "How can you bear this life without being highly paid for the intolerable misery of it?" One of the young men who was conducting him smiled and said, "We shall be paid highly some day by Him to whom we minister.

No works shall find acceptance in that day
When all disguises shall be rent away
That square not truly with the Scripture plan
Nor spring from love to God or love to man.

Lancaster, Pa.

NINE REASONS FOR GOING TO CHURCH

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible he has suffered a loss.

7. He will take part in singing good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.—Theodore Roosevelt.

THE SAFE WAY

By Sarah B. Leidig

For the Gospel Herald.

"Whatsoever ye do, do all to the glory of God." Seeking to love and do the Father's commandments will draw us closer to Christ who has done so much for us all. It is unsafe for Christian people to follow after the sinful ways and pleasures of the world. It will rob them of the joys of heaven. When once a Christian gives way to Satan he will rob him of all his spirituality. The safe way is to live for the Lord and renounce the world. If we always have Jesus by our side and live in the light of His love He will guide us in the right way, for He has promised never to leave nor forsake us, and when all our labors are ended we shall awake in His likeness.

Think of the many blessings promised to those who live good, clean Christian lives. "If ye keep my commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy may be full" (John 15:10, 11).

Lake Charles, La.

What is the reason that there are so many empty churches the country over? Too many lodges sapping out the life of churches.—C. F. Derstine.

CORRESPONDENCE

(Continued from page 425)

whole-hearted service to the cause of Christ, keeping heart and conscience pure that we may be an example and not a hindrance before the unbeliever."

Since this day was appointed by our executives of the government to remember our departed President, some fitting thoughts in harmony with Paul's teaching in I Tim. 2:2 were given and prayer offered in behalf of our nation. The conference closed after appropriate thoughts and prayer with the feeling among the congregation that the day was spent in a profitable way to all.

Remember the work at this place in your prayers.

Yours for a whole Gospel Church,
J. R. Shank.

Westover, Md.

(Holly Grove Congregation)

Dear Herald Readers:—Our annual Sunday school and missionary meeting is now over, and we feel that we have been greatly blessed. The meetings were well attended and we feel that God was present. There were a number present from Virginia, Pennsylvania, and Delaware: Bishop, Crist Stoltzfus of Elverson, Pa.; Ministers, Eli Swartzentruber and Nevin Bender, Greenwood, Del., and I. D. Hertzler, Denbigh, Va.; deacons, Sylvanus Stoltzfus, Elverson, Pa., and Isaac Kennell, Atglen, Pa. The main theme was, "Behold, the fields are white all ready to harvest."

We hope that the good seed sown will soon spring forth and bear much fruit for the Lord.

Yours in the Master's service,
Aug. 12, 1923. Ruth Hostetler.

Lansdale, Pa.

(Plain congregation)

Dear Herald Readers:—The Lord has done great things for us, whereof we are glad." We rejoice in this, that the way has been opened for us to have evening services. Sept. 2 is date of next evening meeting.

We received a very practical message this Lord's day morning on The Home, contrasting the homes of today with the home at Bethany, where Jesus loved to go.

The message was given in demonstration and power of the Spirit, the messenger being Bro. John Bressler, who, in company with his wife and son has been preaching the everlasting Gospel, the past week in this vicinity. May the Lord bless his efforts to the salvation of souls.

We were privileged to have with us Bro. and Sister Byers with their children, Mary and Martha, and Lazarus, of the Knoxville Mission. We appreciate their help at the Norristown Mission. May the Lord bless their visits to His glory and praise.

Remember us in your prayers.

In His Name,
Aug. 12, 1923. Laura F. Fuss.

Goshen, Ind.

Dear Readers:—Since the Hymnal Committee is in session at this place, we enjoyed their help in our services over Sunday. Bro. S. R. Good led the singing and Bro. C. Z. Yoder preached for us in the forenoon. He spoke concerning the Holy Spirit, and claimed that all Christians make too little of the Spirit's power and that not enough is preached on this subject. In the evening, Bro. S. F. Coffman preached from Rom. 12:1, 2. He emphasized the appeal Paul used at the opening of this text—"The mercies of God." He further urged that we too often err in our effort not to conform to "this world" because we stop short of the transformation that is accomplished by "the renewing of our minds"—making our religion externalistic.

In our mid-week services, we begin in our next meeting to use the Epistle to the Galatians in our meditations. Bro. A. E. Kreider will lead us in these studies. These services have been very helpful during this summer, and are increasing in interest and attendance.

Aug. 13, 1923. Rudy Senger.

Tofield, Alta.

Dear Herald Readers:—We feel grateful to our heavenly Father for the many blessings He has showered upon us. Weather has been very favorable. Crops are in good condition and prospects are very good.

Bro. Milo Stutzman and family returned home after spending four years at Hesston, Kans. The brother was attending school there in order to get a better knowledge of God's Word. We all welcomed them home and are very glad to have them working with us again in our Sunday school and church work.

Last Sunday evening instruction meetings began. We also have young people's and children's meeting every Sunday evening.

We appreciate the deep interest taken in these meetings.

Pray for the work at this place.

Sincerely,
Aug. 13, 1923. Mattie Lauber.

Elizabethtown, Pa.

Following is the program for the monthly workers' meeting to be held at the Elizabethtown Church, Aug. 30, 1923.

Lesson for Sept. 2, "Paul the Apostle," Bro. Benjamin Garber.

Lesson for Sept. 9, "John Mark," Bro. Walter Herr.

Lesson for Sept. 16, "Luke the Beloved Physician," Bro. Stoner Kready.

Lesson for Sept. 23, "Timothy a Good Minister of Christ Jesus," Bro. Walter Ebersole.

Aug. 17, 1923. Anna L. Rutt.

Scottdale, Pa.

Dear Herald Readers:—During the past week the workers at the Publishing House have had the pleasure of meeting a number of brethren and sisters and friends going to and coming from the conference held at Masontown this week. They were here from Virginia, Ohio, Indiana, Johnstown, Altoona, Lancaster Co., Franklin Co., and a number of other places. We always appreciate the presence of those interested with us in a common cause and a common salvation. Come again. The Scottdale congregation was well represented at the conference.

Bro. Silas Hertzler, who has been with us during the greater part of the week, has gone on to points farther east.

Sister Ada Martin and family, former residents of Scottdale but whose home has been near Greencastle, Pa., during the past twelve years, have returned to their former home. We welcome them into our midst.

Aug. 18, 1923. Cor.

EASTERN MENNONITE SCHOOL

By A. D. Wenger

For the Gospel Herald.

Some time spent at the Eastern Mennonite School is helpful to most every one. If students return home from the school more spiritually-minded, more loyal to the Church, and more widely separated from the world than they were before they went, the school has helped them and strengthened the Church. If the school congregation is as faithful as our most faithful congregations are, it is a great asset to the Church, for these young people go back home to become laborers in various phases of Christian work in many different congregations. Some become missionaries. They are better able to do effective work because of their school training. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." As to our young people who are not church members, we welcome them, and encourage all to come. All who intend to become Christians sometime will find influences helpful to that end.

We can with a good conscience encourage all our young people to come to school, if they can, and take

some Bible course. The Church is in need of more who will zealously oppose literary trash and "science falsely socalled" and exalt the Bible as the final word of authority in all decisions.

We are not aiming to disturb young people who are satisfied at home without a high school education; but if they will take such a course anyway, or must take it on account of compulsory school laws, we offer them the same course under better influences. A very large per centage of our young people who attend their home high schools get so deeply involved in world and worldliness that they never get out of it any more to unite with the church of their parents.

At the present time it is not only the worldly influence of associates and the town that lead our children astray but it is also the unsound text books and the unsound teachers found in so many schools. Both books and teachers are constantly becoming more antagonistic to the Bible. Some weeks ago the writer heard Dr. Torrey say, "Germany as a nation is in ruins. She forsook the Bible. If the grammar schools, the high schools, and the higher schools of our nation continue as they are now conducted, we will inevitably reach the same end." What else can we expect if our children are under worldly influences, studying books that contradict the Bible and are taught by teachers who help them on in unbelief instead of safeguarding them around the dangerous places in books written usually by unbelieving authors? We are threatened, more than many are aware of, with unbelief in Christ, God, and the Bible.

At the present rate of degeneracy, how long will it be until the rising generation will not care enough for the Bible to live it and defend it? It was said during the late war, "We cannot change many of the conscientious objectors. We must educate the children differently and by and by we will get rid of them." There is perhaps no swifter way to do it than to discredit Bible truth in the minds of the young people. The traps are set for our children, and forces are at work more and more to compel them to be caught. The Eastern Mennonite School can solve only a small part of this great problem, but she is willing to serve to her utmost.

The school is built in a high and healthy locality, about fourteen hundred feet above sea-level, with mountains near at hand almost two thousand feet higher. Foodstuffs are cheap because the school stands in a rich farming community far from large markets. More important than all the other conditions is the fact that the school is under the control of church leaders and Conference, and cannot go wrong unless the Church goes wrong. We implore the prayers and the united support of the Church, to the end that we may serve to the glory of God in a greater degree.

The school has been self-sustaining for two years. The debt which still remained from erecting the large new building nearly four years ago has been reduced during the past seven months from $43,000.00 to $3,000.00. We would be very glad to liquidate the debt entirely and make the further necessary improvements. More than anything else, we also need in large numbers our dear young people, that we may help them for time and eternity.

Harrisonburg, Va.

DEVOTIONAL COVERING

By Minerva Kauffman

For the Gospel Herald.

As there have been several articles in the Gospel Herald on this subject, I thought I would add a few more thoughts on the same.

Paul says the woman is to wear the covering, when she "prayeth or prophesieth." It seems to me the thought is always brought out in this way: that woman is to wear the covering when special prayer is wont to be made, or in worship; but does not the Bible say we should "pray without ceasing?" In going about our daily routine of work; when trials, discouragements, temptations come and we would want to send a message through the wires of prayer, to our heavenly Father for help, where is our covering? or did the apostle not refer to such times. Supposing we have our covering hid away in some book (as the manner of some is) or some other place, where it could not be had in emergency cases, is it alright then to pray without the covering—is that what Paul means? Of course the question may be asked, How about men, under similar circumstances? They are to have their heads uncovered; but it should be remembered, there is a difference between the special veiling that Paul speaks of, which woman is to wear, and the protection head gear. I have seen certain sisters who wore the bonnet as a covering, but that is not the special veiling; it is only the protection headgear. In singing songs of prayer, praise, and gratitude to our heavenly Father, while going about our work, or wherever we may be, is it not just as necessary then, to have our heads covered, as it is when we are down on our knees praying, or in worship? How about prophesying. "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort."

Dear reader, did you ever think that woman prophesies in the home, or wherever she is? In bringing up children in the nurture, and admonition of the Lord, does she not instruct, reprove, teaching them the right way, the way the Lord would have them go? She will always speak of such things that will edify. She exhorts, comforts, and not only to those in her own home, but others also whenever she has the opportunity. In studying this subject, woman not only prophesys when she teaches a Sunday school class, or is engaged in mission work, or some other special work which she is required to do in the Lord's vineyard; but wherever she is, at home, or abroad. In the light of the scriptures, is it not necessary to wear the covering all the time? How about it?

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

Volant, Pa.

PEORIA MISSION

(Continued from page 421)

lieve eternity alone will reveal the results of the seed sown. Thru the instrumentality of the meetings we have gotten in touch with new people and they are now attending our regular services. Pray for those who have made a start in the Christian life and that the Spirit may still call out those for His name. Also pray for the workers that we may lift up Christ that He may draw men to Himself.

Assuring you that we appreciate the support of all those who have contributed to the support of the work here, whether by service, prayer, or means, and craving a continued support of the same, I remain,

Your unworthy servant,

Aug. 17, 1923. John L. Harnish.

JOHNSTOWN BIBLE SCHOOL

We desire to announce that arrangements are being made for holding the third six weeks' session of the Johnstown Bible School at the Stahl Church, near Davidsville, Somerset county, Pa., beginning Tuesday, January 1, 1924. Courses of study and further details will be announced as soon as possible.

J. A. Ressler, Principal.

"Blessed are the pure in heart; for they shall see God."

REPORT

Of the Annual Mission Meeting of the Johnstown District, Johnstown, Pa., Held at the Stahl Meetinghouse on July 4, 1923.

For the Gospel Herald.

Officers:—Moderators, S. G. Shetler, S. K. Yoder; Secretary, T. L. Blough.

Forencon Session

Devotional Exercises were conducted by J. M. Nissley, Altoona, Pa. Gal. 5.

Topic, **Missions from a Biblical Standpoint,** E. J. Varns.

Recitation, **The House by the Side of the Road,** Kenneth Wingard.

Mission Sermon (Matt. 28:19, 20), N. H. Mack.

Afternoon Session

Devotional Exercises (Eph. 6:10-24), by Alex Weaver.

Children's Hour, Subject, Life and Light, conducted by Mrs. E. J. Varns.

Topic, **Cardinal Factors in Successful Mission Work,** Grant Weaver.

Essay, **Opportunity,** Florence Croyle.

Recitation, **By the Wayside,** Edith Blough.

Topic, **Gleanings from our Mission Stations,** by E. J. Blough and J. A. Ressler.

Topic, **Missionary Zeal,** by David Garber, Lancaster, Pa.

An offering of $53.56 was lifted, part of which was used to pay the expenses of Conference. The balance was given to the Altoona Mission.

Evening Session

Devotional Exercises, by Wesley Yoder.

Workers Meeting, conducted by J. M. Nissley. Speakers: Mrs. J. M. Nissley, **Life and Experiences of a missionary;** Sister Foust, Altoona, Pa., testified as to what Jesus has done for her thru the Mission; N. H. Mack, **The Welsh Mountain Mission;** Mr. Fusco, an Italian, Altoona, Pa., told how he was rescued from Catholicism and what the Mission is doing for his family; Bro. Swartzendruber, Altoona, Pa., **What can be done for the Italian People?**

Topic, **How Develop Missionary Activities?** by Lloy Kniss and David Garber.

Recitation, **The Missionary's Farewell,** by Lizzie Sala.

Topic, **A Mission Talk,** by N. H. Mack.

All these sessions of the meeting were well attended and a deep interest was manifested by those present.

The congregational songs and special music rendered, also featured in making the meeting an inspirational one.

We trust that all present were encouraged and strengthened and better fitted for life's duties.

Secretary.

REPORT

Of the Dakota-Montana Mennonite Sunday School Conference June 19, 20, 1923

For the Gospel Herald.

Tuesday Evening

The Christian's Equipment by J. D. Charles, Hesston, Kansas.

Gifts are not attained—they are distinctly given by God. Each Christian is given a capacity for service. I Cor. 12:7. Love presupposes the Christian's equipment and is the motive for using our God-given gifts. Christ as a teacher left a great body of equipment.

Good doctrinal equipment should be sought by every believer by:

1. Studying the Christian ordinances systematically.
2. Studying and practicing the Christian principles.
3. Studying and practicing the Christian graces.

Study, seek and settle in harmony with the Church.

Wednesday Morning

The Relation and Blessing of the Sunday School to the Church, by Simon Gingerich, Wayland, Ia.

The first efforts of our forefathers at Germantown, Pa., in teaching their mother tongue to their children on the Lord's Day had a direct moral and religious bearing. The Sunday school as an adopted child proved a blessing and the Church officials took up the matter.

Blessings.—

1. By teaching the Bible to the children through the Sunday school you lay the foundation of the future Church.
2. The moral tone of the community is stimulated by the Sunday school.
3. It develops latent talent in the Church.
4. It encourages direct Bible study.
5. It overcomes many snares and pitfalls by providing the best employment for young people.

Is Our Sunday School of the Present Fulfilling its Mission? by L. A. Kauffman, Coalridge, Mont.

The mission of the Sunday school is:

1. To bring the Gospel message to the children.
2. To fit boys and girls for Christian service.
3. To pave the way for effective evangelism.
4. To indoctrinate workers.

Until we have done all we can we have not fulfilled our mission.

Organizing and Systematizing without Destroying the Spirit, by C. C. Zeigler, Aberdeen, S. D.

Organization when overemphasized may result in machinery which requires too much energy to run and time for real heart-searching presentation of truths is crowded out.

The Effect of Sunday School Teaching on the Future Church, by Mary Knepp, Mylo, N. D., Andrew Glick, Minot, N. D.

To have the best effect the Sunday school must be supplemented by religious instruction in the home. Unity and harmony should prevail between Sunday school and Church officials. There is a lack of religious instruction in our church. If we depend upon the Sunday school the amount of religious instruction received by our children will amount to twenty-six hours per year. The teacher's influence is not limited to the class period. I Tim. 4:12.

Difficulties and Problems of the Sunday School Teachers, by L. C. Kauffman, Kenmare, N. D.

1. Teaching the Word rightly. II Tim. 2:15.
2. Neither adding to nor taking from. Rev. 22:19.
3. Getting the class interested. Let the teacher be interested himself.
4. A Feeling of inability. II Cor. 12:9.

Wednesday Afternoon

Children's Meeting conducted by E. Z. Yoder, Hubbard, Oreg.

Influence of the Ideal Sunday School on the Lives of Its Members by E. Z. Yoder, Hubbard, Oreg.

The influence of the ideal Sunday school goes out only for good. It reaches people of all classes and all languages; is concerned about the unsaved and its burden is the upbuilding of the Church.

What Influence for Good or Evil Does Reading Have on the Lives of Our Young People? by John Nice, Morrison, Ill.

Reading should always be accompanied by meditation. The Bible has the greatest influence of all books for good. All reading should be helpful either morally, spiritually or educationally. It is the duty of parents to know what their children are reading.

How Does the Present World-Wide Apostasy Affect our Sunday School Work? by J. D. Charles, Hesston, Kansas.

Many Sunday schools have gone to utter ruin by linking up with county associations. Be careful about semi-religious institutions; counteract their influence by sound teaching in the home, the Sunday school, and Church.

Christ the Central Theme in Our Sunday School Teaching, by J. G. Hochstetler, Calkins, Mont.

There is danger of losing sight of Christ in Old Testament teaching by overemphasizing other characters. Our work in the Sunday school is to lift up Christ. Jno. 3:14. He is the central theme of the Bible.

Wednesday Evening

Worker's Meeting conducted by Milo Stutzman, Kingman, Alberta, Canada.

Sermon—John Nice, Morrison, Illinois.

Thursday Morning

Do We as a District Meet Our Missionary Obligations? by Eli Hochstetler, Wolford, N. D.

Our missionary obligations begin at home. "The faithful man shall abound in blessings." Prov. 28:20.

Little things that we can do:

Visit the sick.

Distribute Gospel literature.

We are not held responsible for results, but for faithfulness. We should study the field and put forth a united effort to make known the way of salvation.

The Grace and Blessing of Consecrated Giving, by Simon Gingerich, Wayland, Ia.

Giving is a grace and every one full of the love of Christ will consider it as such. When giving is neglected the spiritual life of the individual or congregation will dwindle and vice versa. We should give ourselves first.

The Spirit of the Good Samaritan, by L. S. Glick, Minot, N. D.

The spirit of the Good Samaritan is the spirit of Christ. "If any man have not the spirit of Christ he is none of his" (Rom. 8:9).

Report of the Field Evangelist; J. C. Gingerich, Ulen, Minnesota.

How to Create a Greater Missionary Interest among Our Young People, by L. A. Kauffman, Coalridge, Mont.

Influences that create interest:

1. Interest manifested by the older ones.
2. Open fields and opportunities.
3. A true knowledge of conditions.
4. Being full of the Spirit.

Statements

No Sunday school should be opened where there is not also a preaching service arranged for. J. D. C.

The ideal Sunday school has a positive beneficial effect on the lives of its members from the least to the greatest. E. Z. Y.

Sunday school officials should take nothing for granted with reference to the doctrinal teaching in the school; they should know what the teachers are teaching. J. D. C.

If you as a teacher do not know what your pupils read during the week I doubt whether you can hold their attention for thirty minutes on Sunday. J. D. C.

If we have not the means to reach out far let us do the things at hand and not complain of having nothing to do until we have the "Sword of the Spirit" on our tongue's end and wield it by the aid of the Christian's armour. E. H.

The place of banishment becomes the place of vision.—C. F. D.

REPORT
Of the Second Annual Missionary and Sunday School Meeting Held at the Holly Grove Congregation, Westover, Md., Aug. 4, 5, 1923

For the Gospel Herald.

Topics and Speakers:—**Behold the Field** (Sermon), Nevin Bender; **Shall My Son or Daughter go to the Mission Field?** Lewis Swartzentruber; **The Necessity of Consecration in Early Life,** Isaac Kennel; **Practical Ways of Doing Mission Work,** Henry Hertzler; **What Can I Do?** Sylvanus Stoltzfus; **Sermon** (Prov. 22:6), Eli Swartzentruber; **Sermon, The Needy Field** (Mark 2) Nevin Bender; **Children's Meeting,** Sylvanus Stoltzfus; **Laborers together with God: (a) As Parents,** I. M. Zook; **(b) As Ministers,** Isaac Kennel; **(c) As Superintendent,** A. C. Ogburn; **(d) As Teachers,** David Yoder; **(e) As Pupils,** Moritz Kauffman; **The Importance of Teaching Sound Doctrine,** Joe Kennel; **How to Teach Effectively,** Sylvanus Stoltzfus; **Sermon,** (Jno. 15:1-10), Eli Swartzentruber.

Some Thoughts Presented:—The field is great; it is needy of the truth. It is dark but often hungry for the truth. The Savior loved it. The atonement is sufficient for it. It is ripe to harvest. Who will consecrate himself to the Lord? We are saved to serve. Jesus, Samuel, and Joseph are examples of consecration. True believers are guided by the Holy Spirit. Don't be a lazy Christian. The value of home training in instilling the missionary spirit. When God speaks, be obedient. Be careful not to form bad habits. Take God's plan, not our own. Build on Christ Jesus. Do not be swayed by every wind of doctrine. If pupils study their Bibles the teacher can teach the lesson more effectively. The Savior's last command was, 'Go and teach all nations." Be faithful in the service of the Lord and He will bless you.

Secretary.

REPORT
Of the Sunday School Conference of the Alberta-Saskatchewan District held July 10, 1923, with the Mount View Congregation, High River, Alta.

For the Gospel Herald.

Organization:—Mods., H. J. Harder, M Cressman; Secys., Stella Brubaker, Alice Eby.

Subjects Considered:—**The Blessings of a Consecrated Life; How may we be Instrumental in Promoting Life in the Sunday School; Officers and Teachers, plus Loyalty, Devotion and Sacrifice; The Value and Blessings of Unity in Sunday School Work; The S. S. as a means of Reaching the Unsaved in the Community.**

Speakers: Elmer Shantz, M. H. Schmidt, H. B Ramer, J. Brenneman, Joe Stecklie, J. Lehman, Howard Stauffer, N. E. Roth, Will Lauver, E. S. Hallman.

Secretary's Report, Ezra Stauffer.

Children's Meeting conducted by Ezra Stauffer.

A talk to the Teen Age Pupils, Bernice Harder.

Secretary.

The devotional covering is supposed to express a spirit of submission to God's divine plan, also a spirit of true worship, devotion, reverence, and respect to God and man; and qualifies the Christian woman for praying and prophesying, and should be gladly and thankfully worn and observed in a manner that adorns the doctrine of Christ.—J. M. Shenk.

THY WILL BE DONE

In the silent evening hours,
When not a sound is heard,
I go into my quiet room
And read His blessed Word.
For since our mother passed away,
No matter how employed—
About the house, or in the field,
I feel an aching void.

It seems to me that none can ease,
That ache within my breast
Save He alone, who never fails
To give refreshing rest.
And so I read His promises,
I claim them—every one,
And thus I've learned in my distress
To say, "Thy will be done."

I see her clothes are laid aside,
And there's the vacant chair,
That pleasant smile I used to greet
Is sadly missing there,
And when I go into her room
It seems so deathly still!
But tho' I cannot understand
I say, "It was Thy will."

Then when I read that "all things work
Together for good,"
I trust Him and He comforts me,
Because He said He would.
She never shall return to us
Her earthly race is run
So I look up to Him and say,
"My Lord! Thy will be done."

Married

Jennings—Groff.—On the eve of Aug. 9th at the home of Bro. and Sister J. B. Groff occurred the marriage of their daughter Alice Louise to Ervin B. Jennings, A. C. Good officiating. Both are members of the Sterling congregation and we join in wishing them a long and useful life in the Master's cause.

Obituary

Eby.—Jonas W. Eby was born Sept. 20, 1840; died July 30, 1923; aged 82 y. 10 m. 10 d. He was married to Sarah Grumbein Nov. 17, 1877. This union was blest with one daughter and two sons. He is survived by his faithful wife, one daughter, and one stepdaughter, five grandchildren, and two great-grandchildren. The sons preceded him in death. He was a faithful member of the Stauffer's Mennonite Church. He will be greatly missed. Funeral services were held on Aug. 2 at Campbelltown Reformed Church by Bishops John G. Ebersole and Noah W. Rsiser. Text, Psa. 90:10.

Rockwell.—Bro. Samuel Rockwell of Carmichaels, Greene Co., Pa., was born Jan. 28, 1851; died Aug. 12, 1923; aged 72 y. 6 m. 14 d. He was married to Mary Durr in 1883. In early life he united with the Baptist and later transferred his membership to the Mennonite Church. Though living in a community where services by his own people were seldom conducted, he was considered a pillar in his home community. He was loved and respected by many people, and he took a keen interest in the affairs of his people. Funeral services at the home and at the Masontown Mennonite Church, conducted by E. D. Hess, Aaron Loucks, and Daniel Kauffman. Text, I Cor. 15:51-58.

Haldeman.—Emma Haldeman was born July 17, 1872; died Aug. 7, 1923; aged 51 y. 20 d. To this union were born 2 children; one preceded her in death. She is survived by her husband, one son, and one grandchild. She was a faithful member of Stauffer's Mennonite Church where she will be greatly missed, as her place was seldom vacant as long as health permitted. Funeral services were held at Risser's Mennonite Church Aug. 10, 1923, conducted by John G. Ebersole, Samuel Oberholtzer, and Noah W. Risser. Text, John 14:1-3.

"Mother's chair is vacant,
And her voice is stilled,
But her place o'er yonder,
We know is filled."

Frey.—John L. Frey of Chambersburg, Pa., was born Jan. 14, 1858; died July 27, 1923; aged 65 y. 6 m. 13 d. He suffered from pernicious anemia for quite a period before his death but was patient and resigned in his lingering illness. He was a consistent member of the Mennonite Church for many years. He was married to Lucy Hamsher, who survives him. He is also survived by two daughters, Carrie and Mrs. Harvey Siegrist, and one granddaughter, besides numerous relatives and friends. The deceased spent nearly all his life in the vicinity of Chambersburg, Pa., and was widely known. A large concourse of people gathered at the Chambersburg Church to pay their last tribute of respect. Services were conducted at the home by J. S. Burkholder and at the church by D. E. Kuhns and Wm. Kump. Text, I Cor. 15. Interment in the cemetery at the Chambersburg Church.

Schweitzer.—Mary Schweitzer was born Oct. 5, 1861 in Holmes Co., Ohio; died at Milford, July 31, 1923; aged 61 y. 9 m. 5 d. She was united in marriage to John Schweitzer Dec. 19, 1886, who preceded her to eternity May 22, 1915. She united with the Amish Mennonite Church in her youth and was a faithful member until death. Her husband, father, mother, three sons, two daughters, one daughter-in-law, two grandchildren, one sister, and one brother preceded her in death. She leaves to mourn her loss two sons (John and Edward), two daughters (Anna and Carrie), twelve grandchildren, one great-grandchild, three brothers (App, John, and Joe) and two sisters (Amanda Beckler and Lavina Jantzi).

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in the home,
Which never can be filled."

Allebach.—Joseph B. Allebach was born near Sellersville, Pa., June 9, 1844. Sept. 30, 1865 he was married to Vrey S. Gulick who preceded him to the heavenly home Dec. 27, 1915. To this union were born 3 sons and 3 daughters. One daughter died in infancy. He died at the home of his son, Wilson, near Sellersville, Pa., April 24, 1923; aged 78 y. 10 m. 15 d. He was the youngest son of Pre. John S. and Elizabeth (Bergey) Allebach. In early life he accepted Christ as his Savior, and for many years held the responsible office as deacon of the Rockhill Mennonite Church. He is survived by 3 sons and 2 daughters (John, Wilson, Merari, Mrs. Samuel K. Alderfer, Mrs. Howard B. Yoder). Funeral services were conducted at the house by William Landis and at the Rockhill Mennonite Church by A. O. Histand and Jacob A. Clemmens. Text, Psa. 27:4. Interment in adjoining cemetery.

A grandson.

PRAYERS

General prayers for "blessings" are very apt to become formal. God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric, how neat they are; nor the geometry, how long they are; but the divinity, how heart sprung they are.

Paul besought the Romans to pray for him, then told them exactly what he wanted—four definite petitions. Rom. 15: 30-32.

Elam Horst.

ITEMS AND COMMENTS

According to the announcement of the League of Red Cross Societies there are twelve new national Red Cross Societies in the process of organization, as follows: Albanian, Dominican, Egyptian Der Crescent, Guatemalan, Haytian, Honduran, Irish, Lithuanian, Nicaraguan, Panama, Persian, and Salvador.

The Methodist Episcopal Church has recently completed a very costly temple in Chicago. The total cost is $6,500,000. The height of the structure from the street to the top of the spire is 556 feet, with twenty-one stories devoted to church and office room. The building is to be open day and night for worshipers.

Former president Eamonn de Valera of Ireland, the most conspicuous opponent of the Irish Free State, has been arrested recently while making a speech to his followers. Whether this will result in quelling completely the Irish rebellion or arouse the followers of Valera to more desperate actions remains to be seen.

According to a recent report of the National Surety Company the crime bill of the United States amounts to $3,000,000,000 annually. The largest single item in this list is the loss from stock frauds, which is estimated at a round billion. Next on the list is fraudulent bankruptcies, to which is credited about $400,000,000. Part of these losses must be attributed solely to the criminal classes who through murder, robbery, sharp business practices, etc., defraud innocent victims who would gladly escape if they could. But a large part of it might be avoided if people would absolutely refuse to "bite" when the sharper comes around. The covetousness of those who would get huge profits from small outlays is responsible for much of these losses.

MENNONITE GENERAL CONFERENCE

For the Gospel Herald.

Schedule of Meetings to be held in Connection with the General Conference in August

Publication Board Meeting to be held at the **Latschar Church**, Friday and Saturday, August 24, 25.

Fundamentals Conference at **Blenheim, Kitchener,** and **Breslau,** Saturday evening, and Sunday afternoon and evening, August 25 and 26.

Relief Commission at **St. Jacobs,** Monday afternoon and evening, August 27.

Committee on Arrangements at **St. Jacobs,** Monday, A. M., August 27 and Tuesday, A. M., August 28.

General Sunday School Meeting, at Waterloo, Tuesday afternoon and evening, August 28.

General Conference at **Waterloo,** Wednesday, Thursday, and Friday, August 29, 30, 31.

Information on Travelling

Train connections here given are from Buffalo, Detroit, and Chicago only; visitors will find their own connections to these points.

1. **Buffalo**
   - **A.** C. P. R.
     - (1) Leaves Buffalo 4:55 A. M., arr. Galt 9:07 A. M. Hourly Interurban service Galt to Kitchener.
     - (2) Leave Buffalo 5:55 A. M. Arr. Hamilton 8:38 A. M.
     - (3) Leave Buffalo 8:03 A. M. Arr. Hamilton 10:30 A. M.
     - (4) Leave Buffalo 10:10 A. M. Arr. Hamilton 12:33 P. M.

     Take Interurban at Hamilton via Brantford and Galt to Kitchener.
   - **B.** G. T. R.

     Leaves Buffalo 10:30 A. M. Arr. Kitchener 6:13 P. M.
2. **Detroit**
   - C. P. R.

     Leaves Detroit 1:30 A. M. Arr. Kitchener 8:00 A. M.

     Leaves Detroit 9:30 A. M. Arr. Kitchener 4:00 P. M.

     Leaves Detroit 4:30 P. M. Arr. Kitchener 10:00 P. M.
3. **Chicago**
   - **A.** C. P. R. Central Passenger Station, Michigan Boulevard.

     Leaves Chicago 8:47 A. M. Arr. Kitchener 10:00 P. M

     Leaves Chicago 5:40 P. M. Arr. Kitchener 8:00 A. M.

     Leaves Chicago 12:05 A. M. Arr. Kitchener 4:00 P. M.
   - **B.** G. T. R. Dearborn Street Station.

     Leaves Chicago 5:00 P. M. Arr. Kitchener 8:20 A. M.

     Leaves Chicago 11:00 P. M. Arr. Kitchener 2:40 P. M.

Buy all tickets direct to Kitchener except C. P. R. trains leaving Buffalo at 5:55, 8:03, and 10:10 A. M.

Those coming to the Publication Board meetings notify Isaiah Witmer, Kitchener, Ontario, Route 4. This is important, as the place of meeting is eight miles from Kitchener.

Those coming for the General Conference only, should notify Moses Hunsberger, Bridgeport Ontario.

Motorists will find a good Tarvia pavement from Niagara Falls to Kitchener. From Detroit and Port Huron to Kitchener good gravel roads.

Gilbert Bergey,
Geo. A. Weber,
Joseph S. Shantz,
Moses Hunsberger,
M. C. Cressman,
Ontario Committee.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord permitting, the Missouri-Kansas Conference expects to meet with the brotherhood at La Junta, Colo., Sept. 5-9, with the following schedule of meetings:

Wednesday, Sept. 5, at 9 o'clock A. M., a meeting of Bishops, ministers, and deacons, for the arranging of conference work.

At 2 o'clock P. M., the Mission Board will have its annual meeting. All Board members are requested to be present for the business session. A program will be arranged. This meeting is open to the public.

Thursday and Friday, Sept. 6, 7, will be the regular session of Church Conference. This meeting opens at 9 A. M. All Conference members are urged to be present at every session. Visiting brethren are welcomed to be with us.

Saturday, Sept. 8, the Sunday School Conference program will be carried out dealing with Sunday school questions and matters for the strengthening of the Sunday school service.

Sunday, Sept. 9, will deal with the Young People and Missions. The forenoon from 9:30 to 11:45 will deal with helpful thoughts for the welfare of the young people. The afternoon, from 1:30 to 4 P. M., will be devoted to missionary subjects.

A helpful subject is to be discussed each evening during the entire Conference sessions, with a Gospel sermon at the close.

Parties coming on R. R. should notify Clarence Ebersole or J. H. Shank. Box Box 118, 1009 San Juan Ave., La Junta, Colo. Phone, 474 W.

T. M. Erb, Moderator,
Hesston, Kans.
J. R. Shank, Secretary,
Carver, Mo.

Illinois

The Illinois Church and Sunday School Conference will be held (D. V.) at the East Bend Church near Fisher, Ill., Sept. 11-14, 1923.

Bishops, Ministers and Deacons will meet on Tuesday morning at 9:00 o'clock to take up the preliminary work of the conference.

The conference sermon will be preached on Tuesday evening.

The church conference proper will convene on Wednesday morning at 9 o'clock.

The Sunday School conference will begin Wednesday evening and continue until Friday evening.

We cordially invite all to attend. Come praying for the guidance of the Holy Spirit that all may be done to the honor of Christ and the best interests of the Church. Those wishing information as to trains or want to notify some one of their coming, should write to J. A. Heiser, Fisher, Ill.

A. L. Buzzard, Secy.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will be held at the Sugar Creek Church near Wayland, Iowa, Sept. 5-7. The Ministers' Meeting will be held on Tuesday afternoon at 2 o'clock, the Church Conference on Wednesday and Thursday, and the Workers' Conference on Thursday evening and Friday. A cordial invitation is extended to all interested in the cause of Christ. Trains will be met at both Wayland and Noble, Iowa.

Simon Gingerich, Sec'y.

ANNOUNCEMENT

The sixth general meeting of the Mennonite Woman's Missionary Society will be held, the Lord willing, at Waterloo, Ont., sometime between Aug. 28-30, exact date to be made known later.

All sisters are invited to attend this meeting.

Clara E. Steiner, Gen'l Sec'y.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 30, 1923 (Gospel Witness Established 1905) No. 22

EDITORIAL

"Great is the Lord."

"O how love I thy law; it is my meditation all the day."

The "greater works" of which our Savior spoke are wrought alone thru the power of the Spirit.

The more completely the Spirit of God has possession of the heart of man the more wondrous the works of God wrought through the instrumentality of man.

The Mennonite General Conference is in session at Waterloo, Ont., this week. It will probably adjourn about the time this paper will be finding its way into many of our homes. Pray that this may be not only a conference of good resolutions but a meeting productive of far-reaching and heaven-blest results.

New York is the foremost Jewish city in the world, having a Jewish population of about two millions. This means that the Jewish population of New York alone would form a larger city than any in the United States save New York and Chicago. It also means that those who feel themselves called to do mission work among the Jews will find a fruitful field in the metropolis of America.

When great obstacles stand in your way, the proper thing to do is to rise higher and overcome them. This is true both of individuals and of churches. The only way to rise, in the real sense of the word, is on wings of devotion and prayer. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Loyalty is the attitude of fidelity. The test of loyalty is obedience. We are loyal to Christ when we are obedient to His commandments, even to the point of laying down our lives for our brethren. We are loyal to our church when we support wholeheartedly its creed and its enterprises. We can not be loyal to Christ and at the same time speak slightingly of His teachings, ridicule His efforts, belittle His achievements, oppose His work. Neither can we be counted loyal to the Church when we hold a similar attitude toward it and its enterprises. In these trying times we need men and women everywhere who prove their actual loyalty by their works. Our young people can perform no higher service than to stand loyally by their Church and help fight the battle of truth, of righteousness, and of a common salvation.

The Blight of Modernism.—The following, taken from a recent message sent out by The Great Commission Prayer League, were taken originally from a discussion which recently appeared in the "Literary Digest." Some of the statements seem rather startling, but they are not any more so than is the paralyzing effect of this monster modern evil which called them forth. For the reader's meditation and prayerful consideration we pass them on:

"The incoming of Modernism means the outgoing of Morals."

"When Rationalism impoverished the religious life of Germany, it degraded her treaties to mere 'scraps of paper,' thereby costing the world 15,000,000 lives and $150,000,000,000. Europe was laid in the dust, and today that same Rationalism, having become the Modernism of America, is making the latter not only a nation of opium-users, but also of law-breakers, of home-destroyers, of Sabbath-desecrators, of pleasure-seekers, of luxury-consumers!"

"Our family altars are in decay; our children and young people are growing up without God; the shame of our homes is being dragged by thousands into pitiless publicity; our newspapers have become sewers of sensationalism; our educational institutions are breeders of infidelity; our evolutionary liberalism is befouling every missionary field on earth."

"AMERICA—country of light, yet rushing into darkness! Infinite in the nostrils of God is becoming the stench of thy sins!"

Comeouters and Creeds.—A "comeouter" is one who refuses to have anything to do with church organizations, rejects church authority, and professes not to believe in "creeds." But the fact is that no body of people ever acted in unison but that the sum total of their beliefs constituted their creed. They may be united in the opinion that all churches are the children of Babylon, that no ordination is needed to authorize any one to preach, that church ordinances are not to be literally observed, that one person has as much authority in the Church as another one has. If these things are surely believed among them, then these things constitute part of their creed. Added to this, you find these same classes of people arranging for meetings, conducting Sunday schools, supporting enterprises that would be called "church institutions" if they did not disown the name, and doing a number of other things that are possible only through submission to organization of some form or other. There never was a body of people who worshiped together in unison but that there was both a church and a creed.

Some people oppose creeds because they actually believe them to be wrong, but many oppose them in a general effort to confuse the minds of people with reference to unpopular scriptural truth. They who from the heart obey God, who are in spiritual fellowship with their coworkers in a common cause and common faith, and who have dedicated themselves to the cause of Christ and the Church are not worried much over the matter of "creeds."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THY WORD

Thy word is a lamp unto my feet, and a light to my path.—Psa. 119:105.

I walk in the darkness unseeming
The perils that compass me round;
The frowning rock-masses above me,
The depths that no plummet can sound;
Yet surely I tread, all unfearing
The traps and the dangers I meet;
I pass all the pitfalls in safety;
Thy Word is a lamp to my feet.

The sword of the Spirit, which is the word of God.—Eph. 6:17.

I walk amid strife, all unknowing
What foes I shall find on my way,
What forces are lurking in ambush,
Or marshalled in battle array;
Yet never I fear for the outcome,
Whatever my strength must withstand,
And, steadfast, press on the conflict,
Thy Word is a sword in my hand.

How sweet are thy words unto my taste. —Psa. 119:103.

I walk through a wilderness barren—
This world is a desert indeed;
It offers no bread for my hunger,
No waters to flow for my need;
And yet on fine wheat I am nourished;
Unfailing, Thy deep rivers roll;
I feast on the honey-comb's sweetness;
Thy Word is the food of my soul.

Thy word have I hid in my heart, that I might not sin against thee.—Psa. 119:11.

I walk in the midst of temptations,
By evil my path is beset;
The good that I would, that I do not,
The flesh holds some mastery yet;
But its power shall not overcome me,
Thy precepts new faith shall impart;
I fear not the wiles of the tempter,
Thy Word have I hid in my heart.

—Selected by Melinda Ebersole.

THE BLESSINGS OF ORDINANCES

By L. J. Heatwole

For the Gospel Herald.

Ordinances are usually considered in their doctrinal setting, and too often discussed in a partisan sense. While all Christian ordinances were conceived in divine wisdom and are a part of the "all things whatsoever" which Christ in the Great Commission enjoined upon His followers, we should not forget that they are more than religious dogmas imposed upon a subservient people—there is not one of them that does not carry with it a distinct blessing to those who obey it in spirit and in truth, not one but that strengthens those who keep it in this way. We teach the literal observance of all the New Testament ordinances because they were commanded by our Savior and either given to us by word of mouth or thru the ministry of His apostles. But along with this attitude of obedience we are conscious of the blessings which flow to us and the Christian world because these ordinances were instituted. In keeping them, therefore, let it be with a feeling of reverence and gratefulness to God for having instituted them, knowing that "If ye know these things, happy are ye if ye do them."

The following are taught in the New Testament as Christian ordinances: Baptism, The Communion, Washing of Saints' Feet, The Holy Kiss, Devotional covering, and Marriage.

Baptism

This is performed for the believer on positive confession and covenant with God. It is the ceremonial and visible act performed by human instrumentality for the initiation of believers into a visible Church as well as into communion and fellowship with saints on earth.

It also serves as the symbol by which the Holy Ghost baptism descends from heaven to sanctify, purify, and lead believers into the ways of truth and righteousness.

Communion

The communion, by use of the visible forms of bread and the fruit of the vine, is to be regarded as one of the highest, if not the highest privilege accorded to saints on earth. It is the means by which the believer becomes able to keep in mind the fact that the Lord Jesus as Redeemer and Savior paid the price with His own precious life as the ransom of the believer from sin and eternal death.

Only the saved ones may approach the table of the Lord. One who is yet in sin or even the one who has received baptism and later broken the pledge of his first covenant, dares not and can not be partaker of the sacred emblems that signify the broken body and shed blood of the Lord.

Feet Washing

The washing of feet among believers is the act of obedience that establishes the one-mindedness of saints while in fellowship with one another in the visible Church on earth. The Redeemer while here "stooped" and with his own blessed hands washed the disciples' feet as a visible example for the saints to follow. Cheerfully, humbly, and meekly, it is our privilege to do for each other with hands, that which he taught by visible example.

The Holy Kiss

When once fully initiated into the fold of Christ on earth all believers are recognized by this sign. It is also in Gospel order for this sign to be offered to the individual who has been called and assigned to new and special position of duty in the church. It is also by this sign that believers in conjunction with the right hand of fellowship recognize each other after periods of personal separation.

The Devotional Covering

The head of the man being Christ the woman being the last act of creation and as one remove nearer the angels than man, her position in the plan of redemption places her in subjection to man as her head. While on earth, distinction is made between the two while in service, worship and prayer, in this that the man be uncovered and the woman covered.

This beautiful and most sacred of Christian ordinances seems most remarkable in this that it readily adjusts itself to every walk and condition of human life.

Marriage

For the propagation of the human race, man cannot be without woman or woman without man, and since in the beginning God saw proper to create them as a single pair, so one man and one woman may be joined together in holy matrimony not to be separated in this bond during the lifetime of both. This sacred bond according to the teaching of the apostle is to be made only in the Lord. A man shall leave his father and mother and cleave unto his wife and they shall be one flesh.

The scripture leaves no avenue of escape from this bond where husband and wife remain true and faithful to each other, and if separation become necessary in no case is divorce or marriage to another permissible, so long as one or the other may live.

Dale Enterprise, Va.

THE FUNDAMENTAL OF FUNDAMENTALS

If the Bible Is Not the Very Word of God, We Are All at Sea on Every Other Article of Faith

There are many fundamental truths in the Christian faith. Each one of them is important; none of them can be neglected without danger and loss. There is, however, one which seems to me in some respects more important than any other. I have in mind the doctrine that the Bible is the very Word of God.

It is a fundamental of our faith that Jesus Christ is the only Savior from the guilt and power of sin. But

how do we know anything about Jesus Christ? We learn of Him solely through the Bible. Supposing that the Bible is believed to be a human book, subject to human errors and defects, how are we to know that our faith concerning Jesus Christ is true? I do not see that this is in any way possible. Still further, we find that when men begin to doubt the fact that the Bible is God's writing they proceed almost immediately to doubt the person and work of Jesus Christ. This is natural and it is inevitable, and so respecting the teaching about the Holy Spirit and all the other fundamentals of our faith. I therefore call the doctrine that the Bible is the Word of God, the fundamental of fundamentals; the foundation of the foundations, and I desire to set down here a few facts which lead me to this faith, which has now grown so strong that I do not usually speak of it as a belief but call it a knowledge.

Let our question, then, be, "Who wrote the Bible?" and let the faith of the fundamentalist be that God wrote the Bible, and let us mention here a few of the facts which make it clear that this must be true.

1. The Value of the Bible to Men

I heard W. H. Griffith Thomas say in an address a year or so ago that someone took the trouble to write a letter and send it out to one hundred outstanding, successful business men. As I remember his statement, no preacher, no missionary, no Bible teacher was in the number. The one hundred men were outstanding business men; the question submitted to each of them was this: "If you were sentenced to life imprisonment and had the privilege of taking with you into your prison one book and only one, what would that book be?" The statement was that the entire one hundred replied and that about ninety-seven out of the one hundred business men, outstanding business men, declared that under the circumstances above mentioned, the one book which they would take with them into that prison would be the Bible. Does any sane man believe that a book written by man could produce such an impression that ninety-seven out of one hundred outstanding business men permitted to choose only one book for a life imprisonment would select the Bible if it were not the Word of God? I do not believe it.

2. "What Man Makes, Man Can Improve"

W. J. Bryan, in his great address on "The Bible and Its Enemies," began on one occasion with this proposition, "What man makes, man can improve." He spoke of methods of transportation; the devices for lighting buildings and other elements of modern civilization. He showed how these had all been improved; man having made them, man improved them. The tallow candle, the kerosene lamp, the gas plant, the electric light, these are instances. We have the same thing with reference to inter-communication: a messenger on foot carrying the message; post horses properly stationed, greatly increasing the speed of transmission; steam trains and steam ships, carrying these messages at a vast increase of speed; the telegraph and the telephone, cutting down the time required still further, and now the radio, giving us communications for thousands of miles without any appreciable lapse of time. "What man makes, man can improve.." Mr. Bryan said that the Bible, somehow or other, never had been improved. It commands everything that is right and good and helpful to men; it forbids everything that is wrong and injurious to man and society; it has never been improved in all the years that it has been in the world. No sane man proposes to improve it. It stands alone.

3. This Wonderful Book is the Oldest Book in the World

that is generally known and which has any practical influence upon human society. A few older books exist. They come to us from Egypt, from India, from China. But these books have never produced any great impression upon human society. They do not now; we have no reason to suppose that they ever will. They are in the hands of a few scholars; they are placed in a few great libraries, but the millions of men and women in this world know nothing about them; care nothing about them. The Bible as a practical book for the world is the oldest book. All intelligent people know that books wear out. They grow old and die and are forgotten. Thousands of books die every year; thousands of books are born dead, never produce any impression upon human society, but here is a book which commands everything that is good; which forbids everything that is evil and which naturally would be hated by wicked people, yet it outlives all other books; it is the oldest book in the world. Who wrote such a book as that?

4. This Book is the Most Popular Book in the World

It condemns all sin; it requires all righteousness. Many men wish to sin and therefore hate it and many men are unwilling to do what is righteous and therefore they hate the book, yet somehow or other this oldest book in the world lives on and its popularity increases.

There are two methods of determining the popularity of a book; one is by the number of languages into which it is translated, another is the number of copies required to satisfy the popular demand. Now the Bible is translated into hundreds of languages. No other book even distantly approaches it in this particular. At the present time it is printed in more than five hundred different tongues. How are we to account for a fact like that? What man has ever written a book which his fellow men thought of sufficient importance to translate into a hundred languages? Yet, here we have an old book, finished nearly two thousand years ago, yet vital and growing today and published in more than five hundred different tongues. Who could write a book like that? Men? Not at all. A book like that must be written by the One who created men; who knows what they need and undertakes to supply that need.

5. The Bible is the Only Book in the World Which is Up to Date

By this I mean that it never has to be revised in order to make it harmonize with the latest discoveries in history and science. All other books do have to be revised. If they are not, there are errors in them which decrease their value, if they do not entirely destroy it. The Bible, however, has never been convicted of error. Men who do not know much about it, tell us once in a while they have caught it in a mistake, but when we examine their statements we find that it is not the Bible which is mistaken, but the men who disbelieve it. Take two or three instances. Consider the sanitary laws of Moses; put them beside the latest discoveries of medical science. Celebrated physicians are now telling us in the daily papers to do exactly the things for the life and health of our people which Moses told us to do thirty-five hundred years ago. If Moses gave us these directions on his own authority and because of his own knowledge, how did it come about that he could do such a piece of work? If God told Moses what to write, as Moses says he did, the whole matter is plain. Consider the discoveries of archeology. Archeology is a new science. It is practically within the last seventy-five or one hundred years that it has done all of its work, yet it is continually confirming statements made in the Bible and is never contradicting them.

(Continued on page 444)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARY CALL

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord—
"Go teach all nations," from the eastern world,
Floats on the night air and awakes my ear,
And I will go. I must not hesitate
To give up friends and home and idle hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here, that I should live in ease
Or drink at none but pleasant founts. Henceforth
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup.

I only pray, God, fit me for the work;
Oh keep me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an Arm unseen that holds me up,
An Eye that kindly watches all my path
Till I my earthly pilgrimage have done.
Let me but know I have a Friend that waits
To welcome me to Glory, and I joy
To tread the dark and death-fraught wilderness.
And when I come to stretch me for the last,
In unattended agony beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sands, it will be sweet
That I have toiled for other worlds than this.

I know I shall die happier than to die
On softer bed. And if I should reach Heaven—
If one that hath so deeply, darkly sinned,
If one whom ruin and revolt have held
With such a fearful grasp, if one for whom
Satan hath struggled as he hath for me—
Should ever reach that blessed shore, oh how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

—Nathan Brown.

"The true glory of saintship is for every day."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.
(1614 Eighth Ave.)

We had the privilege of attending our annual conference and Mission Board meeting, which was held at Masontown this year.

On Aug. 10, when the city observed a holiday on account of the funeral of the late President Harding, eight of us went to the Blair county jail at Hollidaysburg, where we held preaching services. The cell doors were unlocked and the prisoners allowed to gather together for the services. They listened with good interest and helped in the singing. A number of the inmates sang, "Where is My Wandering Boy Tonight?" for us. One of the inmates gave testimony and related his experiences in finding Christ while in jail and begged us to come again.

Saturday, Aug. 13, Bishop Isaac Brubaker and Deacon Daniel Metzler of Erisman's congregation, Lancaster Co., Pa., came into our midst. In the evening we accompanied them to Martinsburg where Bro. Brubaker preached. Both brethren attended the regular services at the Mission on Sunday and helped in the visitation work. On Monday they went on their way to attend the conference at Masontown.

Monday evening, Aug. 14, Bros. J. B. and Uriel Zook of Millcreek were with us in a service. Bro. J. B. preaching a very impressive sermon.

Sunday, Aug. 19, Bro. J. Irvin Lehman of Chambersburg, Pa., preached in the morning service. Bro. Lehman was accompanied by his family and Bro. J. E. Martin and family of Chambersburg. Bro. J. M. Kreider of Palmyra, Mo., preached for us on Sunday evening. Sister Kreider was also present with us.

The following visitors were also with us during the month: Bros. C. S. Schertz and C. F. Derstine, Eureka, Ill.; Silas Hertzler, Goshen, Ind.; Lena Glick, Narvon; Lena Stoltzfus, Elverson; Jacob Hartz and wife; Mary Weaver, Lancaster.

Lord willing, we will hold a Sunday school meeting here on Saturday evening, Sept. 29, and all day Sunday, Sept. 30. We are expecting a large representation to be present from the various districts.

Cash Receipts during August

Martinsburg cong.	$ 5.62
Schellburg cong.	1.88
Weavers cong.	10.35
Scottdale cong.	4.00
Johnstown Dist. Mission Meeting	23.26
Bellevile Bible Meeting	6.50
No. 478	2.00
No. 479	2.00
No. 480	2.00
No. 481	2.00
No. 482	5.00
No. 483	5.00
No. 484	1.00
No. 485	1.00
Mattawana S. C.	5.00
	$76.61

Cash Value Clothing and Provisions

Belleville S. C.	$16.00
Mattawana S. C.	4.88
Louisville, Ohio, S. C.	7.00
O. D. Yoder	2.00
J. C. Kanagy	2.40
Allensville cong.	7.00
Milo M. Yoder	4.00
	$43.28

Many thanks for your support. We beg a continued interest in your prayers in behalf of the work and workers.

Joseph M. Nissley.

Aug. 23, 1923.

West Liberty, O.
(Orphans' Home)

Dear Herald Readers, Greeting in Jesus' Name:—We again have reason to feel grateful to our heavenly Father for the many ways in which He has blest us in times past. We are glad that we can report at this time that every one in the Home is well. We had one case of scarlet fever which was left out of quarantine just yesterday. This was a very light case but the little girl was kept in her room by herself most of the time for four weeks.

On July 17, Sister Catherine Stalter of Elida, Ohio, joined our force of workers. She is at present with her people attending some reunions.

This time of the year finds us busy canning fruit and vegetables. We have 202 quarts of beans, 98 quarts of red beets, and 118 quarts of plums. We have also sent out quite a number of empty fruit jars to be filled.

The brethren in this community have been very kind to us by supplying us with various kinds of fruit, which we always appreciate.

The beginning of the school year will soon be here. We will have about 30 children who will attend school and we are expecting Sisters Lena Smucker and Euseba Yoder, both of this community, as teachers.

We are also expecting sister Fannie Kerlin of Middlebury, Ind., soon. She is planning to help in the kitchen.

Bro. Earl Miller is at present visiting some of the children in northern Ohio. We are expecting him home soon.

Our family of children is rather

small at this time; there are at present only 38 in the Home. We are expecting a number of new ones in the near future.

We continue to ask an interest in your prayers and support for the work at this place.

Yours in His service,
Lydia Kauffman.

Aug. 23, 1923.

NEWS LETTER FROM THE ARGENTINE

(July 30)

For the Gospel Herald.

Dear Herald Readers, Greeting:—A few warm days have reminded us of the approaching spring, yet we realize that real spring will not be here before about the middle of September.

Last Friday the writer and wife and two of the converts, Mr. Swartz and Mr. Tinedo, went by auto to Martinez de Hoz, a town of 1500 inhabitants, situated about 36 miles north of Carlos Cesares. The object of the trip was to sell and distribute Bibles and Gospel literature. The way of salvation was explained wherever opportunity afforded. On the return trip the auto stuck in the mud and water, just as darkness came on. Some men nearby offered to pull us out, if we would pay them 10 pesos, but we preferred to save the money, and with the aid of a shovel, we worked ourselves out. We reached home tired, but rejoicing to know that the Gospel seed was sown for the first time in another town.

The auto has proved itself to be a great help in spreading the Gospel in this field, where there is much to be done, and few workers, not only in the visiting of unoccupied towns, but also in doing the necessary visitation in the towns where the work is already established.

Monday, July 23, Lester Hershey again returned to Buenos Aires, accompanied by his mother, who will stay with the children until the close of the school term.

July 30 Bro. Hershey went to Trenque Lauquen by auto. In the evening he preached in a meeting for members and converts. He returned to Pehuajo the following day, bringing ten school de ks along in the Ford.

From Trenque Lauquen comes the good news that more are interested and a number more have accepted Christ as their Savior. Mr. Villarine, whose wife and daughters are members, and have been earnestly praying for his conversion, has finally yielded, and also their married sister was among the first to stand for Christ when the invitation was given on Sunday night.

The Kindergarten in Trenque Lauquen will open again on Aug. 1. Some thirty children are enrolled, mostly members' children. Lack of space and helpers does not permit receiving more children for the present.

We wish all the Herald readers the presence and blessing of HIM "Who giveth us richly all things to enjoy."

Yours for the lost,
W. G. Lauver.

WORDS OF APPRECIATION

By Sarah Lapp

For the Gospel Herald.

I wish to express my thanks and appreciation thru the Herald to those who so kindly have written letters of sympathy to us during my dear companion's affliction and last illness, and for the many prayers that have gone up to God in his behalf. There were times when we thought we could not hold out any longer, but the Lord gave sufficient strength for each day, and we were upheld by him, up to the time of his passing over into glory. It was hard to part with my dear companion. Only those who have had similar experiences know the heartaches and loneliness of it. But I have the assurance that he is now free from all the trials we who yet remain are subject to, but we hope for the day when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Wherefore comfort one another with these words" (I Thes. 4:16-18). It might be of interest to some of our friends to read a few extracts from Mrs. Lee, a missionary lady of Calcutta, who has been in India for many years, and who, with her husband lost six children in one night in a landslide in Darjeeling on the Himalaya Mountains some 20 years ago. She, the nurse, and myself were the only persons at Mahlon's bedside during his last hours. Her words follow: "As I stood at the bedside of Mr. Lapp and realized he was dying, I felt a greatly needed man was leaving us. The only comfort I could get either for myself, or to offer to his wife by my side, was God's own Word. 'Precious in the sight of the Lord is the death of his saints' (Psa. 116:15). And, 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them' (Rev. 14:13). Also in John 21:19 we find the words: 'This spake He, signifying by what death he should glorify God.' So when this mysterious thing, death, comes, if in it we glorify God—this makes it easier. And as we stood there together God and His angels seemed to be hovering over us, and somehow we felt heaven was not far away. Pray ye the Lord of the harvest to send other workers to needy India."

Ada Lee, Calcutta, India.

Some of the friends may be wondering what my future plans are. My present desire is, to remain here in the work yet for some time, if the Lord wills it so, and can use me to witness for Him. "The harvest truly is great, but the laborers are few."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him" (I Cor. 2:9).

Dhamtari, India.
July 18, 1923.

CHURCH FOR AMERICAN LEPERS

Ground has been broken for the new Protestant community church at United States Marine Hospital, at Carville, La. This means that the Protestant inmates in the government leper asylum at Carville are at last going to have an adequate house of worship, and two thirds of the $30,000 which the church will probably cost is already in hand. Other friends of lepers are asked to send their gifts to The American Mission to Lepers, 156 Fifth Ave., New York, Fleming H. Revell, Treasurer.

The Catholic lepers at Carville have long had a church building, with a house adjoining for the resident priest, but the Protestants—who far outnumber the Catholics—have had to be content with a very inadequate little wooden building into which they could barely crowd for their regular services. The new building will also contain a suitable room for recreation—something which is a vitally important factor in alleviating the monotony of life for the leper. One of the most touching gifts to this new church came some months ago from a group of lepers in the mission asylum at Chiengmai, Siam, who, in the happiness of having their own church, sent a spontaneous freewill offering of $46 when someone told them the American lepers did not have a suitable church building.—The Continent.

"God alone is great, and we approach true greatness only as we grow up into Him with a sincere and unalterable desire to be like Him."

"Communion with God has the effect of making us joyous."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOME IS WHERE THE HEART IS

Home is where the heart is,
And where all agree;
Home is where the heart is,
Humble though it be,
Where each heart is faithful,
And no evil harms;
Love is more than splendor,
More than beauty's charms.

Home is where the heart is,
Though of wealth denied;
Home is where the heart is,
And the gentle bide!
Neither pride nor fashion,
There may find a place,
But a look of kindness
Shows on every face!

Home is where the heart is,
Both by night and day;
Home is where the heart is,
And will ever stay!
Where in crowded city,
Or the country wide,
Loving are its inmates,
Whatsoe'er betide!

—E. R. Latta.

HOW SHOULD A CHILD BE TRAINED?

(Concluding thoughts on a booklet on the above subject, written by J. C. Ryle, republished a number of years ago and on sale by the Mennonite Publishing House.)

Train the child with continual prayer for a blessing on all you do.

Without the blessing of the Lord, your best endeavors will do no good. He has the hearts of all men in His hands, and except He touch the hearts of your children by His spirit, you will weary yourself to no purpose. Water, therefore the seed you sow on their minds with unceasing prayer. The Lord is far more willing to hear than we to pray; far more ready to give blessings than we to ask them; but He loves to be entreated for them. And I set this matter of prayer before you as the topstone and seal of all you do. I suspect the child of many prayers is seldom cast away.

Look upon the children as Jacob did on his! he tells Esau, they are "the children which God hath graciously given thy servant" (Gen. 33:5). Look on them as Joseph did on his; he told his father, "they are the sons whom God hath given me" (Gen. 48:9). Count them with the Psalmist to be "an heritage and reward from the Lord" (Psa. 127:3). And then ask the Lord with a holy boldness to be gracious and merciful to His own gifts. Mark how Abraham intercedes for Ishmael, because he loved him: "Oh that Ishmael might live before thee" (Gen. 17:18). See how Manoah speaks to the angel about Samson: "How shall we order the child, and how shall we do unto him" (Judg. 13:12)? Observe how tenderly Job cared for his children's souls: "He offered burnt offerings according to the number of them all, for he said, It may be my sons have sinned and cursed God in their hearts. Thus did Job continually" (Job 1:5). Parents, if you love your children, go and do likewise. You can not name their names before the mercy-seat too often.

And now, reader, in conclusion, let me once more press upon you the necessity and importance of using every single means in your power, if you would train children for heaven.

I know well that God is a sovereign God, and doeth all things according to the counsel of His own will. I know that Rehoboam was the son of Solomon, and Manasseh the son of Hezekiah, and that you do not always see godly parents having a godly seed. But I know also that God is a God who works by means, and sure am I, if you make light of such means as I have mentioned, your children are not likely to turn out well.

Fathers and mothers, you may send your children to the best of schools, and give them Bibles and prayer books, and fill them with head knowledge; but if all this time there is no regular **training at home,** I tell you plainly, I fear it will go hard in the end with your children's souls. Home is the place where habits are formed; home is the place where the foundations of character are laid; home gives the bias to our tastes, and likings, and opinions. See, then, I pray you, that there be careful training at home. Happy indeed is the man who can say as Bolton did upon his dying bed to his children, "I do believe not one of you will dare to meet me before the tribunal of Christ in an unregenerate state."

Fathers and mothers, I charge you solemnly, before God and the Lord Jesus Christ, take every pains to train your children in the way they should go. I charge you, not merely for the sake of your children's souls; I charge you for the sake of your own future comfort and peace. Truly it is your interest so to do. Truly your own happiness in great measure depends on it. Children have ever been the bow from which the sharpest arrows have pierced man's heart. Children have mixed the bitterest cups that man has ever had to drink. Children have caused the saddest tears that man has ever had to shed. Adam could tell you so; Jacob could tell you so; David could tell you so. There are no sorrows on earth like those which children have brought upon their parents. Oh, take heed, lest your own neglect should lay up misery for you in your old age; take heed, lest you weep under the ill treatment of a thankless child, in the days when you eye is dim, and your natural force is abated.

If you ever wish your children to be the restorers of your life, and the nourishers of your old age; if you would have them blessings, and not curses; joys and not sorrows; Judahs, and not Reubens; Ruths, and not Orpahs; if you would not, like Noah, be ashamed of their deeds, and like Rebekah, be made weary of your life by them—if this be your wish, remember my advice betimes: Train them while young in the right way.

And as for me, I will conclude by putting my prayer to God for you all, that you may all be taught of God to feel the value of your own souls. This is one reason why Christian training is despised and disregarded; you feel not for yourselves, and so feel not for your children. You do not realize the tremendous difference between a state of nature and a state of grace, and therefore you are content to let them alone.

Now, the Lord teach you all that sin is that abominable thing which God hateth. Then, I know you will mourn over the sins of your children, and strive to pluck them as brands from the fire.

The Lord teach you all how precious Christ is, and what a mighty and complete work He hath done for our salvation. Then, I feel confident you will use every means to bring your children to Jesus, that they may live through Him.

The Lord teach you all your need of the Holy Spirit, to renew, sanctify, and quicken your souls. Then, I feel sure you will urge your children to pray for Him without ceasing, and never rest till He has come down into their hearts with power, and made them new creatures.

The Lord grant this, and then I have a good hope that you will indeed train up your children well—train well for this life, and train well for the life to come; train well for earth, and train well for heaven; train them for God, for Christ, and for eternity.

There are a lot of farms on which there is a commendable care of cattle and everything else—except the children, and they are allowed to grow up wild.—J. L. Stauffer.

SUNDAY SCHOOL LESSON

Lesson for September 9—Acts 12:12, 25-13:5; 15:36-40; II Tim. 4:11

JOHN MARK

Golden Text.—Whatsoever thy hand findeth to do, do it with thy might.—Eccl. 9:10.

Introductory.—Mark was the author of the Gospel bearing his name. We do not have a great amount of Biblical material bearing on his life, but the references we have are full of meaning and give us a fairly comprehensive view of his life history. He was a son of a certain Mary and a nephew of Barnabas. Acts 12:12; Col. 4:10. Peter refers to him (I Pet. 5:13) as his son. Hence it is thought that he was a convert thru the ministry of Peter. It is also thought that the material for the Gospel which Mark wrote was gotten from Peter. We can learn many lessons from this interesting person, who is often overlooked in studying Bible characters.

Mark's Early Life (12:12, 25).—We glean from verse 12 as well as verse 5 of the same chapter that the home of Mary the mother of Mark was used as a gathering place for the church at Jerusalem. Peter had been thrown into prison during the fierce persecution that had been inaugurated by Herod to please the Jews. The angel of the Lord miraculously delivered Peter. He immediately found his way to the devout home where the church was engaged in fervent prayer in his behalf. To be brought up in a religious atmosphere, such as must have pervaded this home, can not but have had a marked effect for good on the life of the youthful Mark. The value of such a home can not be estimated. Paul and Barnabas, being in Jerusalem at this time possibly met Mark here for the first time. And when they returned to Antioch they took Mark with them. The reasons for this are not stated but evidently he impressed them as one who had the qualities necessary to make a useful servant of the Lord.

The Sending of the First Missionaries (13:1-5).—The church at Antioch had been blessed with teachers who were men of prayer. In their ministrations to the Lord the Holy Ghost came to them with a very definite message. He tells them in no uncertain terms to send "Barnabas and Saul for the work whereunto I have called them." The Church of the present day must ever take this assembly as her pattern in all work she undertakes. Only thru prayer and fasting and the leadership of the Holy Spirit can the sending of missionaries be undertaken with assurance of God's blessing. When the Holy Spirit calls and the Church sends there can be no mistake. "Anything less falls short of its mark." Paul and Barnabas departed on their heaven-ordained mission and took John Mark with them as a helper. Here again we have no definite information as to the reason for choosing him to be their companion. The question might be raised whether his selection was not outside of the direction of the Holy Spirit, but Scripture is silent on the point. But the record in Acts 13:13 tells us that when they got to Perga Mark departed from them and returned to Jerusalem. The trials, the discouragements, the testings, must have been too much for him and he goes back to his home in Jerusalem. This may be a warning to those who would go to foreign fields without counting the cost. It is often said, "Do not go unless you know that you are called of God, or the testings will be the mastery of you."

The Disagreement over Mark's Failure (36-40).—Paul and Barnabas had returned from their first missionary journey. The Jerusalem conference had been held to decide some of the matters that came up with reference to the admission of Gentiles into the Church. The two missionaries with some others returned to Antioch and brought the tidings from the Jerusalem Church that the laws of Moses were not obligatory for the Christian converts. When this work was attended to Paul suggested to Barnabas that they visit again the churches in every place where they had preached to see how they were progressing. Then came the disagreement. Barnabas was determined to take Mark along the second time. Paul thought it very unwise to do so because he had returned from the work. The contention was so sharp that the two staunch friends parted company. Barnabas took Mark and sailed for Cyprus and Paul chose Silas and took an extended journey over Asia Minor and Europe. It is sad to think that such a sharp contention arose between these two chosen men of God. Who was in the right? This perhaps will always remain an unanswered question.

Mark Making Good (II Tim. 4:11).—The scene has now changed. Quite a number of years have passed since the events of the previous verses. Paul, the veteran missionary, is now in prison in Rome for the sake of the Gospel. He suffers cold and loneliness. Only Luke is with him; the others have deserted him. Now he writes: "Take Mark and bring him with thee: for he is profitable to me." Mark has made good. Perhaps the greatest lesson for us in his life is that a mistake in life "does not necessarily bar it from becoming a life of usefulness and profit."—H.

BIBLE MEETING TOPIC

HOW TO WITHSTAND TEMPTATION.—Matt. 4:1-11; Eph. 6:10-18; Jas. 4:5-10.

Topic for September 9

MOTTO

"Resist the devil and he will flee from you."

MEDITATIONS ON THE TOPIC

I. **Temptation** is principally recognized by a soul who has some desire for freedom and deliverance. Those who have no conviction of what is right and wrong know nothing of what it is to be tempted. But when we know a thing to be right, and face the issue as to whether we shall do the right or the suggestion of the wrong, especially when there is something about our flesh that can be enticed, we are face to face with temptation. "Every man is tempted when he is drawn away of his own lust and enticed" (Jas. 1:14).

To be tempted is no sin. "Jesus was tempted in all points like as we are, yet without sin." He had flesh and blood and in that flesh lay the opportunity of Satan to appeal and entice. But Jesus ever recognized the source of temptation and the wrong of yielding, and used the weapons provided for man's defense to overcome. We who have a sinful nature and have been redeemed by the blood of Jesus and renewed by the Spirit of God have also temptations. Like our Master we can have victory over them by faith if we will resist them and use the means God has provided for our escape. Unlike Jesus we all have a sinful life to reckon with, but He has met that difficulty by the atonement and the gift of His Spirit. God's faithfulness toward us makes every provision for our escape, and if there would be more than we could bear, He does not suffer it to come without also providing the way of escape from it. If we know this and firmly put our trust in the faithfulness of God, we know that Satan must get back and give us our freedom to do the will of the Lord.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Tempt"**
2. Resisting Temptation Through Jesus' Power.

For Young People

1. How a knowledge and Spiritual understanding of the Word Help in Temptation.
2. The Need of Standing in Grace for a Successful Victory over all Temptation.
3. Practical Things to Do Concerning Temptation.

Gospel Herald

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Editor

Editor — Daniel Kauffman

Associate Editors — J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 30, 1923

Field Notes

While enroute to General Conference Bro. J. A. Ressler filled appointments in Lawrence Co., Pa., and Erie Co., N. Y.

Four young people were received into church fellowship by water baptism at the Glade Church near Accident, Md., on Sunday, August 19.

Evangelistic meetings were held at the Children's Welfare Home at Kansas City, Kans., in the recent past. Latest reports said that five of the children of the Home had confessed Christ.

Bro. S. E. Allgyer of West Liberty, Ohio, closed a week's Bible conference in Lawrence Co., Pa., Aug. 17. Attendance good.

Bro. J. L. Stauffer of Harrisonburg, Va., preached for the congregation at Springs, Pa., on Saturday evening, Sunday, and Sunday evening, Aug. 18 and 19.

There are, at this writing, seventeen applicants for baptism in the congregation worshiping at Springs, Pa. We praise the Lord. May many more come.

The annual mission board meeting of the Southwestern Pennsylvania conference district is to be held this year at Springs, Pa., October 25. The public is invited to attend.

From the numerous inquiries being received at Eastern Mennonite School at Harrisonburg, Va., the indications are for an increased attendance in that institution.

Bro. M. E. Brenneman of Albany, Oreg., closed a four weeks' series of evangelistic meetings at Portland, Oreg., recently. The meetings were held in a tent and were well attended. We hope to hear that many were led to Christ thru these efforts.

A local ministerial meeting, including the ministers and deacons of the middle district in Rockingham Co., Va., was held at Weaver's Church near Harrisonburg, Va., on Saturday, Aug. 18. The meeting was of unusual interest.

The brotherhood in Oregon has secured the services of Brethren S. E. Allgyer and N. E. Miller, both well known to our readers, to assist in their six weeks' Bible school and evangelistic work beginning the fore part of December.

The brotherhood at the Oak Grove church, near West Liberty, O., were agreeably surprised Sunday morning, Aug. 19, to have in their presence in the morning service Bro. J. D. Yoder (deacon) of Crystal Springs, Kans., and Bro. C. Z. Yoder of Wooster, O. Both brethren took part in the services. —A.

Ordination.—On Aug. 22 ordination services were held at the church at Ephrata, Pa. There were four brethren in the lot which fell on Bro. A. A. Landis. Bro. Isaac Brubaker preached the sermon and Bro. Noah Landis performed the ordination ceremony. May the Lord add His blessing to the work.

We are in receipt of a program for the Michigan Mennonite Ministerial and Sunday School Meeting to be held near Ashley, Mich., Sept. 18-20, 1923. The list of timely and helpful topics to be discussed would indicate that a profitable meeting is in prospect. Those from a distance planning to attend should notify Geo. H. Summer, Ashley, Mich.

The new church near Rawley Springs, Va., was dedicated on Sunday, Aug. 19. It will be known as Peake Mennonite Church. The morning sermon was preached by Bro. Lewis Shank and the evening sermon by Bro. S. H. Rhodes. The present membership is about 35 or 40. May the Lord bless the work to the salvation and spiritual uplift of many souls.

Correspondence

Midland, Mich.

Visitors at Midland Mennonite Church, Mich., on Aug. 12 were Bro. and Sister Henry Rychner, Pettisville, O.; Bro. and Sister Ira Schrock and family, Pettisville, O.; Bro. Abner G. Yoder, Parnell, Ia., Bro. and Sister Ray Bontrager and family, Ashley, Mich. On Aug. 19 Bro. Jas. Bucher and family, Kouts, Ind., and Bro. Simon Gingrich, Wayland, Ia., worshiped at the same place. Several inspiring sermons were delivered on these dates.

Laura M. Bontrager.

Eureka, Ill.

(Roanoke congregation)

Dear Readers, Greetings:—Bro. Clayton F. Derstine closed a two weeks' series of revival meetings at the Garden St. Mission, Peoria, Ill., Aug. 12, with four confessions. We feel there were others who were led to see more of the love of God, and our prayers are in their behalf, as well as those young in the faith.

Bro. Derstine left Aug. 13 for the Southwestern Pa., Conference at Masontown, Pa., and General Conference in Ontario, Can., via Scottdale, and Souderton, Pa. May the Lord continue to bless his efforts.

Bertha L. Zook.

Aug. 16, 1923.

Imlay City, Mich.

Greetings to the readers of the Gospel Herald:—The Psalmist has very beautifully expressed our feelings in Psalm 103:1, 2.

On Friday, Aug. 10, Adam W. Sommer and family of Dalton, Ohio, and a sister, Mrs. N. D. Zuercher, came to visit a few days with Simon

W. Sommer and family. On Sunday Brother Sommer preached for us morning and evening. In the forenoon he preached on the theme, "The Unchanging Christ," using as his text Heb. 13:8. In the evening he spoke on "The Value of a Soul," from Matt. 16:26. These sermons were appreciated very much because they were based on the eternal Word of God.

On Sunday evening while the brother was preaching someone took off two tires from his (Bro. Sommer's) automobile. So we presume Bro. Sommer will not soon forget his trip to Michigan.

Health in this community is fairly good, altho there are those who have minor aches and pains.

Spiritually there is very much to be desired. Here, as elsewhere, the devil has his distracting influences such as amusements, base ball games, etc. Oh, that Christ's professed followers were as loyal and as earnest and as diligent in laboring for the good cause as the devil's subjects are in his cause!

We have had unusually dry weather this season, yet crops are fairly good. Pray for us.

Aug. 20, 1923. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting in the Master's name:—A sort of an air of desertion pervades the Publishing House and community since so many of our people have gone to attend General Conference at Waterloo, Ont. The following have gone: Bro. Aaron Loucks and family, accompanied by Sister Sadie Saylor; Bro. J. A. Ressler and family, accompanied by Sister Mattie Zook of Sterling, Ohio; Bro. C. A. Brilhart and family, accompanied by Sister Ada Martin; Bros. Daniel Kauffman, John Horsch and Vernon Smucker and Sister Martha Mumaw. Those who are "staying by the stuff" are doing their best to keep things going. If perchance, some of the periodicals should be a trifle late the depletion of workers may account for it.

Bro. John Horsch returned to his home here on Tuesday, Aug. 21, after having spent nearly ten months in Germany and other European countries in the interests of historical research work. His reports concerning conditions in Germany are not very optimistic. He was accompanied home by Sister Liese Binkele of Germany, who expects to make her home in Scottdale for the present.

Bro. L. J. Heatwole of Dale Enterprise, Va., stopped at Scottdale while on his way to General Conference.

Other visitors who were here during the past week are: Bro. and Sister Wilmer F. Schisler and son, Claude, and Sisters Eva and Bessie Moyer of Souderton, Pa.; and Bro. Tobias Mishler and wife, Bros. Ed and Slater Mishler, Sister Lizzie Mishler, all of Johnstown, Pa.

Bro. B. N. Gamber is in New York City to bid farewell to his sister, Selene Gamber who is sailing for the South America Mission field today.

Remember us at the Throne.

Aug. 25, 1923. Cor.

BAD SOCIETY

Bad society is of two classes—high and low. High society is made up of the idle rich who, having nothing useful to do, devote themselves to folly. They have given themselves the high-sounding name expressive of their pretensions. Low society is made up of all the wretches of the red light districts and the underworld generally. High society and low society have the following catalog of things in common:

1. Both dance.
2. Both drink.
3. Both play cards.
4. Both keep late hours.
5. Both dress immodestly.
6. Both support the saloons.
7. Both support the theater.
8. Both appeal to the sensual, rather than to the intellectual and spiritual.
9. Both are enemies to Christ and the church.
10. Both corrupt all they touch.
11. Both are parasites; producing nothing of value, but consuming the products of the labor of others.
12. These twin evils have caused the downfall of every civilization that has perished from the earth.

They are interdependent friends.

The high furnishes the victims to supply the ranks of the low.

The high furnishes the patrons to keep up the business of the low.

The low furnishes the diversions and amusements for the high.

They are children of one father, the devil.

They are bound for one destiny, hell!—M. F. Harman in "Pentecostal Herald."

Mary S. McDowell, a Friend, who was dismissed in 1918 from her position as teacher of Latin in the Brooklyn Manual Training High School, was reinstated by a recent action of the New York Board of Education. Mary McDowell was dismissed because she refused to sign unconditionally the loyalty pledge demanded of teachers in the New York schools, saying that she believed war to be immoral and un-Christian, and that she could not conscientiously take part in war activities.—The Friend.

THE LOVE OF GOD

By Annie Johnson Flint

For the Gospel Herald.

"That great love wherewith He loved us"
The seashell murmurs faintly of the deep
from whence it came;
But to hear the song in all its mighty force
We must journey to the ocean and must stand upon the shore,
We must follow that soft music to its source.

So our many daily blessings shadow forth our Father's love;
But if we would know its fulness, deep and wide,
We must find the mount of Calvary and view the wondrous cross
Where His well-beloved Son was crucified. —S. S. Times.

SYMPOSIUM

The Present Evils in the Way of Spiritual Progress

A. **Ambition** to be like others in style of living and dress, and if possible excel them. **Apathy** to **Spiritual things after** giving energies to outside organizations.

B. **Blatting** church choirs, singing neither with the "Spirit," nor with the "understanding." **Bold** for sin.

C. **Covetousness. Card** playing. **Craze** for pulpit novelties. **Christless** sermons. **Christian** Science.

D. **Deifying** man. **Destructive** criticism **Debt. Division** among professed Christians. **Dancing. Dyspepsia** of Spirit, making assimilation of milk or meat impossible. **Divorces.**

E. **Erroneous** views of God's word **Eating** instead of praying. **Early** to work but late to church.

F. **Frivolity. Formality. Filthiness** in thought and conversation.

G. **Gambling. Gossip. Godlessness. Gaudy. Graft.**

H. **Haste** to get rich and have an easy time. **Humanizing** Christ. **Higher** criticism of the Bible.

I. **Intemperance. Indifference** and inconsistency. **Idleness.**

J. **Jealousy** in the ranks and homes.

K. **Knee-drill** neglected. **Kindness** wanting.

L. **Love** of money. **Low** tone of politics. **Lodgery.**

M. **Mistaking** means of grace for grace. **Money** making.

N. **Neglect** of family worship and family religion.

O. "Old man" in evidence. **Ordinances** neglected.

P. **Pleasure** seeking. **Prostitution. Piety** severely absent. **Poverty.**

Q. **Quack** evangelists. **Quenching** the Spirit.

R. **Rivalry** between denominations. **Rottenness** of Ecclesiasticism. **Russellism.**

S. **Self-righteousness. Spiritual** grievances.

T. **Trinity** of evil.—the world, the flesh and the devil. The **theater.**

U. **Uncharitableness. Universalism. Unkindness. Unchristianizing** each other.

V. **Vanity** in individuals and Churches. **Vainly** trying to out-do each other.

W. **Worldliness. Worry** to be first, best, etc.

X. **Extravagance. Exodus** of good families. **Exchange** of prayer meeting for the lodge dance, and movies.

Z. **Zeal** without knowledge. **Zeal** for the glory of God and salvation for souls lacking.

&. Lost Eternally.

—Sel. by Alva Wingert.

Miscellaneous

COMPROMISE

By Ursula Miller

For the Gospel Herald.

Bowed in shame the head of gray on whom rests compromise—
The head which basely yielded and betrayed a people's trust—
God-given trust. Long years were his, a man both learned and wise,
Enlarged by people's confidence—but compromised by lust!
Small thing indeed, small, small indeed, the earliest compromise,
That first betrayal with its swerving from the right.
But from a ruptured principle a poison power doth rise
Lulling integrity to sleep with subtle might.

A gangrene permeates the soul in which dwells compromise—
And gnaws unseen, unheralded, and secretly. The heart—
Winking at wrong becomes a clot in which deception's art!
Yet—bowed in shame the head of gray on whom rests compromise!
(No hope gives compromise.) While self, corruptly prized,
Bows low in shame the head of gray. Yonder the darkness lies
When overwhelming waves overthrow the heart who compromised!

Hesston, Kans.

EFFECTUAL, FERVENT PRAYER

What It Comprises

By Ruth L. Sauder

For the Gospel Herald.

Coming down to its simplest terms, religion is the true fellowship of man with God, and this is promoted by effectual, fervent prayer. When we begin to study prayer we find it has in it something of the infiniteness of God, and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that many of us may never find; there is a power in prayer that many of us have never wielded; and perhaps I may make the assertion that there are only a few who have, and the reason for this is plain,—there is too little time given to it. For example, Jesus continued all night in prayer. How many of us have prayed one hour, two hours, or even half a night?

How shall we pray? We may have been in Christ for years and we still need to come to Him as did the disciples of old, with the request, "Lord, teach us to pray." In prayer, as in connection with all God's promises, there are conditions. First, we must have a definite sense of the presence of a wise, loving, all-powerful, personal Father, and second, an honest purpose to live in harmony with His will. Remember, "Not my will, but Thine, be done." In John 15:7 Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Notice that little word "if," upon which hinge swing things that count either for success or failure in our lives. "If ye abide in me." Then our hearts and minds will become spiritual and capable of knowing His will.

One of the great essentials that comprises effectual, fervent prayer is faith and confidence in our heavenly Father, as we read in I Jno. 5:14,15: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him."

Notice the attitude of Hannah after in grief and fasting she offered her petition to God. She then went on her way and did eat and her countenance was no more sad. A great change had taken place; she had that implicit faith that the Father heard her petition she desired, and her prayer would be answered. The apostle John wishes to arouse us to boldness, to confidence, to full assurance of faith in prayer. Whatever we ask within the limits of His revealed will, we may confidently expect to receive. His will is no hidden counsel,not so deep but that we can fathom what is the purpose of the all-wise Father, for "if any of you lack wisdom let him ask of God...But let him ask in faith, nothing wavering" (Jas. 1:5,6). And again, remember to "pray without ceasing." Paul says in Ephesians 6:18: "Praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication." So we see another of these great essentials is perseverance.

The disciples at one time came to Jesus and wondered why they were not successful in a certain work. He replied that such things came only through fasting and prayer. But if our prayers are not answered let us not think it necessarily the will of God. Let these words, "Ye ask and receive not, because ye ask amiss," be as a lamp to search the heart and to help us learn whether we have fully met conditions and have really understood His will. My prayer is that we may grow in grace and in the knowledge of our Lord and Savior and come into closer fellowship with our heavenly Father and realize more fully what prayer really is to to us as Christians.

"Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? is hope departing?
And think you all in vain these falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

"Unanswered yet? Though when you first presented
This one petition to the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Tho' years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

"Unanswered yet? Nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

"Unanswered yet? Faith cannot be unanswered;
Her feet were firmly planted on the rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere."

Sellersville, Pa.

THE JUSTICE OF GOD

By Noah G. Good

For the Gospel Herald.

"Do you really think God will ever punish mankind in hell as the Bible says?" asked a young man of me.

"I do," I answered, "and don't you? Don't you believe the Bible as it is written?"

"Well, I guess I do; but it seems so unfair. Man can only sin as long as he lives and must suffer for eternity. Tell me, friend, do you think it is just?"

"Yes, I believe it is just and I know His wisdom is so far above ours that we cannot explain His work. Unless you believe it, and apply it to your heart and life, you cannot reap the joys which His loving justice has provided for you."

The experience quoted serves to show the position men persist in taking towards God's love and justice.

When God in love gave all the fruits of the Garden, He in justice made a limit, a place where they should refrain from eating of the fruit. There was a law and its violation was sin. There were then two great powers, each with hosts of angels—God and Satan. There were two conditions in which man could exist, righteousness and sinfulness.

Satan's power was vieing with God

who in wrath had condemned him and all his to hell.

Here then is the purpose of the law. God has created us and owns us. Satan in pride and arrogancy is claiming us and uses all means to take us.

God is a just God. He will be fair even to Satan. He will give him all his to take with him into eternal destruction. God in love gave us a law which shows us His greater love.

But, sinner, remember that Satan is your sole owner and God in justice has condemned you, but in love has provided a way of escape from the condemnation which is upon you because of your sin. God will never go partner in the ownership of souls with Satan, his archenemy. Never! He cannot; He is just.

Alas! How loudly the words of the Bible ring in our ears declaring that we have all sinned and come short of the glory of God. Are we then lost? Truly, we have made a miserable failure and by God's law must perish. Is there no escape? Can I not ask the hills to hide me?

No; you are Satan's now, as you have violated God's law; but yet there is hope, friend, if you will believe on Jesus Christ as your Savior. You must believe that God surely will punish the sinner eternally and that trespassing one part of His law makes you guilty of it all. You must also believe that the love of One so great has provided a way for you. You may now spurn Satan's demands and adore the loving God. Oh, how great was the love of God for man, to give His only Son, a ransom for a sin-cursed world!

Isaiah 63:1-6 shows how great was and still is God's wrath against Satan and He gave salvation by His own Son.

In the blood of Christ only can the immeasurable love of God and His strict justice be brought together. Behold, Jesus has borne our sins, though pure, and has become our salvation.

Let us believe and obey for God is just and will punish; for God is love and will keep His promises. Jesus can save us. "Lord, I believe; help thou mine unbelief."

Mohnton, Pa.

THE BLESSINGS OF SPIRITUAL SINGING

Sel. by Hattie Sommerfeld

The singing of spiritual songs should create a spirit of devotion in the mind of the Christian. The uniting of Christians in singing spiritual songs not only edifies the ones who are already believers, but has a larger influence on the unconverted. Many have answered the call while the hymn, "Just as I am, without one plea," was being sung.

While we sing that hymn, "O Happy Day that Fixed my Choice," which is so familiar to all of us, we no doubt recall the day of our baptism, and our vow to God.

Whenever we sing or hear it, we feel that thrill of joy in the knowledge that Jesus washed our sins away. "Shall we Meet beyond the River?" and "God be with You till we Meet Again," are also hymns which, though often sung, seem never to grow old nor lose their beauty and inspiration, and always cause us to draw near to God. The first one just mentioned makes us think of our future life as we look forward beyond the river of death.

"Shall we meet beyond the river,
Where the surges cease to roll?
Where in all the bright forever,
Sorrow ne'er shall press the soul."

With the loved ones gone before we shall spend a happy eternity. The other one implores God's presence with us here in our everyday life, keeping watch over us while absent from one another.

When meditating on the goodness of God and on His unfailing kindness toward us, in spite of our waywardness,

"I wonder, often wonder, just how it came to be,
That there is up in heaven a mansion fair for me."

"And then do I remember" that great and marvelous love that gave Jesus to die, and "I survey the wondrous cross, on which the Prince of Glory died." May we understand more fully what He actually endured to redeem us from sin, and make us fit to enter that mansion prepared for us.

When we once realize "What a Friend we have in Jesus, All our sins and griefs to bear," we will learn to appreciate Him more and more, and will often feel like singing, "I have a Friend so precious, so very dear to me." So many times we drift away from that loving Friend, and that close communion with Him seems to be interrupted somehow, and we feel alone and forsaken; but on realizing our condition, we again long to come back and enjoy the fulness of His presence. Then we remember that He promised never to leave us alone.

"Tho many times discouraged,
We sink beside the way,
About us all is darkness,
We hardly dare to pray;
Then thro' the mist and shadows,
The sweetest voice e'er known,
Says, 'Child, have I not promised,
Never to leave thee alone?'"

We then realize the words of the hymn, "Jesus, Lover of my Soul," and it means more to us than ever.

In times of sorrow and grief the hymn, "Nearer my God to Thee," is sustaining, and also "God will Take care of You." And after having enjoyed a season of praise and prayer together as a body of Christians, and having felt the presence of the Holy Spirit and the love of God drawing us into a sacred nearness, we express our feeling in this beautiful hymn,

"Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

Canton, Kans.

LOST! LOST!

Thousands upon thousands of precious souls! so precious that the Lord Jesus Christ asks, "What shall it profit a man if he shall gain the whole world, and lose his own soul" (Mark 8:36)? Thus showing to us that one soul is of more value than the whole world; so precious, that nothing less than the precious blood of Christ could redeem it.

Many of those lost souls are openly ungodly sinners, such as drunkards, thieves, adulterers, fornicators, harlots, and pleasure seekers; but the great majority of those thousands upon thousands of lost souls are hypocrites, or deceived by the devil and their own hearts; "having a form of godliness, but denying the power thereof" (II Tim. 3:5). Outwardly decent, respectable, and inoffensive people, saying their prayers, reading their Bibles, singing psalms and hymns, they are members of one or other of the various denominations throughout the land, but have never been born again; saying, "Peace and Safety" when sudden destruction is coming upon them (I Thes. 5:3).

A reward will be given by the Lord Jesus Christ—who loves those lost souls—to all saved persons who will be the means of finding and bringing any of those lost ones to Him. The reward will be joy and a crown of rejoicing at the coming of our Lord Jesus Christ (I Thes. 2:19).

Reader, are you a saved person? Can you say, "Once I was lost, but now I am found, I am saved?" It is not, are you hoping and praying to be saved at last when you die? but are you saved now? If you can say, "Yes, by the grace of God I am saved" (Eph. 2:8) are you trying to bring those lost ones to Jesus, or are you satisfied with knowing that you yourself are saved, but regardless of the souls of others? Have you forgotten that those "lost ones," if not saved soon, must be damned soon, and that God expects your fellowship

and sympathy with Himself in seeking to lead those "lost ones" to Jesus?"

But, reader, if you are not saved, if you cannot say, "I am my Beloved's and my Beloved is mine" (Song of Sol. 6:3) then you are lost, **Lost! LOST!**

Oh! how terrible! "A lost soul," not yet in hell, but posting thither as fast as time can carry you. Sinner, stop! Consider where you are going—to meet God unprepared, unsaved, a Christ rejected—what must be your doom? Listen! Let God speak: "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). "He that believeth not shall be damned" (Mark 16:16). "But the fearful and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8).

But, lost one, I have good news for you—the best of news, news from the heart of God, who loves you in your lost condition, told out by Jesus, who came to declare the heart of God. Listen to it. "For the Son of man is come to seek and save that which is lost" (Luke 19·10). "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned" (Jno. 3:16-18)). "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). "Verily, verily, I say unto you, he that believeth on me hath everlasting life" (Jno. 6:47). —Selected.

A PLEA FOR SERIOUSNESS

J. E. Landis

For the Gospel Herald.

In reading the editorial under the heading "Carry a Smile" I noticed the motto—"When you laugh the world laughs with you; when you weep, you weep alone." I once heard a Sunday school worker quote a similar saying. It dawned upon me that this particular saying was not for a follower of Christ but for the worldling only. Let us see. At this age so many followers of Jesus Christ seem so ready to laugh with the world instead of weeping and praying over its lost state. Is it not true that to see some one weep or shed tears during services is almost a novelty in this **age of rocks,** as Bryan puts it? "We do not have enough of the **Rock of Ages** in our hearts, but too much of the **age of rocks.**" "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5, 6). "Rejoice with them that do rejoice and weep with them that weep" (Rom. 12:14). "Rejoice in the Lord alway: and again I say rejoice" (Phil. 4:4). See also Luke 10:20, 21.

I have seen much in God's Word exhorting a believer to rejoice in the Lord, but nowhere do I read that a believer should have things so in common with the world as to join with it in its laughter. In fact the worldling has nothing to laugh at or rejoice in, until the salvation of Jesus Christ is accepted and he becomes separated from the world. I am afraid the churches have already laughed too much with the world, and that is one reason why the Holy Spirit through the Church can hardly get any unsaved ones to weep over their sinful and lost condition. We are not in earnest enough.

Paul says in Phil. 3:17, 18: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

There is a thing that I feel is not pleasing in the sight of our heavenly Father and is not edifying to the body of Christ, the Church; and that during preaching services, if the minister related something a little amusing, the congregation is very ready to burst out into audible laughter. I shall let it with the reader to determine where the fault or cause lies, in the spiritual condition of the minister, or the congregation or perhaps both. O, that we would have a vision of the Lord and of ourselves as we should have! It seems to me if we had we would not become so enthused and elated over the many modern inventions of man for his own pleasure; such as expensive automobiles, luxurious self-player or other pianos with their ragtime music, radio outfits, extravagantly equipped houses, etc. These great inventions are the result of excessive developments along material lines at the expense of spiritual development. We also notice that these highly concentrated efforts and developments along material lines only tend to draw man away from God, the Creator, to man, the creature and the works of his hands.

Brethren and sisters, when I see the great wealth in money and talent in the Mennonite Church going to waste, being consumed upon our own selves, for our own pleasure, I am made to tremble at the possible results. Many of our young brethren and some older ones too, are using high powered autos, speeding over the highways at breakneck speed, each one trying to outdo the other in speed and class of car. Also instead of simplicity in our homes we have all kinds of luxuries just to entertain our carnal nature, if we dare to quote it. Brethren and sisters, can we take pleasure in consuming our means upon our own lusts, when such a vast host of souls in the world is blindly going to destruction at such an awful rate?

No doubt you know the remedy for this our great ailment. It is that we all pray to God in real earnestness, that He may give us the spiritual vision we should have, that we may see the value of spiritual things in contrast to the natural, that we may use our spiritual eyes more and our natural eyes less, that the least we give back to the Lord (of this world's goods with which He has blessed us) shall be at least one tenth for use in His service. Matt. 5:19, 20. And may we be in such a spiritual condition that when the Lord thru the church calls, "Whom shall I send and who will go for us?" that there may be a goodly number who will respond to the call (those whose iniquity has been taken away, and whose sins have been purged by the blood of Christ) and say, "Here am I; send me" (Isa. 6:8; Rom. 10:13-15).

Lancaster, Pa.

Our brother's meditations are worthy of our consideration. The great waste now going on through extravagance and vain pride is destructive as well as wasteful. He seems to have gotten a different impression from the editorial referred to from what the writer had in mind. That editorial was intended to emphasize the drawing, helpful, strengthening power of cheerfulness rather than to apologize for going partners with the world in foolishness. While it is true that "the mouth of fools poureth out foolishness," it is also true that "a merry heart doeth good like a medicine"—Editor.

"There comes a time when we must forfeit all, consecrate all, or be lost. God is leading us to the point of entire consecration."

"None can study the character of Christ without falling in love with Him."

"God wants to polish you by your not having the sympathy you like."

DO YOU ASSENT OR BELIEVE?

One of the most frequent replies given when persons are pressed as to believing on the Son of God is, "Of course, I believe!" And then, if asked what they believe, the answer is quickly given, "Why, I believe the whole Bible!"

But God has not said He will save you if you believe the whole Bible, but if you "believe on the Lord Jesus Christ." To admit that the Bible is true is a very different thing from **trusting** entirely to the Son of God for salvation. It is to God's only begotten Son, who was a sacrifice for sinners on the cross, that Scripture points as **the Object of faith.** It is not even said that those who **assent to the truth** that He is the only Savior shall be saved, but those who "come unto God by Him." Many **assent** to what they read and hear about the Savior, but do they **receive** Him is the momentous question. Do such bow to Him as a needy sinner to a gracious Savior for their individual salvation, knowing there is **"none other name** under heaven given among men whereby we must be saved?" (Acts 4:12). If so, they have renounced every other refuge as false, they have refused all other foundations as sinking sand, and given up every other way as misleading, and trust wholly in that sinner-loving Savior now glorified and sitting on the Father's throne, as their only way of approach to God —their only righteousness, life, and peace.

Be not deceived, my reader. It is not **assenting,** but **believing;** not only **admitting** God's way of salvation to be true, but **availing** yourselves of it **as in His sight.** It is not simply knowing that Christ died for sinners, but coming to Him to save **you**—bowing to Him as **your** Savior, drawing near to God through His precious blood as **your** only shelter from deserved judgment, because God declares He will save such. It is **receiving** God's testimony concerning the finished work of His own Son, believing thus the love that God hath to us, **coming** to God by Him, and therefore **thanking** Him for His great salvation. The love of God to sinners, manifested in the gift and death of Christ on the cross, meets the sin-burdened heart, attracts it to His presence where the Savior now is, and enables such to "love Him, because He first loved us." It is not merely **admitting** that Christ is the only Savior, or **assenting** that He is the only way, but it is with the heart **believing,** and therefore **coming** to God by Him. This, said the apostle, "is the word of faith which we preach; that if thou shalt **confess with thy mouth the Lord Jesus,** and shalt **believe in thine heart** that God hath raised Him from the dead, thou shalt be saved. For with **the heart man believeth unto righteousness,** and with **the mouth confession is made unto salvation"** (Rom. 10:8-10).

TO BE SEEN OF MEN

By D. S. Troyer

For the Gospel Herald.

The children of Israel were guilty of a number of things which they were doing to be seen of men which were disapproved of by Jesus and the Bible tells us it was written for our admonition and happened for an ensample, so it is certain if we take heed we will profit by noticing a few of the statements of Jesus while here on earth.

Matt. 6:1, "Do not your alms before men to be seen of them." Take heed, do not make some noise to attract attention of men to be seen of them. The real Christian cares nothing for the applause of men but only seeks to please God. Then I fear some are taking the extreme view so much so that they are not willing to have anyone know what their offering is in order to give so little that they will not feel it, again forgetting that it is not wrong to give when men see it, but only not to be seen of men.

Matt. 6:5, Do not pray in the church standing "to be seen of men," or do not kneel praying to be seen or heard of men only, and do not pray on the street corners to be seen of men. The teaching is not to quit praying either standing, kneeling, or on the street corners, but is not to be done to be seen of men. It appeals to the individual to make the examination of himself and if found guilty, get rid of self and get the self, the ego, taken out and be made free to serve God in truth and in spirit.

Matt. 23:5-7, "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

I sincerely hope not a single reader of this article will be guilty to the same degree that all and everything they do is to be seen and heard of men. But suppose only a part of our doings are done for display. It is not very often that a Christian professor is all wrong but almost without exception has good qualities. Living in the Laodicean age as we do, and the outgoing of the present faithless age, we certainly cannot be too careful to notice the little details of God's ways, for it has been rightfully said that it is the little foxes that destroyed the vines. To the writer it appears this narrows the way to the Bible width, and no one has a right to claim full salvation with any of Christ's disapproval on some part of life's doings.

Jesus addressing the multitude and the disciples boldly denounced the enlarged phylacteries on which were written a number of Scripture texts and then the attractive borders of their coats. These were God's chosen people and they were serving their God in their own opinions.

A wanting to be noticed, a liking to be heard, in any way a display of authority, self-appointment to places of authority, trust, honor, and responsibility, are all evidences of the self life, the big I and the carnal mind, which is enmity to God and is "not subject to the law of God, neither indeed can be," and if the carnal mind is the devil nature incarnate then it follows that it is the mark of the beast, and surely dear reader, God has made provision in the blood of His Son to get cleansed from all the works of the devil, and we need not do or say anything to be seen of men, and thereby live to the honor and glory of God alone.

Yoder, Kans.

THE OUTLAWRY OF WAR

The stupidity and futility of making rules as to how men shall be killed in time of war have become a matter of wide discussion within recent months, writes Frederick J. Libby in the National Council for Prevention of War Bulletin. The proponents of chemical warfare defend their mode of killing by gas as more humane than the bayonet, while the old-fashioned soldiers express bluntly their abhorrence of this modern invention and make rules against using it. The submarine and the airplane have their enemies and their defenders. Sentiment seems to play as large a part within the service as outside. Meanwhile, the fact of the matter seems to be, as General Bliss has expressed it, that all the rules of the world will not prevent the use of any effective weapon in a war whose issues are victory or extermination. Consequently there is a rapidly growing body of discussion from the standpoint of declaring organized murder a crime between nations exactly as it is between individuals.—The Friend.

"Money is talent lent from God, to be used as He directs."

THE FUNDAMENTAL OF FUNDAMENTALS

(Continued from page 433)

Dr. Etheridge of the British Museum was one time asked if that great museum contained any evidences that the Bible may ever be mistaken, and he said, "Not one; but thousands of proofs that the Bible is true." In science we find exactly the same thing. I think it was Sir Charles Lyell who said that some eighty different geological theories had been invented which were supposed to contradict Biblical statements. A few years passed and he said every one of those eighty scientific theories had been disproved and rejected, while the Bible stood just where it did at the beginning. This is a most remarkable fact: that a book written so many years ago in such a dark corner of the world, by people who were not learned in literature as the Greeks and Romans were, should last until our time and be absolutely uninjured by all the revelations which history and science have made.

6. The Bible a Scientific Book

Every now and again somebody tells us that the Bible is not a scientific book and therefore it is not to be blamed because of scientific errors. These apologists for the Bible wish us to believe in it and they say what they say in the way of an apology. But the Bible is a scientific book. It deals with the greatest of all the sciences: the science of human life. It gives particular rules for individual, domestic, social, commercial, industrial, national living. Is there any science so important as the science of human life? Would the science of electrical engineering, astronomical observation, geological study be of any value to men if they did not know how to live sanely and safely among themselves? How does it happen that the schools where the sciences are studied and advanced are all of them located in regions where the Bible has taught men the science of human life? Persons who will reflect upon this fact for a moment will see that there is no science which compares in importance with this great science of human life, and the Bible is the text book. Individuals and communities who will live according to this book will live well and happily, and those who refuse to live according to it are compassed about with miseries and fall into ruin. These facts, which can easily be verified by any thoughtful person, convince me that the Bible could not have been written by a human being. Some one has said that bad men would not have written it and that good men could not have written it. I believe these statements to be, not generally, but literally and exactly according to fact, and therefore I say not that I believe the Bible to be the Word of God, but that I know the Bible to be the Word of God. Charles A. Blanchard in the King's Business.

Bainbridge, Pa.

Report of the Sunday school meeting and harvest services held at Good's Church near Elizabethtown, Pa., Aug. 8 and 9, 1923.

Organization:—Mod., D. N. Gish; Chors., Clayton Erb and Raymond Good.

Topics and Speakers:—**The Preciousness of the Gospel,** Noah Mack; **Harvest Sermon,** Noah Risser; **Freely ye have Received, Freely Give,** John D. Risser; **A Talk to the Children,** Christian K. Lehman; **The Ideal Teacher,** John D. Risser; **Developing our Talents,** Christian K. Lehman; **Faithful Stewardship,** Noah H. Mack; **Our Responsibility as Ambassadors for Christ,** John D. Risser; **Closing Sermon,** Noah H. Mack.

Thoughts Gleaned:—The Gospel is precious because it cost so much. It brings us to Jesus. It is the daily food for the soul, that we may grow in grace and the knowledge of the truth. The Gospel is precious because it is for everybody. It is complete, it is pure, it shall not pass away. Our conduct is directed from the inner motives of the heart. The Lord giveth us all things richly to enjoy. By the grace of God only are we enabled to do the right thing with our earthly substance. Are we truly rendering praise or is it in a mechanical way?

In a great sense we are what we are taught to be. An ideal teacher should be a regenerated person, prayerful, with spiritual discernment to rightly divide the truth, a pattern of good works, faithful, and have a passion for souls. We obey God by developing our talents; they belong to Him. The shepherd of the flock should know each one, he should have sound judgment to present things in a true way and to guide aright. The Church has a twofold mission, to glorify God and to win souls for Christ. The victory Christ won in Gethsemane and on Calvary is the greatest victory in the world. There He tasted death for everyone. He has made us white in His own blood. Are we rejoicing in His service and in His praise?

Ruth E. Nissley, Secretary.

CONTRIBUTIONS

Received for War Sufferers' Relief by the Relief Commission during the month of July, 1923

GENERAL

For the Gospel Herald.

L E Miller	$ 10 00
Brethren Hydro Okla	16 41
Mrs A M Zook	7 40
Salem S S Ind	20 23
A R Miller	5 00
S Union & Walnut Grove S S O	129 69
Creston Cong Mont	1 99
Firdale Cong Oreg	3 16
Berea Cong Mo	1 00
Cherry Box Cong Mo	1 00
Palmyra Cong Mo	5 00
	$ 200 88

GERMANY

Old Order Amish N Clinton Cong Ind	$ 224 00
J B Bontrager	10 00
A Brother	3 00
A Friend	2 00
A Brother & Sister (Christenpflecht) Oreg	50 00
Plum Creek S S Nebr (Christenpflecht)	20 00
	309 00

RUSSIA

Howard-Miami S S Cl 14 Ind	$ 5 00
Bethel S S Cl 2 Mich	5 00
Boyertown & Hereford Congs Pa	35 55
Deep Run S S Pa	31 75
Doylestown Cong Pa	34 00
Providence Cong Pa	22 00
Upper Skippack Cong Pa	23 75
Dan Eigsti	5 00
Mattawana S S Cl 3 & teacher Pa	2 50
Bethel SS Cl 1 Mich	5 00
Midland SS Cl 3 Mich	2 50
John Millers SS Cl	2 50
Mattawana SS Cl 1	2 50
" " 2	2 50
J. D. Byler	7 50
Per Gladys Miller	10 00
Allensville SS Pa	160 00
Howard-Miami SS Ind	13 50
Fairview SS Mich	
Class 8	2 50
Class 9	2 75
Class 10	2 00
Class 11	2 50
Class 12	2 50
Class 13	2 50
Class 14	2 50
Class 15	2 50
Teachers Reserve	2 50
F. F. Stutzman	2 50
Chancy Zook	2 50
Martins Creek SS O	
Class 1	33 00
Class 2	7 50
Class 4	30 00
J D Hershberger	10 00
Pigeon River SS	32 50
Nappanee W SS Cl 9	20 00
A Sister Hopedale Ill	6 00
Wm & Ella Landis	15 00
Pike SS O	
Class 1	7 50
Class 3	7 50
Classes 4 and 7	7 50
Class 8	15 00
Class 9	7 50
Class 10	15 00
Monroe Selzer	7 50
Mrs J E Bachman	7 50
Alice Hershberger & others	2 50
Lockport SS O	45 00
A Brother Hydro Okla	2 50
Science Ridge SS Ill Cl 6	60 00
Martins SS O	
Intermediate Classes	5 00
Boys' Class	5 00
Girls' Class	5 00
Men's Class	5 00
Women's Class	5 00
Older Classes	5 00
Delaware SS Pa	10 00
O J Bontrager & wife	2 50
J H Eigsti	5 00
Hesston SS Kans	50 00
Nora Harper's SS Cl	22 90
Nappanee W SS Cl 8 Ind	13 00
Coalridge Cong Mont	5 00
Clyde Park Cong Mont	7 50
Fairview Cong N Dak	2 50
Nappanee W SS Young Men's Cl	16 00
Holdeman SS Ind	11 50
Clinton Frame SS Ind	15 00
A brother & sister Ind	5 00
Middlebury SS Cls 9 & 11 Ind	17 50
Bethany SS Mich	2 50
Wm Holdeman	5 00
Berea SS Ind	8 55
Elkhart SS Good Samaritan Cl	12 00
Pleasant View SS O	17 51
Elkhart Literary Society	15 00
Canton SS & Y P B M O	12 50

Oak Grove (Champaign Co O)	72 21
Beach SS O	20 00
Beach YPBM O	2 50
Eugene Yoder	5 00
Amos Yoder	5 00
James Stutzman	5 00
Oak Grove SS (Champaign Co O)	
Primary Dept	2 50
Intermediate Dept	2 50
A Brother	2 50
Old Order Amish per S D G	40 00
West Union SS Ia	
Class 8	6 00
Class 9	8 50
Class 13	4 50
Class 18	2 50
Class 19	1 25
Class 24	4 20
Jos Schantz & Cl	2 50
Liberty SS Cl 3	1 40
Vera, Edna & John Gingerich	7 50
M C Swartzendrubers Cl	7 50
Barbara Yoder Secy	7 50
Chris Hostetler Secy	2 50
Esther Miller & SS Cl	7 50
Teachers Prim Dept Lower Deer Creek SS Iowa	22 50
Sharon SS Sask	3 50
Mount View Alta	7 50
Salem SS Alta	17 50
Pigeon River SS Mich	32 50
Scottdale SS Pa	9 00
Dewey Helmuth	5 00
Zion Cong Oreg	10 00
Bethel Church SS Kans	45 25
John H Sommerfield	5 00
J S Loucks	2 50
First Men Ch Ont	45 00
Waterloo SS Ont	15 00
Floradale SS Ont	24 00
Pennsylvania SS Kans	
Paul Erbs Class	7 50
Mrs D A Drivers Class	5 00
Bethel Cong Mo	11 50
Pleasant View SS Okla	10 00
White Hall SS Mo	2 50
Limon SS Colo	10 00
E Holbrook SS Colo	13 10
Palmyra Cong Mo	1 00
Cherry Box Cong Mo	5 00
Mt Zion Mo	10 37
J R Shank	25
Bethel Cong Mo	7 00
Pleasant Valley SS Kans	18 00
Protection Cong Kans	1 00
Sycamore Grove SS Mo	63 27
	$1653 26

NEAR EAST

Childrens Meeting Filer Ida	$ 4 85
J D Hershberger	10 00
D E Whitrig	2 00
James 2:9	10 00
Levi Martin	10 00
1st Men Ch Kitchener Ont	150 00
YPM Vineland Ont	10 00
Catlin SS Kans	5 00
Mt View SS Alta	20 00
	$ 221 85
Total Contributions for Relief for the month of July, 1923	$ 2,384.99
Previously reported	640,727.00
	$643,111.99
Previously reported by E M B of M & C	$191,971.15
Grand Total	$835,083.14

Gratefully acknowledged and reported by the Mennonite Board of Missions and Charities.

V. E. Reiff, Treas.

Elkhart, Ind.

"God gives us all things that are necessary to sustain and perfect the Christian life."

Married

Meyer—Steiner.—Bro. J. C. Meyer of Sterling, O., and Sister Esther Steiner of Columbus Grove, O., were united in holy matrimony on August 2 at the home of the bride's mother, Mrs. Clara Eby Steiner. Bro. Lester Hostetler officiated.

Martin—Brenneman.—On Sunday, Aug. 12, Bro. Milton Martin and Sister Ida Brenneman, both of Albany, Oreg., were united in holy matrimony, Bro. M. E. Brenneman officiating. May God's richest blessings attend them.

Good—Smucker.—On Aug. 19, Harold C. Good, Sterling, Ill., and Wilma Smucker, Orrville, Ohio, were united in marriage at the residence of the officiating minister, Bro. J. E. Hartzler, Bluffton, Ohio.

Smith—Beck.—On Aug. 15, 1923, Bro. Frank M. Herr at his residence, Willow Street, Pa., united in marriage Clarence H. Smith of Manor Twp., and Sister Lillian K. Beck of Providence Twp., Pa. We wish them God's richest blessing.

Shank—Neuschwanger.—On June 26, 1923, at the home of the officiating minister, Bro. John Thut, La Junta, Colo., Bro. John Shank of Lyman, Miss., and Sister Emma Neuschwanger of La Junta, Colo., were united in holy matrimony. May the blessing of God attend them.

Marner—Swartzendruber.—On Feb. 18, 1923 Bro. David Marner and Sister Blanche Swartzendruber, both of the Lower Deer Creek congregation, Kalona, Iowa, were united in the holy bonds of matrimony. Bro. John Y. Swartzendruber officiated. May their wedded life be a happy one, blessed by Him who ordained the institution of marriage.

Hartman—Diller.—On Aug. 16, 1923, at the home of the bride's parents near Elida, Ohio, Bro. Henry S. Hartman of Rockingham Co., Va., and Sister Elizabeth M. Diller of Allen Co., Ohio, were united in holy matrimony by Bro. J. M. Shenk. May the joy of God's presence sustain and cheer them as they travel together the pathway of life.

Kratz—Newcomer.—On Aug. 21, 1923, at the home of the bride's sister, Mrs. Charles Hoffman, at East Petersburg, Pa., Bro. Warren A. Kratz, of Souderton, Pa., and Sister Esther B. Newcomer of Harrisonburg, Va., were united in marriage by Bish. D. N. Lehman of Millersville, Pa. May God's blessing attend them thru life.

Obituary

Showalter.—Lewis Menno, son of Bro. Lewis and Sister Annie Showalter, of near Broadway, Va., died August 16, 1923; aged 2 y. 5 m. 20 d. He was sick only a week. His parents, a brother (John), and a sister (Ruth), survive and mourn his early departure. Little Lewis is safely resting in the arms of Jesus. The funeral was held at Zion Church, conducted by the brethren, Lewis Shank and Perry Shank. Interment in the adjoining cemetery.

Stuckey.—Lotta Mary Stuckey (nee Klinger) was born at Convoy, Ohio, Jan. 29, 1900; died at her home near West Unity, O., July 31, 1923, at the age of 23 y. 6 m. 2 d. Lotta's sickness was typhoid fever which was short but very severe from the beginning. She was united in marriage to Aaron Stuckey, Mar. 21, 1918. This union was blest with two children, Berneda Darlene and Melvin Charles. Sister Stuckey leaves to mourn her early death, her companion, 2 children, parents, 1 brother, 1 sister, and many relatives and friends. About 6 years ago she confessed Christ as her personal Savior and united with the Amish Mennonite Church and kept her faith until death. Funeral services were held Aug. 2, conducted by H. Rychener and S. D. Grieser. Interment in Lockport cemetery.

Neuhouser.—Laura Neuhouser (nee Slagel) was born Feb. 25, 1889, at Flanagan, Ill.; died Aug. 14, 1923, at Pompeii, Mich.; aged 34 y. 5 m. 19 d. Dec. 23, 1908, she was married to John E. Neuhouser. To this union were born 4 daughters—Lucile, Mildred, Laverne, Helen—and 2 sons, Kenneth and Milton. She leaves to mourn her early departure, her children, her husband, father and mother, 7 brothers, 4 sisters and many relatives and friends. She united with the Mennonite Church in her young years and remained true until the Lord called her home.

"More and more we miss thee,
Friends may think the wound is healed,
But they little know the sorrow,
That lies within the heart concealed."

The funeral was held at the Bethel Church, conducted by Geo. H. Summer and D. H. Oyer. Burial in the cemetery nearby.

Hertzler.—Bro. Ulrich Hertzler was born in Lancaster Co., Pa., June 18, 1842; died at his home in Millersville, Pa., Aug. 14, 1923; aged 81 y. 1 m. 26 d. His companion preceded him almost three years. He was a faithful member of the Mennonite Church for more than sixty years, and was interested in its welfare. The funeral services were held Aug. 17, 1923, and were conducted at the home by Bro. D. N. Gish. He read the ninth Psalm. At the church the services were conducted by Bish. D. N. Lehman and Bro. Jacob Hess. Interment in the Millersville Mennonite cemetery.

Miller.—John S. Miller was born Dec. 24, 1841; died Aug. 11, 1923; aged 81 y. 7 m. 17 d. On May 21, 1868, he was married to Lizzie H. Shreiner. To this union were born 2 sons and 1 daughter. The daughter passed away several years ago. He was a member of the Mennonite Church and a Civil War veteran. He was sick several years but was confined to bed only the last two weeks. He died at the home of his son, William. The funeral was held Aug. 14, by Noah Landis, and Hiram Kauffman at the Mennonite Church, Manheim, and burial at Kauffman's cemetery.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow
Never can distress thee more.

The Family.

Bomberger.—John H. Bomberger was born near Lititz, Pa., June 11, 1845; died in the Lancaster General Hospital June 27, 1923; aged 78 y. 16 d. He was married Oct. 18, 1877, to Lizzie M. Stern, who died ten years ago. They had no children. He is survived by 3 brothers and 3 sisters who mourn his loss. He was a consistent member of the Mennonite Church for many years. His health was failing for several years but most of the time he was able to be about and could go away when the weather was pleasant. He had been visiting and came home and retired as usual but became very sick toward morning. The doctor was called who advised him to go to the hospital where he underwent an operation. When visited by one of his sisters before the operation he expressed himself as resigned to God's will. He did not regain full consciousness

after the operation but fell peacefully asleep about 8 hours after the operation. It was quite a shock for the sorrowing brothers, sisters, neighbors, and friends. He was of a pleasant disposition and had a smile for all. He will be greatly missed. Funeral services were conducted from his late home in Lititz by Brethren Noah Landis and Jacob Hershey with further services at Erb's Mennonite Church. Interment in adjoining cemetery. Peaceful be his silent slumber until we all meet on the other shore where parting is not known.

By a Sister.

ITEMS AND COMMENTS

The "marrying parson" of Elkton, Md., died recently at the advanced age of 85. He is said to have performed 9000 marriages during his ministry.

Georges Barbot, a French aviator recently performed the remarkable feat of flying 132 miles in a motorless aeroplane. He was in the air over six hours and established a new record for this type of machine.

It is reported that President Coolidge intends to call a conference of governors to discuss the problem of law enforcement and to prepare practical plans for bringing it about. The principal subject to be considered will be the Eighteenth Amendment and the Volstead law.

Mrs. Henry Ford, wife of the automobile manufacturer, is reported to have used this language addressed to a group of young women dressed in overalls: "You ladies and girls are showing very poor taste and worse judgment in coming into the town garbed as you are, without skirts or dresses. I prefer not to look at you. I resent your idea of dress." Good sense.

The question of German reparations is occupying very seriously the attention of the leading nations of Europe. England is at the point of breaking her alliance with France; while hopes are still entertained by some that these two countries may yet get together on the question conditions do not seem very favorable to such an agreement. Meanwhile Germany is still following her policy of passive resistance but internal conditions are described as being very precarious.

There are four European countries which count their paper currency in trillions, in fact one of these three, Russia, counts her money by the quadrillions. Germany, Austria, and Poland are the three countries which have exceeded the trillion mark in the production of paper currency. Recent reports give these figures: Germany, nearly 32 trillion marks; Austria, over 5 trillion crowns; Poland, over 3 trillion Polish marks. Soviet Russia has long since passed the trillion mark and latest advices put the total of outstanding Russian paper currency at over 4 quadrillion rubles. The exact figures are 4,482,800,000,000. However Soviet paper money is no longer included in the weekly European financial statements of world currency. Such figures as trillions and quadrillions are hard to measure or comprehend. The following illustration has been given: A treasury expert counting one thousand silver dollars an hour and working eight hours a day would require one hundred years to count a billion dollars. To count a trillion coins would require a thousand men for one hundred years.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord permitting, the Missouri-Kansas Conference expects to meet with the brotherhood at La Junta, Colo., Sept. 5-9, with the following schedule of meetings:

Wednesday, Sept. 5, at 9 o'clock A. M., a meeting of Bishops, ministers, and deacons, for the arranging of conference work.

At 2 o'clock P. M., the Mission Board will have its annual meeting. All Board members are requested to be present for the business session. A program will be arranged. This meeting is open to the public.

Thursday and Friday, Sept. 6, 7, will be the regular session of Church Conference. This meeting opens at 9 A. M. All Conference members are urged to be present at every session. Visiting brethren are welcomed to be with us

Saturday, Sept. 8, the Sunday School Conference program will be carried out dealing with Sunday school questions and matters for the strengthening of the Sunday school service.

Sunday, Sept. 9, will deal with the Young People and Missions. The forenoon from 9:30 to 11:45 will deal with helpful thoughts for the welfare of the young people. The afternoon, from 1:30 to 4 P. M, will be devoted to missionary subjects

A helpful subject is to be discussed each evening during the entire Conference sessions, with a Gospel sermon at the close.

Parties coming on R. R. should notify Clarence Ebersole or J. H. Shank. Box Box 118, 1009 San Juan Ave., La Junta, Colo. Phone, 474 W.

T. M. Erb, Moderator,
Hesston, Kans.
J. R. Shank, Secretary,
Carver, Mo.

Illinois

The Illinois Church and Sunday School Conference will be held (D. V.) at the East Bend Church near Fisher, Ill., Sept. 11-14, 1923.

Bishops, Ministers and Deacons will meet on Tuesday morning at 9:00 o'clock to take up the preliminary work of the conference.

The conference sermon will be preached on Tuesday evening.

The church conference proper will convene on Wednesday morning at 9 o'clock.

The Sunday School conference will begin Wednesday evening and continue until Friday evening.

We cordially invite all to attend. Come praying for the guidance of the Holy Spirit that all may be done to the honor of Christ and the best interests of the Church. Those wishing information as to trains or want to notify some one of their coming, should write to J. A. Heiser, Fisher, Ill.

A. L. Buzzard, Secy.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will be held at the Sugar Creek Church near Wayland, Iowa, Sept. 5-7. The Ministers' Meeting will be held on Tuesday afternoon at 2 o'clock, the Church Conference on Wednesday and Thursday, and the Workers' Conference on Thursday evening and Friday. A cordial invitation is extended to all interested in the cause of Christ. Trains will be met at both Wayland and Noble, Iowa.

Simon Gingerich, Sec'y.

BOOK REVIEW

These Three

By G. H. Knight

This is a unique book with forty-five chapters of expository and devotional comments on Bible texts, each chapter being headed by a text in which a three-fold presentation of truth is found. One is surprised at the number of times these "triads" are found in Scripture, and is reminded of the declaration in Eccl. 4:12, "A threefold cord is not quickly broken." "This book points to some of the great threefold cords of grace that bind Christ to us, and the threefold cords of love that should bind us to Him." It begins the first chapter with the "Trinity of blessing" of "Grace, mercy, and peace" and continues throughout with "triads" that are nearly always found in the compass of single verses of Scripture. Devotional and practical.

Published by the Geo. H. Doran Co., New York.

Price, $1.00.

REPORT

Of the Sixty-fourth Sunday School Meeting Held at the Harmony Church near Low Point, Ill., July 1, 1923

Organization: — Moderator, Joe Davis; Chorister, Walter E. Yoder; Secretary, Martha Weaver

Topics and Speakers:—**Christian Standards in the Wor'd**, Sam Smith; **My Place in the Lord's Vineyard**; Essay, Rose Wagner; Discussion, David Plank; **Tasks Awaiting Us** H R Schertz; **Song and Praise Service**, conducted by Walter E. Yoder; **Sermon, Advertising for Christ** (Hab. 2:2), H. R. Schertz.

Secretary.

The Turkish national assembly at Angora ratified the Lausanne peace treaty on Aug. 23 with an affirmative vote of 215 out of a total of 235.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 6, 1923 (Gospel Witness Established 19) No. 23

OUR ONTARIO MEETINGS

During the past two weeks a number of important meetings were held in Waterloo Co., Ont., which we believe will mean much for the cause of Christ among us. The outstanding event in this series of meetings was the thirteenth regular meeting of the Mennonite General Conference at Waterloo. But, as is usual on such occasions, a number of other meetings were held just previous to General Conference, partly as a matter of economy in traveling expenses and partly that people attending General Conference might have the advantage of a number of other things good for the soul.

* * *

Our first meeting was held at Latchar's Church, where the Mennonite Publication Board held its biennial meeting. The forenoons were devoted to a meeting of the Executive and Publication Committees, the afternoons and evenings to public meetings. The public addresses were very instructive, and the reports showed the net solvency of the Mennonite Publishings House to be $186,207.73. The following were elected officers of the Board:

President, J. S. Shoemaker.
Vice President, J. W. Christophel.
Secretary, S. H. Miller.
Treasurer, Abram Metzler.

* * *

While the Executive and Publishing Committees were in session at the church, the Topics Committee was at work in a nearby building arranging a series of topics for next year's young people's meetings. These were later submitted to the Publishing Committee for approval. The list will be published at a later date.

* * *

The General Sunday School Committee held a meeting near Latchar's on Saturday forenoon and part of the time in the afternoon. Their work has to do with the Sunday school interests of the Church. One of the immediate tasks on hand was the preparation of a report to the Mennonite General Conference to be held a few days later.

* * *

A very inspiring series of meetings, known as a "Fundamentals Conference," was held on Saturady evening and Sunday afternoon and evening. For the accommodation of the greatest possible number of people in Waterloo county, as well as the visitors coming from states and provinces, these meetings were held at four different places—Kitchener, Breslau, Blenheim, and St. Jacob's. It was not the writer's privilege to be at more than one of these places; but from what we saw at that meeting, and from what we heard from the other places, there was at each of the four places an unusually large attendance, a forceful and well received presentation of many of the vital issues confronting us today, and a general conviction that these meetings were not only inspiring but strengthening to the body of people present. Following is a list of speakers:

Kitchener: Allen Erb, A. I. Yoder, D. H. Bender, I. W. Royer, Daniel Kauffman, M. C. Lehman.

Breslau: J. H. Mosemann, N. E. Miller, N. H. Mack, Simon Gingerich, A. C. Good, J. W. Shank.

Blenheim: D. D. Miller, Noah Oyer, J. H. Mosemann, S. E. Allgyer, S. C. Yoder, J. S. Shoemaker.

St. Jacob's: Abram Metzler, Elmer Moyer, J. M. Kreider, E. L. Frey, E. S. Hallman, J. A. Ressler.

* * *

The reason there was no session of the Fundamentals Conference on Sunday forenoon was that it was thought best not to interfere with the regular services at the several churches. The visitors were fairly well scattered over the county. So far as we were able to get the facts the following is a list of regular appointments, of the messengers, and of the texts used:

Church	Messenger	Text
Latchar's	E. S. Hallman	Isa. 45:22
Blenheim	Aaron Loucks	Luke 5:4, 5
Kitchener	D. G. Lapp	Philippians 4
Shantz	S. L. Weldy	Prov. 28:7, 8
St. Jacob's	D. D. Troyer	Lk. 9:23, 24
Breslau	Elmer Moyer	Ex. 3:7, 8
Wanner	Nevin Bender	Acts 4:13
Hagey	N. E. Miller	Heb. 11:5
Bichn	W. E. Helmuth	I Cor. 2:30
Weaver	David Hostetler	Rom. 8:14
Bloomingdale	Enos Hartzler	Rom. 8:9
Baden	S. H. Miller	Rom. 8:6
Flowerdale	Abram Metzler	II Cor. 5:17; 3:18
Waterloo	D. N. Lehman	I Cor. 2:1-5

* * *

The committe on Arrangements for the General Conference held its meetings on Monday and Tuesday forenoons. They were a very diligent body of workers, giving careful attention to the reports and questions that were to come before the Conference and arranging the work for careful and speedy consideration by the general body.

* * *

The reason why this committee met on two days instead of sitting in continuous session until its work was completed was that it worked in accordance with the general plan of devoting the forenoons to committee work while the afternoons were devoted to public meetings. Besides the committees connected with General Conference, directly or indirectly, there were a number of meetings of other committees connected with other church

activities because the members of such committees were here, being drawn together by the central magnet, the General Conference. This arrangement seemed to give general satisfaction, as it gave the people of the community an opportunity to arrange for the entertainment of the vistiors.

* * *

Monday afternoon and evening were devoted to a public meeting of the Mennonite Relief Commission for War Sufferers at St. Jacob's Church. Besides a number of pointed talks in open discussion, the following addresses were among the various features of the meeting:

My Contribution to Relief Work, by J. H. Mellinger.

Benefits Derived by the Church through its Relief Acivities, by S. C. Yoder.

Our Opportunities and Obligations in the Present Immigration Movement, by Orie O. Miller.

* * *

Tuesday afternoon found the assembled multitude at the tent near the Mennonite Church in Waterloo. The occasion of our coming together was a Sunday school meeting held under the auspices of the General Sunday School Committee. The discussions, both afternoon and evening, were instructive and inspiring, and the tent was filled to its capacity.

* * *

There was a large attendance at all public meetings —perhaps the best general representation of any meeting of the General Conference. From Virginia, Pennsylvania, Ohio, Indiana, Illinois, states west of the Mississippi; from the Pacific Coast and provinces in Western Canada; from India and South America—wherever there is a Mennonite Church of considerable size, there were one or more representatives to lend voice and presence at this general meeting. The states sending the largest delegations, outside of Ontario, are Pennsylvania, Ohio, Virginia, Indiana, and Illinois.

* * *

Wednesday morning found us in the tent, ready to begin the work of the General Conference. As said before there was a general representation of brethren and sisters present, there being one or more members present from every one of our conference districts, including India and South America. In point of numbers, Ontario and Pennsylvania led; but in our assembled, united multitude we knew no geographical distinctions—we were one, interested in a common cause. That does not mean that we all thought alike on all things, but it does mean that there was undivided interest in the welfare of the cause of Christ and the Church.

* * *

The reading of the minutes of the last meeting impressed us with the many changes which time brings. Many of the names which appear in the 1921 minutes will not appear in the General Conference report which will appear in print a few weeks hence. Some have passed over to the other shore, the rest of us will follow soon. Yea, verily, in this world we are strangers and pilgrims, traveling toward "a city whose builder and maker is God."

Bro. David A. Yoder, of Indiana, delivered the conference sermon. The message was based on II Cor. 5:20, 21, and the burden of the message was the duties and responsibilities resting upon the ambassadors for Christ.

* * *

In our hearts we all said "Amen" to the message brought to us in the conference sermon. And our feelings were further emphasized by a few pointed remarks as they came from the following brethren who were called upon by the moderators: David Garber, D. J. Johns, Jonas Snider, T. M. Erb, I. S. Mast, and Geo. S. Keener.

* * *

In a well written report by the Mennonite Historical Committee it was shown that considerable headway was made during the past two years in the collection of historical data. It was also recommended that a short, concise history be written at an early date.

* * *

There was quite an animated discussion with reference to the getting out of a new book on Bible doctrine. On motion it was decided that the General Conference, together with the Mennonite Publication Board, be authorized to bring about the publication of the book without unnecessary delay.

* * *

The report of the Music Committee showed that considerable work had been done in the compiling of hymns and tunes for a proposed new church hymnal. The motion was made that work on the proposed hymnal be continued, but that it be not published until after it has been submitted to the next General Conference for approval.

* * *

A question which aroused considerable interest was the matter of the unequal yoke with unbelievers. Bro. N. H. Mack led out in the discussion, and presented a number of telling points. A resolution was adopted which defines the attitude of the Church on this question.

* * *

Wednesday evening was taken up by an inspiring workers' meeting led by Bro. C. Z. Martin, followed by a Gospel sermon by Bro. J. F. Bressler. With loyalty as the key-note, those attending the meeting felt that they were well repaid for their being there.

* * *

While this meeting was going on in the tent, an informal meeting of the Mennonite Board of Education was held in the church. Most of the members of the Board were present and endorsement was given to a number of recommendations presented by the Administrative Committee. The most substantial step forward was the election of Bro. S. C. Yoder as president of Goshen College.

* * *

Thursday morning marked the beginning of the second day of General Conference. After the usual devotional services Bro. D. H. Bender discussed the subject of Church Government. The message was delivered with force and clearness, and struck a responsive chord in the hearts of the body of hearers. At the close of the address a motion was made and carried that Bro. Bender write out this address for publication, also to have it recorded in the minutes of General Conference.

In the midst of our deliberations word came that Bro. J. D. Charles of Hesston, Kans., one of our active workers in a number of former meetings, was lying dangerously ill. (Since this was written we learn that Bro. Charles has gone to his reward. He died of cancer. May God comfort the bereaved family.)

* * *

A question was presented to Conference requesting that body to give consideration to the demand for improvement in our present system of Sunday school lessons. Bro. Abner Yoder discussed the question at some length, counseling care before making radical changes.

* * *

The Menace of Modernism was considered in a pointed way by Bro. S. M. Kanagy. The body of listeners was impressed with the telling points delivered in the address. Bro. Kanagy was followed by a number of other brethren who also voiced the convictions of the body on this timely subject. An appropriate resolution was adopted.

* * *

Bro. J. S. Shoemaker delivered the last address of the afternoon on the subject of Nonconformity. In his usual pointed way he discussed the subject from a standpoint of both Scripture and practical Christian life.

* * *

The evening services consisted of a workers' meeting led by Bro. N. E. Troyer, followed by a Gospel sermon by Bro. Clayton F. Derstine. It was one of the most helpful and inspirational meetings held.

* * *

We spoke of the attendance at these meetings. Following is the number of bishops, ministers, and deacons present:

Bishops, 49.
Ministers, 119.
Deacons, 35.

* * *

An offering was lifted on Thursday afternoon, amounting to $576.00.

* * *

Friday forenoon was devoted to the adoption of resolutions in answer to questions previously discussed, the adoption of committee reports, the election of officers, and other matters pertaining to the work of the conference.

* * *

One question which called forth considerable interest and a lively discussion was the matter of what should be the attitude of our church toward Bluffton College and Witmarsum Seminary. A resolution was adopted in conformity with a similar resolution adopted by General Conference at its regular meeting in 1913, advising against affiliation in religious and educational work with other religious bodies that are not in harmony with us in faith and practice, and our members advised to act accordingly with reference to the institution named.

* * *

This was followed by a report of the Educational Problems Committee which, among other things the committee recommended that this Conference appoint three members on the Mennonite Board of Education and that our young people seeking higher education attend our own schools whenever possible.

* * *

Bro. Vernon Smucker submitted two reports—one from the General Sunday School Committee and one from the Young People's Bible Meeting Topics Committee. The work of both committees was reviewed. Both reports were approved.

* * *

Other reports offered were from the committee on a tract on Fundamentals, the Peace Committee, the General Sunday School Committee (submitting names for members on the committee), Book of Doctrines Committee, Young People's Problems Committee.

* * *

Among the pillars of faith present at the Conference whose years bring them towards the sunset of life were our aged brethren, S. S. Bowman of Kitchener, and Noah Stauffer of Waterloo. Both are far past the allotted time of fourscore years, and their presence was an encouragement to the many younger brethren present.

* * *

Our younger brethren, too, call forth our especial attention. There were a number of ministers present who were on the under side of thirty, and many other young disciples fully as well established in the faith. Among the working forces of the Conference there was no "gap between the old and young."

* * *

The Conference was unanimous on nearly every point that came up. Among the things which all visitors were emphatically unanimous was the feeling that the brotherhood in Waterloo county did more than their duty in the way of caring for their visitors. Their warm hospitality toward us simply deepened and broadened the already warm spots in our hearts for our fellow believers and fellow pilgrims in Ontario. Long may the cause of Christ prosper among our churches in Canada.

* * *

The last thing on our program was the election of officers. Besides the large number of names which appear on the committees, the following were elected officers of the next General Conference:

Moderator, Simon Gingerich, Wayland, Iowa.
Assistant Moderator, David Yoder, Elkhart, Ind.
Secretary, N. E. Miller, Springs, Pa.
Assistant Secretary, Oscar Burkholder, Breslau, Ont.
Treasurer, J. C. Frey, Archbold, Ohio.

* * *

Following the election of officers the moderator, Bro. Ressler, gave us a stirring closing talk, the meeting was closed with appropriate devotional services, and at twelve thirty-five, Friday noon, the Conference adjourned. A beginning was made which we trust will prove the foundation for more constructive and soul-saving work during the next two years. To this end let our prayers ascend.

Preacher's Page

SERMON OUTLINE

By J. L. Stauffer

For the Gospel Herald.

Subject: **Doing What We Can.**
Text: **Mark 14:8.**

I. Introductory
1. "Life is real"
2. Story of the anointing

II. Lessons for us
1. Sacrifice—this woman had given her best. Our purpose in giving should be to give what the cause needs, not what we can spare.
2. A memorial—no man has ever had a memorial erected in his honor which has meant so much to him as this woman's sacrifice meant to her.
   Examples of unenviable memorials: Cain, Korah, Balaam, Jezebel, Jeroboam Diotrephes.
   Examples of commendable memorials: Abraham, Moses, David.
3. What we may do for Christ
   a. To realize our Christian stewardship
   b. To realize that we are not our own
   c. To lay our plans for life
   d. We need a tender conscience
   e. Do as well as we know how
   f. Do the best that we can
   g. Keep the Church pure and in Gospel order.

THE MINISTER OF THE GOSPEL AS A SPIRITUAL LEADER

By A. D. Wenger

For the Gospel Herald.

(This article appeared in the Dec. 30, 1915, issue of the Gospel Herald. We are reprinting it at this time by request and feel sure that its message will be as helpful to us now at is was when first printed.—Ed.)

He is called of God to preach the pure and holy Gospel of Jesus Christ that souls may be eternally saved. No other work equals it in importance and no higher requirements of character have ever been made of one to fill a vocation. When He who always knows best and does best, chooses one for the work we may be assured that the one best fitted for it has been chosen. He makes no mistakes.

God has always blessed the faithful minister with an abundance of the Holy Spirit. Without being filled with the Spirit he could not be pliable in the hands of the Lord to speak and work the will of God. Men, qualified to be chosen, and especially blessed after they were chosen (Rom. 10:13) have in all ages been the spiritual leaders of mankind. First were the prophets and the priests, and then the ministers of the Gospel were ordained for this special leadership. Paul said, "Be ye followers of me, even as I also am of Christ." To Titus it was written, "In all things shewing thyself a pattern of good works." Peter tells the elders to be "ensamples to the flock." Apostasy would likely long ago have been general without these pillars in the Church who are to be "sober, just, holy, temperate," to preach the Gospel and lead others aright.

They are shepherds of the Chief Shepherd to lead and feed the flock of God, ambassadors of the great King to look to the welfare of His subjects in a strange land, officers in the army of the living God to lead the soldiers of the cross in the conquests of sin, watchmen on the walls of Zion to sound the alarm at the sight of a foe. Men filling the highest and holiest of earth's callings have the eyes of the world upon them. They are looked upon as spiritual leaders and as a class are expected to be the most prolific in bearing all the fruits of the Spirit. This is proven by the fact that a preacher's scandal spreads far and wide by tongue and press, and makes a more profoundly sad impression than do the crimes of any other class. God and society require their lives to be most foreign to crime.

Official Respect

Only the most hardened sinners will indulge in vulgarity or profanity in his presence or fail to give him privilege to return thanks for a meal. Owing to his presence sometimes jewelry and fashionable clothing are left unworn, the whiskey jug left untouched, the tobacco wad flung from the mouth and the filth wiped away, or the burning cigar quickly stuck into the pocket sometimes to tell on its consumer. At his approach sometimes a storm of scolds and quarrels quickly subside into a calm of kindness and peace. The Bible is read, prayer is wanted and holy things are the topic of conversation. The best side of life is hung out to the minister. His visitations as well as his sermons and exemplary life serve as spiritual uplifts to mankind.

Reading

Others may be led out of Sunday newspapers, novels and other literary trash and into the holy Scriptures, which are spirit and life, by earnest and prayerful study of the Word, unwavering faith in its divine inspiration, and a faithful presentation of all its counsels in homes and pulpits. Active help in the Sunday school and Bible meetings also inclines others to a greater appreciation of the truth. In every phase of his work his knowledge of the truth and faith in the same will be revealed to others and create in them a stronger desire to learn of Him. A faithful Bible searching and Bible believing and Bible preaching ministry would marvelously work away the worldliness of many church members and bring in a great revival of the Lord's work.

Advice

Doctors advise for the welfare of the body but ministers are wanted to advise in behalf of the soul. They are called to help an anxious soul under conviction to lay hold on eternal life, to warn hardened sinners to repent, to cheer the sick with messages of God's love, to encourage the downcast, to comfort the sorrowing, to smoothe out matters of disagreement in homes and congregations, and to assist in the solution of other difficulties encountered on life's rough highway. It is their duty to advise in all matters pertaining to spiritual growth.

Conversation

Preachers who entertain a roomful of company with jokes and puzzles are dim lights, if any at all. Such occasions should be improved with the discussion of topics of a biblical nature. A consecrated worker can nearly always direct the conversation in a way that will spiritually edify. The good effects of an impressive sermon may be driven away by indulging in jesting and foolish merriment, while "sound speech that cannot be condemned" will supplement the power of the sermon. Children, as well as others, note carefully the remarks of the minister and are greatly influenced thereby.

Prayer

An inquiring and observing community looks for a family altar. If it is there, admonitions to others to have the same will be more readily heeded. Prayer with the sick and frequent seasons of prayer alone with God will help others by example as well as by precept to live a deeper spiritual life. Prayer in solitude will be felt and known without any special advertisement. Without frequent calls for help from the throne of grace we cannot expect to bring up our families in the fear of God, to have spiritual Gospel meetings, to have sinners accept our invitations to come to Christ, or to be a bright light to any one.

Personal Work

So much is the minister a leader in personal work that sometimes he is expected to do all of it. Even he usually does too little of it. Of course, he should do more of it than any one else, but all should help. Many souls under conviction could be won to Christ if approached at the right time by one deeply interested in their welfare.

Dress

He and his wife, if he has one, should adhere closely to the Word in

their apparel. He cannot preach simplicity of attire if they do not. He that is unwilling to do that is unfit for the office he holds. Where ministers and their wives are the leaders in fashionable dress the churches are in a deplorable condition. In many places churches are kept in Gospel order only by the good examples of their leaders and by diligent teaching on the subject.

Preacher's Children the "Worst"

Is it true that the minister of the Gospel has the worst children? Some who are not good spiritual leaders have very bad children. Their examples are poor and then, like the priest Eli, "they restrain them not." Some are always away from home so much that their own child-training is neglected, but as a whole they are not the worst but appear so to some because more is expected of a minister's family, and their children's faults too may be more observed and magnified. As a rule, the brighter the spiritual parental light in the home, the better the children.

Worldly Spots

Higher criticism, heresy, hatred, strife, envy, slander, lasciviousness, covetousness, worldly amusements, display, filthy communication, slothfulness, the use of tobacco and strong drink are worldly spots that should never blacken the life of any minister of the Gospel. Preachers in the theatre, at the circus show, at horse-races and ball games and in the lodge room make others believe these things are harmless. Like the ancient priests there are many preachers who were never converted, "blind leaders of the blind" and all falling into the ditch—"like people like priest."

Bible Knowledge

As a class they should know the Scriptures better than others. How can they impart instruction if they have never acquired it themselves? A young minister was commanded, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Lack of Bible knowledge is one of the greatest hindrances to ministerial influence in things divine.

Sermonic Power

All things considered, there is no place more powerful than the pulpit to move and lift the lives of men higher and higher. A strong character, with every scriptural qualification for the work, preaching the life-giving Word in power and demonstration of the Spirit, may be the means of leading a thousand souls into the spiritual life as well as stimulating a multitude of saints to a deeper spiritual life. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). Wholly given up to the Lord the power of God is upon him and his congregation.

Important Steps in Life

By divine right, he leads the way on the most impressive occasions whereby his leadership in things divine is impressed upon all. When souls are confessing Christ amid tears of joy, when the sacred rite of baptism is administered before many solemn witnesses, when the Lord's supper is taken in memory of the Savior's dying love, when the rite of holy matrimony is performed, when there is sickness, death, and burial he is on hand to counsel, administer, encourage and comfort. Ornamented with a meek and quiet spirit, taking no credit to himself but giving God all the glory, he may continually and especially on occasions when hearts are soft, impress the fact that the Holy Ghost has made him an overseer and leader of the flock of God.

Fentress, Va.

THE PLACE OF PASTORAL VISITATION IN THE LIFE OF A MINISTER

It is generally conceded by those who have seriously studied the present world conditions, that there is an urgent need for a general revival of religion, a real revival of faith in God Almighty, such as will bring about a reformation of character and life. It is also admitted that the Gospel is still the power of God unto salvation, and that it will transform But how to get it applied, seems to be the burning question.

You will all agree that one of the chief obstacles in the way of a real progressive, thorough-going, world-wide revival is an inexcusable lack of genuine pastoral work. There are men who consider comfort, ease, wife or self rather than the winning of the lost who are still out of the fold of Christ.

Some ministers give little or no place to pastoral visitations. But there seems to be a question in some minds. A certain minister once said to the writer: "I hate to call." I think that he should have hated the ministry and gotten out, for God does not call that kind of a man.

Every minister should give a larger place to pastoral visitation. Pardon this personal reference: Last year I made approximately nine hundred calls and met only one of our ministers. And this year I shall make more calls and so far I have not met a preacher! Oh, yes, I met Mormons, Seventh Day Adventists, Latterday Saints with leaflets, papers and books; but not a true under-shepherd of Christ!

The question arose in my mind, are we ministers working out such profound, such mighty, such prolific sermons that we cannot find time to go out and invite people to come to church? Are we evangelical ministers really willing to put Jesus first? To witness for him as the all-conquering Son of God, by lip and life? Not only in our pulpits; but on the streets, and on the fields, and in the homes? May the Lord help us to see our negligence and cause us to do "works meet unto repentance."

Now when should these pastoral visitations be made? Here, as in many other things, common sense must govern. However, in city work I would say from two to five in the afternoon, and meet the men after supper. But never near meal hours or when the ladies are getting ready to go down town. For one little intrusion the door for the future may be closed.

Now, as to the accomplishments of pastoral visitation: First, these pastoral visitations should promote everything that furthers the cause of the kingdom. What a task? Are we ministers shouldering it? Remember this is a matter of life and death importance! And a work so Christlike and so vital to the local, as well as to the general church must not, yea, it dare not, be carried on in a slip-shod, hit or miss fashion. You see brethren that I am appealing for pastoral **work**! Work that actually tires your brain! Work that actually wears your legs and voice! Work that takes hold upon your whole being, while you present Jesus. "Who shall save this people from their sins?" Dr. Chalmers said, "A home going pastor makes a church going people." Do we believe it? That successful veteran of the cross, Theo. L. Cuyler, said, "Pastoral work has always been my passion. It has been my rule to know everybody in my congregation. And seldom have I allowed a day to pass without a visit into some home." Shall we do likewise? Remember, it is in the home where we touch the children. And that it is much easier to get and keep a child saved than to rescue and reform a prodigal son or daughter.

When Jesus was entering upon His public ministry He quoted Isa.61: 1, 2 when He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the

(Continued on page 459)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOME LIGHTS

The Pilgrims that wend through the valley,
They come, be it late, be it soon,
Past the light in a woman's window
To the place where Thy peace abides.
—Anonymous.

So many lights set on Earth's tangled way;
Some on the mountains shine; like guiding star,
They lead heroic souls to glorious day,
Up rugged paths that climb the hills afar.

And there are gleams that flicker and then fade,
Will-o'-wisps that lead the wanderer on
Down primrose paths that end in deepening shade,
Where the foot falters and the light is gone.

But there are lamps, placed by a mother's hand,
To lead the wanderer home o'er stormy seas,
Or guide his straying feet in many a land.
O home lights, blessed are your memories!

Still, still they gleam, with ray steadfast, serene;
No mist, no cloud, can hide them from our sight;
Even when death hangs low the veil between,
Clearer they shine, fed by the Light of light.

They led our childish feet, in days of old,
Safe home across the fields through shadows vast;
Their light shall lead us to the streets of gold,
All wandering done, all darkness overpast!

—Lillian Charlton, in Zion's Herald.

EXPECTATIONS OF ADVANCED AGE

By Levi Blough

For the Gospel Herald.

There are a number of things that aged people should expect. First, they should expect that they will soon have to pass out of this world, for the evening of time is lowering upon them. Their sun of life is sinking behind the hills of time and soon, yea, very soon, the darkness of evening comes upon them. The sun of life is set; they have now passed over into the other world with the expectation of reaching the sunny banks of fair deliverance and there enjoying the wonderful and glorious song services with all the redeemed in glory in the morning of joy.

Oh, aged brethren and sisters, should not our faith be a living faith, and our hope a firm, living hope? Should we not be "unmoveable, always abounding in the work of the Lord" so that we may at all times have the expectation that when our life on earth comes to a close we can then be so unspeakably happy as to gain an entrance into the heavenly home above?

May God the Father, Christ the Son, and the Holy Spirit the Comforter remind us of the great need of work there is all around us, work that we can do by the grace of God, even if we are aged and feeble.

One thing that we should be concerned about is the welfare of our young people, both in the Church and out. Another thing we need to expect is that we are held responsible for what we do or leave undone. Old age does not excuse us, from responsibilities providing our minds are good. We should thank God for giving us sound minds, good eyesight, and the gift of speech, so that we can read, sing, and pray and thereby glorify our Maker. Then we also want this expectation that after our departure the work of the Lord will go on in the Church just the same as when we were here.

Brethren and sisters, our pilgrimage will soon be over. One by one we will pass over on the other side and we should expect first of all to meet and greet our Savior who provided a way of salvation for us even before we were born. He cared for us and blessed us from infancy up, and in middle age He blessed us with homes and children of our own—and, above all, helped us into the visible Church here on earth, and promised us a home in heaven.

Why should we not expect Him to abide with us in our old and declining years, for He has given us the glorious promises that He will never leave nor forsake us and that He will be with us "alway even unto the end of the world?"

What more could we expect when we think of the promise of a home in eternal glory throughout the ceaseless ages of eternity? This should satisfy our fondest expectations. Let us watch and pray, read God's Word daily, and teach the same to others.

Johnstown, Pa.

True greatness consists in great goodness, and meekness is one of the crowning graces of goodness.—J. M. Shenk.

How many today are sinning their souls in making a living in Gospel work?—How many are not?—A. C. Good.

EVERYBODY'S GRANDMOTHER

They boarded the street-car, a company of bright-faced, rosy-cheeked children. Each carried a little lunch-basket. They were going out to the park. They were a happy, noisy, laughing group, and their entrance wrought a most amazing transformation.

Among the half-dozen passengers, when the party entered, was an old lady with white, white hair and a sweet, kind face. As the children jostled each other good-naturedly in their eager scrambling for seats, her eyes sparkled in pleased understanding of their mood.

"Aren't they wonderful?" she asked of no one in particular. "Oh, I would just like to go with them on their outing! It would be such fun to watch them romp! I'm getting a glimpse of my own childhood."

"Have you any children of your own?" some one asked.

"Yes, indeed! I have seven children and twenty-five grandchildren. I find myself constantly wishing for more."

"I have never yet," she continued, "seen a child in which I did not feel deeply interested. I shall regard it as being a very great calamity if I ever weary of the presence of children. When Jesus walked the earth, He took them in His arms, and blessed them. And, do you know, I find myself wanting to do the very same thing!"

"I would like to have you for one of my grandmothers!" said a little miss of perhaps ten years.

"You sweet, little child," the lady answered, as she brushed aside a tear, "I regard that as being one of the finest compliments of my life, and I want each one of you to add me to your list of grandmothers right now!"

As she arose to leave the car, she handed a bill to the lady who had charge of the children. "I want you," she said, "to buy something for each one of them—something that will make the day happier and brighter."

"Whom shall we thank for all this? What is your name?" eagerly questioned the young woman.

"Oh, just think of me as everybody's grandmother!" she said, and she was gone.

But the passengers in the street-car were not the same. They had felt the touch of a cleansing wind fresh from the hills of God!—E. C. Baird in Christian Standard.

The pulpit, pew and press should study to learn how deceitful sin really is.—A. C. Good.

SUNDAY SCHOOL LESSON

Lesson for September 16—Luke 1: 1-4; Acts 1:1; 16:9-15; Col. 4:14; II Tim. 4:11

LUKE, THE BELOVED PHYSICIAN

Golden Text.—A friend loveth at all times, and a brother is born for adversity.—Prov. 17:17.

Introductory.—This lesson takes up a very interesting character who appears in a threefold role of writer, missionary, and physician. Our information is rather meager concerning the details of his life. He wrote two books, the Gospel of Luke and the Acts of the Apostles, but in his modesty he, like the apostle John, refrains from using his own name. His writings are distinguished for their superior literary qualities, which seems to indicate that he was a man of education and culture. Little is known of his birth and ancestry but his name is Greek and Paul in Col. 4:11-14 seems to distinguish him from those of the circumcision, thus establishing pretty conclusively that he was a Gentile. Whether he was a Jewish proselyte before his conversion to the Christian religion is not certain for he makes no claims to having been an eyewitness to the events of which he writes in the gospel bearing his name. However some think that the unnamed disciple who went with Cleopas on the memorable walk to Emmaus (Luke 24:18) was Luke. Of his work as a physician we know very little except that Paul refers to him as such.

Prefaces to Luke's Writings (Luke 1:1-4; Acts 1:1).—Luke is the only one of the Bible writers who opens his writings with a preface. In both cases it is addressed to one Theophilus, a Greek. The name signifies "lover of God." Many had written of the things of which Luke wants to write but there had been an incompleteness in their works that seemed to have burdened his heart and so he, under the direction and guidance of the Holy Spirit, relates the story of the Savior's life as we find it in the third gospel. There are two things which he claims to do—to write of things "from the very first" and to write "in order." We find then that he goes back farther than any of the other Gospel writers and begins with the birth of John the Baptist. He then relates details of the Savior's birth—the appearance of the angel to Mary, the vision of the shepherds, etc.—that we find nowhere else. He follows the chronological order of events closer than the other writers. Notice too that he writes to show the "certainty" of the things of Christ. There are no historical facts so well attested to as the facts concerning the life of Christ. In his introduction to the book of Acts he implies that he simply wants to continue the narrative of the things which he began in the gospel.

Joining Paul on His Missionary Journeys (16:9-15).—Luke's name is mentioned only three times in the Bible but he never mentions it himself. In this passage we know that he joined Paul at Troas because he changes the personal pronoun from "they" to "we." Paul was on his second missionary journey and the Spirit had forbidden him to go to Bithynia. As he came to Troas he saw that notable vision of the man of Macedonia calling him to "Come over into Macedonia, and help us." Here Luke joins him. They immediately take ship and cross the Aegean Sea to Europe. There they went to Philippi, the chief city. When the Sabbath day came they went to the riverside and "spake to the women which resorted thither." Here occurred the conversion of Lydia, the first European disciple. It is interesting to trace the steps in the conversion of Lydia—she went to the place of prayer, the Lord opened her heart, she attended to the Word, she was baptized. Lydia was the hostess for the missionary company while they stayed at Philippi. Luke seems to have remained at Philippi and the next we hear of him he joins Paul on his third missionary journey when he came back to Philippi after an absence of possibly two or three years. Acts 20:6.

Luke the Physician, and Companion of Paul (Col. 4:14; II Tim. 4:11).—After Luke joined Paul the second time he seemed to be his constant companion in all his varied experiences. During the arrest and imprisonment by the Jews at Jerusalem and Caesarea he must never have been far away for as soon as Paul appealed to Caesar and was placed on the ship enroute to Rome as a prisoner, Luke was with him. Thru storm and shipwreck Luke stays by his friend. And then in his last imprisonment in Rome when all others had deserted him, "the beloved physician" remained by his side, no doubt ministering to his bodily wants thru his medical skill. Three strong qualities shine out in his life—ability, modesty, fidelity. All too seldom are these three found in the same person. —H.

BIBLE MEETING TOPIC

GIVING OUR SERVICE AND SUBSTANCE TO EXTEND THE MISSIONARY CAUSE.—Phil. 2:19-30; 4:10-19.

Topic for September 16

MOTTO

"Be ready to every good work."

MEDITATIONS ON THE TOPIC

I. Giving for the Missionary Cause.—Substance represents work. Work if done in the name of Christ is a service to Christ. Whether we labor and gather substance to the glory of God or whether we labor in some service which produces no money or property but simple increase in the feeding of hungry souls or the comfort and relief of needy ones, it can and may be done in such a spirit and motive that it will build up the Cause of Christ and extend the service of missions.

It is impossible to give exclusively of substance and not also give some form of service, not material. We cannot discharge duty to missions by turning over a few dollars or even hundreds of them and leave it at that. For no gift given to the Lord should be without consecrated thought and prayerfulness that it might be given in the right manner and to the place where God can own and bless it. If we have such a concern for the cause to which we are prompted to give we have not completed our work without praying earnestly for the mission which we are serving. And if we pray for a cause and find some service that we can render otherwise besides material gifts, even if it be the writing of letters or articles or the speaking of encouraging words to the ones we can help, or to others we might interest, we will do it. And if it means the giving of our life in the service to go and teach and help in a personal way, how gladly should every consecrated child of God enter into the service which God calls them to give.

Our giving to missions should be to the end of extending the cause. To help the worker on the field enables him to extend the work. To put means into his hand to help the needy either in supply of bodily needs or of spiritual needs, is likewise extending the cause. To give our service of body or talents in a way that wins souls for the Master and shows forth His Spirit to the world is a direct extension of the missionary cause.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, "Service"
2. Giving of what I Have for Missions

For Young People
1. The Gift of Ourselves First.
2. Our Personal Service in the Mission Field.
3. Uses for Our Substance in the Mission Cause.

For Older People
1 The Service of Suffering.

PERSONAL THOUGHT

In whatever way God gives me the gift whether in material things or in gifts of mind or body, I should be ready to serve to His glory.

Gospel Herald

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Editor
Daniel Kauffman

Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 6, 1923

Field Notes

Bro. D. A. Stull of Johnstown, Pa., was one of the worshippers at the Scottdale Mennonite Church last Sunday.

Recent visitors to Scottdale were Elizabeth S. Kreiter and Catharine Stanley, both of Landisville, Pa., who were at the home of Bro. and Sister Clayton F. Yake.

Bontrager History.—In a recent issue we printed a book review of the Bontrager Family History. We are requested to state that the price is $2.00 postpaid. Send all orders to Eli J. Bontrager, Shipshewana, Ind., Route 3.

Sister Edith Driver, of Hesston, Kans., a former worker at the Publishing House, recently entered nurses' training at the Mennonite Sanitarium, La Junta, Colo. Our best wishes go with her in her new vocation.

Correction.—A mistake was made in the announcement of the Illinois conference which has been published the last few weeks. The Sunday school conference closes on Thursday evening instead of Friday evening as announced. The corrected announcement appears in this issue.

Bro. J. D. Charles of Hesston, Kans., whose serious illness was chronicled in these columns, passed to his eternal reward last week, and is being taken to Lancaster County, Pa., for burial. His place is hard to fill, but "all things are possible with God." May the comforting grace of God sustain the family in this hour of their affliction.

Correspondence

Coalridge, Mont.

Dear Herald Readers, Greeting in Jesus' Name:—We were permitted to have Bro. J. C. Gingerich of Ulen, Minn., with us for a week about the middle of July. He preached six sermons for us and I am sure he left us all encouraged very much to press onward and upward "toward the mark for the prize of the high calling of God in Christ Jesus." He gave the children a lesson on Sunday evening on the marks sin leaves on the lives and characters of people and I am sure he left some thoughts with the children that will not soon be forgotten.

Harvest is being reaped which is not very bountiful but we are thankful for what we have and hope that when the Lord reaps the harvest of souls in this community and congregation the harvest may be much greater. Pray for us that this may be carried out if God wills.

We are looking forward to another series of meetings this fall and hope we will not be disappointed. Pray for us at this place for our road seems rather rough at times but with your prayers and God's help we can not fail. Cor.

Ayr, Nebr.

(Roseland Congregation)

Dear Herald Readers, Greetings in Jesus' name:—Bro. J. W. Shank, returned missionary from South America, visited this congregation Aug. 14 and 15. He gave us a talk each evening on the work and needs of South America.

May the Spirit of Christ enter more fully into our lives and help us to press onward and grasp these opportunities before us lest they flee from us. Yours in Christian love,

Mary Gingrich.

Aug. 23, 1923.

Ulen, Minn.

Greeting to all Herald Readres:—We are thankful to God for the blessings He has showered upon us. People are busy, some stacking their grain, others threshing. Early potatoes are a good crop. Late potatoes will need a few weeks of warm weather yet. We had a few frosty nights and considerable damage was done to tender crops in the lowlands.

Bro. J. C. Gingerich preached for us last Sunday, using Deut. 32:11, 12 for his text. We are glad that the health of Sisters Mary Brubaker and Sivilla Miller is so much better that they can meet with us for worship again. Pray for the work at this place. In His name,

Maggie Kauffman.

Aug. 26, 1923.

Oakland, Md.

Dear Readers:—"Whatsoever thy hand findeth to do, do it with thy might." Sunday morning, Aug. 19, Bro. Jacob Meyer, president of the Brethren College, Elizabethtown, Pa., unexpectedly visited our church and preached for us, his theme being, "Living Closer to Jesus."

Sunday evening, Bro. Jonas Fike of Eglon, W. Va., began a series of meetings which continued until Saturday night. Bro. Fike is an aged man, and he preached to us from a heart of love, making us think of the quotation, "The hoary head is a crown of glory, if it be found in the way of righteousness." The texts for each evening were: "Where art Thou;" "Prepare to meet thy God;" "Whosoever doeth the will of my Father which is in heaven, the same is my brother, my sister, and my mother;" "If judgment first begin at the house of God, what shall be the end of them that obey not the gospel of God?" "Almost thou persuadest me to be a Christian;" "Finally brethren, farewell. Be perfect, be of good comfore, be of one mind, live in peace; and the God of love and peace shall be with you."

Sunday morning, Bros. Milton Miller and Claude Yoder, of Grantsville, Md., motored to this place. Bro. Miller preached to us from the texts, "Obey them that have the rule over

you," and "The way of the transgressor is hard." In the evening a vote was taken to have a Bible conference here in November.

Emma Burkholder.

Aug. 27, 1923.

Hagerstown, Md.

Dear Readers:—During the month of August the brotherhood of Washington Co., Md., were favored with Gospel messages from the following brethren: Warren Bean, J. G. Ruth, and W. R. Moyer of the Franconia Conference District; Perry Shank and H. B. Keener of Harrisonburg, Va.; Christian Reiff of Newton, Kan.; and Noah Bowman of Bowmansville, Pa. "The stakes have been strengthened." Yours in the faith,

John D. Risser.

Aug. 27, 1923.

Ashley, Mich.

Dear Readers of the Herald:—Recently our community was saddened by the death of Sister Laura Newhauser. She leaves her husband and six children. Sister Newhauser was a very patient sufferer since early spring and we believe she could truthfully say with the Psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." The husband and oldest son will remain in our midst. The other five children were taken to Flanagan, Ill., and placed in the homes of relatives. We miss them in our Sunday school.

Since our last correspondence we have had some real spiritual feasts. The following brethren were with us and took active part in our services: J. K. Bixler, Daniel Johns, D. D. Troyer, Elkhart and Goshen, Ind.; Eli Bontreger, Albert Wise, Midland, Mich.; M. C. Lehman, Washingtonville, Ohio; Chris Reiff, Newton, Kans.; Aldus Brackbill, M. T. Brackbill, Clarksville, Mich. (The latter gave us an interesting talk in Sunday school); C. D. Schertz, Eureka, Ill. (Bro. Schertz was here only one afternoon and night. He received a message soon after arriving here that his brother had died); J. D. Smith, superintendent of the Old People's Home, Eureka, Ill.; Abner Yoder, Parnell, Ia.; D. W. Slagel, Flanagan, Ill. (Bro. Slagel was here to attend the funeral of his daughter, Sister Newhauser); Henry Rychener, Pettisville, Ohio; Simon Gingerich, Wayland, Ia.; Ed Oyer, Roanoke, Ill.; Sister Emma Over of the Chicago Home Mission. We have had many visitors coming thru here thus taking advantage of the good Michigan roads. The Lord willing we expect to have the Michigan Ministerial Meeting here Sept. 18-20. We extend a hearty invitation to all.

Some of our people are at this time attending General Conference. We are looking for some of our ministering brethren to stop here on their way home. In His name,

J. J. Smith.

Aug. 28, 1923.

Waynesboro, Va.

Dear Herald Readers, Greetings in the name of Jesus:—The congregation at Springdale enjoyed a spiritual feast on which our souls were fed on the bread of life broken to us by Bro. J. W. Weaver of Union Grove, Pa. The meetings opened on the evening of Aug. 4, and continued until the evening of the 14th, giving us thirteen sermons, two on Sunday and one each evening. He also filled one appointment at the Mt. View Church Sunday afternoon. The attendance and interest were good thruout.

There were six confessions, a father and mother of a family—the others are young folks. Pray with us that they may grow up to be lively stones in the temple of our God, and be valiant soldiers of the cross. We are apt to think in meetings of this kind if there are not a large number won for Christ, the meeting is not a success, but I feel that there can not be an estimate put on the good they do to those who have already been in the service a number of years. It depends on our doing, after hearing. The brother and sister are off for the General Conference; hope they may have a safe, profitable trip.

The Sunday school and church services are usually well attended each Lord's day. May each one be faithful till Jesus comes.

In His name,

Maggie M. Driver.

Aug. 28, 1923.

Kalona, Iowa

(East Union Congregation)

Greetings of love to all:—On the evening of Aug. 8, Bro. J. W. Hess of Manson, Iowa, opened a series of meetings with us which were well attended and good interest was shown. Among the visible results are thirty young souls who stepped out on the Lord's side and are now under instruction for membership. Also seven who were members confessed that their lives were not satisfactory and wish to renew their covenant with the Lord.

The meetings closed Sunday evening, Aug. 19, with the largest audience of all the meetings. The Lord blessed us with good weather and good roads and pleasant evenings and each meeting was attended by a large audience. We ask an interest in the prayers of God's people that the seed sown may bring forth much fruit and especially for the young souls who start out in the service of the Lord that they may be able to endure temptations and remain true disciples of Jesus.

In Christian love,

D. B. Swartzendruber.

Aug. 28, 1923.

DO WE KNOW THESE THINGS?

By A Sister

For the Gospel Herald.

Just lately we came across a little booklet, the title of which is, "Pennsylvania Laws Made Plain," and on page 30 I read the following:

Cigarettes and Tobacco

Cigarettes.—Furnishing ciragettes or cigarette papers to a person under twenty-one years of age is punishable by a fine of not less than one hundred nor more than three hundred dollars. If a minor having a ciragette or cigarette paper refuses to tell to a police, constable, juvenile court officer or school teacher, where and from whom the cigarettes or cigarette papers were obtained, the penalty is five dollars or five days in jail if the minor is over sixteen years of age, if under sixteen, the case is certified to the juvenile court.

Tobacco.—It is unlawful to furnish tobacco in any form to a minor child under the age of sixteen, by gift, sale or otherwise. The penalty is a fine not exceeding one hundred dollars or jail sentence not exceeding thirty days, or both.

These are the "Laws of Pennsylvania Made Plain," as far as cigarettes and tobacco are concerned, and in Romans 13 we have the following concerning this law: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; **and they that resist shall receive unto themselves damnation.**" "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." What could be plainer? Have we a conscience? Then let us obey not for wrath but for conscience' sake. Things surely have changed since these laws were first made. Has it been lost "under the rubbish" so long that possibly many of us did not know there was such a law for the protection of our sons.

Mohnton, Pa.

"We are millionaires in grace when we have the indwelling of the Lord Jesus Christ."

"The way of perfect love is the finest road you have ever traveled."

Miscellaneous

THE SYMPATHIZING JESUS

By S. P. Yoder

For the Gospel Herald.

Our Savior truly sympathized
With suffering ones, we know,
While dwelling with humanity
In earth-life here below.
Divine compassion all embraced
And ministered for good
To starving souls the bread of life,
To famished bodies food.

The sick He healed, the dead He raised,
With hope He banished fear;
E'en at the festal wedding board
He helped to bring good cheer.
He preached the Gospel to the poor
Who struggled day by day,
And showed how riches may be found
That never pass away.

The lost He sought and gently called
Those who had gone astray,
Inviting all to come to Him
And walk the heavenly way.
Sin-burdened souls who came to Him
From Satan's bonds He freed;
His tender heart of sympathy
Felt every human need.

When men, enthralled by prejudice,
Would not His words believe.
Nor, blinded by their empty forms,
His light and life receive,
With tears of pity and regret
He yearned to lead them still
To see the truth that they might know
And do His Father's will.

His sympathy reached far beyond
Our bodily wants and cares:
His mission was to save mankind
From sin and Satan's snares.
His crowning work of sympathy
Upon the cross we see—
Sin's penalty He paid in full,
Our souls from guilt to free.

He is the Way—His daily life
A perfect pattern shows,
How we, with sympathy for all,
Should pray for friends and foes.
The Comforter He sends to guide,
To teach and strengthen too,
That we may gladly do the work
He has for us to do.

The fear of death that bondage brought,
His work of grace removes
From every soul at peace with God
That truth and goodness loves.
"He tasted death for every man,"
And all which that implies,
Then conquered death that all might live
The life that never dies.

O Lord, we pray that we who now
Through Thee salvation claim
May in this transient life on earth
Bring honor to Thy name.
O may Thy love and sympathy
Through us be daily shown
That others Thee may learn to know
And as their Savior own.

Denbigh, Va.

They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways thou King of saints.—Rev. 15:3.

HOW TO MEASURE PHYSICAL DEGENERACY OF TOBACCO IN ADULTS

Selected by L. S. Glick

"For Thy sake, Tobacco, I would do anything but die," said Charles Lamb in his famous farewell to tobacco. He had come to the point where life must be sacrificed—or tobacco given up.

Many people in these days reach a similar situation. They come to the place where they must do one thing or the other—they must die or stop using tobacco. This condition comes to every tobacco-user sooner or later. There is no doubt that every man who smokes, whether he be a heavy smoker or a light smoker (and these terms are wholly relative, since what is light smoking for one may be heavy smoking for another) is certainly shortening his life. He is doing something which is a damage to him.

Nearly all animals, and indeed, most living things, are injured by tobacco. The smoke of tobacco is a poison to plants. The greenhouse keeper who uses tobacco to destroy the green flies on his roses must exercise great care, or he will cause serious injury to his plants.

The tobacco plant furnishes food for no creature except a worm. This worm is provided with special means by which nicotine is disposed of, so it appears to do it no harm. But man is not endowed with the protective functions the tobacco worm possesses; so it would seem quite proper to leave the tobacco plant to be used by the animal that can eat it with impunity.

Everyone admits that tobacco is bad for boys, yet tobacco is no worse for boys than it is for men. It has just the same value for each, because it is an almost universal poison. One reason it is bad for boys is that it stunts growth and development. When a boy smokes habitually he becomes dwarfed; in other words, his growth is hindered. It has been proven again and again by statistical comparisons that there is a marked difference in the growth of smokers and non-smokers. The weight of non-smoking Yale students increased in one year twenty-four percent more than the weight of smoking students.

In height, non-smokers far outstripped the smokers, while in chest measurement, which is a very important means of measuring vital capacity, growth increased in non-smokers forty-two percent more than that of smokers. The lung capacity of non-smokers increased seventy-five percent more than that of smokers.

These figures were obtained with young men of eighteen to twenty-one years of age who were just developing into manhood. All the smokers were dwarfed—dwarfed because nicotine and the other poisons found in tobacco are such deadly poisons that they damage all the vital functions. All the life processes are impaired by tobacco. The kidneys, liver, digestion, heart-action, the blood-making and other functions of the body, are damaged. But, you ask, "If this is true, why is it that this effect is not noticeable in men?"

The answer is obvious—men already have their growth; they have attained their maximum height. This effect of nicotine can not be manifest in men, because they have attained their full height and their full chest capacity, so there is no opportunity for the poisonous effects of tobacco to be shown in arrested development. They are shown in a less tangible way in adults.

Grown people have something that corresponds to the extra vital energy which in youth is expended in growth. It is known as "the margin of safety." In growing, the boy is adding to his weight and his height. He continually expands and develops day by day until he reaches full growth, developing, indeed, for some time after he has attained full stature.

A boy of twenty years, though he may be as tall and as large and weigh as much, has not the strength nor the endurance of the man of twenty-eight. And why? Because the man of twenty-eight, after he stopped growing in height, still continued to develop. His muscles grew larger, stronger and firmer: his heart grew larger, and his brain also increased in size. It is a fact, indeed, that the brain continues to grow until forty years of age; the lungs continue to develop and expand, and all the vital powers increase continually, until finally they reach the maximum, a point that is far beyond the momentary needs of the body.

For instance, the total lung capacity is about three hundred cubic inches. After a man takes an ordinary breath, he can, by making a great effort, inhale one hundred cubic inches more, and likewise by strong effort can compress the lungs and force out one hundred cubic inches after ordinary expiration. But after he has expired all he can there are still left in the lungs one hundred cubic inches of air that he can not get out.

This indicates that we have a lung capacity of three hundred cubic inches in addition to the twenty-five cubic inches we employ in ordinary

breathing. About two-thirds of a pint is the amount of this tidal air. We take in at one breath two-thirds of a pint of air, and breathe out two-thirds of a pint, and, in addition to this, we may have three hundred cubic inches of air in the lungs. This is more than ten times as much as we ordinarily use.

This means that in lung capacity we have an enormous surplus—Nature's provision for emergencies. It is this that enables us to run to catch a train, or hurry to get out of the way of cars; or run up stairs, or take violent exercise of any kind when necessary.

Again, when we use our muscles to their full capacity, we must take into our lungs seven or eight times as much air to carry away the poisons of the body as we do when we are lying still. Our muscles are capable of increasing their capacity at least ten times, or one thousand percent, yet we do not require ten times as much air, since the utilization of the air is more efficient during violent exercise.

We have a margin of safety in heart capacity. The heart is able to do five times as much work as we ordinarily require of it. The liver is able to do many times the amount of work that is usually necessary, and the kidneys are able to do fifteen or twenty times the amount of their usual work. The skin, too, is able to do in one hour—as in the case of a man working hard on a very hot day—as much work as it ordinarily does in a state of rest in twenty-four hours. So there is a great margin of safety in the working capacity of the skin. It can do twenty times as much work as is ordinarily required of it. It is so with nearly every function of the body. We possess a much greater capacity for work than we ordinarily utilize.

Now, while the adult smoker can not be stunted in growth, he is damaged by using up this margin of safety. Let him smoke a few years, and then test him in an effort to run a race, or by making a special effort of some kind. He is suddenly short of breath. What is the meaning of this? Simply that he has lost a large part of his surplus energy and capacity. His heart now is able to do but little more than the ordinary task required of it, instead of five times this amount. In an emergency it fails, and a severe test may result in total failure and death.

The same thing is true of the kidneys. By means of the renal efficiency test it is possible to tell just how much work a man's kidneys are able to do, in comparison with the amount they should be able to do. Under this test the renal capacity of the smoker is always found diminished, very often to fifty percent of what it should be. A man who stopped smoking some years before, and who thought himself to be in perfect health, was given the test, and it was found his kidney capacity was only fifty percent of the normal.

This man had lost half his margin of safety—in fact, more than half, since a man can live with but one-third of his original kidney capacity. He can live with two-thirds of one kidney—which is one-third of his original kidney capacity—but when a man gets down to thirty-three and one-third percent, the minimum and the limit of safety, the other sixty-six and two-thirds percent is lost. Thus the man who had degenerated to fifty percent had used up all but seventeen percent of his surplus, which means that he would be an easy victim of Bright's disease.

In the Phipps Institute in Philadelphia, where hundreds of post-mortem examinations are made annually of persons who die of tuberculosis, the records for the past fifteen years show that tobacco-users are more than twice as likely as non-users to have tubercular consumption. This is unmistakable evidence that the lungs are damaged by the use of nicotine. Growing boys who do not smoke increase their lung capacity in a year's time seventy-five percent more than smokers, so we may infer that the smokers use up their safety margin seventy-five percent more than the non-smokers, which explains why they get tuberculosis early. We might go on to show how the safety margin of every organ of the body is consumed by the use of tobacco.

Unfortunately the smoker does not know tobacco is hurting him until his health has been irreparably damaged. A man who smokes says, "Well, tobacco may hurt some people, but it doesn't hurt me. What is one man's food is another man's poison, because we are all different. If I thought tobacco hurt me, I have sense enough to know that I ought to stop, and I would stop." He does not give up tobacco until his heart margin is all gone, until he is so short of breath that he can not run to catch a train, or hurry a little in going up stairs to his office. Then he begins to think something is wrong, and goes to the doctor, who says, "You have cardio-vascular renal disease." That is a very long word, but it is significant. It means that the heart, blood vessels and kidneys are diseased.

There is very little left of that man; all the medical skill in the world can not restore his vitality. His machine is wrecked; it is damaged beyond repair. All that can be done is to help him eke out a crippled existence. What a terrible sacrifice he has made, just to tickle his nerves with tobacco! He has thrown away his safety margin, a thing more precious than gold, because it can not be replaced.

Another very important fact that has been recently demonstrated is that nicotine stimulates the activity of the suprarenal glands, and causes them to secrete a substance that constricts the blood vessels. This substance, which is known as "adrenalin," raises the blood pressure. If a drop of it is put under the skin, the skin becomes perfectly bloodless. In hemorrhage it is sometimes an extremely valuable remedy, as it causes the blood vessels to shrivel up so the blood can not flow. This, however, is not a good thing to have going on inside a healthy body. Nicotine increases the formation of adrenalin, which causes high blood-pressure with contraction and hardening of the arteries.

Few people die of over work. The hardest job thousands of men have is the excretion of the nicotine they take. Many a man expends more energy elminating the poison he inhales from his cigar, than he does in his business.—Dr. J. H. Kellogg. Battle Creek Sanitarium.

AMERICA'S FAVORITE HYMN

"The Etude," a musical magazine, has recently conducted a Nation wide ballot to ascertain the favorite hymn. More than 32,000 nominations were sent in. "Abide With Me" was the leader, by a considerable majority. "Nearer My God To Thee" is next. "Lead Kindly Light" is third, "Rock of Ages" fourth, with "Jesus Lover of My Soul" and "Holy, Holy, Lord God Almighty," as the next in order. The referendum was conducted over a very wide range and may be said to be thoroughly representative as indicative of the choice of this country.

"Abide With Me" was written by Henry Francis Lyte (1793-1847) an obscure English parson, a few hours before his death, after administering a final communion service to his parishioners. The music was composed by a well known English composer, William Henry Monk, (1823-1899). The hymn second in favor is "Nearer My God to Thee." The words by Sarah Flower Adams and the music by the American musical educator, Lowell Mason, (1792-1872).

These are the hymns of simple faith, of hope, of reverence.

"Abide with me; fast falls the eventide;
The darkness deepens, Lord with me abide,
Swift to its close ebbs out life's fleeting day—
Its glories fade, its kingdoms pass away.
Change and decay in all around I see,
O Thou Who changest not, abide with me."

That is the cry from the heart of reverent America—the appeal of the wanderer lost in the shadow of the approaching long night—bewildered, forsaken by a pride of intellect which perhaps has been a false guide—and abandoned him in the wilderness to the wolves of doubt. Intellect may convince; science may scoff, and the new philosophies seek to destroy and give nothing in place of that they take away—yet despite these the despairing cry is "Abide With Me—O Thou Who changest not—Abide with me!" And those who abandon all other hope and utter that prayer as of a lost child in the darkness of the forest calls for its father in the faith that the cry will be heard—will be heard. That song is a prayer, as well as a song; it stirs the profoundest depths of any one with a spark of reverence left, and is an appeal from mortals, helpless at the crossroads of the eternal ways.

Much of the same nature is "Nearer My God To Thee" and the same Cardinal Newman's grand hymn and appeal, "Lead, Kindly Light," the second and third selections of the people.

The tremendously persuasive appeal of music, and of hymns such as the three the people have selected, do not seem to be appreciated in these modern days as much as when the congregations were expected to furnish the music by singing hymns. Let a church be all but darkened, let the three hymns be sung which the American people have said are their favorites, and let there be a short, earnest, fervent and reverent prayer —and maybe more people would go to church if such services were more common?

More music—more of the love of the Father—more of the helping hand reaching down out of the infinite and the message of hope wafted on sweet and solemn music to the wanderers—and there will be more of them to struggle in out of the darkness.—Selected.

"Our courage and hopefulness may prove a source of encouragement to some fainting brother."

"Many a Christian destroys his peace and usefulness because he is not willing to do little things."

THE POWER OF PRAYER IN A SURRENDERED LIFE

By Florence Baker

For the Gospel Herald.

First, let us consider the joy of the surrendered life. We must fully realize that without fully surrendering our life, will, and all to Christ, it is impossible to be happy. If we think we can be happy otherwise, we do not know what real happiness is. And it is also impossible to have power in prayer. We must be out and out Christians if we would be of real help to any one. And if we want to be a help to some one we should let them know that we pray for them.

Let us consider some of the men of the Bible who were fully surrendered to God and the great power they had in prayer. David was one who was a true follower of the Lord and he was a great help to people. Daniel also had power in prayer. He prayed and God not only delivered him out of the mouth of the lions but made the king to see that Daniel was a man of a surrendered life. What a blessing his life was to the people with whom he came in contact. Moses also was a man after God's heart and his prayers had power.

Then there are those who were not surrendered to the will of God. Take Samson for instance. He had not given up his carnal will and we see that he was not happy and God allowed sore punishment to come to him. He lived to realize the mistake he made by disobeying God.

Oh! if we could only see how much depended on our lives and how people look to us for an example! If we have truly surrendered our lives we have more power in prayer than we think.

Let us think for a moment if we have something in our lives that we have not fully surrendered to the will of the Lord. Let us say it is dress. We know that we should dress plain so that we can be separate from the world, and if we refuse to obey, how can we have power in prayer? We must surrender our wills. God says, "He that knoweth to do good and doeth it not, to him it is sin." There we have the thought brought out very forcibly. If we want to be a Christian we must obey God in all things. We cannot expect people to believe that we are Christians if we are still unwilling to obey in all things. True Christians want to be a help to all around them, and it is a privilege that every child of God has to pray for our fellowmen. Also we will not and can not have power in prayer if our lives are not surrendered.

Let us fully surrender our lives to Christ so that we can be a help to those around us and not a hindrance. Let us be willing to surrender all out of love for Christ. Then we will have peace with God and we will have the opportunity of being a blessing to the unsaved. We realize that the world needs true Christians, Christians who are willing to surrender life, will, home, and all, just for the love of the Master. Then we can truly say that we have given up all for Christ and be happy in the thought that God is pleased with us.

We know the Bible tells us "The effectual, fervent prayer of a righteous man availeth much." Notice that it says the prayer of a **righteous** man. The prayers of an unrighteous man will not avail. The righteous man is the man of a surrendered life. Let us surrender our lives and all to the Master and God has promised to give us power in our prayers.

Altoona, Pa.

"FOLLOW ME"

By H. W. Stauffer

For the Gospel Herald.

In looking over the trend of the Sunday school lessons we have just gone over, we can not help but express some of our thoughts along these lines. "Follow me," were the words spoken to nearly all the disciples when they were called. Peter was told by Christ to "Follow me," and also in the case of Matthew, comes this call very forcibly, "Follow Me."

And with this we notice that they all left their occupation, whatever it was, and followed Him. It must have meant much to them. And does it not go to show to what extent they were interested in their Master? They may not have realized the many things which they should see and hear on this new mission, and even the persecutions which would befall them, but it is a grand thought that they triumphantly overcame their enemies, even if it was to die for His cause, for this was their real victory.

And just having studied the life and death of Stephen, it makes us shiver when we look about us and wonder how many professed Christians of our day could go to their fate with the glory of God on their countenances as did Stephen. God forbid that any one should boast of his courage in a trial of this sort, but beloved it is said of a truth that "straws show which way the wind blows."

In reading some literature that

came our way we came across an article in the Evangelical Messenger on the subject of back to the "Six Day Week Movement." Some may think this sounds ridiculous but it is sad that at the present we have gone quite too far in not regarding the Sabbath day as it ought to be regarded. The following is an extract taken from that message:

"It is with regret and sadness that we have noted the disregard with which many professing Christians treat the Sabbath, patronizing the ice cream stands, buying gasoline for their automobiles, using street cars and trains needlessly, having the Sunday newspaper delivered to their homes, visiting the movies, mingling with the world in all sorts of frivolities, taking long and unnecessary auto trips for mere pleasure, and in other ways helping to prostitute it from a sacred day, to a mere holiday, and robbing others of the privilege of rest and worship."

"The preacher in his pulpit should not keep silent in the face of this growing disregard upon the part of the church for this day. It is time again for the prophet of the Lord to 'cry aloud and spare not,' to show the evil of Sabbath desecration both in relation to individual life and the interest of the church and the Kingdom of Grace. Of course there will be opposition to such a message and a good deal of squirming in the pews, but we dare not let the present tendencies towards worldliness and godlessness sweep on without doing our utmost to stem the tide. Better a thousand times the old and needlessly narrow conception of the Puritans with all its rigors and restrictions, but which kept the fires of religion burning brightly upon the altars of home and church, than the present day looseness and insanity, when nothing seems sacred, and the tides of worldliness seem to be sweeping away the very foundations of religion. Let the ministry and the church take the initiative in every community in restoring this great gift day of God to that place He intended it to have and for which He created it."

Beloved this is no new Gospel but it is the same old story we have heard our brethren teach us from time to time, and does it not spurn us on to a greater zeal for God and His blessed words when we hear that the world in general will admit and realize that the sacredness of the Sabbath is fading away.

Let us take another look at Stephen, and those martyrs of the dark ages during the Reformation period and then compare our courage to stand for the truth, no matter what it may cost, and it can only serve to spurn us on to greater usefulness in the service of our Lord.

May the full assurance of His abiding presence be the portion of all those who are doing their best against all odds to serve their convictions and the true religion of their Creator.

Manheim, Pa.

"God first takes us out of the mire of sin; then He takes the mire out of us."

A WORD TO THE UNCONVERTED

By Lloyd S. Kemrer.

For the Gospel Herald.

My unconverted friend, lost yourself, you know not which way to go. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). There is no other way. "I am the truth." The Lord is true to His promise. In Rom. 4:21 we read, "What he had promised, he was able also to perform." There are people of today that doubt God's sacred Word. "He that doubteth is damned if he eat, because he eateth not of the faith: for whatsoever is not of faith is sin" (Rom. 14:23). What are you looking for? You want some one to show you the way? You are lost—yes, lost in your sins. Jesus Christ appeals to every unsaved soul, "I am the way." While I point you to Christ I also point you away from the things of this world. People may say it does not matter; so that you do not steal, lie, swear, etc., that you will go to heaven. Not so. Jesus said (Matt. 7:21), "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Look at the joy which a Christ-life affords in life and the peace it imparts in death. Death is a fearful thing for those who die without Christ. If we could count each drop of water, each grain of sand, each leaf as a thousand years we would not have numbered the years of eternity. Alas! many who are now in the hands of the devil are almost persuaded to be a Christian—almost in heaven, yet lost in hell! Almost in a life-boat was the horror-stricken passenger who now clings to the storm-tossed sea. He almost decided to leap into the life-boat but neglected it, so there was no remedy. Just so you, my unconverted friend, are neglecting the life-boat (Christ) who stands with open arms ready to receive you. "The harvest is past, the summer is ended, and you are not saved." Seems to me I can hear each lost soul in destruction taking up the cry until it reverberates thru all the dark places of despair, "Not saved, not saved," from the distant gloom comes the wail, "Lost, lost, lost;" yes, lost forever! Let it not be said of us after we are dead and lost, "He was almost persuaded to be a Christian." "Come unto me, all ye that labor and are heavy laden, and I will give you rest.....For my yoke is easy and my burden is light" (Matt. 11:28,30). Pray for the unsaved that they may be willing to forsake the pleasures of this world and follow Jesus in this world and the world to come.

Lancaster, Pa.

WE NEED EACH OTHER!

Members of the same body cannot do without each other. That is why fellow-Christians are so dependent one upon another. It is true, every Christian is more dependent upon the Lord Jesus than upon fellow Christians. The different members of a human body are more dependent upon the head than upon any other part of the body; and Christ is "head over all things to the church, which is his body." But within this mystical body, the Church, "the eye cannot say to the hand, I have no need of thee.... Now ye are the body of Christ, and severally members thereof." There is a great practical lesson in this for all Christians. The joy of turning alone to God for his guidance, and finding blessing in the Holy Spirit's guidance and through his written Word, carries with it also a peril: that we may make the mistake of ignoring the counsel of fellow Christians when we need to know God's will. The individualistic Christian life is not the normal or safe Christian life. There are times, indeed, when we must seek and follow God's will as given to us alone, by Himself, apart from all others. There are other times when we cannot know God's will except as we prayerfully seek the counsel of consecrated fellow Christians. Let us remember our dependence upon other members of this wonderful Body of which we are a part. Then we shall be blessed and we shall be a blessing, as we never could be in the isolated Christian life.—S. S. Times.

PASTORAL VISITATION

(Continued from page 451)

broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Brethren—that work has fallen to us! And so it is His Spirit, His anointing that we need to accomplish in our pastoral visitations. Shall we make it a rule to earnestly ask Him for it, before we go out, and trusting Him to prepare their hearts as well as ours?—C. J. Zager, in Ev. Messenger.

"There can be no letting the Christ-life in you shine out when there is no Christ there to shine."

"Obedience is obedience."

REPORT
Of the Lower Deer Creek Sewing Circle for the year ending Aug. 31, 1923.

For the Gospel Herald.

Number of Meetings	13
Average attendance	37
Visitors present	46
Number of garments made	389
Number of quilts made	19
Number of quilts made	19
Number of Comforters	19
Number of Infant Comforters	42
Miscellaneous	46

A number of ready made garments were bought. There were quite a few donations such as garments and material to make garments, etc. Second hand clothing was sent to Russia.

Money on hand Sept. 1, 1922	$60.91
Money received during the year	463.89
Money expended during the year	494.93
For Dr. Friesen's Medical Dispensary	115.88
For Bro. and Sister Friesen	20.00
Russia Bible Fund	12.50
Sanitarium, La Junta, Colo.	10.00
Bro. J. L. Harnish, Peoria, Ill.	10.00
Native worker in South America	9.00
Local charity	5.00

The remainder was spent for material for Home Missions and foreign relief and express on the goods to send them.

Money on hand Sept. 1, 1923 $29.87

Alma Brenneman, Sec'y.

REPORT
Of the Meeting of the Mennonite Publication Board, Held at the Latchar Church near Kitchener, Ont., August 24 and 25, 1923

For the Gospel Herald.

At the appointed time the Board met to advance the publishing interests of the Mennonite Church of America. The following members were present: J. S. Shoemaker, J. W. Christophel, Abram Metzler, S. H. Miller, Aaron Loucks, Levi Mumaw, Geo S Keener, D H Bender, Simon Gingerich, E M. Detweiler, L. J. Heatwole, M. C Cressman, and S. F. Coffman.

Abram Metzler, Geo. S. Keener and D. H. Bender were appointed a Committee on Nominations, and L J. Heatwole, E. M. Detweiler and D. J. Johns a Committee on Resolutions.

The following committees gave their reports, and on motion were accepted: Manager of the House, Sec.-Treas. of the House, Treas. of the Board, Sec. of Executive Committee, Sec. Publishing Committee, and Sec. of Committee on Nominations.

Bro. L J. Heatwole gave a constructive talk on **"The Activities in the Printing Art for the Advancement of the Cause of Christ for the Past Fifty Years."** This was followed by talks given by Daniel Kauffman, Aaron Loucks, S. F. Coffman, Abram Metzler, D. H. Bender, Simon Gingerich, E S. Hallman and Noah Mack on the subject, **"The Proper Place of the Mennonite Publication Board in the Activities of the Mennonite Church."**

Bro. G. S. Nice was appointed a member of the Publication Board to represent the Franconia Conference and Bro. Henry Hershey to represent the Lancaster Conference.

A resolution was passed commending the Manager of the House for the successful management of the business of the Publishing House.

The following officers and standing committees were elected: President, J. S. Shoemaker; Vice President, J. W. Christophel; Secretary, S. H. Miller; Treasurer, Abram Metzler.

Officers of the House. Manager, Aaron Loucks; Sec.-Treas., Levi Mumaw.

Publishing Committee: Daniel Kauffman, D. H. Bender, L J. Heatwole, Oscar Burkholder, D. J. Johns, J. H. Mosemann, A D. Wenger.

Finance Committee: Abram Metzler, Aaron Loucks, S. E. Allgyer, S. H. Miller, M. C. Cressman, A. D. Wenger, Sylvanus Yoder.

S. H. Miller, Secretary.

REPORT
Of the Eastern District Mennonite Women's Missionary Society

For the Gospel Herald.

The fourth annual meeting of the Mennonite Women's Missionary Society of the Eastern Ohio District was held at the Pleasant View Church, near Dalton, Ohio, July 22, 1923.

Report of the State Meeting was given by Crissie Shenk.

The following subjects were discussed: Has our Sisters' Missionary Society been a Help to the Cause? Mrs. J. M. Smucker being absent her paper was read by Mrs. John Musser.

Reports of the Sewing Circles of the Women and Girls were given.

Open Discussion: How to Get our Members Interested and Increase our Number.

Book Review, 'Comrades in Service," Ina Mellinger

How Can our Girls' Missionary Society Increase our Missionary Activities? Elizabeth Hostetler.

Mother's Opportunities in the Home, Iva Lehman.

Power of Prayer, Mrs. Earnest Raber.

Lydia Lehman gave a very interesting and impressive talk on "India Girls' Need of Christ."

Bro. Lehman gave a short talk.

A vote was taken to send the collection to India to help build a house for the Teachers of the India Girls.

The meeting was well attended and many good thoughts were given which were a great help to all who were present.

Short summary of the thoughts given:— To have a purpose in our sewing circles and work it out Christ demands more than our labors: He wants us to be cheerful and sympathetic toward all. As our sewing will not be demanded as much now as during the war more time should be spent in devotion. Spend more time in getting our home folks interested in Christ. Reading in our Circles was greatly encouraged to broaden our minds and grow intellectually. Prayer and giving were emphasized. Christ gave all; we need to give our best, and every undertaking should be opened with prayer.

Very good thoughts were given on opportunities in the home; to be awake to all responsibilities; to teach cleanliness to a child for clean morals depend on that. Be a companion that they may trust you; keep up with the times by reading good books in order to tide the children over the critical stages. How to get the people, especially the younger people, interested and to get them to attend our monthly meetings Reading books in the Circle, variety in devotionals, monthly letters, tactfully asking them to attend, and giving them something to do when they do attend were some of the suggestions made.

We are sure that all who were present became more deeply interested in the sewing circles and saw the need of getting new members, and thus furthering the cause.

Organization:— Moderator, Mrs. O. N. Johns; Asst. Moderator, Dema Horst; Secretary, Viola Spiker; Chorister, Ellen Somner.

REPORT
Of the Liberty Mennonite Sisters' Sewing Circle, South English, Iowa, from July 1, 1922, to July 1, 1923

For the Gospel Herald.

No. of members	14
No. of meetings	5
Average attendance	8 plus
Visitors	4

Cash Receipts

Bal. on hand July 1, 1922	$ 12.93
Cash received	52.20
	$ 65.13
Expended	58.30
Bal. on hand July 1, 1923	6.83
60 doz eggs—value	16 20
281½ lbs. butter—value	11 03
267 qt canned fruit—value	80.10
Clothing for Russian Reliaf—val.	100.00
Value work done	$207.33

Mrs. H. D. Wenger, Sec.

REPORT
Of Annville Sewing Circle for the Fifth Year

For the Gospel Herald.

Number of meetings held	13
Average of attendance	8
Number of garments made	182
Number of quilts	4
Number of comforters	4
Amount collected during year	$ 90.57
Amount on hand from last leay	42.48
Amount paid out during year	99.03

Mary K. Umberger, Secy.

BOOK REVIEW
Footsteps in the Path of Life

By Marcus Dods

This is a devotional book of 215 pages. It gives meditations and prayers for every Sunday in the year. There are also appended a collection of pulpit prayers. The book carries a high spiritual tone, radiating a joyful confidence in Christ, an unquenchable hope, and a keen delight in His abiding presence The range of subjects covered is very wide. One can not read this book without being drawn into the spirit of prayer and being impressed with the beauty and holiness of the Christian life. A helpful readable book, full of encouragement to the Christian.

Published by the Geo. H. Doran Co., New York City.

Price, $1.50 net.

OBEDIENCE

By Ursula Miller

For the Gospel Herald.

Obedience is a gracious gift
Of submissive respect to a Higher One—
Of unquestioned trust, whichever way commands may shift
Our most frail bark:
Though winds may break and burning rays of sun
May leave their fearful mark—
Yet obedience is a crown of righteousness
Through suffering's trials learned.
And ever the loving Father waits to bless
Him who has wisely learned
To say as did the Son,
"Thy will be done."

Hesston, Kans.

SPECIAL MEETINGS

Rohrerstown, Pa.

Report of the Harvest Home meeting held at the Rohrerstown Mennonite Church August 16, 1923.

Topics and Speakers:—**Harvest Sermon** (Gen. 8:22), J. M. Kreider; **Relief Work, Past and Present,** O. O. Miller; **How Direct Funds Formerly for Relief into Mission Channels?** J. H. Mellinger; **Spirit of Giving,** J C Clemens; **Conditions in Russia and Problems of Immigration,** O. O. Miller; **Our Responsibility in the Present Times** (Eph 5:14; II Tim. 3:1-5; Dan. 12:4) C. Z. Martin; **Gleanings,** J B Senger; **Whole-hearted Service,** Beni. Wenger; **Sermon. Be Ye Thankful** (Psa. 107:1), J. M. Kreider.

The interest and attendance were good We praise the Lord for the spiritual feast May the Lord bless the brethren for their labors Let us thank the Lord and praise Him for the many blessings He is continually showering upon us.

Abram N. Miller.

Conestoga, Pa.

Report of Sunday school and harvest meeting held at River Corner Church, August 16, 1923.

Topics and Speakers:—**Address of Welcome,** John Hess; **Harvest Sermon** (Luke 21:34), David Garber; **Reverence and Observance of God's Day and House,** Wilson Moyer; **Separation** (II Cor. 6:14-18), Amos Myer; **Talk to Children,** John H. Mosemann; **Responsibility of Teachers in Teaching the Word and Their Influence,** Wilson Moyer; **Love not the World** (I Jno. 2:15-17), Amos Myer; **Second Coming of Christ** (Acts 3:9-12), David Garber.

Organization:—Mod., John Mosemann; Secy., Willis K. Stauffer; Chors., John K. Charles, Amos Myer.

Akron, Pa.

Report of Harvest and Sunday School Meeting held at Metzler's Church, August 11 and 12, 1923.

Subjects and Speakers:—**Harvest Sermon,** (Psa. 65:9-11), Sanford Landis; **We did not have Sunday School in Earlier Times. Why have it now?** John Martin; **Has the Sunday School Met the Need?** Henry Weber; **Workers' Meeting,** Christ Mosemann; **Sermon** (Matt. 5:18, 19), Ira Landis; **Sermon** (Gen. 18:19, 20; Ruth 1:14-16), Wilson Moyer; **Qualifications of Superintendents and Teachers,** A. U Winey; **All Helpers in Sunday School,** E. J. Herr; **What with God's Substance?** Wilson Mover: **Missionary Sermon** (II Kings 7:9), John Mosemann.

Thoughts Gleaned:—The Sunday school is a medium to spread God's Word. The tendency is towards fewer willing workers in the Sunday school. Avail yourself of the opportunity of attending Sunday school Where and how shall we as a church educate our children? Qualifications of superintendents and teachers: A consistent member of the church; a heart filled with the love of God: a man of prayer: a true and loyal Christian. There is work for all to do.

Organization:—Mod, N. H. Mack; Sec., John Pfautz; Chors., Barton Horning, John Wendling.

"The revelation of a holy God demanding holiness in us, is the keynote of the Bible."

"A rod with God behind it is mightier than a vast army."

Married

Erb—King.—On Aug. 12, 1923, at Swink, Colo., in their own home previously fitted up, occurred the marriage of Tillman H. Erb, formerly of Hesston, Kans., and Phebe Ann King, adopted daughter of I. G. Hartzler of East Lynne, Mo. T. M. Erb, father of the groom officiated. They both are members of the Mennonite Church and will be identified with the La Junta congregation. Bro. Erb is teaching in the Swink schools. May heaven's blessings rest upon them.

Obituary

Kaufman.—Lester Ray Kaufman, son of Allen Webster and Annie C. Kaufman, was born Oct. 13, 1920; died Aug. 18, 1923; aged 2 y. 10 m. 5 d. He is survived by his father and mother, 2 brothers, 2 sisters, and many friends. Funeral services were conducted at the Thomas Mennonite Church, Somerset Co., Pa., by L. A. Blough and Joseph Saylor. Interment in adjoining cemetery. May God comfort the bereaved family.

Brunk.—Elizabeth Hartman Brunk was born in Rockingham Co., Va., Feb. 27, 1845; died at the home of her son-in-law, Bro. H. B. Keener, on Aug. 12, 1923; aged 78 y. 5 m. and 16 d. She was of a family of 12 children, only one of whom survives, Bro. P. S. Hartman, of near Harrisonburg, Va. On Aug. 22, 1871, she was married to David Brunk, with whom she shared the joys and sorrows of life for fifty-two years. Five children survive this union: Timothy, of South English, Iowa; Emanuel, of Denbigh, Va.; Bettie M. Keener of Harrisonburg; Lydia Harmon of South Boston, Va.; and Rose Weber of Maugansville, Md. She united with the Mennonite Church in youth and remained faithful until the end. She was a devoted companion and mother and greatly interested in the work of the church. She bore her suffering with patience, but longed "to be at home with the Lord." Funeral services were held from Weavers Church Aug. 14, conducted by Bishops S. H. Rhodes and L. J. Heatwole. Her body was laid to rest in the cemetery near by. May God bless the bereaved.

Martin.—Sarah (Wisterman) Martin was born near Lockport, N. Y., Mar. 9, 1839; died at the home of her daughter (Mrs. Ella Ricker) near Roseland, Nebr., Aug. 11, 1923; aged 84 y. 5 m. 2 d. She was married to Jacob Martin of Clarence Center, N. Y., in 1862. To this union were born 4 children, 1 son and 3 daughters, all of whom survive her. They are Delbert of Toledo, Ohio; Mary Carper of Hildreth, Nebr.; Ella Ricker and Emma Auer of Roseland, Nebr. She also leaves 14 grandchildren and 12 great-grandchildren. In the spring of 1866 they moved to Michigan, where they resided till 1871 when they moved to Sterling, Ill., and in 1886 they moved with the family to Adams Co., Nebr., where they resided till they were called to their reward by death. Her husband preceded her in death 12 years. In 1890 she with her husband united with the Mennonite Church of which she was a member at her death. Funeral services were held at the Roseland Mennonite Church Aug. 14, 1923, conducted by Bro. D. G. Lapp, assisted by Bro. J. W. Shank. Text, I Cor. 15:21, 22. The body was laid to rest in the cemetery nearby.

Allebach.—Harvey K. Allebach was born at Hilltown, Penna., Oct. 10, 1869; died at his home in Philadelphia, Aug. 8, 1923, after an illness of about two weeks, having been a sufferer from diabetes; aged 53 y. 10 m. 28 d. He was the son of the late Henry and Hannah (Kooker) Allebach of Hilltown. Besides the widow (nee Rose Landis) there survive five children: Hattie, wife of Harry Moore), Irene, Lorraine, Clayton, and Walter of Phila. Four sisters and a brother also survive: Mrs. Henry A. Groff of Souderton, Mrs. Jacob Bishop of Souderton, Mrs. Irwin Clymer, Mrs. (Pre.) Mahlon D. Souder of Sellersville, and Jacob K. Allebach of Souderton. Services were held and interment was made Sunday, Aug. 12, at the Blooming Glen Mennonite Meetinghouse by Bros. Frank Swartz and Enos Wismer. Text, II Cor. 5:1.

Weep not for me, since 'tis in vain,
In heaven I hope we'll meet again,
Where we can then together be
Forever in eternity.

A Friend.

Oberholzer.—Jacob G. Oberholzer was born in Franklin Co., Pa., Oct. 21, 1867; died in Washington Co., Md., July 29, 1923; aged 55 y. 9 m. 8 d. He was a member of the Mennonite Church and remained faithful until death. In 1895 he was united in marriage to Annie Shank. To this union were born three children; Aaron, Mary C., and Jacob S. He had been afflicted with heart trouble for two and a half years but recovered somewhat, and seemed to be enjoying fairly good health at the time of his death which came very unexpectediy. On Saturday evening he retired as usual and on Sunday morning he was found dead in bed. He leaves a sorrowing companion, 3 children, 4 grandchildren, 1 brother, 1 sister and many friends. The funeral was held at the Paradise Church, conducted by Brethren Henry Baer and John Risser. Burial in the adjoining cemetery. Text, Psalms 144:3, 4.

"Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of our loved one
Took its happy homeward flight."

By the daughter.

Lichti.—Catherine Lichti (nee Jantzi) was born in Waterloo Co., Ont., Feb. 21, 1836; died July 30, 1923; aged 87 y. 5 m. 9 d. On Oct. 5, 1858, she was married to Joseph B. Lichti, living in matrimony over 23 years and in widowhood almost 42 years. She leaves to mourn her loss 4 sons, 5 daughters, 48 grandchildren, and 46 great-grandchildren. One son (Rudy) died in 1912, and 1 daughter in infancy. She is also survived by 1 brother (Chr, Jantzi), 1 half brother (David Risser in Nebraska), and 2 half sisters, Mrs. Chr. Brunk and Mrs. Annie Brunk in Ontario. She always was in good health until this spring when she had an attack of bronchopneumonia which returned again in June and left her too weak to recover. She was eagerly waiting to be taken home. She united with the Amish Mennonite Church when a young girl and remained faithful unto death. Her Bible was her main pasttime in her old age. Service at house was conducted by D. Lebold and at Wellesley A. M. Church by C. S. Zehr, Chr. Gascho, and J. R. Bender. Interment in adjoining cemetery.

Osborne.—Helen Pearl Osborne, born Mar. 21, 1922, took her departure from this life Aug. 4, 1923, after a brief stay on this earth of 1 y. 4 m. 14 d. She leaves to mourn her departure besides her parents, three brothers (Herbert, Chester, Ralph), and two sisters (Margerie and Marcelle), eight uncles, six aunts, one grandparent (Menno L. Frey), one cousin (Kenneth Tullis), and a host of friends that will greatly miss her. During her illness of thirteen days, she bore her lot with a spirit that might well be an example for all of us. During her brief stay she showed a continual spirit of content, and her life seemed to be filled with an unusual amount of cheerfulness and brightness. She found a warm spot in the hearts of all who knew her. In our memories she has a cherished place that will never be forgotten. Our greatest hope will be to so live that we may be reunited with her in the glory world.

Like a flower she came to us,
Increasing daily in loveliness,
But like a flower she faded away,
To bloom again on the golden way.

Funeral services at the Mennonite Church on Monday Aug. 6, 1923, conducted by J. S. Horner, Greentown, Ind., and Bish. Mast from Mark 10:13, 14. Interment in the Shrock cemetery.

"Whenever Christ enters a man truly and takes possession of him, one of the unmistakable marks of His being in the man is the new love that begins to appear."

ITEMS AND COMMENTS

The number of unemployed in Great Britain is again said to be on the increase, the total number of unemployed persons having reached 1,212,000.

As a result of negotiations that have been pending for some time the United States has formally recognized the present Mexican government and diplomatic relations will be established.

Twenty million special two-cent postage stamps were printed by the postoffice department as a memorial to the late President Harding. The first ones were placed on sale at Marion, Ohio, Warren Harding's home town on August 31. They will remain the official two-cent stamp for several months.

Miss Christobel Pankhurst, England's one time window-smashing suffragist, has accepted Christ as her Savior and has discontinued her work in behalf of women's rights She says, "Suffrage didn't accomplish all that I thought it would, but I know I'm on the right track now." During the world war she became interested in religion and the study of prophecy and now devotes her time to religious work instead of political and social service efforts. She sees now that Christ is the only one who can right this sin-cursed world

Thousands of miners in the Pennsylvania anthracite coal region quit work on August 31 in pursuance of a general strike order that had been issued earlier by the United Mine Workers. Gov. Pinchot of Pennsylvania, at the suggestion of President Coolidge, had been acting as mediator between the miners and operators and submitted four propositions as a basis of settlement. The miners accepted them as a basis of continuing negotiations but the operators, while consenting to three points, asserted that they could not agree to a ten per cent increase of wages at this time. The governor will continue his efforts to get the two parties together Since the strike order was never rescinded the strike is on meanwhile. It is to be hoped that a settlement may be affected in the near future.

What may prove to be momentous events have been taking place in Europe recently. On August 27 five Italians, members of the Greco-Albanian boundary mission, were assassinated as the party was motoring thru a forest. The persons doing the killing are not definitely known but it is believed they were members of bandit parties which are known to be in that part of the Grecian frontier. Italy immediately issued an ultimatum demanding 50,000,000 lire as indemnity and that the Greeks salute the Italian fleet and punish the assassins and hold a public funeral for the murdered persons. The Greeks replied that they were willing to make every reasonable reparation but could not accept all the humiliating conditions that Italy required. A new note was sent by Italy stating that if her demands were not complied with the Island of Corfu would be occupied by Italian troops. Greece appealed to the League of Nations to intervene but Italy evidently ignored any such proposal and accordingly occupied Corfu on the afternoon of August 31. The events are in many ways parallel to those that brought on the World War in 1914. Peace loving people will pray earnestly that by some means war may be averted.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, S. M. Kenagy, Supt.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, Amos Swartzendruber, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Coumbia.—(1907) 274 S. 4th St., Columbia, Pa C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St, Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans Vernon Shellenberger, Supt.

Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.— (1896) West Liberty, Ohio, Earl Miller, Supt.

Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

ANNOUNCEMENT

All sewing circles, churches, or individuals in the Lancaster Conference District who have garments that they wish to have sent to Russia, should have all such at Mellinger's Church, by Sept. 15 or bring them on the morning of the 18th, when all goods will be baled ready for shipment.

Packages may be sent by parcel post to A. W. Denlinger, Lancaster, R. 6, Pa., Mellinger's Church.

Sincerely,
Mrs Ezra H. Mellinger.

The Youth's
CHRISTIAN COMPANION
September 30 issue
Missionary Number
devoted exclusively
to the
American Indian
BE SURE TO GET A COPY!

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois Church and Sunday School Conference will be held (D. V.) at the East Bend Church near Fisher, Ill., Sept. 11-14, 1923.

Bishops, Ministers and Deacons will meet on Tuesday morning at 9:00 o'clock to take up the preliminary work of the conference.

The conference sermon will be preached on Tuesday evening.

The church conference proper will convene on Wednesday morning at 9 o'clock.

The Sunday School conference will begin Wednesday evening and continue until Thursday evening.

We cordially invite all to attend. Come praying for the guidance of the Holy Spirit that all may be done to the honor of Christ and the best interests of the Church. Those wishing information as to trains or want to notify some one of their coming, should write to J. A. Heiser, Fisher, Ill.

A. L. Buzzard, Secy.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

SEPTEMBER 6, 1923

"Look on the fields; for they are white already to harvest."

"For whosoever shall call upon the name of the Lord shall be saved."

"As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Two new missionaries, in the persons of Sister Selena N. Gamber of Manheim, Pa., and Sister Vera Hallman of New Dundee, Ont., sailed for the South America field Saturday, Aug. 25. We pray that they may have a safe voyage and that their ministrations in that needy field may be abundantly blessed of God. Friends should address them in care of T. K. Hershey, Pehuajo, F. C. O., Argentina, South America. Their farewell message appears elsewhere in this issue.

The summer slump in attendance at our churches and Sunday schools is felt nearly everywhere to a greater or less degree. It is usually felt most keenly by our city missions. The call of the parks and amusement places, or the spin into the open country in automobile or motorcycle, coupled with the heat and general apathy of the summer months makes it hard to keep up a good attendance. Some city churches close down altogether for a month or two. We very seriously doubt if this is a satisfactory solution of the problem, in fact we are very decidedly of the conviction that it is not. We wonder if the slump is not due in part to the slump in our interest and zeal for the work, a sort of spiritual sluggishness that we allow to creep over us, perhaps unconsciously. May it be true of us all that when the general feeling of indifference to spiritual things gets stronger that we feel in this a call to greater activity on our part. May we by a more diligent study of God's Word, a more devoted prayer life, and more attention to personal work and public activities, keep the spiritual fires burning bright during the summer months. The time is soon here when conditions will be more normal. If we have kept the interest up as good as we possibly could it will require so much less effort to work it up with the coming of cooler weather. We may rest assured that the devil is not on a vacation during summer even if some of the churches are.

Did you ever think of the great work missionary songs have played and are still playing in the great field of missionary endeavor? Perhaps it will never be known this side of eternity of the amount of people who have been moved to dedicate their lives to the missionary cause through the influence of some live, stirring missionary hymn sung feelingly and in the Spirit. We are sure they are many. Perhaps not all who were thus moved had the opportunity to go out on the firing line in active service. But they have supported the work faithfully by the means at their disposal and thus if they have not gone themselves they have helped others to go. Who can sit under the appealing sound of such missionary hymns as "From Greenland's Icy Mountains" and "Speed Away" and many others that could be named without being moved with compassion for the multitudes who are without a saving knowledge of the Gospel of Jesus Christ? Let us put the proper value upon the mission of the missionary hymn.

The Financial Report in this issue shows a gratifying increase over those of the past three months, altho the report in the April issue exceeded it. Our mission work is very largely dependent upon the financial support it receives from the Church at large. Our foreign missions especially could launch out into a much larger work if the funds were in sight to carry on such additional efforts as are waiting to be taken up. There is one thing that it is well to think of at this time. The relief work of the Church is gradually lessening. According to latest reports the needs will not be so great during the coming year unless something unforeseen takes place. Of course there will be orphans to take care of and possibly some other work that will have to be extended over a period of years but the need for funds will not be so great as it had been. Now, would it not be well for the congregations and individuals who have been engaged in systematic support of relief work to gradually divert these funds to missionary channels as soon as the information goes out that the needs for relief work are no longer so great? Let there be no retrenching in the matter of giving but simply a diversion of funds into another channel. The needs of the soul are even greater than those of the body, although both are important.

"**Separate me** Barnabas and Saul for the work whereunto I have called them." This is the voice of the Holy Spirit to the church at Antioch when the first foreign missionaries were called to service. There are some important lessons for us in this narrative. First, they were definitely called by the Holy Spirit. This is the first essential. Unless the Holy Spirit has definitely signified in some way that persons are to go into foreign service it is the utmost folly for them to go or for the church to send them. Notice, too, to whom the Holy Ghost spoke. While He no doubt spoke to Barnabas and Saul also (for they were men who were full of the Holy Ghost), there is nothing said about this; but it is clearly stated that He spoke to the Church through her leaders. Let us learn this lesson then: If the Holy Ghost calls us to definite service He will also speak to the Church and authorize her to

send the called ones. Then, too, it is the mission of the Church to send. There can be no withholding when the Holy Spirit speaks. The ties of home and even the ties of church associations must be sacrificed. If the call comes to one who is hard to part with in the home there must be no withholding on the part of parents and others who are dear by the ties of nature. When the call comes to one who is active in Church work, the superintendent of the Sunday school or even a beloved minister, the Church must be willing to send. Barnabas and Saul had been doing a good work at Antioch, and there might have been a feeling that they could not be spared, but we have no record of any such thing being allowed to stand in the way. The record states, "And when they had fasted and prayed, and laid their hands on them, they sent them away." May the Church of the present century be deeply impressed with these lessons. With the Holy Ghost calling and the Church sending there can be no mistake and the work will prosper. May we as individuals and as a Church have our lives so attuned to the Infinite that the Holy Spirit can speak to us and that we can recognize His voice at all times.

—H.

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

IV. Observations and Experiences in Our Mission Visitations While in India

I at this time take special pleasure in referring to our observations and experiences while visiting a number of the Mission stations in certain sections of India. Coming in personal contact with the work and workers of other denominations and their mission activities, was not only of special interest to us, but led us to more fully comprehend the extent and nature of the various phases of mission activities carried on in India, and left with us many pleasant memories.

With pleasure do I remember, that after arranging for an extended trip thru western and northwestern India to visit and look into the nature of other missionary activities carried on under the auspices of other mission boards, the brethren M. C. Lapp, J. S. Hartzler and the writer left Dhamtari on Tuesday, Nov. 16, 1910, going via Raipur and Nagpur to Akola, where the Christian Alliance people were carrying on successful mission activities. We arrived at our destination at 1:00 P. M. the following day. Mr. Stanley, manager of the industrial shops at this place met us at the railway station and escorted us to their Mission. After a short visit he took us thru their workshops where 44 men and boys were employed, 16 of whom were apprentices, and all were Christians except 4. After showing us the scope of their work done in the city of Akola, he took us to their farm and orphanage several miles out in the country. There were at that time 35 boys in the orphanage; these attended school in the forenoon and worked in the garden or on the farm in the afternoon. Cotton, peppers, tomatoes and fruit were raised on the farm. A man and his wife by the name of Lapp who seemed very devoted, had the oversight of the farm and orphanage at this place. After a very pleasant visit at this place we returned with Mr. Stanley to the city where we boarded the 7:30 train for Bombay.

At about 9:00 A. M. the following day we arrived at Bombay where we spent several days with headquarters at the Briggs Temperance Hotel. We had the pleasure of meeting Brother and Sister C. D. Esch who had arrived at Bombay from America the day previous. The joy of that meeting and pleasant visit together will long be remembered.

It may be of interest to the reader to know that on the following day (Saturday) five of us, viz., Sister Anna Stalter, Brother and Sister Esch, Bro. J. S. Hartzler and myself (Bro. Lapp having gone to Igatpuri) took passage on a small sail boat and went to the Elephanta Cave on an island about 12 miles from Bombay. There being no breeze at the time it took the oarsmen two and a half hours to land us on the island. A flight of at least several hundred steps led up the hillside to the cave; here several large recesses were hewn out of the solid rock, the largest being about 60 by 80 feet, supported by ornamental pillars carved out of the same rock. On the various sides of the recesses were a number of heathen gods of various descriptions also carved out of the rock of which they still formed a part. A guide took us thru the various apartments and gave the names of the various gods, and explained their origin. Tradition says the entire shrine was designed and carved out by five brothers who worked during the night and ceased to work when the cocks began to crow in the morning. The workmanship displays great skill, and it is said to be 4000 years old. It is indeed sad to know that heathen men have used so much skill and given so much time and means in the way of promoting idolatrous worship, and Christians are doing so little in the way of making sacrifices to extend the worship of the true God, to whom all worship is due. We returned to the city toward evening and a little later Bro. M. C. Lapp came in from Igatpuri and joined us at the Briggs Temperance Hotel. The observations and experiences of the day will not soon be forgotten.

The Sunday spent in Bombay has left with us pleasant memories. At 8:00 A. M. the brethren Hartzler, Lapp, Esch and the writer went to the Wesleyan church about four blocks distant where we attended preaching services conducted by the pastor, who based his discourse upon the latter clause of Rev. 2:10. The sermon was clear-cut, practical and inspiring. The congregation was not large. At 11:00 A. M. we went to the Methodist church about six blocks distant; here we also had the privilege to listen to a good sermon by Dr. Merrit, his theme was the "Humility of Christ." Text Phil. 2:5. A goodly number were present to hear the message. We spent the afternoon at our hotel reading and visiting, and at 6:00 P. M. we went to the United Free Church where the pastor gave a brief report of his impressions of the World's Missionary Conference held at Edinburgh, Scotland. He followed with a message based on Rom. 1:14-16. The Gospel messages which we were permitted to hear during the day were indeed inspiring and helpful, and worthy of remembering.

Early in the afternoon of the following day (Monday) Dr. Esch and wife and Sister Stalter boarded the train for Dhamtari, after which we visited the Wilson College in the western part of the city near Malabar Hill. Dr. McCracken, the president of the school, took us thru its various departments. The college had an enrollment of 500 students, and was well equipped for its work.

We remember with special interest our trip to Puna and Kedgeon situated about 100 miles southeast of Bombay. After arriving at Puna we secured a garra and had the driver take us to the Government College and Farm located several miles west of the city. Prof. Mann who was at the head of the institution kindly showed us the various kinds of machinery used, and the various kinds of crops grown. The same consisted principally of cotton, peanuts, peppers, kaffir corn and bajari. We were pleased

with what we saw, and the courtesy shown us.

After leaving Puna we went on to Kedgeon to visit Panditi Ramabai's Mission, an institution established by that noble native Christian woman for the benefit of the child widows of India. There were about 1500 girl widows in the institution at the time we were there, all well cared for, and given both intellectual and industrial training. There were ten classes or departments, the sewing department was composed of about 200 girls, the weaving department was equipped with 62 looms used in weaving girls' soris; there was also a well equipped type-setting and printing department in which a number of girls were at work; while being escorted thru the various departments of the institution by one of the assistants we found Panditi Ramabai and her daughter busily engaged in translation work. Mr. Kauffman, the superintendent of the agricultural department of the institution took us out over the farm to see the growing crops and their method of farming. About 25 girls and a number of native men were engaged in farm work. The crops were good, and the farm in a good state of cultivation. We greatly appreciated the devoted Christian spirit which seemed to permeate all who were connected with the institution and all the activities as well. After spending a profitable afternoon at this place we took the train for Bombay late in the evening, arriving there early the next morning. Our observations at Kedgeon are remembered with true gratefulness.

Having planned to next visit some of the missions under the auspices of the Brethren Church we left Bombay in the afternoon of Nov. 23rd, going by rail to Dhanu, 78 miles north of Bombay. Upon our arrival at that place we secured a tonga driver to take us to the Brethren Mission Station situated two and a half miles south of Dhanu. Brother and Sister Adam Eby who were stationed at this place gave us a hearty welcome. The missionaries at this station were engaged principally in medical, evangelistic and Bible work. After a very enjoyable and profitable visit with Brother and Sister Eby we went on the following day to Bulsar, 45 miles farther north, arriving there early in the afternoon, we went directly to the mission station situated at the southern extremity of the city, where we were kindly received by Brother and Sister Blough and Sister Eliza Miller, who were in charge of the work at this place. Brother Blough escorted us thru the city which has a population of 12,000, and took us to a noted Mohammedan's tomb where a number of Hindus and Mohammedans were met to worship. At least four of the worshippers were engaged in what is called "dooning." The same seemed to be possessed with a demoniac spirit, causing an intensely rapid motion of the head and body. An insane man was chained near the door of the tomb waiting to be healed of his infirmity, which was expected to be brought about thru the dooners. Others bowed a number of times before the tombs of other Mohammedans, still others worshipped the fire carried about by the priest in charge. These scenes have left with us anything but pleasant memories. Bro. Blough also took us out to see the Towers of Silence where the 'Parsees bury their dead, which are built outside of the city limits to the southwest. The same are kept in fine shape, but to us they presented a strange and weird picture. The work carried on under the direction of Bro. Blough seemed to be of a very encouraging nature. Orphanage, educational and industrial work was very successfully carried on. There were 60 boys and 70 girls in the orphanages. Ten looms were in operation with 12 boys engaged in weaving, and 22 boys were at work in the carpenter shop. There was a total church membership of about 200. We greatly appreciated the hospitalities extended to us at Bulsar, and the same has left with us very pleasant memories.

We next went to Navsara, 26 miles north of Bulsar, where we were met at the station by Sisters Zeigler and Himmelsbach, who escorted us to their mission home just west of the village. The said Sisters were in charge of a widow's home at this place, and seemed to be much interested in their noble work of caring for the widows. Our stay at this place was short but much appreciated on our part. After a season of prayer we returned to the railway station and took a train for Ankleeswar, 40 miles farther north, where we were met by Bro. W. B. Stover and escorted to their mission station in the southern part of the village. A hearty welcome was extended to us. After getting out some foreign mail and enjoying a pleasant visit with Bro. Stover and family he took us to an evening school in the village, and from thence to a religious service held on the commons in the heart of the village. The services were interspersed with singing, prayer, preaching, and asking and answering questions. There were about 50 present all sitting on the ground in a semicircle, listening to the messages with the best of attention. We had the privilege to visit some of the homes of the native Christians; the same gave us a favorable impression of the work done at this place, which consists principally of an evangelistic nature, including pastoral and educational work. We shall long remember our pleasant and much appreciated visit with the Stovers and their work.

At this point we bid the reader Goodbye for a month.

Dakota, Ill.

HOME LIFE IN CHINA

Imagine the average Chinese, like Alice in Wonderland, dropped down one of his own wells and continuing his course until he arrived in one of the villages or cities of America. Righting himself with his usual placidity, he would take furtive glances at the high buildings, wide streets, rushing automobiles, and pay a mental tribute to the ingenuity of the "Outside People"—as he designates all who are not of the Middle Kingdom. But that which would excite his greater curiosity—even disapproval—would be the openness and freedom of American life: glass windows, large doors, spacious comfort, light, companionship. All about him he would note with disapproval the door-yards and lawns, turned from their utilitarian purpose of providing grain into flower gardens and pleasure plots. When he sees the sidewalks as wide as most of his Chinese streets, the boys and girls talking and laughing together—his verdict of Americans as an ignorant and immoral people is clinched!

It is a truism that as the cell is the unit of the body, so is the home the unit of the nation. With a civilization older than that of America and Europe, what are the influences in China that have yielded a people inert and unwieldy, and the houses that are not homes but are mere shelters from the storm? While the physical, the moral and the spiritual elements are all inherent in complete family life, it is the first of these elements, that claims instant attention in the most casual survey of the average Chinese home. Viewed from some slight elevation, distance may lend enchantment to the appearance of a village in China, but a closer view reveals not a gem set in the expanse of green, but a canker on the face of the earth. There is the unbroken row of low, brown houses; the squalid narrow streets; the ox feeding from a trough at the door, the pigs and chickens foraging in the piles of refuse; the ashes and decaying vegetables; the snarling, wolfish dog, like Aesop's, barking defiance from the roof, behind ambush of fod-

der and brush. Looking for some redeeming feature, one's eyes are drawn to the sunlit space against the wall, where a white-haired grandmother holds her infant charge while the younger woman turns her spinning wheel and from time to time admonishes the children who are eating their bowl of millet from the family breakfast pot. Through the gate or door set in the wall, one sees a screen of brick or adobe that answers the double purpose of shutting out the gaze of the curious, and providing a niche for the little clay god before which is an offering of several half-burnt sticks of incense. On one side is an entrance leading into a rectangular court that is used in common by the inmates that call the rooms surrounding it home. One court may house a patriarchal group, the parents occupying the main section and the sons, as they marry, taking each a side room. If it be a polygamous family, each wife with her children will occupy a separate portion. One court leads into another by an angular passageway, in order that the evil spirits which can travel only in straight lines, may not enter. A succession of these courts, with their surrounding rooms, make a village a veritable honeycomb. Sometimes a dwarfed, gnarled tree pushes its way up through a corner of the court, and a starved love for the beautiful expresses itself in the discouraged blossoms that feebly try to prolong a dusty existence in a flower pot. The Chinese love song birds, and the tragedy of a beautiful lark penned in a tiny cage is voiced in its plaintive cry for freedom.

The interior of the Chinese home is what bare necessity has decreed as essential to existence. The rough, uneven earthen floor is rarely covered even by bricks. The plastered walls and rough beams are of one dull color, blackened by smoke and ashes from the open fire. Against the wall opposite the door a small, high table with a narrow chair on either side, is set primly to hold the ancestral tablets, a tea-pot and perhaps a piece of cheap pottery. One end of the room is occupied by the black family chests, and in the poorer homes by the jars of grain and winter supplies. Across the other end of the room is the platform of brick and earth covered with felt mats, that answers for both bedroom and bed for all the family. The bright-figured calico coverings add color to the dullness, and the guest sitting cross-legged on this elevated divan views the surroundings with more complacency. The immovable window—a wooden framework over which is pasted translucent paper—gives the only light that enters the room, but never a breath of air comes in unless some accident has fortunately punctured the paper. Seated on this oasis in the desert, one may forget for the moment that generations of tuberculars have expectorated unhindered on the floor; that on this "kang" the sorrowing mother had tried to warm the cold body of her son, a victim of the plague; or the grandmother has crooned over the little child dying of typhus or smallpox. Disease is to the Chinese an intangible thing, something to be accepted as decreed by an evil fate, therefore there are no preventive measures against contagion. Frequently along the moat outside the city walls are strewn bundles of ragged clothing, all that remains of the bodies that had been lightly covered in the loose sand and have been dug out by the ravenous dogs that devour them. A brilliant sunshine does what it can to render harmless the open cess-pools and sewers, but after seeing it all one ceases to mention the survival of the fittest in his wonder that any are fit to survive.

Is this a typical picture, and does it truly represent the better class homes? The structure may be of brick instead of mud, the entrance more pretentious and the rooms may contain some really beautiful carvings, but in a city of 20,000 there is only one house with a wooden floor, and that is in the home of an official educated in the United States. Highly polished tables, and art vases in laquer cabinets may be in evidence in the homes of wealthy Chinese, but there is the same disregard for contagion, the same lack of comfort, cheerfulness and ventilation. There are no comfortable chairs; or if there be any books at all, they are wrapped in cloth; of music there is no thought at all.

Some one has said that the Chinese home literally reeks with immorality. How could it be otherwise, when infanticide, marriage contracts by a conscienceless "middle man," and polygamy play into each other's hands like hideous monsters gloating over their victims? It is not only in time of famine that babies are denied their birthright of life. Said one old woman, "Yes, this daughter has been a comfort to me, and to think that at her birth I tried to persuade the midwife to choke her to death, as I did not want any more daughters." In the home of an official when inquiry was made concerning a little child that had been expected, the answer was, "We did not want the trouble of bringing up another girl, so she was strangled at birth."

Every sort of fraud is practiced by the middle man in arranging marriages. An intelligent man may be told that he is getting a prize, and find that he has paid for an insane woman. Or a woman after the fatal contract has been made may find herself the property of a worthless opium sot, too filthy and loathesome to associate with human beings. At its best, what can such marriage arrangements be expected to produce in mutual respect and other essentials of true home life?

A merchant took two wives; both bore children. There were rivalries and jealousies between the mothers, and these furnished ample cause for disrespectful, immoral conduct of the luckless sons and daughters.

Mr. Chang had a wife, who, he proudly asserted, was a direct descendant of Mencius. She had three promising children, but Mr. Chang felt that he was not living up to the full dignity of his class as an official and announced his intention to take a second wife. Mrs. Chang pleaded and became very ill, but as soon as she was well enough to travel had to go to Tientsin to welcome the new wife.

Mrs. Chen is the first of five wives. "You may wonder," she said, "why I have aged. When my husband married the second wife I told him that love and confidence between us were over." Now as a widow she is making of her suffering a cruel rod with which she rules the other unfortunate women. She was childless, but she exacts obedience from the children of the others. The woman who is the mother of the only son in the family cannot allow her boy to call her by that term, as the first wife claims that title for herself.

It is difficult for even the careful observer to learn much of the home life of the Chinese because it is largely a negative quantity. This statement seems almost a paradox since it refers to a people whose national existence has been little more than an aggregate of family units. The real bond of this people whose antiquity is their pride, has been this patriarchal system. Reverence for parents and the worship of ancestors have linked one generation with another in unbroken succession.

Poverty in the lower classes, polygamy in the upper classes and woman's inferior position in both, are effectual barriers to the development of affection and companionship among the members of a Chinese family. To the average peasant, life is a mere existence, the sole aim of which is to find enough food to "fill the mouths." Home is the place where he unrolls his mat and sleeps on the hard brick kang or platform that an-

swers for bedroom and bed. Twice or three times a day he takes his bowl and chopsticks, and with his portion of boiled millet and cabbage, dipped from the family pot, he finds a sunny place in the little court, or a stone outside the doorway, and there eats in ruminative silence and enjoyment. The children and last of all the mother, finds each one a favorite corner or leans against the mud wall to enjoy the repast. The merchant's meals are served in his shop, where he eats with his business partner and employees. In very few homes is there a family table, or the pleasant gathering about the evening lamp.

In villages and towns the boys attend school in the local temples. The girls, until they are married and have borne children, are recluses in the home, where they take care of their younger brothers and sisters, keep the pot boiling and learn to sew. Once betrothed, a girl's life is determined by her mother-in-law. In this way the tie between mother and daughter is weakened at an early age, and as the proverb has it, "A daughter-in-law is closer than a daughter."

Because the very imaginings of men's hearts are evil, girls over ten or twelve years of age are not permitted to be seen on the streets, and must live secluded lives till married. The daughter early knows that she is to go to the home of her mother-in-law, and from the time of the betrothal is subject to her wishes. The mother, deprived of so much that makes life worth while, has only the grim satisfaction that she will some day be a mother-in-law. If the burden of life becomes too heavy, she takes the opium route to oblivion. Small wonder that where these three monsters—infanticide, child marriages and polygamy—are not only unpunished, but even unrecognized as evil, there should be no foundation for the building of a home.

Marriage contracts are always made by a "middle man," and the most interested parties have little or no choice, so that inevitably natural ties are stronger than the marital. Maternal and filial affection often brighten an otherwise dark picture, and nature is stronger than repressive custom. In a hovel, a daughter aged seven soothes the last days of her aged mother; the little tubercular child clings with her fast-ebbing strength to the lovelight in her mother's face. At a feast a mother, a woman of culture, may refuse to touch either the meats or the sweets because she has vowed this sacrifice to the gods in return for their protection of her family. One in poorer circumstances may never taste salted food for the same reason. Filial reverence is so inculcated, especially in the youth of the better classes, that the son must remain standing as long as the father is in the room. Young people have no interests outside the home.

In many families children early learn deceit and evasion from their elders. The lips give a polite acceptance to a statement, but behind the impassive face the experienced reader of Chinese character sees an unperturbed dissent. When asked a question by a stranger, the child watches its mother's face and takes its cue from her. Children are frightened into obedience by threats of the tiger that is always waiting to devour little ones. When the child becomes old enough to realize that the tiger is only a bugaboo, obedience and honesty—even as the best policy—make no appeal.

Chinese students boast of Confucius' moral code, but often become so arrogant that pride overcomes virtue. In such an atmosphere little lives are molded, so that one more highly appreciates the boys and girls who, in spite of these hindrances, are trustworthy.

The Chinese bows in superstitious obedience to the shades of ancestors, disguising his devotion in a mask of reverence. The votary offers his gift to crave the forbearance of the Powers that Be, and ignorant women come many miles on bound feet to "ke tou" and burn incense. A devoted mother vows that if the gods will protect her family she will taste neither meat nor sweets. But of comfort in sorrow, of acquaintance with One who is the Way, the Truth and the Life, and who blessed the home with His presence both in joy and sorrow, the Chinese have no knowledge, save as His message is brought to them by Christians.—Pauline E. Hamilton, in Missionary Review of the World.

PACIFIC COAST IN 1935

By Vertie Hostetler

For the Gospel Herald.

(This article was read at the Pacific Coast Sunday School Conference held at Filer, Idaho, June 5, 6, 1923. As we see in this vision, great possibilities, under God, lie in the future for the Pacific Coast District. At present the Pacific Coast Conference consists of nine congregations and two city missions. Thirteen Sunday schools are being conducted. The membership is 923. "With God all things are possible." May we work and pray that the conditions cited in this article may come to a happy fruition twelve years hence.—Ed.)

The Pacific Coast is a wide and open field. There are many districts still untouched by the Gospel of Jesus Christ. Our Church is beginning to see this need and it has been very encouraging to learn just what our churches and missions are doing to spread the Gospel. There are many energetic young people who have the foundation of splendid workers if they will allow themselves to be used. The Church is looking forward to an awakening.

While I was thinking about these facts my mind was made to think beyond our present time. The veil which excludes the future from our eyes was lifted and I could behold the activities of the Church in the Northwest in 1935. I saw the tremendous efforts put forth for the spreading of the Gospel. Not only were the people of the Northwest doing all the work they could but our eastern brethren had awakened to the call, "Come over into Macedonia and help us." Many Eastern families moved out and helped build up congregations. Instead of one Conference district for the whole Northwest I saw three: California District, Idaho District, Oregon-Washington District. Each district was well supplied with ministers, with the bishop oversight in the hands of men who were great in the leadership of the Church. The congregations were not so widely separated and the churches were working together to push the work in establishing more congregations and missions. The churches were sending out on the average of one foreign missionary and four city workers as superintendents or heads of missions. Each church was sending at least two workers to the city. The city missions were located in every large city in the Northwestern States, as Twin Falls, Salem, Seattle, San Francisco, Boise, etc. Each church was supporting two city workers. Each congregation was establishing at least one country Sunday school in the outlying districts and in the mountains. In each district there was an evangelist of ability, power, and leadership, full of the wisdom of God.

The churches were closely allied but the one thing that kept them in close contact with the work of each district was a Western church periodical issued monthly and edited and printed by the western people. It contained articles on the present needs of its day, activities of missions, and articles upholding the faith and doctrines of the Church.

I saw also more desire and appreciation for education. The people of the Church were willing to be taught and to learn of the wisdom of God that the work of spreading the Gospel might be done in a more efficient

way. A Church school had been started and great interest shown in its work.

With this the veil closed and I wondered how such a great thing could be accomplished in the twelve years, but I did not need to wait long for an answer. It was because of the service and loyalty to God of the churches giving untiring support and being faithful to the command, "Watch ye, stand fast in the faith, quit you like men, be strong."

Let us look forward to the future as Isaiah and Moses, prophets of old, who looked into the future and saw a vision of what the Lord would accomplish. Let us support the work and do our part in the Lord's service that this great work may go on and be strengthened.

John the Revelator tells us of the establishment of the churches. This was only an enlargement of a vision seen many years before. And it was the result of the command, Mark 16: 15: "Go ye into all the world and preach the Gospel to every creature." Are you read to do your part in the promoting of the work of the Lord?

Nampa, Idaho.

THE STATUS OF INDIAN WOMANHOOD

By Kathryn Miller

For the Gospel Herald.

"A wife is half the man, his truest friend;
A loving wife is a perpetual spring
Of virtue, pleasure, wealth; a faithful wife
Is his best aid in seeking heavenly bliss;
A sweet speaking wife is a companion
In solitude, a father in advice,
A mother in all seasons of distress,
A rest in passing thru life's wilderness."

These lines are found in the Mahabharata, an ancient Hindu epic, in description of Indian women. The noble qualities of Indian womanhood have been thus pictured in the literature which has been handed down to us. We read of the lovely princess Draupadi, who was given the right to choose her own husband when she attained womanhood. Every Indian boy or girl knows of the beautiful Sita, who remained true to her husband, Rama, even though she was tempted by the terrible giant Ravana. The Indians love and admire the faithful Saguntala, whose legend called forth the admiration of such a man as Goethe. Hindu literature tells of many other noble characters. All these have come down the centuries in songs and annals, and these ideals are held today as dearly as at any time in Indian history. These illustrations of the model wife have had a great influence in molding wifely ideas. In ancient times the Indian woman had a position of power and honor. She was queen of her home and was on an equal basis with her husband. Today she has some power, but honor—she knows not the name.

A country will never rise above the condition of her women in civilization. "Her status is the country's barometer." Indian women are by nature modest, virtuous, and pure. They are loving wives and mothers; they are capable of the deepest affection for their children. They are most noble and unselfish in their service for their kin. In no country have women wielded a greater influence on the life of a nation. They have conserved religion. Indeed, they are today the chief stay of Hinduism.

The Parsees hold their women in high esteem, and the Zend Avesta, the holy book of the Parsees, furnishes the women with absolute equality with man. She is furnished with a liberal education and great opportunities. But the Parsees in India are very few. Four-fifths of all the women in India are Hindus. The question we then ask is, "Why has woman been so degraded in India?" The answer is, "Hinduism." As we have noted before, woman has a vast influence upon the life of the people of India. Yet notwithstanding this fact, she has had no recognized hand in matters of religion and society for more than twenty centuries. Her spiritual destiny lies in the hands of men. Her salvation depends upon him. She has absolutely no right of worship of her own. Her life is her father's until she marries. Then her blessings depend upon her husband's prayer and favor. After his death her sons become her guardians. The strange thing about it all is that no one among Hindu society recognizes all this more than the woman herself. Buddha rejoiced that he escaped the three curses of being born in hell, or as vermin, or as a woman. The heaven of the Koran is based on the eternal degradation of womanhood. But Hinduism has left woman in a worse social state than either Buddhism or Mohammedanism.

The highest authority in law courts is the sacred code of Manu. This wretched law has done more to degrade social life in India than has any other code in all the history of other lands. Many other codes were written by various law-givers, and they differ in many points, but as Ramabai observes, "they all agree on things concerning women." A few verses from Manu will prove this:

"The wife shall be the martial property of her husband."

"It is the nature of women to seduce men in this world."

"Women have hunger twofold more than men; intelligence (cunning) fourfold; violence, sevenfold; and evil desires, eightfold."

"A husband must constantly be revered as a god by a virtuous wife, as far only as a wife honors her lord, so far is she exalted in heaven."

"Let not a woman be much loved; let her have only that degree of affection that is necessary."

"When creating them Manu allotted only to women a love of ornament, impure desires, wrath, dishonesty, malice, and bad conduct."

The following rules have been translated from the Padma-Purana, one of their most valued books:

"Give ear to me attentively, great king of Dilipa. I will expound to thee how a wife attached to her husband and devoted to her duties ought to behave."

"There is no other god on earth for a woman than her husband...."

"Be her husband deformed, aged, infirm, offensive in his manners; let him also be debauched, choleric, immoral, a drunkard, a gambler; let him frequent places of ill repute, live in open sin with other women.....; in other words let his defects be what they may; let his wickedness be what it may, a wife should always look upon him as her god; should lavish on him all attention and care, paying no heed whatever to his character, and giving him no cause whatsoever for displeasure."

"If her husband flies into a passion, threatens her, abuses her grossly, even beats her unjustly, she shall lay hold of his hands, kiss them, and beg his pardon, instead of uttering loud cries, and running from the house."

More foolish rules like these are found in this "valuable" book. But these will do.

The proverbs of India also test its sentiments:

"What poison is that which appears like nectar? Woman."

"What is the chief gate to hell? Woman."

"What is cruel? The heart of a viper. What is more cruel? The heart of a woman. What is most cruel of all? The heart of a soulless, penniless widow."

"Educating a woman is like putting a knife in the hands of a monkey."

These are only a few proverbs in the one dialect. Every other vernacular has its proverbial expressions, which brand equally the woman as the greatest evil in the land. They have exhausted abusive language in describing her. She is "Wily, hypocritical, lying, deceptive, artful, fickle, freakish, vindictive, vicious, lazy, vain, dissolute, hard-hearted, sinful, petty-minded, jealous, and addicted to

simulation and dissimulation. She is worse than the worst of animals, more poisonous than the worst of vipers."

This then is the status which has been assigned to the Indian woman. These proverbs and codes of Manu do not reveal her depravity; but they do testify to the estimation in which she is held by these "saintly" men.

Due to the fact that she is held in such low esteem, women are not allowed an education. Only one woman in two hundred can read and write. This is not so remarkable as the fact that a few have been taught at all, for it "has been the strict injunction of their religious instructors that no man shall under penalty of hell, teach his wife or daughters the Vedas, which are the purest and best parts of Hindu Scriptures." The Hindu woman is as capable of learning as her brother, but what can she do when the law has been laid down to her?

Infant marriage has been one of the greatest evils in India. Altho the custom arose from a sense of kindness on the part of the parents—the expression of a desire to insure their daughter of the summum bonum of a woman's life—marriage—yet it has become one of the host of evils. Try to picture your own little girl in such a condition. Few children reach the age of maturity before they become mothers. According to Sherwood Eddy, at the last census there were 2,273,245 wives under the age of ten, in India; 243,502 under five years; and 10,507 baby wives under one year. These babies live with their parents until about the age of twelve years, when their marriage is consummated. But if the little boy husband dies before this time, the girl is left a widow all her life, for Hindu custom forbids a widow to remarry. Thus her life is changed from one of innocent childhood pleasure into a sad, despised, and hated widowhood. Of course the girl is to blame for her husband's death. It was her evil star which killed him, and henceforth she is regarded, not only by the parents of the boy, but by everyone, as an accursed person who should be shunned entirely. She cannot be allowed at any festive occasion lest her evil influence should bring death to others. Can you imagine a child of four or five years with hopes utterly blasted and life embittered? She has had no voice in the matter, for her marriage was all arranged by her parents. One woman in every six is a widow. There are 9,487 widows under five, and 1,064 under one year. You may say, "Well, they are heathen. Their religion is good enough for them." But would it be good enough for your little girl? Of all evils resulting from infant marriage the greatest is that of virgin widowhood.

Some of these evils might be prevented if it were not for the fact that the women must marry. No greater disgrace could befall her than to live a life of maidenhood for she has no religious destiny apart from man. Accordingly many undesirable girls find their husbands among the professional bridegrooms—or rather the parents find them. These bridegrooms are prepared to marry any number of girls, if they are paid for it. Thus they make their living by marrying for remuneration.

Is it any wonder, then, that many women in India commit suicide? Is it any wonder that many a widow should have preferred suttee, and end her misery on the funeral pyre of her husband? Such a state of society is not only a disgrace to a community, nor a monstrous evil against womanhood, but it must be a challenge to everyone who knows of these conditions, to do his utmost in helping eradicate this great evil in India.

This is not all. Many thousands of Indian girls are dedicated in infancy to a life of immorality. They are married to the god of the temple for a life of religious prostitution. The innocent child is taken to the "holy devil, a Brahmin priest. A carcass moving, breathing, sinning—such an one sits by that child today....Safer far in a tiger's den than in that man's monastery. But he is a temple saint, wise in the wisdom of his creed; earthy, sensual, devilish. Now put a flower in his hand, a human flower. Now put beside him a little girl, and leave her there. Yes, leave her in his hand. In South India alone were twelve hundred temple women. Their immorality constituted part of the religious worship of the temple, polluting the priests and the people alike, until restrained by the British government."

Space will not permit to tell of all the shameful wrongs of Indian womanhood. Suffice it to say that we do not yet know the whole story. But this picture which I have tried to depict may give us some idea of things as they are in India. Now the question that comes to me is this: Since I know what the conditions are among my sisters in India, what am I going to do about it? Will I be content to sit down, fold my hands, and say, "I haven't time for India. I'm too busy with problems at home." But that doesn't lessen responsibility to India. We may not be able to go, but we can pray and send money. "The thing is to teach the women that their own and each relative's salvation depends upon personal obedience to God; that widowhood is not a result of her sin; that a husband is not as a god. Give her true ideas of salvation, if you want her to find and fill her true place."

What sacrifice am I willing to make for India? The cry of the children is rising daily to a loving Savior of women. Am I placing myself at His disposal—to be used to set the captive free?

Hesston, Kans.

FEED MY LAMBS

By Barbara Garber

For the Gospel Herald.

(This paper was read at the Pacific Coast District Sunday School Conference held at Filer, Idaho, June 5, 6, 1923.)

These words were spoken by our Savior the third time that He was seen by the disciples after His resurrection. They were spoken to Peter, the one who only a short time before had denied His Savior and had sworn that he did not know Him. But the Master still loved Peter, the same as He loves every sinner today, and as soon as Peter was ready to sincerely and honestly repent of his sin, he was given this command: "Feed my lambs." The command still holds today for all who have become older and stronger in the service of Christ, to feed and care for the lambs of the flock.

In dealing with this all-important problem of the religious nurture of children, we wish to notice first of all the supreme importance with which the Scriptures regard the careful religious training of the young. The Jews were very strict in teaching the Scriptures to their children. Let us notice the words of Moses in Deut. 6:5-9: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

They were first commanded to have the religion in their own hearts, then to be constantly and diligently teaching and speaking of it to their chil-

dren. And from what is given us in the Bible about the child life of different characters, such as Joseph, Samuel, David, John the Baptist, Timothy and even Christ Himself, we see that these commands were strictly adhered to. What a blessing it would be if these commands were more closely followed in our day!

We also wish to notice the attitude which Christ, the Good Shepherd, takes toward the children, or the lambs of the flock. When He was asked by His disciples who should be the greatest in the kingdom of heaven He called a little child to Him, set him in the midst of them and said: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

At another time when the disciples rebuked the mothers for bringing their children to Jesus, He called them unto Him and said: "Suffer little children to come unto me and forbid them not: for of such is the kingdom of God."

Since the Bible so clearly shows us the compassionate love of the great Shepherd for the lambs of the flock, and how He tenderly carries the weak ones in His arms, should not we as older Christians, and especially teachers and parents, have more of a concern, and more of a longing desire in our hearts to properly nurture and care for them? More and more we see that matters of religious observance among the young are left as a matter of choice or preference. The child must go to school and learn reading, arithmetic, geography, etc.; then he shall only learn his Sunday school lessons and a reverent observance of the Lord's day if he chooses, and not otherwise.

We realize that religious training may be and has at times been made a dreary and intolerable burden to children. This should not be the case; but since the child heart is easier to reach than any other, we cannot afford to lose the hours of childhood in training them in ways of reverent familiarity with God's Word, God's house, and God's day. H. C. Potter says: "Let them understand that something higher than your taste or preference makes these things sacred and binding and constrains you to imbue them with their spirit. And that you may do this the more effectually, give them, I entreat you, that mightiest teaching which consists in your own consistent and devout example." This indeed is the most effective teaching we may give the child, or anyone else, that of living a true example of what we are trying to teach. For how can we as parents or teachers teach the love of Christ to our children, if we do not first have love in our own hearts? How can a parent who uses tobacco teach his children to leave it alone? How can a parent who uses profane language teach his children not to swear? How can a parent who attends worldly amusements teach his children that they are wrong? Or how can we teach our children reverence for God's house and respect for the elders of the Church if we are continually speaking evil of our ministers or fellow-members? We have seen such methods tried out, but never have we seen them prove successful. Someone has said: "Children have more need of models than critics," and we can all readily see the truth of that statement.

The duty of feeding the lambs rests rests mainly, and rightly so, upon the parents in the home. For they need special nourishment and care from the very earliest time of their existence; and who is better fitted to give this than the parents, providing they are Christians, and have a real desire in their hearts that their children may be saved? Too many parents want their children to be saved, and expect that they will be some time, somewhere, though they never say a word to them about their souls. We can no more expect this than we could expect them to become scholars without books or a teacher. To me, it seems the home should be the place of continual religious instruction, with the parents as instructors, teaching by precept and example, looking to the all-wise Father for guidance, Who has told us that we should train up our children in the right way and that when they become older, they will not depart from it. Let us as parents realize more and more our responsibility towards our children. Let us realize more the consequences if we do not teach aright while they are young. We must some day meet our children at the judgment bar of God. Oh! what bitterness and anguish we should have to feel if we should see them cast into outer darkness!

Let us rouse up from our life of seeming carelessness and unconcern. Let us be more diligent in implanting the love of Christ in the hearts of our children while they are young and tender and easy to reach. Many a parent has prayed earnestly for his children after they had become men and women, but they had forgotten to pray for them while they were young. And too often in such a case the heart of the parent was broken because the son or daughter would not yield, while if the praying and pleading would have begun earlier the soul might have been saved.

Outside of the home the church is another very important institution for the guidance of our children and young people. We often have heard it said that children should not be admitted into the church, or we have seen parents themselves discouraging children from coming to the church because they thought they were too young. But the very nature of the church proves that it is the very place for children. We speak of it as a fold, a home, a school. What need do we have of a fold if the lambs are barred out? What kind of a home have we without children, or what kind of a school if only the learned may attend?

A wise and successful pastor, speaking of this subject said: "Every child that gives clear evidence of faith in Christ and a sincere love to Him is entitled to admission into the fold, especially if the parents testify that they see such evidence at home. The Bible gives no limitation of age. As soon as a boy is old enough to do intentional wrong, he is old enough to do intentional right. As soon as he can sin, he can by the help of God's Spirit, repent of sin and lay hold on Christ. When conversion takes place confession should follow. The church itself is not chiefly a higher university for the advanced growth and finishing off of ripe believers; it is Christ's training school, in which the alphabet truths are taught. Why keep one of Christ's scholars out of Christ's school until he has made the proficiency of a matured experience, or what is the use of a fold if the lambs are to be kept out in the cold until they can stand the weather?"

Dr. Stephen H. Tyng says, "I solemnly believe in the conversion of children. I cannot say how young they may be brought to make an open profession of their faith and love for Christ, but I have seen as manifest evidence of the new birth in children as I have ever seen in an adult. Shall I turn back those whom God Himself hath brought? Shall I refuse to those whom God Himself has accepted? Never! We are in an age when the church is to take the children, nurse them, train them, educate them, protect them, and prepare them for the work appointed for them; and under no circumstances to repel from the highest form of a Christian profession the child that can give a fair account of the faith of its heart in a divine Savior and manifest clearly and continuously the power of the love of Jesus shed abroad in that heart by the Holy Spirit."

Just as the natural child needs spe-

cial care and attention, so does the child in the church also. In the Sunday school care is usually taken to adapt the teaching to the child, but how often do we hear the minister preach a sermon that is really nourishing to the child? As the minister is the shepherd of the church, he should take much pains in selecting pure, unadulterated and nourishing food and be sure that the young and weaker ones get the milk, while the older and stronger ones get the required meat. I think an occasional sermon especially for the children would be helpful and I am sure if the older ones have really become as little children, as Christ said we must before we can enter heaven, everyone would enjoy a sermon of that kind.

Let us as parents, teachers, or preachers all seek to do our part in bringing the lambs into the fold of Christ and also in keeping them safe and nourishing them when once they are inside. Let us spend more time before God in prayer that He may give us wisdom from above to ever lead the little ones in the right pathway.

Nampa, Idaho.

"DOES THE ROAD WIND UP HILL ALL THE WAY?"

By J. W. Shank

For the Gospel Herald.

This significant question served as title for a poem written by a famous poetess. The feeling of weariness that inspires such a question is perhaps not foreign to the majority of those who read this letter. Perhaps some have even felt the pang of drudgery like the woman in another poem, "The Song of the Shirt." Especially at this time of the year, when days are sultry and work is heavy, we may be longing for the lulling quiet of rest.

Work is the portion of every successful winner of souls. Work was the inspiration of the prophets, the meat of Jesus and the joy of the apostles. We all know how tired one feels after attending a strenuous conference where the very presence of throngs of people adds to the weariness of our spirits. Think of the Master amid the teeming multitudes day after day, for there were times when He "could not so much as eat bread." Even when footsore as He sat by the well "there came a woman," and her coming meant another opportunity to work.

Yes, the world is full of work and the Christian worker must have his abundant share. So let us not pine and faint as we look ahead and see that the "road still winds up hill." Let us rather rest our minds and bodies by getting a new perspective. Glance backward and see how far we have climbed. Let us look about and see how the sunshine of heavenly love tints the lives of those with whom we work, those who have found God perhaps through our feeble efforts.

What a glad thought is this that our work, hard though it may be, has brightened the corners where we have been. Perhaps it may seem to us that it has been all work and no progress. Could not Jesus have felt that way when He dragged that heavy cross to Calvary? Could not Paul have felt so when he pushed his chained hand along to write to the churches of Europe and Asia? Jesus and Paul might have reason to feel so but we know they did not. How those words of Jesus ring through the centuries! "Be of good cheer, I have overcome the world." And how those words of Paul, our human brother, give us courage! "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

FAREWELL MESSAGE

On Board S. S. "Vandyck,"
Aug. 25, 1923.

Dear Friends in the Homeland:—"O magnify the Lord with me, and let us exalt His name together" (Psa. 34:3). We are now on board the steamer, on the mighty deep, with our faces turned toward the South where lies that continent with its masses groping in ignorance, without the living Christ. The many farewells still ring in our ears.

"We must say farewell, for our paths divide;
On the shore you stand while we cross the tide;
But for those who go, and for those who stay,
There's the Lord's own presence from day to day.

"Farewell, farewell, it must be well;
We are safe in His blessed keeping,
As forth we go, in His fields to sow,
We shall meet at the time of reaping."

Pray that His guiding hand may lead us on in the path into which He has called us, so that our lives may count for Him in South America to the saving of souls.

"For this God is our God for ever and ever: he will be our guide even unto death" (Psa. 48:14).

In Christ Jesus,
Selena N. Gamber.
Vera Hallman.

We should be like the noble men of the life-saving squads along the rocky sea-coasts. Sometimes they acquire such a wonderful passion for saving the lives of shipwrecked sailors that, even when the mighty sea has beaten their strength from them, men have had to be held by their companions to keep them from rushing again into the angry sea to rescue the perishing.

They tell us that a million souls in the Mennonite mission district in India are waiting for the Gospel. They tell us that only 125 missionaries are at work among eight million people in Argentina. They tell us that in Russia, in Asia Minor, in Mexico, and in so many foreign parts there is famine, pestilence, and death without Christ. They tell us that here in America there are millions who know not God.

To those readers who are on the firing line, I would say: "Let us keep on working willingly and with joy while there are yet souls to save. To those in preparation we would urge that you keep your purpose firm, prepare well, but don't lose your purpose. There will be work when your preparation is finished. Even now it may seem that "the road winds up hill," but what does it matter, since Jesus has saved us, we are privileged to be workers in His vineyard.—Mission Letter No. 110.

La Junta, Colo.

BILLIONS FOR AUTOMOBILES; HOW MUCH FOR CHRIST THE KING?

The American people spend seven billion dollars a year on automobiles. This includes the yearly cost of the motor cars, the cost of up-keep and the cost of operation. Probably it does not cover the fines assessed upon motorists for violation of the traffic laws nor does it include the loss of work and wages of men who are sent to prison for murder by motor.

But seven billion dollars is nearly one-third of our national debt; also it is nearly one-third of the annual income of the people of the United States

Possibly the pleasure, luxury, convenience and help to mankind afforded by the motor car—these are worth the seven billion dollars. But any nation which can afford such an expenditure can certainly give more to the finer works of righteousness. Benevolences need more money. Missions need more money. Religious education needs financial assistance. How much are we willing to give for the King's business?—Selected.

PRAYER FOR THE MISSIONARIES

"Do you hear them pleading, pleading,
Not for money, comfort, power;
But that you, O Christian worker,
Will but set aside an hour
Wherein they will be remembered
Daily at the throne of grace,
That the work which they are doing
In your life may have a place?

"Do you see them seeking, seeking,
For the gifts of precious worth,
That they count of more importance
Than all other gifts of earth?
Not the gold from rich men's coffers,
Nor relief from any care;
'Tis a gift that you can give them
'Tis the Christian's daily prayer"—Sel.

SATISFIED

A Meditation

For the Gospel Herald.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Psalm 17:15.

A thing grows by being added to, a soul grows by being taken from. Why? Because it is a soul, and souls are not things.

I am going to tell you about two temples that I have seen in Egypt—one called the Ramesseum at Thebes, the other the Temple of Abu Simbel, near the second cataract of the Nile; both of them built by the same Pharaoh, Rameses the Great.

When a sufficient supply of stone had been brought, the Ramesseum began; its pylons took shape like other pylons in Egypt, its hypostyle hall resembled other hypostyle halls, and its sanctuary and adjoining rooms were all after the usual pattern of Egyptian temples.

This Ramesseum had watched other temples grow on this same plain of Thebes, and it could not help understanding every step of its own construction. There was never a day in all the years it was building that the Ramesseum did not see itself a full day nearer the completion of just what it expected to be; and when the thousand-ton statue was set up, this great temple swelled with pride. Surely it was worthy to perpetuate the name of Rameses, forever!

The other temple, at Abu Simbel, grew to completion by another process—the process of subtraction. At first it was only a ledge of rock, standing on the western bank of the Nile; then a gang of workmen came and began hacking at the front of this rock and carrying away large masses of stone. Then they cut a hole right into the face of the rock and hacked away inside for many years more, and then they carted the stone out by train loads, only there were no trains in those days. The Rock could not understand this vandalism; it felt every blow, and grieved when it saw itself being carried away. There was never a day, while it was building, that the temple at Abu Simbel was not less of a rock than it was the day before. It became so fearful of losing all it had that it could not see that there was a design in what was being left.

But one day, at sun-rise, two events occurred;—Rameses the Great entered, and at the same moment, the sun's first ray shone in through the opened door, and rested on one of the stone columns that had been formed by the cutting away of the stone around it. The Rock saw with amazement that the face that was carved upon this column was the face of Rameses, himself! The Rock had awakened in his likeness, and it was satisfied.

The traveler who goes to Egypt today visits both of these temples. At Thebes, he looks upon heaps of stone that are left of the pylons of the Ramesseum, he tries to trace the bounds of the hypostyle hall, and he marvels at the mighty fragments of the thousand-ton statue. He sees here the fate of everything that grows by process of addition.

Then he goes to Abu Simbel; he enters the temple at sunrise, when the first ray of the sun still strikes through that open door, and still illumines the majestic face of Rameses. He stands and thinks that this, the most glorious temple in all Egypt, grew by process of being taken from; and far back in his brain he gropes for something that he has read somewhere, about losing and keeping—"The Bible?" "Of course." —"He that loveth his soul loseth it, and he that hateth his soul in this world shall keep it unto life eternal." John 12:25.—Elizabeth Merriam.

GREAT SAYINGS OF MISSIONARY LEADERS

"God wants your obedience, not your patronage."

"We are leading a crusade, not to take a sepulchre, but to evangelize a world."

"To have what we want is riches, but to be able to do without is power."

"We must preach or perish, teach or tarnish, evangelize or fossilize."

"A man may be a blot or a blessing, but a blank he cannot be."

"Only consistent giving keeps the soul from shrinking."

"He is likest to Christ who, like Him, holds all the world in his heart."—From The Missionary Review of the World.

WEALTH AND STEWARDSHIP

We do not find Christ condemning wealth as wealth, neither do we find him placing a high value on it. "The Son of man hath not where to lay his head." Christ seems to have been content to be homeless, and to be dependent on the gifts of others, while in his three years of active service, without a grudging glance or an envious throb toward those who had plenty of this world's goods. His heart, however, was caused to ache because they were lacking in the wealth which is eternal. He taught that wealth for wealth's sake is a peril, and a peril greater than poverty. "How hardly shall they that have riches enter into the kingdom of God."

Christ passed a withering judgment on the rich man who did not see the need of the beggar at his gate. He censured the successful farmer, who proposed to pull down his barns and to build greater, because he had been favored with such a bountiful crop. He deplored the covetousness of the young ruler who turned back from the narrow way because he had great possessions and was unwilling to help the poor. However, Christ had none of the modern bitterness against the rich, just because of their riches, but he, like Amos, was crying out against the injustice, all too obvious in the securing and using of wealth.

His ruling thought about wealth insists, that its only value lies in the exercise of its stewardship. He taught that no man should count his wealth as his own. "For a man's life consisteth not in the abundance of things which he possesseth." Man is simply a steward, who is dealing with the possessions which belong to another. Christ taught that a great and high life could be lived without wealth, and therefore He did not set special value upon it and upon what it may give, or what might be attained and achieved thereby, though such an idea is one of the obsessions of our modern mind. Rather He taught that wealth should be used in the spreading of the Gospel of Good News, the lifting up of the fallen, the healing of the sick, the feeding of the hungry, administering help to those in need—all this in order that suffering humanity might be saved.—Oliver H. Austin in Gospel Messenger.

What would you give to bring this world to peace? Answer that by asking yourself what it will cost you if the world goes to war.

A war of men costs two hundred billions. The peace of our Lord the King is free. Which will you have?

INTERCESSORY PRAYER

In the still church I knelt to pray
With hungry heart,
Trusting my Savior's gracious hand
Might food impart.

Then, tenderly the living Lord
Refreshment brought,
Till my glad soul in gratitude
Of others thought.

For, in the dark without, I knew,
Were hearts like mine,
As full of longing for His face,
His food divine.

How shall I, glorious Lord, to them
Carry this feast?
Small seems my portion,—lo, I am
One of Thy least!

This answer then the Master spoke,
Calming my soul:
From out the altar fire He took
A burning coal.

Gently, He laid it on my llps
And said, I pour
Into thy life a passion new,
Unfelt before.

The gift of intercession take;
For others bend;
So, shall thy strength be multiplied
Men to befriend.

Now, to that starving multitude
Carry My bread;
Fear not, by prayer's transmuting power
All shall be fed!

—Eliza Strang Baird.

RECEIVING WHAT WE PRAY FOR

Our Heavenly Father gives some blessings whether we ask for them or not. "He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

There are other blessings which he gives only to those who ask for them. He will not forgive our sins, nor give us strength to do his will unless we pray for these things.

A father went away on a journey and told his children to ask for the present they wanted him to bring them. All of the children except one told him what they wanted. This one thought that his father knew what he wanted and would bring the present without being asked to do so.

When the father returned each child received the present for which he had asked. The one who had not asked did not receive anything and was greatly disappointed. Then the father explained that it was the child's own fault, because he did not ask when he was given the chance to do so.

So there are some things that the heavenly Father gives only to those who ask him for them. James says: "Ye have not because ye ask not."

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves. Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. **Jesus loved and died alone.** And of the lonely way His disciples should walk He said: "**Straight is the gate and narrow is the way** which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and in the world, applaud the courage and fortitude of the patriarchs and the prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends, and life itself.—Selected.

Over in Africa they have this saying: "The promise of a member of the tribe of God is a good promise." It must take constant thought, watchfulness and first-class grit for those people in the midst of heathenism to win such a reputation. Shall we, whose lives have always been lighted, do less than they?—Sel.

HINTS FOR CHRISTIAN WORKERS

By S. E. Allgyer

We are glad for the effort that is being put forth by the Christian world to maintain the fundamental principles of the Word of God, that are being threatened by the Modernist movement and the Evolution theory. May every volunteer and mission worker make a thoro examination of his or her own ideas and lives, regarding these destructive influences and doctrines that are becoming so very prevalent. If we want our lives to count for most for the Church and the cause of Christ, we must of **necessity** be **spiritual**; not as some writer has presented a picture of a man with both arms around the Cross, glad for salvation, but becoming selfish, and self satisfied; but rather like the picture of the individual, with one arm around the Cross of Calvary and with the other arm reaching out for the lost of earth. It is very important never to lose sight of the cross, but it is also important to remember that the Cross was not intended for only a select few, but for all ranks and conditions of men. **But the story must be told.**

There is a story of a man who became sea-sick on board a vessel and while in his bed the alarm was given of a man that was thrust overboard. The sick man hearing the report, and being interested in human souls, in his distress got a lantern and held it to the porthole, it being dark, and because of the light, the man in the water was able to see the rope and was rescued. A few days later the two were together on deck and in conversation found out how the one had helped the other.

Dear reader, are you holding the light of the Gospel to the poor, struggling souls in the world without a chance, or being overcome with temptation and doubt? If not, it could not be said of us as of Mary of old: **"She hath done what she could."** What shall the harvest be? In Dan. 12:3 the statement is made that, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This text is being fulfilled in the case of Daniel. Though he passed away 2,500 years ago, he is still shining.—From Mission Letter.

"When the soul comes into that place of surrender the Master comes into that place of possession, and not till then can you and I become channels of blessing to others in the full and large and blessed sense of the term."

LETTER FROM SOUTH AMERICA

For the Gospel Herald.

Trenque Lauquen, Argentine, S. A.
July 10, 1923.

Dear Brethren and Sisters in the Home Land:—Greetings in the name of our Savior and Redeemer. Today it is just one month that we opened the special meetings in the new hall, with Bro. Luayza from Santa Rosa and Sister Hershey from Pehuajo as our helpers. Nearly 200 persons attended the first evening; after that it was rainy and cold and damp, yet about 100 came out nearly every evening, and gave good attention to the sermons.

No invitations were given until the end of the week. On Saturday evening twelve stood up and on Sunday evening five more decided for Christ and a life acceptable to Him. Since then more have been coming and now with with those that had decided at the February meetings there are thirty-four precious souls that are ready to be taught the lessons necessary before being baptized.

It is indeed a great pleasure to meet with these people and instruct them in the way of life; at the same time it is also a great responsibility to guide these souls rightly. In this we certainly need your intercession at the Throne of Grace, and we are depending upon you, dear brethren and sisters, to do your part in this all-important work of love. The members here certainly appreciate the kindness of the friends at home who have given so liberally toward the sustenance of the work and the purchase of a property in Trenque Lauquen. Many of the members are of the poorer working class and have a hard time to make ends meet, but nevertheless are always willing to help those who are sick or out of work and are in need. Some are giving all they can to the work here and are doing all that is possible to help the missionary in his work among them.

July 13, 1923.—Well, I did not finish the other day because interruptions came and other things had to be done. The young sisters, who are reading the Bible in the homes, came in to be taught their lesson. Every week they go to about sixty homes, where they read a portion of the Gospel of St. Luke, sing a hymn, offer a prayer for the hearers and explain the lesson.

Then we had to prepare some work for the Young People's Meeting, and before I thought about it the folks were here for the evening meeting. It was freezing cold and I carried our little coal oil stove over to the hall; the children soon crowded around it, but the older ones just laughed, as they have no fire of any account in their houses. Yesterday I was busy preparing the Bible lessons found in Matt. 15:21 to 16:20, and you must know that these lessons are vital to the people who for many years have been under the influence of the Roman Catholic Church and the teachings of the priests.

In the afternoon we got out the Ford and visited three families who had sickness. At the first place the mother was in bed with her head covered up; she had a terrible headache and a bad cold, so sick that she could not even drink milk. After prayer we went to the outskirts of the town and found that the mother, who had been very sick, was better. She was thankful to the Lord for giving her strength to do the necessary work for her family of eight children. After a short visit there we went to another part of the town to see the sick father of one of our members. We found him in bed with his hat on. He was suffering from the influenza; his heart was bad, and he could take only a little bit of very weak coffee and milk. The topic of the conversation was about the wonderful blessings God has given to us and about the many souls that have declared themselves for Christ. At last I turned to the father, asking him if he, too, did not want to join in with this class and confess Christ as his Savior before men. "He had told us once before, when a daughter was sick, that he was ready to believe the teachings of the Gospel, and he had attended several meetings, which seemed to spur him on toward the Way of the Cross. His answer being "Yes," we were all happy, and kneeling on the floor the daughter and the missionaries gave thanks to God for having put His Spirit in the man and for his willingness to follow the Savior. It was the man's birthday and also the beginning of a new life for him. There are many more like him in Trenque Lauquen that we should reach and teach the true way. One old man, who was raised a Catholic, but does not believe many things that the Catholic Church teaches, said with tears in his eyes: "I am certainly a poor old man, not believing what my church teaches, and yet I cling to her and am afraid to join the Evangelicos, as my relatives are all opposed to that religion and yet I like it and like to attend the good meetings which they have in their hall."

A lady, who is a neighbor at the new hall, came in to see me one day to talk about the Gospel and to ask me if she could attend our meetings and also go to the Catholic Church to pray when she wanted to. She was shown that God is a Spirit and those who worship Him must do so in Spirit and in Truth, that God is seeking such for His Kingdom. She had not gone to the priest for confession for a long time and we showed her that she need not confess to him, but to God alone, unless she had sinned against any living persons, then she should confess to them and ask forgiveness. She was ready to accept the truth and went away saying that she was glad for the Gospel and its teachings.

Another lady, whose husband is a brewer and bottler, came to the meetings with her daughter and their servant. They all stayed for the after meeting with the converts and then they said that they also want to follow (seguir) in the True Way (Camino verdadero). They live in a part of the town that has not been touched by our workers, except when giving out tracts. This shows us the great value of the printed matter that we are daily and monthly distributing in the towns under Mennonite Mission Workers.

Tonight we have a meeting on the North Side, the other side of the railway, and surely the Lord is blessing the efforts put forth by Bro. J. W. Shank for those people. At first when we used to go over there, a gang of roughs would do all they could in order to break up the meeting. Some would enter and make a lot of noise so that those who went to listen could not hear anything. Twice we called the police to stay near the door while the meetings were in progress. After that the attendance and attention was better, and now we have six converts from that side. All honor and praise be to the Name of the Lord.

One evening two of these converts, young men, while on their way home saw some robbers in a yard; one of the robbers jumped out at them and said they would cut and kill them both if they would tell on them. Some neighbors saw the whole thing and told the police that the young men knew who the robbers were. They, of course, had to tell the truth. One was going to carry a revolver with which to defend himself and had it on his belt when we dropped in to visit at the house where he was. After hearing his story we advised him to tell the truth and trust in the Lord for safety and help. We heard from his friend that after we left he took off the revolver and said he would not need it now. He went to the police station and told the truth, was commended for his integrity and freed.

We are glad that help is coming from the States and that more workers are soon coming to this needy field, for there are many towns that do not have any chance to hear the Gospel story in its fullness and power, and in some towns even the priests do not go more than twice a year, even if there is a Catholic church in the town.

Around Trenque Lauquen there are more than fifteen towns where there is nothing doing in the Gospel work. A lady said to me last night: "Why don't you send a missionary to Quemu Quemu? My daughter says there is no Gospel Hall in that town." Others say that they have friends in other towns who should hear the Gospel and be converted.

Let us all continue to pray the Lord of the harvest to send forth laborers into the great harvest field of souls ready to be gathered into His home on high. Remember the workers and the work at the Throne of Grace, and may He abundantly bless and keep you through all your trials and labors of love for Him.

Yours in the far-off Argentine,
D. Parke and Lillie F. Lantz.

GLEANINGS

"The Way to God" and a Bottle of Whiskey

Montecristi, Ecuador.

Perhaps you would like to hear something that occurred in connection with one of Mr. Moody's books, The Way to God. Sometime ago one of our missionaries, Mr. Young, made a trip to Babahoyo, and arrived in time for a feast to one of the saints (I forget which saint). As you perhaps know, these feasts are a time of carousing and drinking and a general "good time." At this particular town one of the main features was the climbing of a greased pole, the one who was able to climb highest receiving as a prize, a bottle of whiskey and a copy of El Camino Hacio Dios (The Way to God, in Spanish). I am sure that if the priest had known that this was a Protestant book, he would never have allowed it to be given away, but we are hoping that after the effects of the whiskey had worn off, the man might have read the book and derived benefit therefrom.—A. E.

Widowhood Among the Bushmen

It is the practice of the Bushmen in South Africa if a man dies his brother inherits his bow and the wife and children. If there is no brother and if the relatives do not want the widow to live with the tribe, a man is sent to engage her in conversation and he shoots an arrow into her heart. The poor woman, though she knows the man's errand, does not try to escape. If she has a little child, that is buried with the mother. The older children are parceled out among the tribe.

Reindeer for Labrador

Dr. Wilfred T. Grenfell is accomplishing great results as the economic deliverer of the Labrador. The success which has attended the experiment of Sheldon Jackson, introducing 1,289 reindeer into Alaska thirty-two years ago—there being now 200,000 in 100 herds, and the venison bringing a higher price than beef—led Dr. Grenfell to plan a similar scheme for the Labrador. Mr. Frederick R Lawrence has started a corporation named the American Reindeer Corporation which will begin by importing a thousand reindeer from Lapland, with Lapp herders to instruct the Labrador natives.

The Bible Scientific

Frederick Williams Sanderson, or as he was known, "the great school-master of Oundle," died Sunday, June 15, 1922. He ranked with Arnold of Rugby and Thring of Uppingham in the profession of schoolmaster. His life has recently been published. This great teacher was not simply given to teaching, but he loved the beauties of such as Milton and Dante. He had a bent toward religious truths, and once prepared a synopsis of the life of Christ, the use of which he confined to the classroom. Of the use of the Bible and scientific progress, he said:

"One of the greatest prejudices scientific men have allowed is for others to steal the Bible from them. The Old and New Testaments with their record of progressive revelation form the most scientific book ever seen."—Moody Monthly.

On the Distribution of Good Literature

The colporteur, who rode weary miles to call at homes of pioneers, in the early days of our country, cheered many hearts and lightened heavy burdens, not only by his ready sympathy and spiritual comfort, but by the distribution of good literature. The Gideon who leaves a Bible in every hotel room all over the land, realizes the cheerlessness and loneliness of the traveler, away from home and friends, whose heart may be touched and quickened by the "Word in season" of the printed page.

An invalid, unable to leave her room, spent most of her time reading by a front window. Realizing the comfort given her by the books and magazines coming to the sickroom, she carefully made up her own perused literature into packets and, when she noted a person passing who she thought would like it, a package was tossed out of the window for the passer-by to pick up. A nod and a smile generally rewarded the effort and the gentle invalid felt that even though a shut-in she still had a place in the world. There are lonely persons to be found everywhere, not only on the prairie farms of our own great Northwest and the Canadian provinces, but in the city apartment, who are hungering for good reading matter.

There are numerous agencies for the distribution of literature to whom good magazines, books and pamphlets may be given, if the donor does not know individuals to pass them on to directly. The hospitals hold many convalescent patients, fond of reading, to whom time hangs heavy on their hands; and there are others in homes who cannot afford to purchase all the books and magazines that they crave, who would be glad to get those that might be thoughtlessly thrown away.

It takes a little care and labor to place perused literature where it may help others, but one should feel repaid for the effort by the knowledge of the good that may be done in this way.—Selected.

Darwin's Testimony

The eminent naturalist and evolutionist, Charles Darwin, dubbed the Patagonian Indians "the missing link" between man and monkey, and declared them incapable of moral discernment. Allen Gardiner accepted the challenge and so wonderful were the results of the missionary work he initiated among those most degraded savages that Darwin later wrote Gardiner's Society: "The results of the Tierra del Fuego Mission are perfectly marvelous, and surprise me the more that I had prophesied complete failure." He actually enclosed in his letter a check for £50 as a contribution to the society, and requested the honor of being made one of its honorary members.—Moody Monthly.

Neglected Argentina

Ernest Gray writes from northern Argentina of the deplorable lack of missionaries in those parts. In the province of Victoria, where he is working, only ten or twelve are preaching the gospel among 600,000 people. In Corrientes, the province to the north, with a population of 360,000 including many Indians, a native Argentine is the only preacher. Still farther to the north are three provinces with no gospel work except one small station of the Seventh Day Adventists. Argentina's population is increasing fast, and there are said to be 2,500 places of over 2,000 people without any gospel testimony.—Moody Monthly.

Work in South America

The Evangelical Union of South America publishes the following up-to-date facts about its work: It has 90 missionaries working in 82 stations and outstations in Argentina, Brazil and Peru. It maintains two orphanages and has also a farm of 10,000 acres among the Inca Indians of Peru. It employs Bible coaches and tents for evangelism in the Argentine, and a launch for work on the River Platte and its tributaries.—Moody Monthly.

In Japan

The Oriental Missionary Society (commonly known as the Cowman and Kilbourne Mission) is this year celebrating its twenty-second anniversary. It has spread the gospel widely through Japan by preaching and literature, and its work has extended to the Loo Choo Islands on the south, the primitive Ainu in the north and Korea on the west. The mission now has 75 stations in inland Japan and 39 in Korea, and 700 preachers and Bible women have been graduated from its Bible training schools in Tokyo and elsewhere.—Moody Monthly.

Definition of Vision

Dr. John R. Mott gives what he calls a working definition of the quality of "vision," which he regards as a distinguishing characteristic of all really great men. It is the capacity, he says (1) to see what others do not see, (2) to see further than they see, and (3) to see before they see. In his opinion the third part of the definition is fully as important as the other two. A man, hampered by education or opportunity, may be able to see only a few inches beyond others, but if he trains himself to keep looking, and can manage to see those few inches twenty-four hours ahead of the crowd, that is all the advantage he needs.

Dr. Mott instances D. L. Moody as a man who possessed all these three sorts of vision in an exceptional degree. He had, in particular, a wonderful power of looking into men and seeing possibilities which the world had not discovered, and of which even the men themselves were often unconscious.—Record of Christian Work.

How Shall They Hear without a Preacher?

Human preachers must give the Gospel. Philip remembered to go to Samaria, and after that he was joined by the Spirit to the chariot of the far-dwelling Ethiopian magnate. The man, although fresh from Pentecost, was not able to understand the Fifty-third of Isaiah 'except some man guide" him. Philip's sermon is not recorded in Acts, and Dr. Stifler says it is because the eunuch needed the preacher rather than the preaching. Philip could not then of course have known that the prince and exemplar of all preachers was about to rise up out of the martyrdom of Stephen in the person of Paul, but his soul must have been thrilled as he recalled how the Lord said that the Gospel was to leap from Samaria to the ends of the earth, and that he was being used as an instrument to pass it on. Remembering that Christ had commissioned his followers to baptize all nations, he obeys in the case in hand, and as he and the Ethiopian come from the waters of baptism, Philip is caught away by the Spirit. The world is wider now than in apostolic times, and many Ethiopias are waiting to know of whom Isaiah spoke when he said One should be led as a Lamb to the slaughter. Will it take persecution and martyrdom to raise up Twentieth Century Philips so that all the ends of the earth shall hear the Gospel and the Church then be caught away to meet its Lord?—S. S. Times.

Concerning the Jews

Of three and a half million Jews in the United States over two millions, or almost 60 per cent, are in New York City.

It is said that the farther west one goes from New York the harder it is to get Jews to accept Jesus of Nazareth as Savior and Lord. New York Jewry determines the religious and political complexion of American Jewry. What the Jew of Denver thinks or believes makes no impression on the Jew of New York, but the Denver Jew does put a whole lot of value on what New York Jews are doing and saying and believing.

This is also true as regards the relation of the New York Jew to the Jews of the whole world. Russian Jewry, English Jewry, German Jewry, all look to New York Jews for leadership. The "Jewish Chronicle" of London says that the Jews of New York have the deciding of the destiny of the Jews of the world.—Record of Christian Work.

FINANCIAL REPORT
Mennonite Board of Missions & Charities
For July, 1923

GENERAL

Endowment Interest	$47 90
Investment Interest	31 25
J D Hershberger	20 00
A Sister Hopedale Ill	3 00
A Brother & Sister Kan	15 00
Forks Cong Ind	33 30
Pleasant View cong Okla	10 32
D E Whitrig	5 00
Sarah Hartzler	4 00
Harmony SS Quarterly Ill	17 48
Willow Springs Cong Ill	18 04
East Bend Cong Ill	35 00
Freeport Cong Ill	75 85
Weaver SS Va	26 75
Off Tabernacle EMS Va	55 46
Calkins Cong Mont	5 00
Beach Cong O	228 78
Leetonia Cong O	13 21
Canton SS & YPBM O	12 50
Roseland Cong Neb	6 87
East Union Cong Ia	31 19
Sugar Creek Cong Ia	96 83
Liberty Cong Ia	8 50
West Union Cong Ia	61 71
Lower Deer Creek Cong Iowa	46 56
Martinsburg Cong Pa	2 75
Marion SS Pa	34 36
Cherry Box Cong Mo	2 45
Mt Zion Cong Mo	2 00
Protection Cong Kan	3 75
Alta-Sask Conf	38 95
	$993 76

INDIA

General

Spring City Cong Pa	$114 80
Worcester Cong Pa	2 00
Souderton T M Pa	30 00
Skippack Cong Pa	18 00
Lisette Roth	8 00
B F Hartzler & Family	7 50
Endowment Interest	261 25
Investment Interest	5 00
Manson Sew Cir Ia	18 80
Allenville SS Pa	23 85
M D Schrock	15 00
E Fairview SS Neb	162 98
East Bend SS Ill	30 00
Science Ridge Cong Ill	12 92
Calkins Cong Mont	25
Bloomfield Cong Mont	5 97
Coalridge Cong Mont	5 00
Fairview Cong N Dak	5 00
Fairview YPM & Cong Mich	24 65
Maple Grove Cong Ind	18 00
Leo Cong Ind	21 77
Pleasant View SS Ohio	10 00
Levi Martin	10 00
Conestoga SS Pa	9 50
Plum Creek SS Neb	8 00
Liberty Cong Ia	10 00
Gehman's SS Pa	51 50
E Chestnut St SS Lancaster Pa	31 15
Martinsburg Cong Pa	2 75
Casselman Cong Md	2 69
E Scottdale SS Pa	4 14
Springs Cong Pa	15 57
Scottdale Cong Pa	10 00
Zion Cong Ore	16 00
Creston Cong Mont	4 10
Hagey Cong Ont	10 00
Minnie Witmer	20 00
St Jacobs Cong Ont	66 45
E Zora A M Cong Ont	51 00
Reiff Cong Md	119 27
Berea Cong Mo	10
La Junta SS Colo	18 10
Palmyra Cong Mo	7 00
Cherry Box Cong Mo	1 50
Mt Zion Cong Mo	2 10
Sister M Pa	6 00
Bowmansville Mission Friends Pa	75 00
	$1352 66

Missionary Support

Woman's Missionary Committee	$425 00
Lula Geil	25 00
Stahl SS Pa	14 36
Harmony, Union & Metamora SS Ill	45 00
First Mennonite Ch Ont	100 00
Spring Valley SS Kan	75 00
Yoder Cong Kan	75 00
Blooming Glen SS Pa	112 50
Perkasie Cong Pa	150 00
	$1021 86

Mis. Children Support

Allenville SS Children Off Pa	5 62
Logan Co Sew Cir O	3 50
Elkhart SS Pri Dep Ind	66 50
S Union & Walnut Grove SS O	4 50
Larned SS Kan	7 50
	$87 62

Native Workers Support

Investment Interest	28 80
Mrs A M Zook	5 50
Doylestown SS Pa	30 00
Endowment Interest	$20 00
Spring Valley cong N Dak	5 00
Shore YPBM Ind	11 61
Fort Wayne Cong Ind	15 00
Manheim Bible Study Class Pa	7 50
E Petersburg YPM Pa	7 50
2 classes E Petersburg SS Pa	15 00
Esther Groh	15 00
Baden Mission Ont	30 00
A Brother Pa	10 00
2 Sisters Pa	5 00
	$205 91

Bible Women

A Sister Ind	$5 00
Doylestown SS Pa	18 00
Endowment Interest	7 50
Investment Interest	29 00
Eli Blosser	48 00
Bethel SS Old Sisters Cl O	9 00
Martinsburg Sew Cir Pa	24 00
Logan Co Sew Cir O	4 00
	$144 50

Medical

Mattawana SS Pa	$27 00
Woman's Mis Committee	50 00
Harder Sisters	5 00
Sara Zook	7 50
Friends Md	15 00
Mt Pleasant SS Va	
Class 8	6 50
Class 9	14 00
Lower Deer Creek SS Ia	27 25
Hesston SS Kan	5 00
Endowment Interest	4[illegible] 50

Investment Interest 1 50

$208 25

Orphans

A D Diener $10 00
Mattawana SS Pa 15 00
C A Wenger and Wfie 7 00
E F Zook and SS Cl 7 50
Mrs E F Zook & son Herbert 7 50
A Brother Telford Pa 15 00
Hopedale SS Cls 5 & 6 Ill 7 50
Miriam D Detweiler & SS Cl 7 00
Mrs Irvin Clymer's SS Cl 7 00
Mrs Iva Cook and Mrs G W Read 7 00
Ina Hostetler 7 00
Miriam Nyce and SS Cl 7 00
Plainview SS Cl 13 O 7 00
Belleville SS Y W Cl Pa 5 00
Mrs H C Swarr 7 00
Eva Souder & SS Cl 7 00
Hopedale SS Pri Dep Ill 7 50
N D & Harrison Miller 6 50
S D Miller & S D Gingerich 7 00
Zealous Daughters of Zion Bethel SS O 7 00
Banks SS Willing Workers Cl Va 7 00
Harmony SS Cl 3 Ill 7 00
J A Albrecht 7 50
Joe Springer's SS Cl 15 00
Ed Springer's SS Cl 15 00
A Albrecht & J Ioder 7 50
Prim Dep Willow Spgs SS Ill 14 50
H V Albrecht's SS Cl 14 50
C A Hartzler 7 50
B Rocke & C Magnuson 7 50
Edward McKloskey 14 00
Wm Eigsti 7 50
Walter & Carrie Grays SS Class 7 50
Mildred Albrecht & Alice Eigsti Class 7 50
J Albrecht & V Eigsti 15 00
Endowment Interest $37 50
Investment Interest 53 00
Sam Imhoff's Cl Metamora SS Ill 30 00
S E Smith's Cl Metamora SS 15 00
Spring Val Cong N Dak 7 00
Shore SS Classes 15 00
Amanda Kauffman 14 00
Middlebury SS Ind
Class 15 7 00
Inter Dep 4 85
Bethany SS Mich 4 50
Olive cong Ind 7 50
Yellow Creek SS Ind
Salome Pletcher's Cl 8 00
Salome Lehman's Cl 7 95
Clarence Lehman's Cl 4 15
Elkhart SS Ind
Class 12 10 00
Golden Rule Class 7 00
Helping Others Class 7 50
Daughters of the King Class 3 50
J B Stutzman 7 50
Elmer Stoltzfus 7 50
Venus Hershberger 7 00
Julius Stutzman 7 00
Barbara Hostetler 7 50
August Ream's SS Cl 15 00
Oak Grove SS Champaign Co O
Primary Dep 2 50
Intermediate Dep 2 50
Aged Sister's Class 2 50
A Brother 2 50
Howard-Miami SS Cl 7 Ind 7 00
A J Stutzman 7 50
Mt Pleasant SS Va
Classes 1 & 2 5 00
Class 3 2 50
Class 4 5 00
Class 5 2 50
Class 6 5 00
Lower Deer Creek SS Ia
Class 2 7 50
Class 4 15 00
Class 5 7 50
Class 7 7 50
Class 8 7 50
Class 9 7 00
Class 11 7 50
Class 12 14 00
Class 14 7 50
Class 16 15 00
Class 17 7 00
Class 20 7 00
Children Primary Dep 7 00
Sister Teachers Pri Dep 7 00
Brethren Teachers Pri Dep 15 00
C E Hershberger & Wife 7 00
Daniel M Yoder 7 00
Lloyd Brenneman & Wife 7 00
Elmer E Zimmerman & Wife 12 00
Churchtown SC Pa 25 00
Lauvers SS Pa 15 00
Lebanon Co SS Workers Pa 28 00
A Brother Pa 7 00
Allen Gantz 7 00
Simon B Landis' SS Pa 14 00
Mrs Samuel Longenecker Cl 14 00
Samuel Freys' Class 15 00
Barbara Musser's Class 14 00
A Sister E Petersburg Pa 7 00
A Sister E Petersburg Pa 7 50
Thomas SS Pa 39 15
Scottdale SS Pa 7 50
Altoona Mission SS Pa 3 00
Weaver SS Pa 37 50
S Union SS O 14 00
Gortner SS Pa 15 00
Sherkston SS Ont 29 00
F W Schisler 7 00
First Menno SS Ont 20 00
Waterloo SS Ont 15 00
Stauffer's SS Md 7 50
W Liberty SS Kan Pri Dep 7 00
Limon SS Colo 36 50
Lena Horst's SS Cl 7 00
Sharon SS Sask
C S Hallman's Class 15 00
C Burkhart's Class 7 50
Primary Dep 7 50
Salem SS Alta 12 50
Wm S & Ella Landis $15 00
Goshen College SS Jrs 7 00
A Brother & Sister Kan 15 00
Stahl SS Pa 56 26
Clinton Brick SS Ind
Class 3 7 50
Class 9 7 50
Charm SS The Boys & Girls O 7 50

$1381 36

Widows

Mrs Percy Troyer & SS Cl $ 5 00
Doylestown SS Pa 5 00
2 classes aged Sisters Oak Grove SS Champaign Co O 5 00
Oak Grove SS Wayne Co O Loyal Workers Class 10 00
James 2:9 Tenn 20 00
Mrs J N Hartzler 5 00
Elkhart SS Ind Willing Workers Class 5 00
Mumasburg SS Pa
Dorcas Cl 13 99
A Brother & Sister Md 10 00

$78 99

Sundarganj Church Bldg

J L Mast and Family $4 00

Sankra Church Bldg

Investment Interest $20 50
Mis Meet Off E Union Cong 76 69

$97 19

Balodgahan Church Bldg

A Brother Calif $ 5 00
Wilmot A M Cong Ont 43 00

$48 00

Hospital

C A Wenger and Wife $10 00
Isaac Lapp 10 00
J V Fortner 25 00
Per J V Fortner 11 00
Investment Interest 39 25
Sugar Creek Cong Ia 662 28
Chicago Home Mission $18 35
Peter Garber 50 00
Henry Kortmeier 25 00
J S Shoemaker 10 00
D S Gingerich & Mrs D L Ebersole 6 00

$866 88

Hope Evangelistic Sta.

Investment Interest $77 50

Native Nurses' Home

Anna Weaver $10 00

Native Teachers' Home

Spring Valley Sew Cir Kans $25 00

Native Nurse Support

Two Sisters $ 8 00

Native Teacher Support

H. S. Roth's SS Cl O $15 00
4 Sisters Pa 9 00
Ethel M. Myer 7 00
Several Sisters Pa 6 00
Mary K. Zimmerman 6 00
A Sister Pa 5 00
Mollie Weaver's SS Cl 5 00
J H Bontrager & SS Cl 4 50
Goshen College SS Old Men's Class 12 00
Friends Md 10 00
Elkhart SS Berean YM Cl 7 50
Strasburg SS Pa 14 00

$101 00

Sankra Evangelistic Fund

Mrs B J Kauffman $ 3 60
George Landis 8 00
Sycamore Grove cong Mo 36 00

$47 60

High School

Endowment Interest $22 80

New Missionaries

Investment Interest $6 00
Waldo Sew Cir Ill 20 00

$26 00

Primary School Support

Mt Zion Cong Mo $15 35

Famine

Sycamore Grove Cong Mo $77 28

Five Happy Lepers

13 Sisters Erbs cong Pa $39 00

Ghatula Dispensary

Anna N Ranck $5 00

High School Laboratory Kratz Memorial

YMCA Goshen College Ind $84 68

Blankets for Friesen Children

W Union SS Pri Dep Ia $7 86

Personal Funds

Gulfhaven SS Prim Cl Miss **$1 54**

Olive Cong Ind 80 00

$81 54

Total Contributed for India $6125 83

SOUTH AMERICA

General Fund

B F Hartzler and Family $7 50
Doylestown SS Pa **10 00**
Investment Interest 524 60
Gulhaven SS Miss 2 02
La Junta SS Pri Dep Colo 6 85
Martin's SS O 6 00
Mahoning Co Congs O 25 35
W Liberty Cong O 20 00
Elida Sew Cir O 4 04
L E Miller 5 00
Roanoke Cong Ill 14 13
Goodfield Cong Ill 9 50
Science Ridge SS Ill 14 16
Hopewell Cong Ind 5 00
Clinton Brick SS Berean Cl Ind 1 50
Max Heller's SS Cl 6 00
Conestoga SS Pa 9 50
Plum Creek SS Neb $7 25
Liberty Cong Ia 4 50
Elizabethtown SS Pa 50 00
Conestoga Cong Pa 5 00
E Scottdale SS Pa 2 00
Scottdale Cong Pa 10 50
Stahl Cong Pa 14 07
Vineland SS Ont 19 45
Mary Ann Snyder 10 00
Salem SS Alta 37 96
Spring Valley SS Kan 19 80
La Junta SS Colo 18 10
Palmyra SS Mo 5 00
Mt Zion Cong Mo 3 60

$878 38

Missionary Support

Hildebrand SS Va $8 60
Mt Clinton SS Va 29 50
Isaac Kulp and Wife 5 00
Austin McDorman 26 26
Sisters, Miller Cong Md 23 00
Sisters, Reiff Cong Md 35 50

$126 86

Pehuajo Church Bldg.

Investment Interest $28 00
Holdeman SS Ind 2 00
Mis Meet E Union Cong Iowa 75 00

$105 00

Trenque Lauquen Church Bldg.

Collected by a Sister from Souderton Pa $100 00
Investment Interest 21 00
Hopewell SS Ind 15 00
Tuleta SS Tex 3 80
Daniel S Metzler 15 00
Elizabeth Shenk 15 00
S B Landis and SS Cl 15 00
Elva Unzicker 5 00

$189 80

New Missionaries

Lula Geil $29 75
Landisville & Salunga Sew Cir 11 72
E Men Bd Mis & Char 300 00

$341 47

Bible Readers

A Sister $16 00

Native Evangelist

Endowment Interest $5 00
Friends 15 00
E Union Cong Ia 100 00
Otis J Bontrager and Wife 11 50

$131 50

Kindergarten

Bethel & Guilford Congs Ohio	$25 00
Friends	10 00
	$35 00

Book and Tract Fund

J C Hostetler	$3 00

Printing Press

Investment Interest	$5 10

Lauver Furniture

E Men Bd Mis & Char	$200 00

Horse and Cart Fund

Sarah Reber and SS Cl	$9 21

Auto Fund

Per Bennett Kauffman	$205 00
Brotherhood Juniata Co Pa	80 00
	$285 00

Personal

Gulhaven SS Jr Cl Miss	$1 51
Mrs Rohrer's SS Cl Pa	5 00
Science Ridge SS Prim Dep Ill	11 56
Hershey Relatives	110 00
	$128 07
Total Contributed for S. A.	$2454 39

CITY MISSIONS

Altoona

Martinsburg Cong Pa	$5 62
Johnstown Dist Miss Meet Pa	23 26
Schellburg Cong Pa	1 88
Weaver Cong Pa	10 35
Scottdale Cong Pa	4 00
	$45 11

Canton

Interest on Endowment	$3 20
Martin's YPBM C	7 75
A Sister	45
Mary Zeigler	1 00
Canton Mis SS	16 63
Beach YPBM	6 50
	$35 53

Chicago

Endowment Interest	$181 25
Endowment Int (For Prim Dep)	25 00
Investment Interest	7 50
Willow Springs Cong Ill	8 00
Martinsburg Cong Pa	1 18
Schellburg Cong Pa	1 88
Scottdale Cong Pa	12 00
	$234 93

Fort Wayne

Interest on endowment	$3 20
Shore Cong Ind	5 00
	$8 20

Kansas City

Investment Interest	$43 50
Bloomfield Cong Mont	5 00
Liberty Cong Ia	1 00
Berea Cong Mo	20
Cherry Box Cong Mo	4 35
Mt Zion Mo	5 00
Pleasant View Cong Mich (Argentine Building)	$14 00
	$73 05

Lima

Endowment Interest	$8 20

Los Angeles

Investment Interest	$2 00
Albany Cong Ore	16 15
Bethel Cong Ore	5 00
	$23 15

Peoria

A Sister Ill	$2 00
Mrs J J Camp's SS Cl	11 75
Willow Springs Cong Ill	8 00
Union SS Ill	4 14
Morrison SS Ill	19 50
Science Ridge SS Ill	16 36
Elizabeth Schantz	5 00
A Friend	1 63
Garage Income	3 00
Amos A Schertz	5 00
A P Schertz	2 00
D E Ulrich	5 00
Fisher SS Ill	10 00
Deer Creek SS Ill	9 50
Peter Hirstein	1 00
Mrs Cora Eshleman	2 00
C S Schertz	5 00
Emanuel Ulrich	1 00
D H Schertz	1 00
Mary Weaver	1 00
Peter Householder	5 00
Debolt Householder	5 00
Elmer Martin	5 00
A Sister	5 00
	$133 88

Toronto

Blenheim Cong Ont	$9 75
Samuel Wideman	50 00
Floradale Cong Ont	22 85
	$82 60

Wichita

Bethel Cong Mo	$12 50
Cherry Box Cong Mo	1 00
Mt Zion Cong Mo	5 85
Pleasant Val Cong Kan	14 00
Sycamore Grove Cong Mo	19 70
J R Shank (Building)	25
	$53 30

Youngstown

Endowment Interest	$80 00
North Lima Cong O	31 25
Salem Cong (Wayne Co) O	8 40
	$119 65

Portland

Quarterly Mis Meet Bethel Cong Ore	100 00
A Brother Ore	2 50
Bethel SS Ore	5 00
Albany Cong Ore	10 82
Hopewell Cong Ore	14 23
A Brother Ore	2 50
J C Hostetler and Family	3 00
	$138 05

Mexican Mission

Investment Interest	$4 50
Total for City Missions	$958 15

CHARITABLE INSTITUTIONS

Children's Welfare Home

J C Hostetler & Family	$2 00
Investment Interest	6 00
Samuel Freyenberger	5 00
J S Shoemaker	$1 00
George Shoemaker	1 00
Special Support	255 00
Liberty Cong Ia	50
Hanover Sew Cir Pa	30 00
Spring Valley SS Kan	10 00
Mt Zion Cong Mo	2 10
J R Shank	25
	$312 85

Orphan's Home

W H Lehman	$12 50
Logan & Champaign Co Mis Meet O	100 00
Endowment Interest	87 60
Sara Zook	7 50
Martin's Creek Cong O	17 70
Martinsburg Cong Pa	1 50
Casselman Cong Md	2 30
Shore SS Cl 6 Ind	1 30
Mt Zion Cong Mo	10
Women's Mis Society	20 00
Shore Sew Cir Ind	4 00
Lizzie Kauffman	5 00
Farm Income	39 88
	$299 38

Orphan's Home School

Investment Interest	$21 50

Orphan's Home Hospital

Investment Interest	$29 00

Ill Home for the Aged

Emma Cong Ind	$30 00
Eliza Stauffer	45 50
Maple Grove Cong Pa	45 50
A Sister Ill	2 00
A Friend O	15 00
Middlebury Cong Ind	52 50
Science Ridge SS Ill	15 19
Elkhart Cong Ind	45 50
Endowment Interest	680 25
Cathryn Slagel	20 00
D W Slagel	25 50
Wm Doering	37 25
Forks Cong Ind	98 80
Irvin Long Guard	25 00
Susan Stainer	$10 00
Ezra Yordy Guard	78 00
J J H Miller	35 00
Emma Bachman	1 75
	$1262 74

Chapel Chairs for Home for Aged

East Union SS Ia	$14 00

La Junta Sanitarium

Endowment Interest	$38 25
Dewey Helmuth	2 14
Investment Interest	2 00
Hospital Fees	500 55
Farm Income	719 60
	$1262 54

La Junta City Hospital

Hospital Fees	$598 30
Total for Institutions	$3800 31

OTHER FUNDS

District General Fund

Spring City Cong Pa	$12 00
Lower Salford SS Pa	51 00
Line Lexington Cong Pa	48 00
Emma Cong Ind	14 00
Clinton Frame Cong Ind	33 22
A Brother and Sister Ind	5 00
Salem SS Ind	9 89
Midland Cong Mich	5 65
Maple River Cong Mich	30 00
Zion Cong Mich	5 00
Clinton Brick Cong Ind	27 18
Shore Cong Ind	7 56
Bethel Cong Mo	13 00
Larned Cong Kan	18 00
Spring Valley SS Kan	50 72
Berea Cong Mo	20
E Holbrook Cong Colo	9 24
West Liberty Cong Kan	13 50
White Hall Cong Mo	3 64
Cherry Box Cong Mo	$1 75
Penna Cong Kan	15 00
Mt Zion Cong Mo	2 10
La Junta Cong Colo	27 28
J R Shank	1 00
Milan Valley Cong Okla	6 55
Nampa Cong Ida	6 20
Creston Cong Mont	2 34
Hopewell Cong Ore	5 79
Firdale Cong Ore	1 90
Thomas Cong Pa	20 33
Martin's Cong Pa	2 59
Casselman Cong Md	1 15
	$450 78

Rural Missions

Berea Cong Ind	$12 00
Whitecloud Cong Mich	3 09
Howard Miami cong Ind	21 64
Middlebury Cong Ind	23 83
Shore Cong Ind	5 00
Fairview YPM & Cong Mich	27 00
Mt Zion Cong Mo	1 10
Martinsburg Cong Pa	3 68
J R Shank	25
	$97 59

Aged and Disabled Mis. Fund

Endowment Interest	$200 00
Investment Interest	5 00
	$205 00

Evangelizing Fund

Endowment Interest	$137 50
Berea Cong Mo	20
Houghton SS Colo	5 00
Mt Zion Cong Mo	1 10
Investment Interest	7 25
	$151 90

Bible Fund

Endowment Interest	$12 50

Church Building Fund

Endowment Interest	$15 00
Investment Interest	5 75
	$20 75

Administration Ex. Support

Investment Interest	$515 90
Endowment Interest	250 00
	$765 90

Missionary Preparation

Investment Interest	40

Children's Quarter Fund

Investment Interest	$10 50

Ind.-Mich. Colportage & Tract Fund

Berea Cong Ind	$2 00
A Sister Ind	10 00
Salem SS Ind	12 00
Holdeman SS Ind	50 57
Yellow Creek SS Ind	31 90
	$105 57

Educational Fund

Olive Cong Ind	$37 48

Mo.-Kan. Conference Expense

Carver Cong Mo	$6 00

S. W. Penna. Conf. Fund

Scottdale Cong Pa	$35 88

Southwest. Pa. S.S. Conf. Fund

Martinsburg SS Pa	$24 92
Springs SS Pa	16 09
	$41 01

Old People's Home

Martinsburg Cong Pa	$4 36
Scottdale Cong Pa	15 00
	$19 36

Personal Funds

Manson Sew Cir Ia	$10 00
Logan Co Sew Cir O	2 50
	$12 50

India Teacher's Home

Martinsburg Sew Cir Pa	$2 50
Mattawana Sew Cir Pa	2 00
	$4 50
Total for other Funds	$1977 62

SUMMARY

Alta-Sask Dist Mis Bd	$119 41
Canadian Treasurer	435 90
Dak-Mont Dist Mis Bd	38 22
E Men Bd Mis & Char	941 14
Franconia Conf Dist	450 30
Ill Dist Mis Bd	590 52
Ind-Mich Dist Mis Bd	349 98
Ia-Neb Dist Mis Bd	747 92
Mo-Kan Dist Mis Bd	472 13
Ohio Dist Mis Bd	380 34
Pacific Coast Dis Mis Bd	41 25
S W Penn Dist Mis Bd	196 62
Virginia (Middle Dist)	141 97
Wash Co Md & Fr Co Pa Dist Mis Bd	229 63
Men Bd of M & C	11274 76
	$16410 06

Gratefully acknowledged,
V. E. Reiff, Gen. Treas.
1711 Prairie St.,
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 13, 1923 (Gospel Witness Established 1905) No. 24

EDITORIAL

A recent publication by the National City Bank of New York shows that while in the manufactured products of the United States there was a falling off of 30% in 1921, as compared with 1919, in the output of luxuries there was an actual increase. This, you will remember, was during a period of financial depression. It shows that the average American will deny himself of the necessities of life before he will give up his luxuries.

Read what Brother Loucks has to say with reference to "Immigration and Relief," published elsewhere in this issue. It is true today, as it was in the days of Christ our Savior, that "The poor ye have always with you." At times when we think that the time for extending relief is about past, new cases of dire need spring up. We are quite sure that the several needs mentioned by our brother are such as will appeal to many of our people. May God overrule all for good. Read Romans 8:28.

Modern Idolatry.—Some one sends us the following:

A GASOLINE GOD

"Ye shall receive power, when the Holy Spirit is come upon you." How often churches trust in machinery, in organization, for their success! There are "Boards" and "Commissions" and "Societies" galore. There is so much harness you can hardly see the horse. But there is no power! It is related that in an arid region of South Africa the missionaries received from the homeland a gasoline engine with which to pump water for irrigation. Among the many gods worshiped by the natives there was one favorite deity who was supposed to preside over the sending of moisture. After the new equipment had been tried out and was working successfully, the missionaries were greatly surprised one day to find about a hundred natives bowed upon their faces worshiping the gasoline engine! Thousands in America worship their gasoline autos, even mortgaging homes to contribute to them, and giving all their Sundays to devout attendance upon them.—Ex.

This is only one among many idols which modern America worships. The form of worship is somewhat different from that of those who bow down to worship before gods of wood and stone, but the principle is the same. As the brazen serpent which God used in a miraculous way as a means of healing the children of Israel from a deadly plague was afterwards turned into an idol, so today many things which God intended as real blessings are prostituted into base idolatry. Can you name the idols in evidence in your own community?

Death of Brother Charles.—The calling away, at this time, of Bro. J D. Charles of Hesston, Kans., leaves not only a vacant chair and aching void in a home that but a short time ago was cheerful and happy because of Father's presence, but also a vacancy in the life of Hesston College and Bible School that is hard to fill. Those interested in the school are directed to read what Bro. Bender has to say on "The Death of Brother Charles and its effect on Hesston College and Bible School," printed elsewhere in this issue. In a letter accompanying this article Bro. Bender said: "Questions have been raised since the serious illness and death of Bro. Charles as to whether the standard work of the College would be maintained. These questions can be confidently answered in the affirmative."

In the death of Bro. Charles the Mennonite Church has lost one of its most loyal, scholarly, and efficient teachers, whose real worth was only beginning to become known outside the institution in which he so faithfully served. But it goes without saying that his taking away will spur those left behind to greater effort, and the vacancy in the faculty having been filled, we look for greater service on the part of Hesston College and Bible School. We are confident that both patrons and students will not only stand by the school in this time of great loss but unite with the faculty in making this year's work in the College the best in the history of that institution.

We Thank You.—Several weeks ago we sent out a number of statements to those whom our books showed to be in arrears. The response was not only prompt but very hearty. With but few exceptions those who responded either sent renewals or asked for more time. Our object in sending out these periodical statements is to keep in touch with the Gospel Herald family, and see that those receiving the paper appreciate it and want to continue. We appreciate the generous response to our recent letters, as well as the promptness with which most of our readers renew their subscriptions, often before the subscription becomes due. We thank you for your kind and prompt response.

Speaking of our subscription list, our desire is not only to keep it up-to-date but also growing. This it has done, and this we hope to see it continue during the coming year. To help this matter along, we are making these two offers:

New subscribers will get the Gospel Herald from the time we receive their subscription until January, 1925, for the regular subscription price of $1.50.

Old subscribers will have one year added to their subscription for every two new names, accompanied by $3.00, sent in.

The last is a combination offer that ought to interest both old and new subscribers. Sample copies will be sent to all whose names will be sent in for this purpose.

Our aim is to do all in our power

to advance the cause of Christ in general and the interests of the Mennonite Church in particular. In whatever way we can be of service in helping to strengthen and prosper any worthy church enterprise or help to advance the interests of any member of our constantly growing Gospel Herald family, we will do what we can. In this work we invite your prayers and your co-operation.

School.—This word holds a very prominent place in the minds of young America at this time. Most of our public schools have already started for the year, most other schools will be in full operation before the end of this month. What we shall have to say at this time is intended for the ears of our young people who have made arrangements to be in some academy or college this year and who are fitting themselves for effective, loyal service in the Church as God and the Church may direct—and all parents of such young people are permitted to listen in if they care to.

The school which you want to select is the one that is not only well equipped for effective work but which is also favorable to your highest spiritual and moral development. There are two kinds of schools that you want to by all means avoid: (1) the kind that is either indifferent or antagonistic to the fundamentals of the Christian faith; (2) the kind that is enveloped in an atmosphere of criticism and ridicule for the doctrinal standards and ideals held dear by our Church. Should you decide to cast your lot with that kind of an institution this year our prayers and our best wishes will still be with you—and should you come back unsullied in faith and character we will praise the Lord and give you the same kind of recognition that you would receive if you had attended one of our own schools and come back with similar standing. But the fact that past records have proven that not one in a dozen who have attended such institutions have come back to the Church faithful and loyal in faith and life, impels us to implore our young people, as well as their parents, not to take such risks. You can not afford it; the Church can not afford to lose you. For your own sakes, as well as for the sake of the Church, choose one of our own church schools or, in case this is not practical, a school which is not antagonistic to our faith and ideals of life and service.

Having decided upon a school, the question remains, How best make use of your time and opportunities? This question is answered, at least in part, by giving heed to the following:

1. Get in touch, at an early date, with some member of the faculty who knows your problems and can help you plan to best advantage.

2. In practically every school there are those whose associations will mean your moral and spiritual uplift, and those whose influence will lead you in the opposite direction. Choose your associates from among the former class.

3. On all doubtful questions, stay on the safe side.

4. Keep in the closest possible touch with your home and home congregation.

5. Keep your body in the best possible condition for hard work by taking plenty of outdoor exercise, plenty of sleep, practicing regular habits, and observing the ordinary rules of health.

6. Avoid the spendthrift habit. It is not only hard on the pocket-book but also hard on your constitution, as it usually leads to over-eating and at irregular hours; and hard on your moral character, as it leads you into many temptations. "A penny saved is (more than) twice earned."

7. Remember your duty as a Christian—which means that you will give hearty support to the religious activities connected with school life, and that your personal habits and social life at all times are in harmony with a pure and consistent Christian life.

8. Give great prominence to the college quartette composed of hard work, faithfulness, purity, and loyal devotion to God and the Church.

Let this be your college record, and the parting benediction of "Well done" will mark your exit from school life and a cordial reception in your home coming will be your evidence that the folks at home consider that your labor has not been in vain.

The Great Earthquake in Japan.—Two recent events which moved the nations to the depths are the warlike attitude of Italy towards Greece and the fearful catastrophe in Japan. The former event came near causing an explosion which involved the nations of Europe in another general war. At this writing indications are that saner counsels will prevail and war will be averted.

The most destructive earthquake of all history has all but ruined a mighty nation. A few years ago the name of Japan sent a shiver over the backs of other nations because it was thought that island empire was about to embark on an era of conquest. Today that nation is prostrate because of the stunning effects of the quakes which laid a number of great cities in ruins and serious damages are reported from other parts of the empire.

It is impossible, at the time of this writing, to form an accurate estimate of losses in life and property. The official estimate of the loss of life in Tokio alone is 150,000, with millions of people homeless on the stricken islands. Small cities have been completely wiped out, small islands have disappeared and new ones have been formed. Intense suffering from hunger and disease is in evidence and likely will increase until adequate supplies and help can be furnished from other quarters.

But our object is not merely to give a descriptive writeup of present conditions in Japan but rather to point out a few lessons that may be learned from the great catastrophe.

1. The first thought that comes to our mind is the insignificance of the power of the mightiest nation as compared with the super-human, super-natural power of God. As said before, a few years ago the name of Japan made other nations tremble. It has continued steadily to grow in power and influence, even if its more recent policies have given the other nations a greater feeling of security because of its apparent peaceable intentions. A little shaking of the earth in those quarters brought the nation to the verge of ruin, and a little harder shake would have wiped it out of existence. How vain it is for men and nations to imagine that

there is no defence against an enemy nation but huge armies and navies. We have another object lesson showing us that God has sufficient power that all men and all nations should respect and trust Him.

2. The common sympathy that binds all men together is once more in evidence. No sooner had the news of Japan's disaster been flashed over the wires than the nations began preparations for the work of relief. Powerful warships from the United States and other countries steamed for the harbors of Japan, not for purposes of conflict and conquest, but for sympathy and relief. Irrespective of race or color, the sympathy of other people was aroused, and a lesson in international friendship is being taught which we trust may not soon be forgotten.

3. The time will probably never come in this world when there will not be an opportunity to extend a helping hand to those in need. As we write this, word comes from Russia that they have had an entire crop failure in Siberia and help is urgently needed immediately. These opportunities, though the thought of them is not welcome to many people, nevertheless serve the very important purpose of binding people together. This would be a much colder world than it is if there were nothing in the way of disaster to call forth a common sympathy for one another. Those who are moved to contribute to the relief of the suffering ones in Japan and elsewhere can feel safe by sending their donations to Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions & Charities, Elkhart, Ind.

4. Great as is this disaster, from a material standpoint, it is an emphatic reminder of a still greater tragedy being enacted right before our eyes, every day. It is awful to think of people being buried beneath the ruins of falling buildings and cremated by the hundred-thousands; but what is that compared to the hundreds of millions of perishing souls sinking into Christless graves and suffering the pangs of an endless hell forever! If the sight of suffering Japan calls forth the sincerest sympathy and self-sacrificing aid of sympathizing nations, how much greater our sympathy and more self-sacrificing our efforts to rescue the perishing souls from the awful hell into which all the nations that forget God shall be cast!

5. The end is approaching. In this awful calamity we have the fulfillment of one of the "signs" which our Savior said would appear before His second coming. These great natural phenomena have appeared for centuries, but they are increasing in both numbers and intensity. Soon the time will come when at the touch of the Almighty this earth will be destroyed and all the nations will appear before the judgment bar of God. Are we ready? Are we improving every opportunity to bring the truth of God's Word before others that they also may be ready?

LIFE THROUGH BELIEVING

"He that believeth on the Son hath everlasting life."—John 3:36.

"You know the governor of this state has power without accountability, to pardon anyone he pleases, and to take them out of prson?" "Yes, I do; and I know he sometimes pardons those he had better have left in. They come out, and are as big rogues as ever." "No doubt. He can not read men's hearts to tell whether they are truly repentant or not, but is liable to be deceived by their professions and the recommendations of their friends. God cannot thus be deceived; although men in folly and blindness seem to act as though they thought He might. And He gives with His pardon what the governor has not the power to give—grace in the heart to live the new and better life.

"We will suppose that the governor sends down to the prison tomorrow pardons for three different men who are now there under sentence of ten, fifteen, or twenty years each of imprisonment for violation of the law. The pardons are unconditional, are signed by the governor, and with them each of the men is at liberty to go at once out from the prison. But all three of the men have the notion firmly in their minds that there is something they must do before they can use the pardons that have been placed at their disposal. All of them take special pains with the petitions they think should be offered to the governor on their behalf.

"Number one waits until he has drawn up his petition, and had his friends numerously sign it; and armed with this and his pardon goes out of prison. Does the petition have anything to do with his getting out?" "No, of course not. His pardon got him out." "Well, the Lord does not want **you** to be occupied with praying and getting up petitions to Him to pardon you, while in His Word you may read the pardon, ready for you acceptance, to be taken by believing.

"The next of the prisoners is quite sure that he ought to feel very bad about his wrong-doing, and be able to weep over it, before it would be possible for him to use his pardon; and so he shuts himself up in his cell for a week, and works up this bad feeling, and then with swollen eyes presents his pardon and goes out. Have the swollen eyes anything to do with his release?" "No; the pardon was all that was needed." "So, your ideas about repentance are all wrong, insofar as you regard repentance as a state of feeling bad, and think that God will be pleased with you when He sees that you are feeling really bad; and that then because He is pleased with you, and you have satisfied His requirements in repenting enough, you are now worthy of the pardon Repentance is produced by the view the Gospel gives of God's love in Christ, and the offer of His free pardon; and is evidenced as genuine by our willingness in yielding to God, to accept of that pardon and give Him praise and thanks for the same, and **not** by our unbelieving neglect of the pardon, and being occupied with the vain thought of making ourselves worthy in God's sight by our feelings or our tears.

The third prisoner also feels that he must do something before he takes the pardon, and so he obtains paper and ink and writes out with much elaboration, style and flourishing, a series of good resolutions showing what right ideas he has of generosity and good conduct, and in what a noble, upright manner the remainder of his life shall be passed. He signs his name at the bottom of the page, and holding up the paper for inspection, he is struck with admiration at the evidence of his own innate goodness; and now thinks that the governor did quite the proper thing in pardoning him, and is sure that he has come into the proper frame to use the pardon, and that, accompanied by his good resolutions, it will get him out. Is he right?" "No, of course not. The pardon d'd the business." "Yes, it did; and God's pardon will do the business for you, if you will trust it. Good resolutions without the grace of God in our hearts to enable us to keep them are worse than useless. When Christ is accepted in the heart, new desires, new principles and a new life will follow. But the first thing is—as a guilty, helpless, condemned sinner—to accept Christ; and not be wasting time in trying to make yourself better **before** you accept Him; or in making promises as to what you will do after you

(Continued on page 508)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

OUR NEW MISSIONARIES FOR SOUTH AMERICA

By J. W. Shank

For the Gospel Herald.

It is a matter of general interest to our brethren that two new missionaries have been appointed to the South American field and are now on their way to Argentina. It may be possible that many of our brethren are not acquainted with them and would therefore be glad to have some information regarding who they are and where they come from. They are Sisters Salena Gamber and Vera Hallman.

Sister Gamber comes from the congregation at Landisville, Pa. Bro. Hiram G. Kauffman is the minister at that place. Sister Salena has been a member of the Mennonite Church since she was thirteen years old and has been faithful to her vows ever since. One good evidence that this is true is the fact that her own congregation has voted to support her on the field. She goes out with the confidence of the people of her own congregation as well as of all other people where she is known. Some years ago she desired to better fit herself for usefulness to her Master in service to humanity and accordingly took up the work of nursing. She took training and after graduation from the hospital gave some time to the practice of her profession. It is reported that in this work also she endeared herself to all those who came in contact with her. Later when she was asked to go as a missionary to South America, she felt that she needed some training in the Bible so as to enable her to go to the field with more confidence as a soul-winner as well as one who would help to alleviate human suffering. Accordingly she went to a school in Toronto where she studied for one year. While there she met the sister who is now accompanying her to the field.

Sister Vera Hallman is a native of Waterloo county, Ontario. Her home is near New Dundee, her father's name being George Hallman. Her parents have been consecrated Christians and many years ago dedicated their daughter to the Lord. Some years ago, when attending the Bible school at Toronto, Sister Vera received a deeper conviction that she should devote her life directly to the Lord's service. It seemed to her that the Lord laid it upon her heart to work for Him as a missionary, but she felt it her duty to wait patiently until she should be called by the Church. Her friends have told us that she has been strong in faith and prayer. Some years ago she passed through an illness that was very severe and she feels that her recovery was a direct answer to prayer. Aside from the time spent in Bible study at Toronto she spent some time at Hesston College. She also spent some time at the Kansas City Mission and a short time at the Youngstown Mission. It is believed by all who know her that her happy Christian character will win her a place in the hearts of the people in the field where she now goes as a missionary.

We join with the many friends and relatives of these two sisters in bidding them Godspeed, believing that the Lord has called them to this service. We plead in their behalf that the Church at large remember them often in prayer that they may give many years of devoted service to their Master.

La Junta, Colo.

NEWS NOTES FROM ARGENTINA

(Aug. 15, 1923)

By Mae H. Hershey

For the Gospel Herald.

Rain was the cause of the small attendance in Sunday school last Sunday. The previous Sunday the attendance was good in all the Sunday schools.

In Trenque Lauquen, interest continues—78 in church services, with 6 more who wish to be taught the things of God. Kindergarten has opened for the spring term. The attendance has been small on account of much sickness; better attendance is expected next month.

Some of the Trenque Lauquen workers went to a nearby town, Pelligrini, to distribute tracts and Gospel literature.

Bro. T. K. Hershey made an auto trip to Trenque Lauquen. He found several mud-holes which detained him, but he reached the Mission in time to preach to an attentive audience. He also visited Carlos Casares recently, spending the day in visiting the Mission and a Swiss family who have made application to join with us. In the evening there were public services.

On the evening of the 5th, a special program was given by the children of the Carlos Casares Sunday school. The hall was packed to the doors. Many people attended who were never inside before, and all seemed greatly impressed by the truths which they heard from the lips of the children. We believe the seed sown will bring fruit.

Last week occurred the death of a woman of one of the Bible reading homes. A funeral service was held in the presence of a large number of relatives and friends. She had expressed her desire of accepting Christ as her personal Savior. It was a great privilege of preaching the way of salvation to many who had never heard it before. It seemed strange to some who had never heard a service in the house of mourning, but all seemed pleased with the meeting. Some who were in opposition to the work before said they would attend services. Two duets in Spanish were sung, "Some day the silver cord will break," and "In the Sweet Bye and Bye." This is the second funeral that the missionaries have had the privilege to attend.

Everybody connected with the Mission in Pehuajo is busy preparing for the dedication—August 26. Some are painting, some cleaning windows and floors, others putting a finishing touch here and there. The carpenter who is making the benches will have to make a special effort to get them finished in time. He has had the contract for about two months, but he says the damp, cold weather has been a hindrance.

A committee was appointed at the last members' meeting to organize visiting and prayer groups for the special meetings to be held following the dedication.

Word was received that W. C. K. Torre, secretary of the British Bible Society for a number of years, died in England. He and his wife were Plymouth Brethren missionaries in Argentina for more than twenty years. The Quilmes Orphanage was founded and supervised by them. Being advanced in years and on the verge of a nervous breakdown from the strain of the work, they left for their native country, England, but it was not long until he was called to his reward.

Pehuajo, F. C. O., Argentina.

THE PEHUAJO CHURCH

By Mae H. Hershey

For the Gospel Herald.

The Pehuajo church building is almost ready for dedication. A great need has been supplied in answer to prayer. We sincerely want to thank

the donors for their gifts. May God bless them for their liberality, and may the supreme object of this building neved be lost: that of preaching the Gospel of Jesus Christ and Him crucified, and that it may ever be the means of gathering in many lost ones into the fold of the Great Shepherd who gave His life that they might be saved.

The building is of brick because bricks are very much cheaper than lumber, brick being a product of the country and lumber being shipped from other countries. It is made with a basement. The main room is seven steps from the ground. Water is very near the surface and basement could not be dug out very deep. The supporting walls of the entrance to the main room make three divisions in the basement. The stairway from the basement to the main room occupies one of the divisions, the second is open and may be used to store chairs, kindergarten tables, etc., while the third is closed in with doors which we shall use for a store or stack room.

On each side of the entrance steps to the main floor is a small room. The one has a stairway but the other may be used for prayer meetings or committee meetings. Both these may be opened by folding doors in case a large audience is to be seated. There is also a small gallery built over the entrance, which will accommodate a number of people should more room be demanded.

The church room has four windows on each side. The windows all have transoms, which are opened for ventilation, as only two of the windows can be opened, the others being stationary. The one on the south side of the pulpit has been converted into a door, with a landing on the outside under which there are steps leading to the basement.

The plastering is put against the brick, as studding and lath, being lumber, are not used. The floors are of tile made of cement squares with colored designs. It is cheaper than flooring, and there is a law prohibiting the use of flooring in public buildings.

The two sides to the street are finished in imitation of stone, the other two sides are just plastered. The roof is of galvanized roofing, which is very commonly used, especially in the country towns. In Buenos Aires one may see tile, which is a higher priced material.

We feel very fortunate in having secured the contractor that we did. He is a native of Italy, and seems to know how to build. We have learned a number of important things which we did not know when we remodeled the house and halls. It was not worth while spending much money on the house, but the halls might have been put in a better condition. This contractor used a preparation to exclude the dampness which comes up from the ground thru the floor and walls. The sides of the building away from the sun become very damp during the winter months and keep the house chilly and cold. At times the floor (made of tile) looks as though water had been poured on it. Using this preparation, the floors and walls are always dry.

There are a good many things to be thankful for in connection with the Pehuajo church. We thank our heavenly Father that our friends at home were interested and gave; that there were friends in Argentina who gave; that we met a contractor who, tho not a Christian, was a very congenial man to work with as well as his masons. We also thank Him that the masons seem interested in our work, and especially that the assistant foreman stood last Sunday night, and wants to learn more about the True Way that leads to slavation.

Continue to pray for the members of the Pehuajo church, that they may be zealous soul-winners.

Pehuajo, F. C. O., Argentina.

OUR MISSION IN SOUTH AMERICA AND YOUR OPPORTUNITY

By J. W. Shank

For the Gospel Herald.

The work that needs support.

About 500 children are being taught in the nine Mission Sunday schools.

About 100 children, mostly of Christian parents, attend the mission day school.

Four missionary families and one native family give full time to the work.

Eight Bible women visit about 225 homes each week reading God's Word.

Several native young men are being prepared and are starting in active service.

Over 95,000 tracts, besides Bibles, Testaments, etc, were distributed by the missionaries and their helpers last year.

The need of more preachers and greater extension.

There are yet 100 towns in our district where the Gospel is not preached,.

There are about 250,000 people in that district who know not Christ.

There are only four mission stations and four missionary preachers to bring the Gospel to all these people.

From many points have come calls, "Won't you come and open a mission in our town?"

Some needs for this year.

$1,500 00 to finish the new church at Pehuajo.

$500 00 to equip a hospital dispensary.

$10,000 00 to purchase property at Santa Rosa.

$9,500.00 for the maintenance of missionaries, native helpers, and the general expenses of the mission.

The duty of Christians.

What Jesus said: "Go ye into all the world and preach the Gospel to every creature."

What Paul said: "How can they hear without a preacher, and how can they preach except they be sent?"

What the Church of Christ may add:

And how can they be sent unless **you** help to send them?

And how can they keep up their work unless **you** help to support it?

THE SOUTH AS A RURAL MISSION FIELD

By A. O. Histand

For the Gospel Herald.

An article on this subject appeared in the columns of this paper a few weeks ago, written by Pre. J. B. Brunk.

My name was mentioned with a few others, who have been in the South, to write what we thought of the South as a mission field.

I have made two trips south, as far as the state of Louisiana, and what I could see, I must say, the South is an open field for our Church to work. There are a few families of the Mennonite Church scattered over several of the southern states. Some of these live in Tennessee, Alabama, Mississippi, Louisiana, Texas, and Florida. I did not get to all of these states, but where I have been, I took notice that our members make an impression on the native people. Also I saw that the native people, where I have been, were very glad to meet us and to make friends with us, and did enjoy the services we held among them. I feel that preachers who are gifted for evangelistic work should visit these dear families of our Church, for most of them do not have a preacher, and have no Mennonite services. So we can not expect much of them for our Church in the future. When our brethren first went west, a few were scattered here and there, and if the Church in the east would not have been interested in them, and preachers would not have visited them, and some would not have helped finance them, would it have come to what the Church is now in the West?

Pennsylvania was the first state to have a Mennonite Church. Some tell me, that the South has been tried for some years, and our people make very little success. I tell them that the South was never worked like the West was, and I agree with Bro.

Brunk that the mission boards should take action and place a few workers there to shepherd the scattered sheep and keep the interest growing. It would be well for our brethren who are well financially able, to visit the brotherhood in the South and take a preacher along to hold meetings, and investigate the financial part, and be a help to them in a way that would be considered safe. More blessings will be upon you than you often receive by the stocks and bonds you buy and lose all or the greater part. If these people could afford to pay the preacher's expenses they no doubt would call for preachers; but this they can not do.

I have visited the Gulfport colony, and think it is a very good place for our people to live and get along after they get established financially. It is just like our fathers started here in Pennsylvania on stump land and must build up everything. The soil looks very good to me, but must soon be fed by manure or fertilizer. It is of a sandy nature and there is good drainage. I also think if this colony becomes well established, it will be a center in the South to do rural mission work for several states around them. May the Church in the North lend a helping hand to do rural mission work in the South, is the prayer of your unworthy brother.

Doylestown, Pa.

HOW SOLEMN THEN TO LIVE!

Most people say, "It is a solemn thing to die." And so it is. Death takes us from those we love, bears the body to the silent grave, and sends the soul into the unseen world.

But is it not a great and solemn thing to live? "Oh, if I had thought that I should die as I do, I would not have lived as I did!" Thus bewailed an eastern king when dying. And if you would know what your end will be, you will have only to look at your present conduct. Is sin your delight or dread? Does a true repentance lead you to forsake every evil way? Under a sense of guilt or danger, are you seeking for pardon and acceptance thru Him who died to save sinners? And are you, by the grace of the Holy Spirit, showing the sincerity of your faith by a holy life?

It will come to these questions at last. Let them have your attention now. Learn that life is a sacred trust, and as you use it, so will your eternal condition be in heaven—or hell.—Selected by E. H.

"The friendship of Jesus is one that lasts."

TWO VIEWS OF HOME

"WHEN WE ARE OLD AND INFIRM"

Below we print a message from an aged pilgrim, an earnest disciple of Christ, longing to go home. Life, for her, has not been one of unalloyed pleasure, as her story shows.

(Read Matt. 10:21; Mk. 13:12; Lu. 21:16.)

What do we give up when we give up our earthly home? We give up all our religious freedom. We can't pray good at the table, feel pressed, some one in a hurry, can scarcely find God, especially when you are in a sinful home and where you can get sin in the home?

"Oh," they say, "why don't you live with your children? I would." Yes, you can stay with your children. But O my, read: "The children shall rise up against their parents," "The daughter-in-law against the mother-in-law." If you try to bring in something good to eat, you got the wrong thing. If you try to support yourself, "Oh, what will people think? that will not do at all." If you try very hard to say a good word it will sure enough be the wrong word or spoken at the wrong time. If you have a visitor, "She was the very worst of people; just sit and talk about the old, rugged cross or our pretty Jesus; and then if you pray, "You pray too long;" and when you get up the first thing to greet you is an ill word or look or snap to start the day with to unnerve you. But, oh, you must keep sweet and laugh at all the sinful, ugly conversation or you will catch it. They won't let us have any straw for our bricks. They chew and chew on our old bones. When can we get to rest from our already worn-out nerves? We need not think we can work or pay our welcome. We just can't do it for I have tried it. Our old grey heads and wrinkled faces make them tired. Well, praise the Lord, I want to see Jesus. He loves us and I know He does. Praise His sweet name! I feel Him in my soul right now and we love our dear children amid all this. I am 76 and I'm not a bit tired serving the Lord. He is a new thing every day. When my pen starts on these lines I can hardly stop it.

But where is the tender, sweet love I have felt from my children in days gone by and I was well, able to stand almost anything? But now they look at me with a spirit of awe. My soul longs for gentle, quiet love that I cannot find. But I love my darling children.

Having read this message, the reader will be prepared to read a message portraying an entirely different home. Both portray real life, found in different homes in almost every community. Both cause us to turn with an eye of faith to the blessed home above.

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—Stevenson.

"All who are led by the Spirit will be always abounding in the work of the Lord."

AN ACHING VOID

A brother sends us a letter received by a friend of his, and suggests that it may be worth while giving it to the public. It relates a common experience among those called upon to go through similar trials. The more tender the ties between loved ones on earth, the greater the feeling of loneliness and irreparable loss when such ties are severed. Here is a description of a feeling with which many are familiar:

"It does not seem like home, but rather a place to weep and mourn, with objects constantly in view which were placed and handled by the kind, loving hands of a faithful wife and bosom companion, a counsellor who was always ready to give advice that was better than mine. But now her voice is silent, her gentle footsteps are heard no more, her comforting words and cheerful laughter and smiles I so long to hear are heard no more. She has gone to her eternal home, reaping what she has sown, which was always to the good. I cannot think of a single thing that she ever did to which I could not with pleasure say, 'Well done.' Oh! the longing—the lonesomeness—with no relief. Often in dreams all seems to be nice and pleasant—only to wake up and find that it is all a dream—no one to love, no one to care.

"But when I come to my senses I still see many things for which to be thankful, especially for the children. They are yet young, and can not realize the position in which they have been placed. The people are so kind, sending in many boxes with nice things, which are all much appreciated. May the Lord bless them for their deeds of kindness. Many are trying to make it cheerful for us, and it is much enjoyed by the little ones; but I still have the longing which none but God can satisfy."

It is a common story which can be told about many a home. There are no ties on earth so dear but some day they will be broken, no spot on earth so cheerful but that the gloom of affliction or misfortune sometimes changes it into a place of mourning. But we thank God for the better home above, where the sorrows of earth can never come, where the affections which bind loved ones together will never be severed. Be sure that the sunshine of heaven is kept bright in your home, for where this is the case you are but enjoying a foretaste of the eternal sunshine in the home above.

"Adversity brings out the graces and the beauties of the noblest Christian character."

"The heart in which the true love of God and true desire exists, never ceases to pray."

"Keep the sunshine of living faith in the heart."

SUNDAY SCHOOL LESSON

Lesson for Sept. 23, 1923—Acts 16:1-3; Phil. 2:19-22; II Tim. 1:1-6

TIMOTHY, A GOOD MINISTER OF JESUS CHRIST

Golden Text.—Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

Biographical.—Timothy was in all probability a native of Lycaonia. His father was a Greek and his mother was a Jewess. The piety and devotion of his mother and grandmother were considered by Paul as worthy of especial mention. It was undoubtedly due to their influence and instructions that he early enlisted in the company of believers who were converted under the preaching of Paul. After his conversion he was frequently found in the companionship of Paul, and received recognition as one of his most trusted followers. Though young in years, he was a faithful and prominent bishop, in which capacity he was not only a model for all church officials but calls forth the admiration of all young men whose mind is to wholly serve their Lord. It was to him that Paul addresses his last epistle (II Timothy) in which "Paul the aged" reveals his great esteem for and confidence in this faithful "example of the believers."

Lessons From His Life.—There are many lessons that we gather from the life of this faithful man of God. We can mention only a few of them. First among these is that of

Parental Influence

Perhaps we should also have said, "prenatal influence;" for the same piety that marked the career of this young disciple was also found in his mother Eunice and his grandmother Lois. As we look at this devoted grandmother and mother, it is not hard to see that Timothy was fortunnately born, even if his father was a Greek. Though the father was a Greek, we should not be too sure that he had not become a convert to the Jewish faith. But whatever may be said of his father, there is no doubt about the influence and care of his mother and grandmother. It is one among many illustrations found in the Bible showing the power of parental influence—a lesson by which all Christian parents should profit. With both parents Christian, our children should have at least an even start with Timothy. Let Christian parents remember their opportunity.

A Lesson for Young People

"Let no man despise thy youth, but be thou an example." From this we gather two very important facts: (1) Youth is the time to begin to serve the Lord, and no one should despise or hinder them in their service simply because they are young. (2) The devil's lie that young people ought not to be expected to be otherwise than foolish, vain, giddy, and at least semi-wicked, finds no room in either the life of Timothy or the teachings of Paul. We expect them to be buoyant, full of life, and less established in faith and life than they will be in after years; but we also expect them to be faithful, sober, loyal to God and parents and Church, dutiful in the home, eager to learn, ready to serve, their vision of this world to lie directly in the path of their vision of the world to come. Both parents and children can study with profit the life of Timothy.

Discipleship

A disciple is a learner. Timothy owes much of his usefulness to the fact that he was a faithful disciple. The same devotion that marked his mother and grandmother was found also in him—he was a faithful disciple of Christ. This being a conceded fact, we can readily see that he was also a faithful disciple of the more experienced ones who themselves were disciples and followers of Christ. In other words, he did not profess to know more than his mother, more than Paul, or more than Christ because he lived in a later age. Recognizing the supreme leadership of Christ, he was a willing learner from his parents and from Paul. He who measures up to the Bible standard of discipleship of Christ is invariably found to be a willing learner from those who are older and more experienced.

Loyalty to an Unpopular Cause

The cause which Timothy espoused was not a popular one. Paul was hunted and haunted like a criminal by his persecutors most of the time that Timothy knew him, and in prison much of the time. But Timothy saw enough to convince him that duty demanded loyalty to this cause. There was no wavering in his loyalty to the cause upheld by this persecuted "prisoner of the Lord." He faithfully carried out his directions, ministered to him in prison, shared the odium of the "sect" that was "everywhere spoken against," and we have every reason to believe that after Paul had gone to his reward Timothy remained faithful in bearing the cross as long as he lived. Long may his memory live, and the same spirit of loyalty manifested by him be put into daily practice by ourselves. The test of our loyalty should never be, What do other people think of it? or, What will I get out of it? or, Is it popular? but, Is it pleasing to God? Is it in accordance with His Word? Is it to the glory of God? If the cause is worth the sacrifice of Christ and the martyrdom of His chosen vessel to bear His name before the Jewish and Gentile world, it is worth our most faithful service and loyalty, no matter who may be against it.

—K.

BIBLE MEETING TOPIC

RESTITUTION.—II Cor. 7:9-11; Lk. 19:7-10.

Topic for September 23

MOTTO

"Bring forth therefore fruits meet for repentance."

MEDITATIONS ON THE TOPIC

I. Restitution.—This word is better understood by action than by explanation. When I carelessly or otherwise leave the gate open and allow the cattle to get into my neighbor's corn field so that they destroy a lot of corn I can understand what restitution means after I have paid him out of my pocket or crib to the amount of damage the cattle have done.

The thief who steals a neighbor's corn or wheat knows what restitution is when he has confessed his wrong and taken back not only what he has stolen but sufficient to satisfy for all the loss and damage which the theft has occasioned.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Restore"**
2. How to Make Our Wrongs Right.

For Young People

1. Restitution an Eternal Law of God.
2. God's Plan to Get Us Right.
3. The Spirit of Restitution as a Test of Sincerity.

For Older People

1. Right Before God and Man.
2. Illustrations from Life Experiences.

PERSONAL THOUGHT

Have we tasted of how helpless we are to make full restitution and how abominable our folly is? How we ought to feel humbled when we know that we can never restore and yet God forgives through Jesus Christ! Do our works show the fruit of such a feeling?

SEED THOUGHTS

Holy practice is the most decisive evidence of the reality of our repentance. "Bring forth fruit meet for repentance."—Jonathan Edwards.

"When Jesus comes millions of Christians will be struck dumb at the littleness of what they have done for Him."

Gospel Herald

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Editor
Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 6, 1923

Field Notes

Saturday, Sept. 15, is the date for an all day Sunday school meeting at Manheim, Pa. The public is invited to attend.

The brotherhood in Cass Co., Mo., have arranged for a Bible conference, to be held near the middle of October.

A Sunday School Meeting will be held, the Lord willing, at the Cedar Grove Church near Greencastle, Pa., Saturday evening and all day Sunday, Sept. 15 and 16. An interesting program has been prepared.

Bro. C. F. Derstine of Eureka, Ill., is expected at Scottdale on Friday, Sept. 14, to begin a series of meetings in East Scottdale that evening. The prayers of the brotherhood in behalf of the efforts put forth are solicited.

Bro. Christian S. Schertz of Eureka, Ill., visited a few churches in Bucks and Montgomery counties, Pa., recently.—C.

Bro. Noah Oyer of Hesston, Kans., accompanied the family of Bro. J. D. Charles (deceased) as far as Chicago, from which place Bro. S. M. Kanagy of Chicago accompanied the family to the last resting place of Bro. Charles at Millersville, Pa.

Bro. Sanford Landis of Bird-in-hand, Pa., held a series of meetings recently at Mt. Pleasant Church, Lancaster Co., Pa., during which nineteen precious souls confessed Christ as their Savior. Among these were several who were reclaimed.

A Reader.

Bro. Abram Newcomer of Lancaster, Pa., for many years a deacon in Habecker's Church, died Wednesday night, Sept. 5, at the advonced age of 81 years. Funeral services were announced for Sept. 9, with Brethren D. N. Lehman and J. C. Habecker in charge.

Bro. and Sister Frank G. Moyer were elected steward and matron of the Eastern Mennonite Home, Souderton, Pa., on Monday, Sept. 3. Bro. John Gehman resigned because of the ill health of Sister Gehman. May the Lord abundantly bless the labors of love at this place. The inmates number over fifty.—C.

We are in possession of program of the harvest home and Sunday school meeting at the Mennonite Gospel Mission, Altoona, Pa., to be held Sept. 29 and 30, beginning on Saturday evening and closing Sunday evening. The program carries the names of members from the Mifflin Co., Johnstown, and Hagerstown districts besides those from nearby congregations. We hope to hear of a stirring meeting.

Correspondence

Kitchener, Ont.

Dear Herald Readers, Greetings:—The past few weeks was a time long to be remembered by the brotherhood of this community. We had the privilege of having with us many brethren and sisters from many different parts of the United States and Canada who came to attend the General Conference at Waterloo, as well as the Fundamentals Conferences. The following brethren took part in the Fundamentals Conference at this place on Saturday evening, Aug. 25, and the following afternoon and evening: Allen Erb, A. I. Yoder, I. W. Royer, Daniel Kauffman, D. H. Bender, M. C. Lehman. Bro. D. G. Lapp preached at the regular morning services; Bro. A. C. Good also gave a short address. Bro. I. W. Royer took the Sunday school lesson while Brethren Vernon Smucker and J. W. Shank gave short talks.

On Sunday, Sept. 2, the following brethren had charge of the morning services: F. S. Graybill and Lester Hostetler, while in the evening the brethren, Aaron Groff, Sanford Landis, and Hiram Kauffman, all of Lancaster county, Pa., had charge of the meeting. There were also a number of visitors present who had come to attend the Brubaker Reunion the day previous. May these meetings have been an inspiration to us for better and more noble service in Christ's cause on earth.

Cor.

Goshen, Ind.

Dear Readers:—Our services at the College continue with good interest and attendance. As indicated by our records the monthly averages are: June, 159; July, 158; and August, 164. Yesterday, Sept. 2, it was 169, 11 higher than a year ago. While the general average for the past five years shows a decline for the summer months, this year this decline has been greatly reduced, and for the past month it has been turned into an increase. Although this increase is slight, it points in the direction of hope.

In our morning service yesterday, Bro. Peter Unzicker preached an inspiring sermon on the text: "Go forward" (Ex. 14:15). In our evening service, the brethren H. F. Reist, Texas, and Paul E. Whitmer, Ohio, were with us. Bro. Reist conducted the devotional and Bro. Whitmer preached from Heb. 11:13.

We especially apprecited the presence and fellowship of these brethren, for they have been of our number in past years. We also extend a hearty welcome to the family of S. S. Stalter, just returned from Colorado, where they lived for a number of years. Many brethren and sisters visited and worshiped with us during the recent Sundays, and their presence added not a little of interest and inspiration to our services.

We are now living under the prospects of a series of meetings to begin on Sunday evening, Sept. 16. Bro. M. C. Lehman expects to be with us for this work. Those living within auto distance from here are most cordially invited to share in these meetings.

Sept. 3, 1923. Rudy Senger.

Gasport, N. Y.

Dear Readers:—On Aug. 26 there were a number of brethren and sisters with us from Maryland, and in the evening Bro. Garrett Nice and family of Harleysville, Pa., accompanied by Bro. C. F. Derstine of Eureka, Ill., were with us. Bro. Derstine preached a very interesting sermon.

On Sept. 2 there were a number of brethren and sisters here from different states, among them five ministers. The church house was filled, and we can say that our hearts were filled with joy that a little body of members like ourselves could have the privilege of once more meeting with so many of like faith. Nearly all of them were on their way home from General Conference and stopped with us over Sunday. May God bless them all.

Sept. 3, 1923. A. J. Mast.

East Orwell, Ohio

Greetings to the Herald Readers:—Aug. 26 Bro. and Sister Yoder of Sherwood, O., formerly of Middlefield, O., worshiped with us. Sept. 2, also was a day of rejoicing when we were privileged to have the following visitors with us in our service: Bro. J. S. Gerig and wife, Bro. Jos. M. Wenger and wife, Bro. Levi J. Wenger, wife, son and two daughters, of Smithville, O.; Henry Brenner, wife, and children, and Mrs. Jos. K. Hooley, of Bowdil, O. The services were opened by J. A. Liechty, after which Bro. Gerig preached an interesting sermon from Rom. 1:16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." How pleasant it is to have fellowship with brethren and sisters in like faith. It gives one a greater zeal in the faith and helps us more fully to realize that we need not be ashamed of the Gospel of Christ. Like the apostle Paul, we should be bold in upholding the Gospel in all our social relations and vocations in life, especially to those not in the household of faith.

Farmers are still busy, some storing their grain into barns, others preparing the soil for another crop. Corn in general is good. While gathering in the grain and preparing the soil for tiny seeds we are furnished with such a beautiful picture in nature which illustrates our spiritual life. Do we get the lessons? The weather is nice and we have good rains.

We still welcome others to come and worship with us or come and look at this place for a possible location.

Sept. 4, 1923. Cor.

Pigeon, Mich.

(Pigeon River congregation)

Greetings to all Herald Readers:—On Aug. 12 we had baptismal services, at which time fifteen young souls were received into the church. The same day we were also glad for the presence of Bro. M. D. Miller and wife and two children from Midland, Mich.; also for the sermon the brother preached here some time ago.

On Aug. 16, Bro. Abner Yoder of Iowa preached a helpful sermon at this place.

On Sept. 1 and 2, Saturday and Sunday evenings, the brethren, S. C. Yoder of Kalona, Iowa, and D. G. Lapp of Roseland, Nebr., were with us and gave us some very good sermons.

Quite a number from here attended General Conference in Ontario the past week. Some have returned home while some of them went on to New York for a short visit there.

We ask an interest in your prayers for the work here.

Sept. 5, 1923. Cor.

Scottdale, Pa.

Dear Readers:—Those from among us who were in attendance at General Conference have, with one exception, returned, the latest arrivals being Bro. and Sister Mumaw. We welcome Sister Mumaw among us and trust that her stay here may be strengthening to this congregation.

Among the workers at the Publishing House who are absent at this time are, Sister Martha Mumaw, who is visiting friends and relatives in Ohio, and Bro. Ralph Bender, who with Sister Anna Loucks attended the funeral of Bro. J. D. Charles in Lancaster county.

We are looking forward to a series of meetings in East Scottdale, in charge of Bro. Clayton F. Derstine, to begin Sept. 14. Will you join with us in prayer that God may mightily convict the sinner and cause the saint to rise higher in spiritual life?

During the past week we have enjoyed the presence of a number of visitors. Among these are the following:

Sister Mary Hess of Hesston, Kan., who with her mother, is now visiting in Lancaster county.

Bro. Luke Showalter, Broadway, Va., Elza Winick, West Liberty, O., Sister Anna Metzler, North Lima, O., Sister Lydia Kauffman of Hopedale, Ill., and Sister Maggie Showalter of Broadway, Va. Bro. and Sister Showalter and Sister Kauffman had been working at the West Liberty Orphans' Home during the past year and expect, D. V., to go to La Junta, Colo., within a few months to lend their assistance to the work at the Sanitarium at that place. The five herein mentioned were on their way to Virginia for a few weeks' visit.

Bro. and Sister C. N. Amstutz and Bro. and Sister J. P. Sommer of Apple Creek Ohio. They had attended the General Conference at Waterloo, Ont., and were on their return from a visit in eastern Pennsylvania.

Sisters Lillie Shenk of Goshen, Ind., and Lydia Shenk of Harrisonburg, Va., who were on their way to Virginia to attend college during the coming year, stopped here for a few days.

Sister Mattie Zook of Sterling, O., who spent some time here visiting in the Ressler home has returned to her home.

Later.—Bro. C. Z. Martin and wife of Columbia, Pa., Mission, and Bro. Joseph A. Ressler and wife of Mountville, Pa., were here over Sunday, Sept. 9, at which time Bro. Martin favored us with impressive sermons, morning and evening. They are on their way west to visit friends and relatives in Ohio, Indiana, and Illinois.

Bro. M. T. Brackbill also stopped with us over Sunday. He was on his way from his home at Clarkesville, Mich., to Harrisonburg, Va., where he expects to resume his place on the faculty of the Eastern Mennonite School.

We greatly appreciated the presence of these visitors. Come again.

Sept. 10, 1923. Cor.

THE FEELING OF OBEDIENCE

Travelers among the Alps tell us that they have come to have a peculiar feeling, unlike any other for their Alpine guides. Not a feeling of companionship, fellowship or friendship alone, but a combination of all three. This feeling, they say, is produced by their obedience to the guide's commands, and the men who have guided them through the Alps always seem to them different from the other men. Our Guide once said, "If ye keep My commandments ye shall abide in My love,"—that is in Him. Simple obedience, then, will produce in us a feeling of confidence in Jesus Christ, that all the religious zeal and fervor in the world could not produce without obedience. Obedience is the key that unlocks the door into the dwelling of the indwelling Christ.—H. B. M.

Miscellaneous

TOO LATE

What silences we keep year after year
With those who are most near to us, and dear
We live beside each other, day by day,
And speak of myriad things, but seldom say
The full sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then out of sight and out of reach they go,
Those close, familiar friends, that loved us so;
And sitting in the shadow they have left,
Alone with loneliness and sore bereft,
We think with fond regret of some fond word
That once we might have said and they have heard.

For weak and poor the love that we expressed,
Now seems beside the vast, sweet, unexpressed,
And slight the deeds we did, to those undone,
And small the service spent to treasure won.
And undeservved the praise for word and deed,
That should have overflowed the simple need.

This is the cruel cross of life—to be
Full-visioned when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected services can then
Give consolation for the "might have been"?

Sel. by Verna Kendig.

IMMIGRATION AND RELIEF

By Aaron Loucks

For the Gospel Herald.

A brother from Alberta sent us a copy of a daily paper published in Calgary, Alberta, in which it was stated that the chairman of the Mennonite Relief Commission had made the remark in a recent meeting at Waterloo, Ontario, that next year 20,000 more Mennonites would be brought from Russia and located in western Canada, the United States, Mexico, and South America; also that the sum of $300,000 had been raised this year with which 2,600 Mennonites had been brought to Canada and placed on lands in the West.

The writer of the above news note seems to have gotten his facts somewhat confused. It is true that 2,600 Mennonites, including wives and children, came to western Canada recently. This company of Russian Mennonites were brought over by the Canadian Pacific Railway Company under a contract negotiated by the Canadian Mennonite Board of Colonization, with headquarters at Rosthern, Saskatchewan. According to the terms of this agreement no payments were to be made in advance, 25 per cent. of the cost of transportation is to be paid within ten days after the bill is presented, 25 per cent. in three months, and the balance in six months, with interest of 6 per cent. on any balance due. An extension of sixty days has been granted on all payments.

These people have been given shelter by the brethren in Canada and all the men and unmarried women are working in the fields, and thus earning something toward setting up homes for themselves in the near future.

At present we have no information as to future movements of Russian Mennonites to America.

Of the full quota of 3,000, as per the contract with the C. P. R. Co., about 400 were rejected after they left Russia and could not be admitted into Canada. Therefore arrangements were made to care for them at Lechfeld, Germany, to which place they were sent. There are no available funds there to provide them with necessary food and clothing. An appeal has been sent by Bro. D. M. Hofer, a former worker in Russian Relief who is now in Germany, that we set apart some funds for their care for the present in Germany. Arrangements have been made to forward $1,000 at once and call for further donations for the work.

The following cablegram has just been received from Bro. Miller, our representative in Russia:

Our inspector Reisen, returned Pavlodar Slavgorod Siberia colonies, reports entire crop failure, famine beginning, twenty per cent now starving, by November eight thousand. Seventy- percent in rags, twenty percent children to eight years actually naked all time. Contidions critical, immediate action imperative. Make urgent appeal, five thousand dollars special, and three thousand monthly. Buying grain locally, save freight.

(Signed) Miller)

The recent disaster in Japan, in which so many thousands lost their lives and millions were made homeless and penniless, and are at this time refugees fleeing from the earthquake section, again calls for our sympathy and help in a practical way.

May we remember our blessings and use our present opportunity to help minister to all these causes to the extent that we believe Jesus would have us do. Those who desire to contribute to any of these causes can do so by sending their contributions to the Mennonite Board of Missions and Charities, Elkhart, Ind., specifying clearly to which cause your funds shall be applied.

Sept, 7, 1923.
Scottdale, Pa.

PRAYER

By Esther Shank

For the Gospel Herald.

Prayer is the word commonly used for all intercourse with God. But we should keep in mind that the word covers and includes three forms of intercourse. All prayer goes up thru and ever continues in three stages: communion, petition, and intercession.

The first is communion—simply being on good terms with God. It involves the blood of the cross as the basis of our getting, and being on good terms. It involves our coming to God thru Jesus. Communion is fellowship with God. Communion is the basis of all prayer. It is the breath of the true Christian life. It concerns just two, God and myself, yourself. Adoration and worship belong to this first phase of prayer. Being in constant touch with the Father helps us over many hard and slippery places.

The second form of prayer is petition. Petition is definite request of God for the things we need. Jesus in His Sermon on the Mount says, "Ask and it shall be given you." There is no limitation as to who shall ask, nor the things to be asked for. However, there are three conditions we must meet. First, prayer is to be thru Christ; second, the individual praying must be in fullest sympathy with Him; and third, we must have faith.

Then we must remember that all prayer has two parts: first, a God to give; and second, a man to receive. We should be willing to accept what God sees best to give us. Man's willingness is God's channel to the earth. Our whole life is utterly dependent upon the giving hand of God. Everything we have comes from Him. There needs to be a constant stream going up to the Father, many times wordless prayer. Christ says, "Pray without ceasing." Someone has said, "Prayer is the heart's sincere desire, unuttered or expressed." God knows our hearts, knows our needs. Prayer is not simply talking to God, it is more than that. It is listening first to what God desires of us, then talking. God speaks thru His Word and His Word is inspired.

When should our petitions ascend to the Father? We have mentioned the verse, "Pray without ceasing," meaning, I believe, that it is especially fitting that we begin the day with God. It places a hedge about us and helps us to defy the enemy. David says in Psa. 5:3, "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my pray-

er unto thee, and will look up."

The third form of prayer is intercession. True prayer never stops with petitions for one's self, it reaches out for others. We may think that praying for others is only a privilege. It is that and even more. It is our duty and if neglected, I believe becomes a sin of omission. The words of Samuel the judge and prophet comes to us here: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you." My needy brother or sister has a right to my prayers, your prayers.

Our prayers for one another mean strength to make us victorious in all the battles of life. How often we may have felt discouraged, and some kind brother or sister says I have been praying for you, and then we receive new strength and courage. Jesus is a wonderful example of prayer for us. In His short life upon the earth, prayer meant so much to Him. It was not only His regular habit, but He resorted to prayer in every emergency. When perplexed, He prayed; when hard pressed by work, He prayed; when hungry for fellowship, He found it in prayer. If He was tempted, He prayed; if criticised, He prayed. Prayer meant everything to Jesus. If He who was so pure and sinless, needed to be in divine touch with the Father, how necessary then for us to spend much time in prayer and follow His example.

Filer, Idaho.

THE DEATH OF BROTHER CHARLES AND ITS EFFECT ON HESSTON COLLEGE AND BIBLE SCHOOL

Bro. Charles has passed to his reward. No portion of the Church feels the loss more keenly than does Hesston College and Bible School. During the fourteen years of the history of the school he figured in the center of the life and activities of the school. We are loath to give him up. But the Lord made it clear to both himself and all who had the privilege to visit him during his last illness that the time had come for God to call him home. The strong Christian fortitude, the beautiful resignation, and confident anticipation for a glorious future that characterized the days he waited for the final transition were little short of the marvelous and an inspiration to all who saw and heard him speak. Being convinced that his going was God's will, we are confident that He will fill the vacancy left in the school as well as other places in the service.

With this confidence the faculty met the day after the funeral and chose a qualified brother to take the place of Bro. Charles, and made full arrangements to give the work as previously planned. While the personality of Bro. Charles will be lacking, students may be assured that the work of the school will go on as he had outlined it and standard courses given in the College as well as in all other departments. The support and prayers of the Church will be appreciated.

D. H. Bender.

MONKEYING WITH THE BIBLE

The title is not irreverent. It is a statement of fact and a protest. Dr. Edgar A. Goodspeed of the University of Chicago is adding another modern version of the New Testament. There is the Twentieth Century, the Moffatt, the Weymouth, the Ballantine, and now there is to be the Goodspeed translation.

The King James version contains the rarest beauty of the English language. Tampering with it is chipping a cathedral. For centuries generations of people speaking the English language and worshiping in Protestant churches have been raised upon its texts. It was expounded to them in childhood before they could appreciate the beauty which was joined to religion.

They have not stumbled their way through it. They have not been perplexed by the words the translators used even where words and phrases have lost currency in the modern language. Thousands of people who read very little read this book. It has been what it was intended to be, a guide and consolation and inspiration.

It is a perfect version, and tampering with it not only spoils the beauty but creates confusion in text. It makes rents in the fabric. It is substituting a needless utilitarianism in the place of needed beauty. It is an offense to esthetics and against people who need a stimulation of esthetics. It is substituting a signboard for a work of mural art. It is tearing down a temple to build a warehouse. It is worse than putting Shakespeare into the modern English of the streets.

Particularly a democracy should cherish its heritage of beauty as precious and not to be sullied.—Chicago Tribune.

How much firstclass work can be found in world and how much that is far from what it should be?—A. E. Good.

THE PLACE OF SCHOOLS AND TEACHERS IN OUR EDUCATION

By Minnie Kanagy

For the Gospel Herald.

We all believe in education; and that it is not an end in itself, but only a means to an end. It is something from which we cannot escape, regardless of whether we are in school or out of school. We learn from the people about us, from experience, from all with which we come in contact. The law compels us to attend school at least ten years of our life. During this time we receive only the rudiments with which to work and everyone needs these for any kind of work he wishes to take up.

Briefly, let us consider the various schools in which a child receives an education:

The Home

A certain writer has said that the child learns more in the first six years of its life than any time later on. If this be true, then the home is the most important school for the child. For the education it receives makes or mars the character of that child. Someone may ask, Who teaches the child in the home? No one puts forth any special effort to teach it. The parents are its teachers. The child is a very keen observer, and it will not easily forget the promise father or mother made and then failed to carry out. From this time on the child will have less faith in its parents and will feel that a promise made is not so vital and may doubt whether it is so important to keep a promise and be honest as its parents try to teach later.

The Sunday School

Then there is the Sunday school. The child enters this school from babyhood, and there the teacher spends about twenty or thirty minutes telling Bible stories, singing songs, and teaching prayers. We all realize that the Sunday school teacher has a great influence on the spiritual welfare of the children in her charge and it takes a praying man or woman to properly guide the most impressive moments in a child's life. Next to the home the Sunday school has a very important place in forming the character of the child.

The Church

Then too, the Church is an educational institution, if I may term it so. You may ask, What can there be in a church service to educate and especially a small child? Perhaps we feel that a child who quietly sits thru a church service learns very little.

In the first place, does not the child who is properly trained learn to reverence the Lord's house? In the second place, it forms a church-going habit, a habit which will always cling to the child and one which every child should form. The Church then not alone educates the child but older folks and young people as well. Naturally, in the church we would say the ministers are the teachers. True, but let us remember that we are all teachers and we all learn from each other. But the minister has the most responsible place and it is to him we look for our instruction. For he has been in all of these schools and has had a wider experience and now must be prepared to lead and minister to the needs of his church. He must be able to lead the younger generation, to sympathize with them in their difficult problems which are sure to rise in every active young person. He is willing to listen to their ideas even though he doesn't quite see and believe as they do. He is a friendly man and a real companion in their social as well as spiritual life. The home, Sunday school, and the Church are the first schools in which a child receives training but because these three alone cannot meet all t heneeds of our formal education. We have the elementary schools, high schools, colleges, and other institutions of learning.

Schools

Our schools and teachers hold a large and responsible place. They have an influence that is not so easy to control. No matter whether the teacher is an earnest Christian or an infidel, whether the social atmosphere is favorable or unfavorable to the development of Christian character, whether the school standards are for or against Bible standards the law provides for compulsory school attendance.

The purpose of schools is to instruct or train the individual; such training as will develop the talents and powers so that they will serve the individual in their highest efficiency. There are many different kinds of schools to meet the need of every individual. The business school, the agricultural school, strictly intellectual and religious schools. Statistics show that we are sadly in need of more religious instruction. There are twenty-one million boys and girls in our land who are not receiving religious instruction. The Jewish child receives on an average three hundred thirty-five hours annually of religious teaching, the Catholic child receives two hundred hours each year, and the Protestant child about twenty-four hours annually. The home, the Sunday school, and the Church alone are not sufficient, or able to do all that needs to be done in order to best equip our young people for service. Hence, something else or other means must be provided for religious instruction.

The teacher's place in our education is to instruct, to impart, or give of her knowledge to the child or young person. It is not so much the giving of knowledge as it is to lead the pupils and help them to learn how to study, and how to make decisions. The teacher must be a praying man or woman. This is not true of the religious instructor alone, but in any kind of educational work. The pupil is not alone influenced by the knowledge he acquires from books and teachers, but by the life and the attitude the teacher takes toward things in life. Every subject that we study broadens our minds and increases our knowledge on different topics. By studying history we find out how the many generations lived before us—some of their trials and hardships. The Bible's greatest characters were men who had received the best education obtainable in their time. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). Daniel, a Hebrew, was educated in all the wisdom of the Chaldeans, and the apostle Paul was a student of the Jewish school at Jerusalem. Their education may have been largely of a worldly type, but they allowed God to use it for His glory.

The purpose and place of our schools is not to fill our heads with facts and knowledge—we forget a greater part of what we have learned. But it is the training we receive, the ability to master and cope with difficult subjects, enables us to meet and solve the problems coming up in our daily life and work. The association of our lives with those of our teachers, to receive the ideas and experiences of great minds, give us courage and make us feel that life is real and worth while. Their cheerful disposition and attitude toward life gives us an inspiration to live for God and the greater things in life. Then the association of our classmates, working with them not only in the schoolroom but in religious activities, in exchanging ideas, makes us broad-minded and able and ready to listen to others' ideas and opinions though they do not believe as we do. It helps us to make decisions because we have opportunity to compare our ideas with theirs and accept or reject according to our convictions.

The purpose of our schools is not merely to make us more sympathetic, more appreciative, able to meet and cope with problems in life, to work with others, to be openminded, ready to accept truth, and reject wrong. But most of all, to serve in that capacity we have learned by the aid of our education and the Spirit of God we are best fitted to work.

Now since in a very brief way we have considered the different kinds of schools and their purpose we may notice some results of education. Were it not for educated men some of us would not be living and enjoying life as we do. Not only is this true materially but spiritually as well. We learn from history that it was by the means of education that we are enjoying our Bible and religion as we do. It has beeu the means of carrying the Gospel to the utmost parts of the earth and so we might mention many things. We admit that education may not prove for the best in the lives of all individuals but just because some have failed are we given the right to judge and say it is all wrong.

My plea is in behalf of the younger generations and the welfare of our Church that young people and older people may have open minds, more sympathy for each other's ideas and opinions in regard to education. For it is only as the Church provides the means to educate her young people that she may hope to hold her young people, the hope of the future Church.

Belleville, Pa.

THOUGHTS OF HARVEST

By Katie King

For the Gospel Herald.

The thought of harvest does not affect all people alike. Some rejoice at the prospect while others dread the work necessary to gather it in. This seems to be true of the spiritual, neglecting the spiritual harvest.

Oh, it is sad to think of the great need of the spiritual harvest of today. The great need is right here. Around our community as well as across the waters. It is a pitiful condition. We have a great opportunity here. And yet we are dreading and neglecting the spiritual harvest

"Hark the voice of Jesus calling,
Who will go and work today?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward He offers thee;
Who will answer gladly saying,
'Here am I, dear Lord; send me'"

Chenoa, Ill.

"Justification saves us from condemnation, sanctification from depravity, and glorification from infirmities."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Should a minister preach against the use of tobacco and yet supply the needs? —I. M. S.

From the nature of the foregoing question it is evident that the questioner doubts the consistency of a preacher raising his voice against the use of tobacco and at the same time be raising it for others to use. For a Christian to use tobacco in any form is certainly inconsistent to say the least, because the use of the narcotic plant is injurious to the physical man, and makes the individual who uses it a slave to that which is extravagant, useless, filthy, harmful and not in harmony with the principles of the Gospel, because a habit of that nature is not Christ-like, and is not indulged in to His glory, nor for actual benefit either physically or spiritually to any human being, except possibly for financial gain to the tobacco grower and tobacco merchant. "What would Jesus do if He were in my place?" is a question that should be asked by every tobacco grower, seller, and user. If asked in all seriousness the question would be answered in the spirit of divine submission, saying, Lord, "not my will, but thine be done." J. S. S.

When parents unite with the Church and give up their life insurance, is it right for their children to continue paying the dues? I. M. S.

To have one's life insured by any agency except by Him who said, "I give unto them eternal life." is to arrange for life provisions in the way of finances for the family's future needs, which is not in harmony with the inspired Word (See Heb. 13:5; Jer. 49:11; Psa. 118:8; 37:25) and all such provisions, provided they have been made in an unconverted state, should be annulled, or dropped when such individuals become truly converted and have become members of the household of faith, and perchance the policy holders are parents, they manifest disloyalty to God as their ever present provider, if they arrange to have some individual member of the family pay the dues on the policy and thus keep the same from lapsing, or becoming null and void.

No Christian can afford to cling to some questionable method of providing means for the future support of loved ones. If the Master's teaching in Matt. 6:19, 20, 25-34, is accepted and exemplified the question as to whether it is right to have, or hold, a life insurance policy will be forever settled. J. S. S.

Should we have our buildings protected by lightning rods, or look to God for such protection? A. L. H.

It is clearly demonstrated that metal is a conductor of electric currents, hence metal rods are placed on buildings to safeguard them from being destroyed by lightning. But the Scriptures clearly reveal the fact that God "maketh," "directeth," "made a way," "sendeth out," "casteth forth" and "shooteth out" lightnings. (See Psa. 135:7; Job 37:3; 28:26; II Sam. 22:15; Psa. 144:6; 18:14). Thus it is plainly shown that the omnipotent God has the electric forces in His absolute control, hence it is infinitely better for the Christian to trust Him for protection from the destructive bolts of lightning, rather than metal rods.

David hath said, "He that trusteth in the Lord, mercy shall compass him about," and "Blessed is the man that trusteth in him." Peradventure the Christian's faith is weak he should say with Job, "Though he should slay me, yet will I trust in him."

J. S. S.

SEWING CIRCLE REPORT

For the Gospel Herald.

The 24th semi-annual meeting of the Associated Circles of Lancaster Conference District was held at the Mennonite Mission, Columbia, July 30, 1923.

Opening Hymn, No. 82.

Scripture Reading, Psa. 2 and prayer by Bro. C. Z. Martin.

Singing, No. 101.

The reading of the minutes of the previous meeting was followed by the roll call to which 27 of the 37 circles of the district responded.

Special orders were received from Millersville, Lancaster, Columbia, and Philadelphia.

The collection for the stocking fund for the Millersville Orphan's Home amounted to $32.61.

Singing, No. 75.

The general superintendent, Sister Mary Mellinger, gave a brief report of the work done at the cutting room at Paradise for Russian Relief.

"The Mission of the Sewing Circles" was discussed by Bro. John H. Mellinger, who at the close of his address announced that the final packing for Russian Relief will be held at Mellinger's Church, Sept. 18, in the afternoon.

Singing, No. 32.

Devotion, Acts 9:32-43, by Bro. Risser.

Bro. M. G. Weaver gave a very interesting talk on **"The Alms-deeds of our Fathers and Mothers."**

Singing, No. 307.

Bro. John Moseman's subject was **"Consecration,"** for which he took Rom. 12:1 as a text.

"Russian Relief" was discussed by Bro. Orie O. Miller.

A general collection taken amounted to $62:10.

Bro. H. E. Metzler acted as moderator during the afternoon session and Bro. Aaron Groff was Chorister.

Next meeting will be held at the Vine St. Mission, Lancaster, the last Monday in January, 1924.

The meeting was dismissed with a benedictory prayer by Bro. John Moseman.

Mrs. H. E. Metzler, Sec.

REPORT

Of the Bible Conference held at the Maple Grove Church, Lawrence Co., Pa., Aug. 12-19, 1923.

For the Gospel Herald.

Instructor—Bro. S. E. Allgyer, West Liberty, Ohio.

Book Study—**The First Epistle of John. Theme.**—Family letter from a Father to his little children.

Two Main Divisions of the Book.—

1. The Family with the Father (I Jno. 1-3)
2. The Family and the World (I Jno. 4, 5)

The following are some thoughts gleaned from the Book:

The purpose of this message is to bring fulness of joy. John desires that all believers may enjoy same experience with the Father as he is enjoying.

People who say that they do not have sin deceive themselves. We often act a lie, our life and actions speak louder than words.

It is impossible to love the Father and not have the Son.

The world does not know the children of God because it does not know the Lord Jesus Christ.

If we have accepted Christ and have fellowship, and union, and oneness, we may claim the promise that we are the sons of God.

Not the man who makes a mistake once in awhile but the man who habitually lives in sin is the one who does not love Him.

We should be looking for the blessed and glorious appearance of our Lord and Savior Jesus Christ. We should love God and have boldness in the day of Judgment.

Love is just the opposite of selfishness. Three things that are the best record in Heaven (1) The Father, (2) The Word, (3) The Holy Spirit.

Three things that bear witness on the earth: (1) The Spirit, (2) The Water, (3) The Blood. If we believe and receive God we will do something and by our life we show our belief.

When we are born of God it is natural that we love one another in the spiritual kingdom. If we keep ourselves in the right relation to God and right place we may have the confidence that God will keep us.

We should keep ourselves away from temptation, kee paway from the thing that is sinful, and do not look on or think evil, for if we do we will soon be partaking of that very thing.

Farewell warning of the Epistle: Keep yourselves from idols.

—Secretaries.

YOUR PLACE

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.

—John Oxenham.

FINANCIAL REPORT
Of Eastern Mennonite Board of Missions & Charities for August, 1923

For the Gospel Herald.

Altoona Mission		
Kraybill's S. S.	$21 03	
Duchess Alberta Church Building		
Millersville & Rohrerstown Congs	$91 11	
Erisman's Cong	46 00	
Kraybills & Mt. Joy Cong.	71 58	
Mount Joy, Pa., S. S.	14 00	222 69
Columbia Mission Bldg Fund		
Erisman's Cong	$12 50	
Elmer W. Martin	15 00	
A bro., Erisman's Cong.	6 00	
Metzler's Cong	79 47	
In His Name	20 00	132 97
General Mission Fund		
Lost Creek Cong	$ 13 50	
Mellinger's Cong.	358 72	
Stumptown Cong	220 00	
Jonas B. Brubaker	10 00	
Bowmansville Cong.	78 69	
Kinzer Cong. & S. S.	10 00	
C. B. E.	10 00	
Weaverland Harvest Meeting	70 00	
Class No. 6 New Danville S. S.	10 00	
Class No. 6 New Danville S. S.	10 00	
Long Green, Md., Mission Meeting	18 06	
Slate Hill, Pa., S. S.	32 80	
Rohrerstown, Pa., S. S. Meeting	131 69	
Bowmansville Cong.	2 35	
Erisman's S. S.	53 11	
No. 6959, Pa.	3 00	1062 52
India Mission		
Landisville S. S.	$31 12	
Joseph K. Charles	25 00	
In His Name	20 00	
East Petersburg S. S. Sisters B. C.	11 00	87 12
India Support of Native Worker		
Ephrata Y. P. M.	$45 00	
Manheim Bible Study Class	7 50	
E. Petersburg Y. P. M.	7 50	60 00
Indian Orphan Support		
Junior Girls Class Mt. Joy S. S.	$25 00	
Mrs. Warren Farmer's S. S. Class	6 80	31 80
India Ghatula Dispensary		
Anna N. Ranck		5 00
India Support Bible Women		
Ephrata Y. P. M.		18 00
India Teachers Support Balodgahan Girls S.		
Strasburg, Pa., S. S.		14 00
India—Fannie Hershey Lapp (Personal)		
Sara A. Lehman		5 00
India—Geo. J. Lapp (Personal)		
J. H. Lehman		5 00
Knoxville, Tenn., Mission		
Kraybill's S. S.		20 85
Lancaster Mission		
In His Name		20 00
Phila. Mission		
Estate of Elizabeth Funk		90 00
Reading, Pa., Mission		
Ephrata Y. P. M.	$10 00	
Mount Joy Y. P. M.	10 50	20 50
S. American Mission		
Frazer Cong.	$29 50	
Primary Class, Frazer S. S.	5 20	
Joseph K. Charles	25 00	
Mount Joy Y. P. M.	8 00	67 70
South America (Wm. Lauver Support)		
No. 6897 Pa.	$20 00	
In His Name	20 00	40 00
South America (Salena Gamber)		
Landisville, Pa., S. S.		50 00
South American (Children Support, Lauver)		
Mount Joy, Pa., S. S.		100 00
West Liberty, O., Church Bldg. fund		
Hettie Ranck		300 00
Total for Month,		$2374 18

Gratefully acknowledged,
Eli G. Reist, Treas.

LIFE THROUGH BELIEVING

(Continued from page 497)

accept Him with the idea that your earn your pardon in so doing.

"Let us follow the illustration a little further, to help you upon one remaining point, viz., your looking at your feelings. The three men are out of prison with their pardons in their pockets, and on their way to their homes. One of them is a man of morbid and unhappy temperament. A feeling of depression easily overcomes him. He is feeling bad as he goes on his way now. An officer meets and recognizes him, and says, 'See here. I know you. You were condemned by the law, and belong to the prison. What have you to show that you have a right to be out here?' The man hangs his head and says, 'You are right. I belong to the prison. I will go back with you. I expected to feel very happy when I got out, but the feeling has not come; and of course, I have no right to be out, feeling as I do. So I feel that I had better go back with you, and wait until I feel better.' What is the matter with the man?" "Why, the foolish fellow is talking about his feelings, instead of producing his pardon." "Yes, just so. Well, here is the second one. He is an entirely different character, a happy, joyful, excitable temperament. He goes along whistling, singing, laughing, and telling everybody how happy he is. An officer meets him and recognizes him, and says, 'See here, friend, you were condemned and belong by law to the prison. What have you to show for being out here?' 'Show,' says the man, 'why, don't you see how happy I feel? I know that a man that feels as happy as I feel must have a right to be out here. That's what I feel. I have my feelings to show.' But the officer collars him, and takes him off. What is the trouble?" "Why, he is just as great a fool as the other man. He talks about his feelings instead of pulling out his pardon." "Just so. Now a word about the third man; and I will make my application. He has determined on getting out of prison to live a new life. He is going to cut his bad companions, earn his bread, and live in a respectable way. He goes to the hairdresser and buys a wig to hide his short hair. He goes to a tailor and is nicely clothed. But the officer meets him and commands a halt, and says, 'See here, my man, I know you; you be- to the prison. You cannot fool me by your disguise. What have you to show for being out?' The man draws himself up with the dignity of injured innocence, and answers, 'Show, sir! I have my new and respectable character to show. I have turned over a new leaf. I am a reformed man. Do you see these clothes? Do you see this wig? These are what I have to show, sir.' Before he has finished his speech the officer is hurrying him off to prison. What is the matter with this man?" "Matter! Why he is as great a fool as the other two; he does not pull out his pardon." "Just so."

"Now let us make the application. You say here tonight that, accepting your condemnation by God's law for your sins, as inevitable and just, you desire and are willing to accept Jesus Christ as your Redeemer, and from tonight trust His Word, and accept Him as your Savior?" "Yes, sir, I am." "Will you read once more Gal 3:13?" "Christ hath redeemed us from the curse of the law, being made a curse for us." "Do you believe that?" "Yes, I do." "Are you redeemed?" "Well, I—I don't feel——." "Stop! What did you say about those men who talked about their feelings, instead of holding up the governor's pardon?" "Oh, I see. Why, yes; that is it, is it not? Why, I haven't really believed it, have I? I am to trust God's Word to me, as those prisoners trusted the governor's word to them; and feelings have nothing to do with it. How singular it is I did not see that before! Why, of course, **Christ has done it all, and I just accept it.**" "Well, are you redeemed?" "Yes, thank God, **I am.**" "How do you know you are?" "Why, as a sinner I accept Jesus Christ as my Savior: and God's Word says I am redeemed; and I believe it" "Well, my friend, praise God for the light that has come by believing. Look in the same direction for more to follow. And now, before we thank God, just see where your living for God comes in. Redeemed means purchased. What did Christ pay for you?" "He paid His own life—His blood." "Yes, dear friend, He did. Well, if He purchased you, and paid that price for you, to whom do you belong?" "I belong to Him." "Are you willing to have it so?—to be His property, His willing servant, His faithful follower, His obedient child?" "I am. I belong to Christ. He redeemed me." "Very well. That is the Christian life. It commences with redemption. **We serve because we are saved.** The curse is gone—all gone; and forever gone. And now—with the Savior who died for us living to hear our prayer and provide a daily salvation from the power of sin—we are to live for our Redeemer. **Let us praise Him!**"—Sel. by Edna S Schlosser.

Married

Albrecht—Maust.—On Aug. 23, 1923, Bro. Edwin Albrecht and Sister Anna Maust, both of the Pigeon River congregation, were united in the holy bonds of matrimony at the home of the bride's parents near Pigeon, Mich., Bro. S. J. Swartzendruber officiating. May God's richest blessing attend them through life.

Shetler—Albrecht.—On June 25, 1923, at the home of the bride's parents near Pigeon, Mich., Bro. Joseph Shetler and Sister Emma Albrecht were united in the bonds of holy matrimony by S. J. Swartzendruber. May the joy of God's presence sustain and cheer them as they travel together the pathway of life.

Shank—Lapp.—At the Filer Mennonite Church, Aug. —, 1923, occurred the marriage of Guy R. Shank and Ruth E. Lapp, Bro. S. Honderich officiating.

Both are members of the Filer congregation and have the wishes of the brotherhood that their labors together may be blessed with much sunshine and happiness.

Obituary

Hershey.—Samuel B. Hershey was born near Manheim, Pa., Aug. 2, 1864; died Aug. 10, 1923; aged 59 y. He is survived by his wife one son and two daughters, he was a devoted husband a devoted father and a faithful church member. Funeral services at the home were conducted by Bro. Jos. Boll, Jr., with further services at Kauffman's M. H. by Bros. Jacob Hershey and Frank Kreider. He was laid to rest in adjoining cemetery.

Bauman.—Lydia, beloved wife of Moses S. Bauman, Elmira, Ont., died Aug. 12, 1923, of a complication of diseases; aged 62 y. 1 m. 14 d. In early life she was converted and united with the Mennonite Church. She was the mother of thirteen children, all living. She was buried in the cemetery in Elmira. Funeral services were conducted by Abram Gingerich, Oliver Snider, and Urias Martin. May God comfort the bereaved.

Miller.—Mark Edmund, son of Harry E. and Luella M. Miller of Springs, Pa., died after only one day's illness, Aug. 8, 1923; aged 1 y. 5 m. 24 d. Besides his parents he is survived by 4 brothers, grandfather, two grandmothers, great-grandfather and other relatives. The funeral was held at the Springs Mennonite Church on the afternoon of Aug. 10. Brethren G. D., M. B. and N. E. Miller conducted the service, after which the body was laid to rest in the cemetery near by. The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Kemp.—Samuel Kemp was born Dec. 31, 1853; died July 10, 1923; aged 69 y. 6 m. 9 d. Bro. Kemp was a faithful member of the Mennonite Church from his youth. He was united in marriage to Arminta Folk Dec. 26, 1880. To this union were born two sons and two daughters. One daughter died June 4, 1895, the mother died Feb. 9, 1898. Bro. Kemp was married to Dora Haning Apr. 12, 1914. Bro. Kemp was the son of Moses and Sarah Kemp and was the oldest of a family of two sons and six daughters. His brother (Lenos) the youngest in the family, died a few months prior to Bro. Kemp's death. Two sisters survive him (Lydia and Anna). He is also survived by three children (Irwin, Bertha, and Wilson). Funeral services at the Springs Mennonite Church in charge of Brethren J. F. Bressler and G. D. and N. E. Miller.

McDonald.—Martin, son of Mr. and Mrs. John McDonald, was born in Elkhart Co., Ind., April 2, 1855; died June 30, 1923; aged 68 y. 2 m. 28 d. When a young man he was united in marriage with Sarah Bechtel, who died 16 years ago. April 24, 1915, he was united in marriage with Lena Michael, who survives him; as also two sisters (Mrs. Harvey Wise and Mrs. B. H. Rohrer) and three brothers (Charles, Frank, and Thomas). He was converted in 1918 and united with the Mennonite Church. His membership was with the Yellow Creek congregation, and he was faithful to the time of his decease. Funeral services conducted by C. A. Wright and D. A. Yoder.

Stahl.—John Stahl was born Nov. 10, 1860, in Somerset Co., Pa.; moved to the old homestead in Bowne Twp., Kent Co., Mich., at the age of 6 where he resided until 24 years of age. On Jan. 15, 1884, he married Eliza Bleam. They moved to Campbell Twp. and has lived at the present home for 38 years. To this union were born 5 sons and 1 daughter, all of whom are living. He united with the Mennonite Church May 16, 1891, with the Bowne congregation of which body he was a faithful member until death. He died Aug. 11, 1923; aged 62 y. 9 m. 1 d. He leaves his bereft companion, 6 children, 7 grandchildren, 5 brothers, 1 sister, besides many other relatives and friends. Funeral services conducted by Aldus Brackbill and D. A. Yoder.

Dickey.—Omer, son of John Dickey, was born in Lancaster City, Pa., died in Harrisburg, Pa., July 1, 1923; aged 18 y. His father found him dead in bed from heart trouble. Besides his father a brother (Oliver) and a sister (Elizabeth) survive. At the time of his death he was employed by the Pennsylvania Railroad in Harrisburg. His mother died when he was about 2 years old. Then he lived the greater part of his life in East Lampeter Tp., Lancaster Co., Pa., at the home of Martin W. Denlinger. Funeral services were held in the funeral parlors of Hoover and Son, Harrisburg. Amos W. Stamets, pastor of the Augsburg Lutheran church, officiated. Burial in the East Harrisburg Cemetery.

"Teach me to live that I may dread,
The grave as little as my bed.
Teach me to die, so that I may
Rise glorious at the judgment day."

Rohrer.—Elizabeth Eby Rohrer, widow of Abram Rohrer, died Aug. 30, 1923, at her home in East Petersburg, Pa.; aged 81 y. 4 m. Among those who mourn her departure are the following children: Mary, Lizzie, Daniel, Amos, Anna (wife of Fred B. Keller), Fanny (wife of David D. Huber), Noah, and Ira; also thirteen grandchildren; and eight great-grandchildren. Funeral services were held at her late home on Monday, Sept. 3, 1923, conducted by Bro. Frank Kreider (Text I Cor. 15:40-57) with further services at the East Petersburg Mennonite Church (of which she was a member for many years), conducted by Bro. John H. Gochnauer (Text II Tim. 4:7) and C. E. Rice (Text Rev. 2:10). Interment in the adjoining cemetery.

How we'll miss her gentle welcome,
As she opened wide the door;
And the interest she has taken,
In the task that each one bore.

By her granddaughter.

Eberly.—Florence K., oldest daughter of Alvin and Fannie Eberly died Aug. 19, 1923; aged 3 y. 6 d. She has budded on earth to bloom in heaven. She was sick for 3 months with pernicious-anemia, and all that time bore her suffering with great patience, often laying on her bed of affliction singing, "Jesus, Jesus, how I love Him." The last hours of her life were of intense suffering, but Jesus called her home on a calm Sabbath eve. Her being called away has cast a deep shadow over the home, but she is now singing with the angels above. he leaves father, mother, one sister (Lena), two grandfathers, one grandmother, and many other relatives and friends. Funeral Aug. 22, at the Guilford Church, conducted by David Wenger of Burton City, O., and Harvey Horst of Washingtonville, Ohio. She was a bright sunbeam in the home and the rays will keep shining therein.

"Oh, Florence, how we miss your smiles,
Your loving, tender voice;
How we longed to keep you with us,
But God has made His choice."

Weldy.—Sister Mary (Sheets) Weldy was born in Elkhart Co., Ind., May 16, 1873; died July 15, 1923; aged 50 y. 1 m. 29 d. She was married to Joseph Weldy on Nov. 3, 1892. To this union were born 13 children all living (Nora Richer, Anna Lichty, Golda Wenger, Charley, Irvin, William, Harvey, Mabel, Nina, Bernice, Kenneth, Ramon, and Lola). She was converted in the winter of 1894, united with the Mennonite Church at the Holdeman congregation. She lived a consistent Christian life until death, was a kind, affectionate mother, was always willing to lend a helping hand to the needy, and had opened her doors to 7 fatherless children who had their homes with them from 2 to 7 years. She was much concerned for her children, instructed them to live good Christian lives. She leaves husband, 13 children, 13 grandchildren, 3 brothers, 2 sisters, 3 half-brothers and a host of relatives and friends. Funeral services conducted by D. A. Yoder and Joe Neuhouser.

'Tis hard to part with mother dear.
No more to see no more to hear,
A nobler mother could not be
Found this side eternity.
But yet we're glad, if God thought best,
To end her troubles and give her rest.
In heaven, to sing with angels fair.
May our names, too, be written there?
That we again may mother meet,
And walk with her thru golden streets.

Written by one of family.

THE LORD'S EXCHANGES

"The Lord * * hath sent Me to give * * beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Is. 61:1, 3).

We cannot buy God's treasures
Our poverty to bless,
But Christ exchangeth with us
And giveth more for less;
The oil of joy for mourning
And praise for heaviness,
More grace for little thorn-pricks,
Much fruit for purging light,
For earth's brief tribulation
Eternal glory bright.
So when affliction's furnace,
Is heated sevenfold,
Grieve not because its burning
Leaves ashes grey and cold;
Why shouldst thou shrink from trials
That bring such wealth untold?
When mirrored in thy spirit
His lovely face shall be,
His beauty for thine ashes
The Lord will give to thee.

—Annie Johnson Flint.

What is the Bible the world is reading?
Your daily life and mine.
What are the creeds the world is needing?
True lives: yours and mine.
On what, then, should our souls be feeding?
On Christ,—the life divine.—Sel.

ITEMS AND COMMENTS

Prohibition Commissioner Haynes asks for a $10,000,000 appropriation to aid in prohibition enforcement during the coming year.

The will of the late President Harding has been made public In it he bequeaths the bulk of his estate to his relatives, his wife and father being remembered by the most substantial gfts. It is dated June 20, written just previous to his starting for Alaska.

During the past week the world has been awe-stricken over the news of the great earthquake in Japan and the losses in life and property which it cost. Lowest estimates put the loss of life at half a million, while the property loss estimates are written in terms of billions. Tokio, Yokahama, and adjoining cities are in ruins and millions of people are homeless To add to the sufferings a plague has broken out caused by the decaying bodies lying in the ruins of fallen buildings. Prostrate Japan has the sympathy of the nations and relief is being rushed to the suffering millions with all possible speed.

In a carefully prepared table of statistics published by the Trade Record of New York it is shown that the United States furnishes from one-third to one-half of the world's output of coal, and that during the one hundred ten years in which this country has been mining coal it has used up only about one percent of its coal deposits It is estimated that the leading coal-producing nations have on hand about the following amounts of coal deposits in metric tons:

United States	3,854,000,000,000
Canada	1,234,000,000,000
China	996,000,000,000
Germany,	403,000,000,000
Great Britain,	190,000,000,000

The anthracite coal strike, involving the labor of 155,000 coal miners and causing fear of widespread suffering the coming winter because of a scarcity of fuel, has finally been settled, it is reported at the time of this writing. Chief credit for the settlement is given to Governor Pinchot of Pennsylvania whose untiring efforts to bring operators and miners together on common terms succeeded finally in bringing about desired results In the background may be seen the force of public opinion, which was in no mood to brook any unresonable demands on the part of either operators or miners. As a result, however, it is probable that the public will pay the increased price of coal to cover the cost of compromise between the two opposing forces.

The world was stirred to the depths when Italy attacked and captured the island of Corfu from Greece because of a failure to comply with all the demands of Italy following the assassination of Italians in Albania a few weeks ago. The nations are pretty well agreed that Italy exceeded her rights and made unreasonable demands. Fortunately, the war clouds are assuming a less threatening hue, and the indications are that a settlement will be made without resort to arms. The League of Nations being appealed to by Greece, turned the matter over to the council of ambassadors having charge of the Albanian boundary dispute, and latest reports are that a decision has been reached but not yet made public. The world should begin to know that peaceable means are not only better but more effective than war in settling disputes.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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S. F. Allgyer, Field Worker, West Liberty, Ohio.
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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, S. M. Kenagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, Amos Swartzendruber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans. Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.— (1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

ANNOUNCEMENT

To the Sewing Circles of the Lancaster Conference District

The date of packing the Russian Relief garments, at Mellinger's Church, has been changed from Sept. 18 to Oct 9 to give the sewing circles time to send in both new and used garments for both Russia and Germany Bro. John H Mellinger has asked that a "drive" be started for second-hand clothing for Germany and that it be announced in the churches Packages can be sent to Mellinger's Church in care of A. W. Denlinger. Lancaster, Pa, Route 6, or taken the date of packing, Oct 9.

Mrs. E. H. Mellinger.

The Youth's
CHRISTIAN COMPANION
September 30 issue
Missionary Number
devoted exclusively
to the
American Indian
BE SURE TO GET A COPY!

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegram has just been received from Bro. A. J. Miller relativ to the serious situation among the Mennonite colonists in Siberia,. As was noted in these columns some time ago an investigator was sent to look into conditions as a result of rumors and reports that reached our relief unit in Russia, and the cablegram is the result of this investigation:

"Our inspector Reisen returned Pavlodar Slavgorod Siberia colonies. Reports entire crop failure. Famine beginning. Twenty percent now starving. By November eight thousand. Seventy-five percent in rags. Twenty percent children to eight years actually naked all time. Conditions critical. Immediate action imperative. Make urgent appeal five thousand dollars special and three thousand monthly. Buying grain locally save freight."

(Signed) Miller.

We believe that as our people have responded to the need of starving and suffering brethren in the past they will continue to respond to the new need now facing us. Steps will be taken at once by the Central Committee to organize some form of campaign for funds to help our stricken brethren in Siberia. As more information is received it will be given in these columns.

Sept. 7, 1923.

"We must have the faith that cries, 'It can be done, and shall be done,' if we expect victory."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 20, 1923 (Gospel Witness Established 1905) No. 25

EDITORIAL

The Gospel Herald will be sent to new subscribers from the time we get your subscription until Jan. 1, 1925, for the regular subscription price of one dollar fifty cents. Since the merging of the Herald of Truth with the Gospel Witness in 1908, our subscription list has grown at the uniform rate of about 500 a year. Can we make the increase one thousand between this and Jan. 1, 1924?

"Have faith in God." It will not only keep you on scriptural ground with reference to life and doctrine, but it is a positive help to you in weathering the storms of life. Has not God proven Himself faithful in making all His promises good? and has He not given us abundant proof that He is not only faithful but also able to do as He has promised? Look where you will, in the Bible and outside of it, and you are met by innumerable evidences that the Bible is true. So long as your faith in God remains unshakable, that long you need have no fears as to the hope of your calling. "It is better to trust in the Lord than to put confidence in man."

Silent Messengers.—Solomon says, "Cast thy bread upon the waters, and it will return after many days." From the Mennonite Publishing House there flows a stream of tracts —some to be wasted, some to fall into well prepared fields and bring forth fruit. We know where some of these tracts are going, while others find their way to parts unknown, to be heard from later. We have just received a letter from a friend in Yorkshire, England, expressing appreciation for the receipt of picture cards, The Way, and other literature that fell into his hands, adding that whatever we see fit to send him in the form of tracts or periodicals "will be distributed and disposed of with care and prayer." Those interested in this form of evangelism may have a part in either one of two ways—by distributing tracts and periodicals, or contributing of their means that others may distribute the literature. In either case, let your efforts be accompanied with prayers and faith that the blessings of God will be added to the efforts put forth in this way.

Mennonite General Conference.—Elsewhere in this issue will be found a rather lengthy report of the Mennonite General Conference held at Waterloo, Ontario, a few weeks ago. It will be noticed that a number of the longer reports are omitted for want of room. These reports will all appear in full when the minutes of General Conference will be printed in pamphlet form. It will be noticed also that Bro. Bender's address on Church Government, which the Conference requested should be written out in full and submitted as part of the conference minutes, does not appear in this report. We hope to have that in hand when the report in pamphlet form appears. Those desiring copies of this full report, either for themselves or for their congregations, will please send in their names and addresses, stating how many copies they desire. It will enable us to determine how many copies to print. This Conference was perhaps more deliberate in all its actions than any similar meeting yet held, and for this reason, together with the fact that an unusually large number o very vital problems were considered, the report is of unusual interest and importance.

The Simple Life.—An exchange puts this question up in a very practical and pointed fashion:

"Is the standard of living to which a family has grown accustomed a sacred, untouchable thing?

"To be specific: Must the price of beef cuts used, the amount of ice cream consumed, the gallons of gasoline required, the kind of houses we have, and chairs, beds, rugs, dresses, trousers, pianos, penknives, farms, candy, stock certificates, shirts, and so on, ad infinitum—must all this be regarded as holy ground, not to be trespassed upon by the solicitations of any church activity?

"When hard times come and the surplus income is cut off, shall the usual standard of living be maintained, at the expense of Kingdom extension, or shall the latter go forward even if the Simple Life has to be practiced as well as preached?"

God made no mistake when He ordained that man should live the simple life. It means good health, contentment, a larger margin between income and expenses, a good example to those who can not afford to live in luxury. It should be both lived and defended because it is taught in the Word of God and the only right kind of life to live. But when people who pretend to be wholly consecrated to God continue to live in luxury while their own financial condition is growing worse and the world is so much in need of financial aid to feed the hungry, clothe the naked, and carry the Gospel to the millions of perishing souls, their sin is all the greater. May God help us all to get back into the simplicity of the Gospel. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"What Saith the Scripture?"—There are two things which never change—truth and human nature. Eve's experience with the tempter in the Garden shows that human nature was the same six thousand years ago as it is today. While man is about the most changeable of all creatures, his human nature is ever the same.

The Bible, being truth, is also unchangeable. While there is not a single line of thought in which man has not reversed himself, the Bible has reversed itself in none of these

things. Being given by inspiration of God, recording the infallible word of God which can not lie, it stands the test of all the ages. "Forever, O Lord, thy word is settled in heaven" for "Thy word is TRUTH."

From the fact that both the Bible and human nature are unchanging, this book of God is as applicable to present conditions as it was in the days of the apostles or any generation since that time. The Gospel of Christ, therefore, will never be "out-of-date" so long as we are in this age. "Forever, O Lord, THY WORD—in this world and in the world to come—is settled."

Some people tell us that we must not interpret the Bible too literally, that since times and people and conditions have changed the Bible would be written differently if the holy men who wrote it were living today and would write it under existing conditions; that the ordinances and restrictions taught in the New Testament must be interpreted in the light of existing conditions, and that therefore while they might have been literally observed with profit in times past such literal observance is no longer practical.

But the greatest hindrance to our acceptance of this view is the fact that the Bible is emphatic in its declarations against either adding to or taking away so much as a jot or tittle from the sacred message. Instead, therefore, of us assuming the arbitrary power to accomodate the Bible to modern thought and the desires of the human flesh, let us accomodate ourselves to the teachings of God's Word. "What saith the scriptures?" is the test which settles every point of controversy with reference to the Christian faith. "Whosoever heareth these sayings of mine, and DOETH them" is likened to the man who built his house upon the Rock. In the great testing time to come the wrath of God will be visited upon them that "obey not the Gospel of our Lord Jesus Christ."

"All who are led by the Spirit will be always abounding in the work of the Lord."

"The spirit of gloom keeps us out of Canaan."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

CHILLINGWORTH'S FAMOUS STATEMENT

The Bible, I say, the Bible only is the religion of Protestants!.....I for my part, after a long and (as I verily believe and hope) impartial search of "the true way to eternal happiness," do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only.

I see plainly and with mine own eyes that there are popes against popes, councils against councils, some Fathers against others, the same Fathers against themselves, a consent of the Fathers of one age against a consent of the Fathers of another age.....

There is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe: this will I profess; according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true.—"The Religion of Protestants a Safe Way to Salvation."

A TREMENDOUS EVIL

By Joseph Metzler

For the Gospel Herald.

It is conceded by thinking Christians, and the Word of God bears it out, that the modern fashion with its accessories and the other underworld evils taxes the longsuffering of God. The judgment day is speedily coming "When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance upon them that know not God and that obey not the Gospel of our Lord Jesus Christ." God's denunciation on the wicked antediluvians—"My spirit shall not always strive with man," applies to the wicked post-diluvians as well.

Some of the evils connected with fashion are: immodesty, pride, lasciviousness, adultery, whoredom, divorce, idolatry, covetousness, conformity to the world, dishonor to parents and superiors, vaudeville and dance—the ruination of body and soul. If anyone doubts the tremendous toll of sickness and death, adultery and crime, caused by fashion, directly or indirectly, let him consult a doctor who ministers to the sick and dying, a judge who deals with criminal cases, a person who rescues fallen women. Some of the outstanding doctrines of the Bible are: modesty, simplicity, chastity, humility, honor to parents, non-conformity to the world and loyalty to God. God will visit judgment on individuals and nations for disregarding His plain commands, in our time as well as when Israel made and worshipped the golden calf. One of the golden calves of America and other nations is fashion. Those who love and follow the world with its vanities, follies, pride, and fashions, should read Isa. 3:16-26, and I Jno. 2:15-20. Jesus says, "And I say unto you, that whosoever looketh on a woman to lust after her, has committed adultery already in his heart." The temptation to violate the command not to lust after women is multiplied a thousand times by women dressing immodestly, indecently and scantily—their limbs and chest exposed to the inclemency of the weather and the gaze of men, and in some instances, practically the whole body may be seen through transparent ornamentations and hangings—and both men and women are responsible for the sin of adultery and other sins which the devil brings through fashion. Read II Samuel 11. Unscrupulous, unthinking men wink at the fashions and encourage them. Papers contain indecent pictures and half-nude women and print underworld literature which denounces those who testify against fashion and praise and encourage the fashionable girls to go on in their career and meet their fate. Tremendous responsibility! "The present day flapper dresses like a harlot and the sixteen year old school girl imitates her." Fashionable mothers are responsible for their daughters indulging in fashion, and oftentimes for their ruin of body and soul. A fashionable lady on her death-bed declared with cries and shrieks unendurable that she is lost and is going to everlasting burnings, and her parents, and her fashionable dress with gew-gaws and ornaments and jewelry by her bedside, are the cause of her ruin.

Does the mother begin to realize her tremendous responsibility when her daughter, half nude, goes with a

fashionable, pleasure-loving coxcomb in an automobile to a dance or vaudeville? Only God knows where they go or what they do. Or when she minces on her toes and heels or rides a bicycle through town parading? Mothers may unfortunately have the weakness of loving their daughters (and sons) with a carnal love, which prompts them to cover up their sins and help them in wrongdoing, and to covet the honor of contributing a fashionable queen to society. While the fashions and amusement craze are raging, and, it seems, are becoming more vile every time the devil sends a message from Paris to America, Christian mothers have a tremendous problem and responsibility to bring up their daughters as the Bible enjoins, "in the nurture and admonition of the Lord," to educate and train them for the service of the Master, and to get them to dress for protection and health in Christian modesty and simplicity, adorning themselves (which becometh women professing godliness) "with good works," and with "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Teachers and preachers and parents who are loyal to God and His Church, are called to "put on the whole armor of God," unite and rally to the front to stem the tide of the tremendous evils of fashion; to rescue the devotees of fashion—sons and daughters, men and women, from the kingdom of the world, and initiate them into the glorious kingdom of Christ with His "precious jewels" which He will come to "make up" soon.

North Lima, Ohio.

THE HEREAFTER

Let others hold their peace about hell if they will—I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I fain would arouse them to a sense of the peril before them. What would you say of the man who saw his neighbor's house in danger of being burned down, and never raised the cry of "Fire?" Call it bad taste, if you like, to speak of hell.

Call it charity to make things pleasant and speak smoothly, and soothe men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is to warn men plainly of their danger. My notion of taste is to declare all the counsel of God. If I never spoke of hell I should think I had kept back something that was profitable, and should look on myself as an accomplice of the devil. Beware of new and strange doctrines about hell and the eternity of punishment.

Beware of manufacturing a God of your own—a God who is all love but not holy—a God who has a heaven for everybody, but a hell for none—a God who can allow good and bad to be side by side in time, but will make no distinction between good and bad in eternity. Such a God is an idol of your own, as really as Jupiter or the monstrous image of Juggernaut—as true an idol as was ever molded out of brass or clay. The hands of your own fancy and sentimentality have made him.

He is not the God of the Bible—and besides the God of the Bible there is no God at all. Your heaven would be no heaven at all. A heaven containing all sorts of characters mixed together indiscriminately would be a miserable discord indeed. Alas! for the eternity of such a heaven! There would be little difference between it and hell. Ah, reader, there is a hell! Take heed lest you find it too late.

Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste—refusing, like a spoilt child, whatever you think is bitter—seizing, like a spoilt child, whatever you think is sweet. What is all this but taking Jehoiakim's pen-knife and cutting God's Word to pieces?

What does it amount to but telling God that you, a poor, short-lived worm, know what is good for you better than He? It will not do; it will not do. You must read it all and believe it all. You must come to the reading of it in the spirit of a little child. Dare not to say, "I believe this verse, for I like it; I refuse that, for I can not reconcile it with my views." "Nay, but, O man, who art thou that repliest against God?" By what right do you talk in this way? Surely it were better to say over every chapter in the Word, "Speak, Lord, for thy servant heareth."

Ah, reader, if men were to do this they would never try to throw overboard the doctrine of the eternal punishment of the wicked. "And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46). **"Who among us** shall dwell with the devouring fire? **Who among us** shall dwell with everlasting burnings?" (Isaiah 33:14).

"Why be turned into hell?" (Psa. 9:17). Though "condemned already" (John 3:18), "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).—Tract.

A CALL TO THE YOUNG

By John M. Brenneman.

For the Gospel Herald.

(Sent, upon request, by J. P. Graybill for publication)

Young men and young women, give ear unto me,
I call you from sin and destruction to flee;
O turn to the Savior, who bids you to come,
And He'll make you meet for a sweet, happy home.

Say not, "We're too young for salvation to seek,
And all the commandments of Jesus to keep;"
Since many young people before you have gone
On that narrow path to a sweet, happy home.

O come then, young people, why will you delay?
To turn to your Jesus, to sing and to pray;
Behold youthful Samuel how bright he has shone,
No doubt he's enjoying a sweet, happy home.

Remember your God and Creator in youth,
And worship Him early in spirit and truth;
Be like young Josiah, the king on his throne,
Who sought after God and a sweet, happy home.

Make no more excuses so trifling and vain,
My dearest young friends, as the Scriptures are plain,
Which to a young Timothy were so well known,
They taught him to seek for that sweet, happy home.

O search you the Scriptures wherein you will find,
That Jesus the Savior is gracious and kind;
He's promised a kingdom and treasures unknown,
And also a crown and a sweet, happy home.

O come, then, young friends, while your Jesus doth call,
And be now persuaded—there's room for you all;
Yes, come one and all, and say not, "'Tis too soon
To seek for a share in that sweet, happy home."

When Moses to years of maturity came,
He made a good choice and received a good name—
Forsook sinful pleasures, nor treasures would own,
That he might obtain that sweet, happy home.

Forsake sinful pleasures and lusts of the eye,
The pride of your life, as your end may be nigh;
And think, dear young friends, of the cold silent tomb—
Prepare, O prepare for that sweet, happy home.

(Continued on page 521)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Portland, Oreg.

(739 Savier St.)

Dear Herald Readers, Greetings:—We have just closed our first five weeks' evangelistic campaign in Portland, Aug. 26.

We must thank our dear heavenly Father for the beautiful weather He blessed us with during the entire meetings; also wish to thank our dear people who are making this work possible, and for their financial aid in meeting the expenses for the campaign. We now have 50 canvas seats that will seat 150 people, the biggest part of a tent, and a little house to store the things in, all paid for—so if the Lord tarries and we are permitted to hold another campaign, we will have all these things to work with.

While we did not see so many public confessions, yet we have many reasons to be encouraged, as it has opened the doors to many more homes; and since we are just in the formation period in our mission work in Portland, we feel we are well repaid for the time, labor, and expense, and are assured that it will help our regular meetings considerably, the meetings only being about one block from the hall.

We want to especially thank our ministering brethren who so nobly helped out in these meetings. Bro. E. Z. Yoder and his people certainly gave us a splendid introduction for the first ten days. Their singer, Bro. Moses Hostetler, made things very interesting, especially for the children. They will always remember him. We were also very glad to have had the privilege of having Bro. D. H. Bender with us over the second Sunday. He preached four sermons which were very much enjoyed by all the listeners. We were sorry that we could not keep him longer.

Bro. Gabe Shenk of Airlie congregation was with us from Thursday over the third Sunday and preached some oldtime Gospel sermons. We were sorry that his time was so limited.

Bro. M. E. Brenneman of the Albany congregation was with us for the next two weeks and delivered some heart-searching messages. One has to wonder as to what the united messages of these dear brethren, from God's Word, has accomplished for the people of Portland. One woman who attended the meetings the first week or ten days, while visiting in her home, told us her position regarding her marriage relation, which seemed to be telling her that she might be living in adultery. If we got her story right, and understand God's Word, she was. She told us that in the church that she was holding to, they wanted to ordain what we would call a deacon. So they nominated three. The first said because of his marriage relation he did not feel justified in filling that position, the second one said likewise, and so did the third. Is it not a deplorable condition that a holiness faction should be in such a condition. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Would to God that we would all have our eyes open to many of these factions and cults. "To the law and to the testimonies." If they speak not according to this word it is because there is no light in them. The outcome of this visit was that her husband forbade her to attend the meetings. Let us lift up our united prayers for this home that God may have His way in their lives and they may become willing to meet God's wishes, so plainly stated in His Word.

On Sunday, Aug. 12, we had a wedding ceremony in the tent. Bro. Milton Martin and Sister Ida Brenneman were united in marriage by the bride's brother, Bro. M. E. Brenneman. May God's richest blessing be their portion, is our prayer. Bro. Martin's remained with us for a week and conducted the singing for us, which was very much enjoyed by all, especially the children.

During the meetings we went to the Good Samaritan Hospital one Sunday afternoon (Sister Good being there at the time) and sang a good many songs for the patients, which they seemed to enjoy so much. We also were to the county jail and sang for about 100 prisoners. They invited us back—so we have been going every other Tuesday evening. The prisoners seem to enjoy it very much, and we do too.

We also wish to inform the Herald readers that our dear companion has been in the hospital for four weeks and had two operations, had her gall bladder and appendix removed, besides other troubles. She was not able to attend any of the meetings, but we are very glad to report that she is improving now since she was able to get out into the country, where she now is. Little Paul is also doing well. He even seems to enjoy country life.

We also wish at this time to thank all the supporters of the Portland Mission. We have every reason to be thankful the way they have been looking after our needs. May God's richest blessings be their portion, is our prayer—asking a continued interest in your prayers in our behalf.

Sept. 5, 1923.

GOD'S GIFTS AND OUR OFFERINGS

By J. W. Shank

For the Gospel Herald.

God is Father and Creator of all, Maker and Guide of His creation. Let us recognize Him as the Giver of all earthly gifts. **All we have is His.** All to Him we owe. He has entrusted us with life and with a few earthly possessions. Let us use them for His glory.

As Christians we are stewards. Our talents, our time, our possessions are not really ours. They are entrusted to us that we might use them for His glory.

God has a plan for our lives and belongings. According to His plan **one-seventh of our time** is to be dedicated wholly to Him. Do we dedicate it cheerfully? Do we make His holy day what He meant it to be for our lives? Furthermore, God's plan makes us responsible to Him for all our possessions. **The Jews gave one-tenth of all they received to the Lord** (Lev. 27:30-34). Jesus recognized the importance and necessity of that plan. Luke 11:42. Shall we do less for God than the Jews?

Think of these facts: **The happiest people in all the world are those who give abundantly for the Lord's work.** Such people never regret what they gave nor do they ever wish to live by any other plan. Those who give abundantly for the Lord's work always have enough for themselves and something besides to give.

Think again: **Would you give abundantly to save the life of your dearest friend?** Would you give abundantly if you knew that ten thousand people in a neighboring state were dying of starvation? Should you not give abundantly since you know that millions of human souls in the world are starving spiritually because they know not Christ, and without your help and the help of other Christians they will be eternally lost?

Think again: **The Christians of today have it within their power to**

bring the Gospel of Jesus to every corner of the earth. If all Christians would give abundantly as God's plan teaches us, there would be enough means and enough missionaries to carry the Gospel to every people, tongue and nation within one generation. Oh, Christians, let us rise to our opportunity! Let us bring our tithes into the storehouse and prove the Lord and see the blessings which He will pour out. Mal. 3:8-12.

La Junta, Colo.

OUR PACIFIC COAST MISSIONS

By D. H. Bender

For the Gospel Herald.

It was my privilege recently to visit our two missions in the Pacific Coast district, one in Portland, Oreg., and the other in Los Angeles, Calif. The former is less than a year old and has not yet been taken under the General Mission Board. The latter is much older and is one of the regular missions under the Board.

Both these stations hold a unique place in the mission activities of the Mennonite Church. The Pacific Coast district is separated from the rest of Mennonite territory by the Rocky Mountains. It is a district noted for its fertile fields, romantic scenery, thriving cities, and a fluctuating population. It is the home of the tourist from the East. This latter condition is both an advantage and a disadvantage to successful mission work. In both the cities where our missions are located many of our young people seek employment, and when these young brethren and sisters take the proper attitude, they can be of great help to the cause and have a place where they can worship and grow in grace.

In Portland this condition is put to good use. A number of our young people employed in the city room and board at the Mission. The superintendent, Bro. Allan Good, has rented rooms in an adjoining building. These with a few available ones in the mission building proper can accommodate possibly a dozen people. These rooms are rented out and a number of our brethren and sisters board at the mission table. A few large congregations near Portland furnish a large portion of the vegetables and other produce as their contribution to the mission. A reasonable price is charged for room and board and the income from this largely covers the expense needed for rent, etc., in running the Mission, besides having the young people right in the Mission where they are safe from city allurements and where they can be of help both in the religious and secular work.

While some of the above named conditions prevail at Los Angeles, yet in the main the problems in the "City of Angels" (?) are altogether different and of a much more trying nature. There are no outside congregations to give support like those at Portland. In fact, Los Angeles is the only Mennonite congregation in California aside from a very small body of believers at Terra Bella. So Los Angeles must be considered as headquarters for our people in the extreme Southwest. Tourists and health-seekers are much more in evidence in Los Angeles than in Portland. This city is both a summer and a winter resort. The problem of reaching and holding this fluctuating population which is largely on pleasure and recreation bent is no small one. But a good, strong, loyal congregation should be maintained here for the benefit of our own people as well as for general mission work. Bro. J. P. Bontrager is doing nobly in standing firmly for the fundamental doctrines of the Word and the Church, and is supported in this by a number of faithful members. But he needs help. He is an expert carpenter and contractor by which occupation he supports his family while giving time also to the work of the Church. But he cannot give all his time, and as his work is quite remunerative it would not seem just to ask him to lay it down. Glad to know that steps are being taken to give him substantial help. Bro. F. B. Showalter and wife of Harrisonburg, Va., expect to move to Los Angeles in the near future and help in the work.

One of the pressing needs of the Los Angeles work is a larger building in which to worship. The present building was erected merely as a tide-over structure and is located on the rear end of the lot. It served the purpose for a time but is now entirely too small and inadequate. The plan is to erect a modest, convenient, and suitable church building on the front of the lot and use the old building as a home for workers, or whatever may be needed. An announcement to the brotherhood relative to this work will undoubtedly appear soon. The cause is a worthy one. May we support it faithfully.

Hesston, Kans.

MENNONITE GENERAL CONFERENCE

Report of the Thirteenth Mennonite General Conference Held at the Waterloo Church, Ont., August 29-31, 1923

Conference was called to order at 9:30, A. M., Wednesday, Aug. 29 After several songs Bro J. W. Christophel was called on to conduct the devotional services. He read Eph. 4:1-25 and led in prayer.

Bro D A. Yoder preached the conference sermon, using II Cor 5:20, 21 as a basis. His subject was **The Work of the Ministry.** The following are a few of the many good thoughts presented:

The work of the ministry deals not only with the present but also with the future of immortal souls. Note that there is an ambassadorship.

The text presents three statements to which we should give special attention. First, Christ died for all. It was for men and women everywhere and for all time. Second, all were dead They needed the death of Christ to give life He is life itself. Third, we are not our own. "Ye are bought with a price." Our life is in Christ He is to be made known to the whole world. He has gone to glory and has left the work to us. But He has promised to be with us and help. Hence we are workers together with Him—not so much, He with us. He works in us to will and to do. We are servants of God to men, for Jesus' sake. We are entrusted with a message from heaven to men and women.

As ambassadors we are responsible to God, to the Church, and to the lost world. The task is great but He is our sufficiency. Our message to the lost world is, "Be ye reconciled to God." If we do not have a passion to make the world know, let us pray for it. Let us get it.

There is danger that we get so engrossed with our program that we forget to deliver the message. Let us carry the message of reconciliation to the lost and the message of growth to the Church. Be true ambassadors, such as God can trust—such as will carry out His whole will

Five brethren—David Garber, D J. Johns, Jonas Snider, T. M. Edb, I. S. Mast, and George S. Keener—were called on to testify to the sermon, after which the congregation gave its endorsement to the thoughts expressed by rising to their feet in response to a call from the moderator.

Resolutions Committee: Daniel Kauffman, A. I Yoder, Allen Erb, Moses H. Schantz, and Abner G. Yoder.

Nominating Committee: J. S. Shoemaker, E. B. Stoltzfus, L. J. Burkholder, T. M. Erb, Simon Gingerich.

REPORTS

Report of Historical Committee

Since the last session of General Conference the Historical Committee has had in view the putting into effect of the objects

of Committee as approved by the General Conference. In an endeavor to facilitate the work an organization was attempted through correspondence but proved ineffectual without a meeting of the Committee, which meeting was considered impracticable. We suggest to General Conference the appointment of committees at an early session in order to afford opportunity for committees to meet and organize before the close of conference sessions.

Regarding the publication of historical works the committee finds that some research and preparation is required as well as giving attention to authorship, and these important items should require the attention of the committee as a whole.

There is a more widespread interest in the Church concerning historical matters. Individuals are giving attention to the history of the Church in states and conference districts, to the general Sunday school history of the Church, and to other matters of historical value.

Through the recent efforts of the Music Committee there has been stimulated an interest in gathering together the musical literature of the Church.

At a recent meeting of the Historical Committee it was decided that this is not the proper time to publish a general work on Church History, and that the committee should continue to collect data and material, and encourage the efforts of those who are at present workng on Church history. In the meantime the repeated calls for a brief Church History should be recognized, and the committee recommends the publication of a concise history of the Church in connection with a statement of her faith and practice, for use in the home, Bible classes, and general distribution. This committee believes that this work should be in a booklet form of about 150 pages.

Historical Committee,
S. F. Coffman, Chairman.

Report of the Librarian of Historical Committee

The library in Scottdale has been catalogued. About 200 books and pamphlets, among them a number of rare old Mennonite works of exceptional value, were added since the last session of General Conference. Among the books secured by Bro. Horsch in Europe are the Froschauer Bible, the first edition of Menno Simons' "Foundation Book," the first edition of Dietrich Philips' works in German, copies of early editions of a Mennonite Ministers' Manual, catechisms and hymn books, Arnold's Unparteilische Kirchen und Ketzergeschichte, a rare work written by Gerhard Reesen, the author of the first Mennonite Catechism.

Librarian.

Both these reports were accepted and the committee retained.

Committee on Book of Doctrines Report

(The full report of this committee will appear in the minutes of the General Conference, to be published in pamphlet form.—Ed.)

Moved and seconded, that the Book of Doctrines be published as recommended in the report, and that the General Conference and the Publication Board act conjointly in its publication. Motion carried. Also decided to add the names of Brethren J. A. Ressler and S. C. Yoder to the Committee.

Report of Worker's Manual Committee

The committee regrets that the work which had been assigned to them is yet incomplete The Sunday School Manual has been on the market for some time. The part dealing with the ministry is also completed and on sale. The Mission Department has been delayed and, as the committee is now constituted we have no hopes of completing the task. We therefore request that Committee be relieved, and if there is still a desire to have the work finished, we suggest that a new committee be appointed.

Worker's Manual Committee,
J. S. Shoemaker, Chairman.

The Nominating Committee suggested only five names on Worker's Manual Committee instead of ten as heretofore. They were: J. A. Resler, S. C. Yoder, I. W. Royer, J. H. Mosemann and Allen Erb. This was accepted and the parties were declared elected.

Report of Music Committee

(The full report of this committee will appear in the minutes of the General Conference, to be published in pamphlet form.—Ed.)

Because of these vacancies the nominating committee was asked to nominate brethren for these committees. That committee nominated the following which were elected: Music Committee: C. Z. Yoder, S. F. Coffman, Walter E. Yoder, Ed Miller, S. R. Good, J. B. Smith, J. D. Brunk. Advisory Hymns Committee: L. J. Heatwole, N. H. Mack, John Horsch, Noah Oyer, N. M. Slabaugh and the Music Editor. Advisory Music Committee: S. F. Coffman, Frank Blough, Chester Lehman, J. D. Brunk, N. E. Troyer, S. M. Kanagy, and the Hymn and Music Editors.

Report of the Young People's Topic Committee

To the Mennonite General Conference:

The work of this committee, as heretofore, has been confined to the selection of suggestive subjects for the Young People's Meetings.

Two meetings have been held since the last session of General Conference: one at Scottdale, Pa., June 8, 1922, at which time the topics for the present year were selected, and the other near the Latschar Church near Kitchener, Ont., August 24, 1923. At the latter meeting a list of topics for the year 1924 was worked out.

The Committee appreciates the generous spirit with which its work has been received throughout the Church, and particularly the co-operation and suggestions of the Publishing Committee which has reviewed and approved the two lists of topics mentioned above.

Young People's Topic Committee,
Vernon Smucker, Chairman.

The nominating Committee presented the following names for Young People's Topic Committee: J. R. Shank, Oscar Burkholder, N. E. Miller, Noah Oyer, and the editor of the Christian Monitor. They were elected.

Report of the General Sunday School Committee

(The full report of this committee will appear in the minutes of the General Conference, to be published in pamphlet form.—Ed.)

Report of the Peace Problems Committee

During the past two years, no called meetings of the Committee have been held. The question of uniting with movements that have been launched to propagate a program of peace in the settlement of national difficulties as opposed to a resort to war has solicited the cooperation of the Mennonite Church. The Committee has not felt it advisable to commit the Church in joining such a movement.

As a Committee we do recommend that the Church use the present opportunities of propagating the Gospel of peace and good will as taught by Jesus Christ, in opposition to the unscriptural resort to force of arms in settlement of troubles, by teaching and preaching in public services, through the Church publications, in distribution of peace tracts, pamphlets and books.

Committee,
Aaron Loucks, Chairman.

The Nominating Committee suggested the names of Brethren Aaron Loucks, D. D. Miller, and E. L. Frey to serve on this committee for another two years. Report accepted. These brethren were elected.

Report of Tract on Fundamentals Committee

According to a decision of the General Conference held in 1921, ten thousand copies of the tract on the Fundamentals have been printed, including a brief historical statement on, "Who are the Mennonites?"

Aaron Loucks, J. K. Bixler, Committee.

The report was accepted and the committee relieved.

Report of Hospital Committee

(The full report of this committee will appear in the minutes of the General Conference, to be published in pamphlet form.—Ed.)

The Resolutions Committee presented the following which was approved:

Resolved, That this Conference look with favor upon every effort to relieve human sufferings and to prepare our young people for faithful service; provided that after mature consideration such efforts will be found practical and nothing about them that will lead to unscriptural entanglements.

Since the question of building hospitals naturally belongs to our Mission Board, we refer this work to the Mennonite Board of Missions and Charities with the assurance that if, after careful consideration, that body decides to go ahead with the enterprise, it shall have our support and prayers.

Adopted.

Since this matter was turned over to the Mennonite Board of Missions and Charities, the committee appointed by General Conference was relieved.

Educational Problems Committee Report

At a meeting of this committee the following problems were noted:

1. How hold the young people in our own Church schools?
2. The need of a strong, centrally located institution in the Church.
3. Financing our educational institutions.
4. The menace of modernism.
5. How may our Church schools lead our young people to become loyal exponents of the faith.

(Continued on page 522)

SUNDAY SCHOOL LESSON

Lesson for Sept. 30, 1923—REVIEW

GREAT MEN AND WOMEN OF THE NEW TESTAMENT

Golden Text.—Wherefore seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

Introductory.—We are about to conclude a most remarkable series of lessons. Those who imagine they see a weakness in this arrangement of lessons because they see no continuity in them forget that the continuity is found in the fact that it is a series of lessons in character study. There is a wealth of information and instruction to be found in these lessons which is very valuable to those who would profit by the lives and experiences of the faithful men and women described. Belonging to the same class in consecration and service, each individual whose life we studied was possessed with certain characteristics and had certain experiences which makes the study of his or her life a unique and separate lesson in itself. To keep within our allotted space our mention of each character must be very brief.

1. **John the Baptist.**—As the forerunner of Christ, John's entire ministry was centered in the one thought of pointing the world to Him. He stands out clearly as an exponent of the cause committed to him. For definiteness of purpose, clearness of expression, and passionate appeals to the people he stands without a superior. He was the connecting link between the old and new order of affairs, and the way in which he went to his death proves him to be a fitting forerunner of Christ.

II. **Mary, the Mother of Jesus**—not only has the distinction of being the mother of our Lord, but her modesty, purity, discretion, and other qualities which every child of God may well desire to have, stand out as prominent characteristics of her life and show that God made no mistake when He bestowed this distinction upon her.

III. **Simon Peter**—spokesman for the apostles, outspoken and fearless, was not without his faults. Yet so completely was he upon the altar, that there was not only a quick repentance when his errors were revealed to him but a ready testimony for Jesus and His Word and untiring energy in the work of advancing the cause of Christ marked his entire career.

IV. **John the Apostle**—the companion of Peter, was connected with Peter in many of their associations with Jesus. He was of a mild and loving, yet impetuous, fearless disposition that made him at once "the disciple whom Jesus loved" and one of the "sons of thunder" which made a decided impression upon others with whom he labored.

V. **Matthew the Publican**—belonged to a class of people who were noted for qualities that made people class them with "sinners." Yet out of this class God raised one who stands as a clear exponent of the living Word, being the writer of the first of the four gospels. Like Paul, he seems to have been as completely devoted to the work of the Gospel after his conversion as he was to his secular business before.

VI. **Mary Magdalene**—stands as a marvel of God's grace. Known to us as the woman out of whom Christ cast seven devils, after her conversion she became one of His most consecrated followers. She "ministered to Him of her substance," stood by Him at the cross, was among the first to attempt to minister to His body at the grave, and the first to see her risen Lord.

VII. **Mary and Martha**—memorialized at the present time by the naming of many twins after them, stand as a beautiful type of ideal home life. For purity of life and devotion to our Lord they are an inspiration to those whose desire it is to make Jesus Christ the Head of the home.

VIII. **Stephen the Martyr**—typifies the qualifications of the ideal deacon. Appointed to supply the material needs of members of his congregation, he failed not to hand out the bread of life as well as the natural bread. Ministers, deacons, lay members, all members whether serving in an official or unofficial capacity can learn a lesson from the example of Stephen.

IX. **Barnabas the Greathearted**—stands out as an example of generosity, consecration, and missionary zeal that left its impress upon all generations since his day. He was not easily moved, and we have no record of his ever having become discouraged.

X. **Paul the Apostle**—was the chosen of God to bear His name before Jews and Gentiles. His conversion, his life, his preaching, are all characteristic of the man. No other man, besides Christ, has ever made a greater impress upon the human family.

XI, XII, XIII. **John Mark; Luke, the Beloved Physician; and Timothy, a Good Minister of Jesus Christ**—are men whose admirable qualities are understood and appreciated best when we make a careful study of their inner lives. The "big I" is conspicuously absent from their lives, but their work generally was such as to bring words of commendation from others.

—K.

BIBLE MEETING TOPIC

PURITY IN SOCIAL LIFE.—Eph. 5: 1-10; II Tim. 2:15-26.

Topic for September 30

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE TOPIC

I. Purity.—What can be more beautiful than that which is pure? We like to know that the food we eat and the water we drink and the air we breathe are pure, for then we are sure that our health and strength will not be broken down by poison. But we like to see things that are pure also. The pure white snow, the bright clean clothing, clean hands and clean faces, clean houses and clean people.

But bad as impure food is and unclean things are to look upon, there is something a thousand times worse than all this. It is the impurity of mind and heart that brings filthiness into society and spreads it wherever there are ears to hear and eyes to see and minds to think and tongues to talk. Impure food poisons the body and causes sickness and death to the body, but impure thoughts and actions poison the mind and heart and cause sickness and death to the soul. God has made everything pure, but sinfulness in people has spoiled God's work by making wrong uses of it and making it impure. God wants us to have association with others. But He has planned that that association shall be pure. When we talk together we can talk of things that are pure for the mind and heart: things that do not work against the happiness and welfare of the home; things that are sensible and right in the sight of God; things that do not draw the mind away from God and His truth; things that do not lead to low selfish and sensual thoughts which destroy both the body and the soul and bring misery and sorrow for time and for eternity. Talk is often followed by impure actions. We should never act in a way that would lead into the wrong. Such places as the dance, such conduct as would bring wrong thoughts and passions into action, are ruinous to our character and will unfit us for manliness and womanliness and much more for the service of God who calls us to be holy as He is holy.

PERSONAL THOUGHT

May it be our earnest desire to be pure and to keep pure that we may ever be acceptable before God and helpful before men.

Gospel Herald

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 20, 1023

Field Notes

The opening sermon on Monday evening prior to the Illinois Conference was preached by Bro. A. C. Good of Sterling, Ill.

Bro. S. C. Yoder of Kalona, Iowa, preached the conference sermon at the Illinois Conference last week. Text, I Tim. 3:15.

Among the visiting ministers at the Illinois Conference were Brethren D. A. Yoder of Elkhart, Ind., I. W. Royer of Orrville, Ohio, and S. C. Yoder of Kalona, Iowa.

Brethren J. S. Shoemaker and Samuel Gerber were the moderators at the Illinois Conference at Fisher, Ill., last week and Bro. A. L. Buzzard served as secretary.

"We had a very uplifting conference, a very decided interest in the discussions on all questions before Conference," is the way one brother expressed himself about the Illinois Conference held near Fisher, Ill., last week.

Bro. C. F. Derstine of Eureka, Ill., arrived at Scottdale last Friday and began a series of meetings in East Scottdale that evening. There was good interest in the beginning, and our prayers are that the interest may continue to the close. Will you join with us in prayer that souls may be won for Christ?

Bro. L. J. Heatwole of Dale Enterprise, Va., spent a few days following the General Conference with his nephew, Bro. S. F. Coffman of Vineland, Ont. While here he had the opportunity of studying some of the wonders of nature with which that Niagara country abounds and was led to write a number of interesting observations which we will gladly publish in an early number of the Gospel Herald.

Bro. Garrett Nice of Harleysville, Pa., accompanied by Sister Nice and daughter Edna and Sister Ella Mae Clemens, visited a week at Eureka, Ill., the guests of Bro. C. F. Derstine and family, immediately after the Mennonite General Conference at Waterloo, Ont., on their return they attended the Illinois Conference at Fisher, Ill., and stopped one night at Scottdale. They left for their homes on Saturday morning.

Workers Needed.—Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, sends us the following:

A number of the institutions are greatly in need of workers. Some are being overtaxed, because of not having a sufficient number of workers, and the Lord's cause is suffering. Are you not willing to help out at the Orphan's Home, West Liberty, O.; The Children's Welfare Home, Kansas City, Kan.; The Home for the Aged, Eureka, Ill.; or The Mennonite Sanitarium, La Junta, Colo.

"If its possible for you to spend some time at any of the above institutions, please write me at once, giving preference. "Yours for the welfare of God's Children,
"S. E. Allgyer."

Correspondence

Denbigh, Va.

Dear Herald Readers, Greetings:—We have been abundantly blessed with rains and a fruitful season. We have also had spiritual blessings "whereof we are glad."

For some time we have felt the need of a series of meetings, but have not been able to procure an evangelist. Then to our great joy Bro. Chris Reiff of Newton, Kans., came into our midst and we enjoyed a spiritual feast for a few days. The brother is not afraid to cry aloud against sin in the Church and to earnestly contend for the faith.

Bro. C. B. Byer and family of the Knoxville Mission favored us with a short visit. We were glad for the firsthand information from that field. We need not hesitate to support missions when the workers are loyal to the Church.

It was my privilege to attend the sixth annual Gospel meeting held at Long Green, Md. There is no resident minister at that place, the flock is small, and their meeting house has been destroyed by fire. The brotherhood in Lancaster County, Pa., is caring for their spiritual needs, and have made these meetings possible. They were gathered there from five different states, the people of the neighborhood turned out well, and I believe here is an "open door" for some consecrated brother. May we all continue faithful and active in His service.

M. L. Hertzler.

Sept. 10, 1923.

Lancaster, Pa.

(East Chestnut St. Congregation)

Dear Herald readers, Greeting in the Master's name:—Again we praise the Lord for the many blessings He is continually bestowing upon His children.

Since my last report (July 17) there has been plenty of natural showers, and everything looks nice and green again.

On July 29, in the evening, Bishop J. M. Kreider of Palmyra, Mo., preached from Acts 16:30.

On August 5, in the morning, Bro. Geo. W. Enrst of Chambersburg, Pa., used the "Beatitudes" as a basis for a discourse.

On August 12, in the evening, Bro. David Garber of Elizabethtown, Pa., broke the bread of life. Text, Rev. 2:15.

On August 19, in the morning, Bro. Simon Landis of Elizabethtown, Pa., gave a very interesting message from the life of Jonah. Text, Jon. 1:6.

On Sept. 9, in the morning, Bro. James Bucher of Kouts, Ind., worshiped with us and also gave us a message from Josh. 24:15, first clause.

We were also favored since last report with visits from Bros. Jos. Nissley of Altoona, Pa., and Wilson Moyer, of Sellersville, Pa.

We were glad for the visits of all these brethren, as well as for the good Gospel messages given. Come again. Yours in Him,

Lloyd S. Kemrer.

Sept. 10, 1923.

Fairview, Mich.

Dear Readers, Greeting: We are thankful to our kind heavenly Father for the health and many blessings that we can enjoy.

We had the privilege to attend church services again on Sunday and listened to an appreciated sermon by Bro. Esch. Text, Luke 19:13, latter clause.

Bro. M. S. Steiner held services at the Kittle School House last Sunday.

Those who attended the General Conference from this place were Bro. Esch and daughter Lily and sisters Menno Steiner and A. Schantz. Quite a number expect to attend the Sunday school Meeting next week at Ashley, Mich., beginning the 18th and closing the 20th. May we pray for an interesting and profitable meeting.

Yours in His glad service,

Sept. 12, 1923. Mary M. Zook.

Elizabethtown, Pa.

Following is the program for the monthly worker's meeting to be held at the Elizabethtown Church, Sept. 27, 1923:

Lesson for October 7, "Abraham a Blessing to the Whole World," Bro. Frank Shenk.

Lesson for October 14, "Israel a Missionary Nation," Bro. Martin Rutt.

Lesson for October 21, "Israel in the midst of the Nations," Bro. Simon Landis.

Lesson for October 28, "Some Missionary teachings of the Prophets," Bro. Jacob Miller.

Anna L. Rutt.

Sept. 12, 1923.

Weilersville, Ohio

Greeting in the Master's name:—The brethren who attended the General Conference and visited churches along the way have returned home again.

Bro. C. Z. Yoder has gone west to labor with the churches in Iowa, Missouri and Nebraska.

On Sunday, Sept. 9, our aged brother, David P. Yoder, who has been a lifelong resident of Wayne County with the exception of the last few years (having his home with his daughter, Mrs. C. K. Hartzler of West Liberty), was buried at Oak Grove. Bro. Yoder was the oldest member of the Oak Grove congregation, and a staunch supporter of the faith he held so dear.

Many were the kindly admonitions and wise counsels given to both old and young.

During the past summer our young people's meeting, which is progressing very interestingly, had the pleasure of listening to an interesting series of talks given by Bro. Jesse Smucker on his trip around the world. When we compare our condition and situation in life we must confess that a merciful God has cast our lot in pleasant and beautiful places, but withal we are still in the uncertainty of life when we see where an Almighty God can rock the mighty deep and hurl thousands upon thousands into a never-ending eternity without a moment's warning.

God is calling loudly. May we in this day of golden opportunities set our house in order, for in such an hour as ye think not the call may be allotted unto us. Cor.

Sept. 11, 1923.

Lancaster, Pa.
(112 E. Vine St.)

Dear Readers: — We have many reasons to rejoice in the Lord.

The work at this place is encouraging.

Our attendance at present numbers from seventy to one hundred in Sunday school.

We have Children's meeting at 6:30 each Sunday evening. The number is usually not so large, but real interesting.

We feel we need the cooperation and prayers of God's children in this work.

On Thursday evening, Sept. 6, Bro. Joseph Nissley of Altoona Mission preached for us. His text was found in Dan. 5:27—"Thou art weighed in the balance and art found wanting." Bro. Nissley warned his hearers as to being sure that we will not be found wanting at the day of reckoning.

On Sunday evening, Sept. 9, Bro. James Bucher of Kouts, Ind., preached for us. His theme was The Second Coming of Christ.

We appreciated the visits of these brethren very much. May the rich blessing of God be upon them as they go forth to proclaim the glad message of salvation.

We extend a hearty invitation to brethren and sisters to stop with us as they go through Lancaster City.

Yours for Christ,

Sept. 14, 1923. D. Stoner Krady.

HOW TO IMPROVE OUR CONDUCT IN WORSHIP

By Mrs. R. S. Troyer

For the Gospel Herald.

There are always ways in which we may improve our conduct in worship. No church is so perfect but that it can make improvements.

First, each one of us should ask ourselves the question, What may I do to improve my conduct in worship? There are many good suggestions given in the Bible as to how we should act while in the House of God.

Our motive in coming often is expressed in actions when in church. We should come with prayerful hearts, eager to be in the presence of God's people and filled with the Holy Spirit so that we may be used as the Lord calls upon us. Our actions should be such that they express reverence and obedience. Often I fear we forget ourselves and in place of having our thoughts centered in worship we find ourselves whispering and laughing about things which tend to draw our minds away from that which is being taught. Might we not do well in thinking with the Psalmist as given in the 95th Psalm: "O come, let us sing unto the Lord...Let us come before his presence with thanksgiving.... O come, let us worship and bow down: let us kneel before the Lord our maker."

We as parents have a great responsibility resting upon us as to the conduct of our children in worship. How sad that we often neglect teaching our children to reverently and quietly bow their little heads while the congregation is bowing in prayer.

"Let all things be done decently and in order" (I Cor. 14:40). How nice to be in a place where such is the case. Our worship is to be conducted in a public way so as to edify those who may be present whether they are believers or not. There should be no confusion—speaking or singing or praying should be done reverently and in order. "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33). May each and every one of us examine ourselves and see whether we can improve our conduct in worship, so that whatsoever we do, in word or deed, may all be done to the honor and glory of God.

Hubbard, Oreg.

Miscellaneous

JESUS, COME AND TAKE MY SPIRIT

(Melody: Must I Go and Empty Handed?)
By Sol Miller, Jr.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ.—Phil. 3: 20.

Jesus, come and take my spirit,
Take my spirit home to Thee,
I am sad and I am lonely;
Jesus, come and rescue me.

Cho.—Jesus, come and take my spirit,
Take my spirit home to Thee;
I am longing, longing ever,
Jesus, hear my humble plea.

I'll forgive all those who wrong me,
I'll forgive them, one and all;
Jesus, pardon them forever,
Hear their pleading, hear their call.—Cho.

I will sing Thy praise forever
With the glorious throng above,
Where our sorrows all are vanished,
Nothing reigns but joy and love.—Cho.

Fredericksburg, O.

SENSITIVENESS

By Frank Monroe Beverly

For the Gospel Herald.

Sensitiveness is a quality that belongs to the human family, and is possessed to a greater or lesser degree by different members. Those possessed of small sensitiveness are more equable in temperament than those in whom the characteristic is found to a greater degree, and are apt to find their way more clear of embarrassing circumstances. This would virtually mean that when they are quite sure of their ground they have little trouble in un-making the circumstances that threaten their equilibrium.

The poet gives some good advice in the lines that follow:

"If you your ears
Would save from jeers,
These things keep meekly hid—
Myself and I,
And mine and my,
And how I do or did."

While this advice was given more perhaps to those who persist in bringing the Ego to the fore, its observance will save the development of an over-sensitive nature. The quality of over-sensitiveness borders on disease, and ultimately brings on a state of nervousness. We should cultivate a feeling of confidence in ourselves, and then forget self—with this state of confidence, **self** will take care of it-**self**. When we get in our own way, the case is as bad as that of Hyde and Jekyll, if not quite parallel. Sometimes our hands get miserably in our own way—we do not know what to do with them. In this predicament if we could only forget them they would take care of themselves. It is not so much to be conscious of self if it is with confidence—but it is well to guard against over-confidence—it is in a way as bad as over-sensitiveness.

Strive to maintain an equable temperament at all times, forgetting self, cease brooding over your mistakes, and by degrees you will overcome this disagreeable quality known as sensitiveness.

Freeling, Va.

SOME ENCOURAGING FEATURES

By S. B. Wenger

For the Gospel Herald.

When I was a boy people were not expected to unite with the Mennonite Church in our community until they were settled down in life. Other churches held out inducements to the young and took many of them. Our older people lamented conditions but what could they do? Well do I remember some of the strong convictions I had at the age of 13 to 16 years of age and wished that I might unite with the Church.

Hearing our people lament the future of the Church when it would fall into the hands of the next generation and with scarcely any young people coming into it, I lost all interest which returned only at the age of 22 when strong convictions again returned and convinced me of the fact that I would be held responsible for my own understanding of God's Word even though I should be required to stand alone in the community. And well do I remember that but one other single young man in our district was a member and he lived some eight or ten miles away at the time I united with the Church. It took some courage to stand alone among my old associates, but it was not a burden after I well considered my duty and my own responsibility.

The most encouraging feature of the Church today is that the majority of her membership are young people. Good, strong young people have taken up the work of the various activities of the Church and are carrying out her principles. Some of the young brethren who stood true amid persecutions in the World War. With all the ridicule and persecutions the Church is stronger today than she has ever been but some are still lamenting her future.

True, there are more worldly allurements to draw our young people away, but in all ages God has raised up people who were able to take care of His work and Christ has promised never to leave nor forsake us. We can fully trust His promises.

The Church loses a certain percentage, often some of our brightest talent, but I have confidence that the Holy Spirit will lead the Church till Christ comes to receive His bride.

I wish all who fear the future of the Church could have been in the Iowa-Nebraska Conference yesterday and heard the strong sermon delivered by Bro. D. G. Lapp, then have heard the testimonies by his aged father, 90 years of age, and of Bro. Gerig, about 85 years of age, then the strong young brethren who testify that they expect to stand true to the principles of the Church. And to have heard the strong and harmonious discussions on the vital questions and principles of true Christianity. It reminded me of the old saying, "Old men for counsel and young men for war." It does my soul good to see the old and young work together for the common interest of the Church.

May God grant us confidence, wisdom, and courage to stand harmoniously together for the true principles of the Christian religion and the upbuilding of the Church.

South English, Iowa.

THE TREE AND RIVER OF LIFE

A Sister

For the Gospel Herald.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Thus all are invited to come. The Lord's love for mankind would not be satisfied in merely preparing the blessings of eternal life, opening the way to them, and announcing that all might come who would, but He sends out an earnest invitation to come. He sets it forth as a favor done to Himself if persons will come and partake of the infinite blessings provided by His infinite love. His invitation, how gracious! How full! None of those who are finally lost will ever have occasion to complain that the provisions made for their salvation were not sufficiently ample. They can never reasonably object that the light given to show them the way of life was not sufficiently clear. They can never excuse themselves on the ground that the invita-

tions and entreaties that mercy has given them to turn and live, were not sufficiently full and free. From the very beginning there has been a power exerted as strong as could be exerted and still leave man his own free moral agent—a power to draw him heavenward, and raise him from the abyss into which he has fallen. Come! has been the entreaty of the Spirit from the lips of God Himself, from the lips of His prophets, from the lips of His apostles, and from the lips of His Son, even while, in His infinite compassion and humility, He was paying the debt of our transgressions.

The last message of mercy as it is now going forth, is another and final utterance of divine longsuffering and compassion. Come, is the invitation given. Come, for all things are ready. And the last sound that will fall from mercy's lips on the ear of the sinner ere the thunders of vengeance burst upon him, will be the heavenly invitation, Come. So great is the loving kindness of a merciful God to rebellious man, yet they will not come. Acting independently and deliberately, they refuse to come. So when they shall see Abraham, Isaac, and Jacob in the kingdom of God, and themselves thrust out, they will have no one to blame, but their own selves. They will be brought to feel this in all its bitterness; for the time will come when Pollock's thrilling description of the condemnation of the lost will be true to the letter:

"And evermore the thunders murm'ring spoke
From out the darkness, uttering loud these words,
Which ev'ry guilty conscience echoed back:
'Ye knew your duty, but ye did it not.'
Dread words! that barred excuse and threw the weight
Of ev'ry man's perdition on himself
Directly home—'Ye knew your duty, but ye did it not.'"

The Bride also says, Come. If we could be strengthened to behold the living glories of that city of light and life, and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein, and bathe in that ocean of bliss and blessedness, and revel in its glory forever and ever, would it not then say to us, Come, with a persuasion which no power could resist? Who of us, in view of this, could turn away, and say, I have no desire for an inheritance there?

But though we cannot now look upon that city, the unfailing Word of God has promised it, and that is sufficient to inspire us with implicit and living faith; and through the channel of that faith it says to us, Come. Come, if you inherit mansions where sickness, sorrow, pain and death can never enter; if you would have a right to the tree of life, and pluck its immortal fruit, and eat and live; if you would drink of the water of the river of life, that flows from the throne of God, clear as crystal. Come, if you would obtain through those glittering gates an abundant entrance into the eternal city; if you would walk its streets of transparent gold; if you would behold its glowing foundation stones; if you would see the King in His beauty on His azure throne. Come, if you would sing the jubilee song of redeemed ones and share their joy. Come, if you would join the anthems of the redeemed with their melodious harps, and know that your exile is forever over, and this is your eternal home. Come, if you would receive a palm of victory, and know that you are forever free. Come, if you would exchange the furrows of your careworn brow for a jeweled crown. Come, if you would see the salvation of the ransomed myriads, and the glorified throng which no man can number. Come, if you would drink from the pure fountain of celestial bliss, if you would shine as the stars forever in the firmament of glory, if you would share in the unutterable rapture that fills the triumphant hosts as they behold before them unending ages of glory ever brightening and joys ever new.

The bride does say, Come. Who of us can resist the invitation? The word of truth is pledged to us that if we keep the commandments of God and the faith of Jesus, we shall have the right to the tree of life, we shall enter in through the gates into the city. We shall feel that we are at home in our Father's house, the very mansions prepared for us. We shall realize the full truth of the cheering words, "Blessel are they which are called unto the marriage supper of the Lamb" (Rev. 19:9).

"Let him that heareth say, Come." We have heard of the glory, of the beauty, of the blessings, of the goodly land, and we say, Come. We have heard of the river with its verdant banks, of the tree with its healing leaves, of the ambrosial flowers that bloom in the Paradise of God, and we say, Come. "Whosoever will, let him come, and take the water of life freely."

Elverson, Pa.

A CALL TO THE YOUNG

(Continued from page 513)

Take warning, young friends, now before 'tis too late,
Lest you'll yet lament o'er your sad, hopeless state
In horror, and cry in a sorrowful tone,
We've lost—we have lost that sweet, happy home!

O think of the sentence which once will be pass'd,
When rebels then all in a lake will be cast
Which burneth forever; O horrible doom!
They never can have a sweet, happy home.

We're told that the angels of God do rejoice,
When sinners repent at the call of His voice;
Repent then, young friends, while in youthful bloom,
Resolve now to seek for that sweet, happy home.

Be faithful, young soldiers, and come all along,
Confide in your Jesus, He's faithful and strong;
He is the foundation and chief Cornerstone,
Thro' Him you may reach that sweet, happy home.

Once more, dear young people, I pray you give ear;
Regard your King Jesus and walk in His fear;
He is the Redeemer—beside Him there's none,
He's purchased for you that sweet, happy home.

How shall you escape if you Jesus refuse,
Who calls and invites you that good part to choose;
Believe and obey Him, and trust Him alone,
He'll bring you to that everlasting sweet home.

Take warning, young sinner, wherever you be,
Make haste now from wrath and damnation to flee,
Lest you'll yet in hell your conditon bemoan,
Because you refused that sweet, happy home.

Once more, oh ye wretched! ye starving and poor!
Regard now that Saviour who stands at the door;
Joyfully receive Him and make Him your own;
Oh yes, and besides have a sweet, happy home!

Ho, all ye poor, thirsty, come now and partake;
No longer refuse the provision Christ made;
Most pleasant and sweet is a sweet honeycomb
But oh how much sweeter a sweet, happy home!

Return, oh return to your God and be blessed,
Eternal, my friends, you may have sweet rest;
No longer from Jesus Emmanuel roam,
Nor longer refuse that sweet, happy home.

Escape from destruction, I warn you once more,
My friends, oh repent! and your Maker adore,
And then when all temporal treasures have flown,
Notwithstanding you'll have a sweet, happy home.

MENNONITE GENERAL CONFERENCE

(Continued from page 516)

6. The high school problems.
   a. Athletics.
   b. Modern fads
   c Erroneous teaching
   d. Compulsory attendance.
   e. The social question.
7. The proper viewpoint of higher education for our people,.
   a. The need of higher education.
   b. Lurking dangers.
   c. Advantages and disadvantages of higher degrees in education.
   d. Training for religious work.

The Committee presents the following recommendations:

1 That our young people be urged to attend only our own approved Church schools wherever that is possible.

2 That the Mennonite Board of Education be placed in the same relation to the General Conference as the other general Church boards, so that all our powers may be enlisted in solving the important educational problems of the Church

3. That our Church periodicals constantly keep before the minds of our young people the importance of acquiring an education under proper influences, and the dangers of attending institutions of learning that are fundamentally unsound.

4. That due efforts be made along economical lines to conduct our institutions of learning as nearly as possible on a self-supporting basis and that our people support our schools with their influence, prayers, and means in a faithful effort to make our Church schools serve their true purpose.

5. That in the organization of our Church schools only such officials and teachers be chosen as are sound in the faith, that the fundamental and distinctive doctrines of the Church be given a place in the curriculum, and along with the general training such an atmosphere be maintained and influence be brought to bear on the students as to produce true exponents of the faith and loyal supporters of the Church.

6. That parents make every effort to safeguard their children against dangerous tendencies in our common and high schools—such as erroneous teachings, over-emphasizing athletics, modern fads, and social and moral evils.

Report was accepted and Committee retained. The recommendations were adopted.

Young People's Problems Committee

(This report did not come to the secretary.)

Report was accepted and the Committee relieved.

Decided that the Executive Committee of the next General Conference and the Young People's Problems Committee work together in outlining the duties of the Young People's Problems Committee.

Decided that we recommend that the Young People's Problems Committee work with the Young People's Conference Committee in the matter of programs and time of holding Young People's Conferences.

Conference Treasurer's Report

In accordance with a resolution passed at the General Conference held near Garden City, Mo., relative to making out a budget to meet the necessary expenses incurred, until next meeting of General Conference, the Executive Committee met at Orrville, O., May 29, 1922 After due consideration it was decided to ask the various district conferences to contribute at the rate of one cent per member for this purpose.

A letter was sent to some active member of each conference (preferably the Moderator if the name of that official was known) and the amount stated which was apportioned to that conference.

We are thankful for the ready response by the various conferences so that we are nearly always able to meet the demands made upon the treasury at once.

Financial Report to August 22, 1923

Received from former treasurer, D. G. Lapp, January 4, 1922	$ 68.60	
Contributed by District Conferences to date	214.66	$283.26
Expenses to date		246.60
		$ 36.66

Gratefully submitted,
J. C. Frey, Treas

This is to certify that we found the treasurer's books, held by Bro. J. C. Frey, correct and entirely satisfactory.

Respectfully submitted,
E. S. Hallman, Allen H. Erb, Auditors.

An offering was taken amounting to $576.00.

The following telegram was received:

Freeman, S. Dak., Aug. 30, 1923.

Moderator of Mennonite General Conference,
Kitchener, Ont.

The General Conference of the Mennonite Church of North America in twenty-third triennial session, Greetings:

Having a common purpose in promoting the work of relief of our brethren in distress, and having a common program of peace emanating from the teachings of the New Testament, and both being engaged in the furtherance of the Gospel of Christ, we of common spiritual ancestry, salute you according to Ephesians 6:23.

Fraternally Yours,
H. J. Krehbill, Pres., J. R. Thierstein, Sec.

On approval of General Conference the following answer was sent:

Waterloo, Ont., August 31, 1923.

H. J. Krehbill, President of General Conference of Mennonites of North America, Freeman, S. Dak.

Your communication to this Conference was duly received for which please accept the thanks of this body. Very good meetings. May the Lord use all of these meetings for the furtherance of His cause.

J. A. Ressler, Moderator, J. S. Hartzler, Secretary.

Questions and Resolutions

Bro. D. H. Bender had been assigned to a question which was to come near the close of the Conference, but on receipt of a telegram stating the critical condition of Bro. J. D. Charles, that question was taken up first and was opened by Bro. Bender.

Question 1. **What Form of Church government do we hold as to our faith, and how should we deal with those who violate the decrees of the Church?**

Ans. The three forms of Church government most commonly recognized are the episcopal, or governed by bishops or popes; Presbyterian, or governed by presbyteries; and Congregational, or governed by congregations.

The New Testament form of government embodies some of the features of each of these forms (Matt. 16:19; 18:15-18; Acts 6:1-6; 15:1; I Cor. 5:4, 5; Titus 1:5), and this Gospel form the Mennonite Church has endeavored to put into practice.

The Word of God places the responsibility of government upon the Church as an organization. As to authority, we recognize the following order:

1. God—the author of all Truth, the supreme authority in all things.
2. The Bible—the revelation of God's will to man, the authoritative message of truth, the divinely inspired dscipline of the Church, its conferences, congregations, and individual members.
3. The Church as a whole—the body of believers who hold to the same faith or creed.
4. Conferences—bodies organized for the care of the work of the Church in their respective fields.
5. Congregations—local bodies organized for convenience in worship and service.
6. Individual members.

With reference to individuals, congregations, and conferences we recognize complete freedom of thought and action insofar as this liberty does not conflict with higher authority.

Instructions concerning the settlement of personal difficulties and reclaiming transgressors are found in Matt. 5:23, 24; 18:15-17; Gal 6:1 2.

Instructions concerning the discipline of disobedient members are found in I Cor. 5: II Thess. 3:6; Rom 16:17; Jas 5:19, 20; Titus 3:10.

The purpose of discipline is to strengthen the believer, to safeguard the weak, to reclaim the erring, rather than to exercise arbitrary authority.

Erring and disobedient members, whatever may be their position in the Church, should be admonished in love. But having exhausted all scriptural means of restoration without bringing the desired results, they should be either excommunicated or held under Church censure, as circumstances may warrant.

Question 2. **What constitutes an unequal yoke, and where is the line of cleavage between the Church and the world.**

Opened by Bro. N. H. Mack.

Ans. The unequal yoke between believers and unbelievers is that fellowship, association, entanglement, or alliance which binds the believer to the unbeliever in thought and life, which either hinders or prevents the believer from being true to conscience and the Word of God The line of cleavage is determined by the Word of God. It is found where the obedience of the child of God

to the Word is brought into jeopardy, where close fellowship and Spirit guidance cease to exist, where the believer faces the question of choosing betwen loyalty to God or alliance with those who are not subject to His Word.

Some present day temptations involving the unequal yoke are to be found in the lure of speculation and get-rich-quick schemes; in association with unbelievers in business partnerships, in fellowship with unbelievers in Church relationship, in alliance with unbelievers in fraternal organizations, clubs, unions, and secret orders; in subserviency to the world in fashions, politics, etc., and in the seeking of fellowship and life companionship of those who are not of like precious faith.

We warn all Christian people against the deceptiveness and destructiveness of the unequal yoke. The only safe course to pursue is to take upon us the yoke of Christ, to live the prayer life, to keep the conscience clear, and to cling to the Word of God in every time of temptation. II Cor. 6:14-18; I Jno. 2:15, 16; Matt. 6:33; I Cor. 10:31; Phil. 1:21; Matt. 11:28-30

Question 3. **Inasmuch as the present systems of Sunday school lessons do not in every case set forth with sufficient clearness the fundamental doctrines of the Bible, shall we recommend a plan whereby there may be embodied in our Sunday school lessons all the principles of faith and practice taught in the Word?**

Ans. Inasmuch as the present system of the International Uniform Series of Sunday school lessons has been quite generally satisfactory throughout the Church and has quite effectively covered the entire Bible, and in view of the wide range of duties and difficulties which would be associated with the production of a system of our own, we recommend the continued general use of the International Uniform Series of lessons. We suggest that our General Sunday School Committee continue a study of systems, and if at any time a system is found or produced which after thoughtful and prayerful consideration would be considered an improvement, that their recommendation be presented to General Conference. We further suggest that the Committee make any provisions possible to meet any special needs as they may arise.

Question 4. **Since the Mennonite Church has been more or less disturbed by the world-wide menace of modernism as compared with the faith and practice of our forefathers, what has this conference to offer as an effectual remedy for stemming the tide of this destructive movement?**

This question was opened by Bro. S. M. Kanagy.

Ans. Modernism, as now commonly understood, is an evolutionary philosophy of religion in contradiction to the revealed religion. In principle it exalts man, minimizes God, and denies the inspiration of the Scriptures. Its principles are opposed to every principle of Bible religion. It has gained a foothold in the civilized world and is propagated through schools—both Church and state schools, elementary and advanced—through the press and from many pulpits. For this reason it has become a menace to the Church, threatening its foundations.

As a means of counteracting the blighting influence of this monster evil we recommend:

1. That the whole truth of the Gospel be faithfully and diligently taught, and that the heresies confronting us be exposed. Acts 20:27; II Tim. 4:2-5.

2. That we maintain a wide-awake evangelistic spirit, giving ourselves whole-heartedly to the work of saving souls. Matt. 28: 19, 20.

3. That a faithful study of the Bible accompanied by prayer and meditation be encouraged as a daily practice on the part of every member. Acts 17:11.

4. That all our ministers, missionaries, superintendents, teachers, and other Christian workers take a definite, positive position in support of the whole Bible faith, not shunning to sound a note of warning against the encroachments of Modernism wherever needed. II Tim. 4:2-5.

5. That members who hold positions of responsibility in the Church and maintain a friendly attitude toward modern Liberalism, refusing to turn from the error of their way should not be continued in their position. Rom. 16:17; Titus 3:10.

6. That more literature upholding the fundamentals of Christian faith and turning the light of truth upon the evils of modernism be circulated among our people.

Question 5 **What measures can this conference offer as to its position on the general question of nonconformity to the world so that the district conferences may more effectively bring into regulation the previous recommendations of this body.**

Opened by Bro. J. S. Shoemaker.

Ans. The Bible teaches the following with reference to nonconformity to the world:

1. That the people of God are a separate people from the world. Jno. 17:16; II Cor. 6:14-18; I Pet. 2:9.

2. That they are not to be conformed to the world. Rom. 12:1, 2.

3. That love of the world and love of God can not dwell in the same heart. Jas. 4:4; I Jno. 2:15, 16.

4. That pure religion requires that its possessors keep themselves "unspotted from the world." Jas. 1:27.

5. That acceptance with God is conditioned upon separation from the world. II Cor. 6:17.

The forms of worldly conformity which at this time are appealing most directly to many Christian professors are known to us as covetousness, pride, worldly amusements, lusts, and fashionable attire.

This Conference has nothing new to present on either of these enemies to Christian life and progress, having fully asserted itself with reference to all of them, and now simply reaffirms its former resolutions.

In connection with the pressure for "more liberty" to obey the voice of Fashion rather than the voice of God as to the kind of clothing which people should or should not wear, our people should never lose sight of the fact that such questions as "hats for women" and related issues are simply incidental to the general and fundamental question of whether we mean to remain true to the Bible teaching of nonconformity to the world, or whether we mean to abandon it and follow the popular current.

In response to the question before us, we urge:—

1. That every district conference emphasize the need of all their ministers and Christian workers to faithfully teach and exemplify the doctrine of nonconformity along every line, see that wholesome discipline is exercised in every congregation, and never lose sight of the fact that the Bible teaching on nonconformity is for all believers—officials and nonofficials, brethren and sisters.

2. That the recommendation on the dress question previously adopted by this Conference be presented to all our congregations where the matter of attire is a live issue, and clearly defined by the minister in charge.

3. That faithful teaching in home and Church and sympathetic pastoral oversight precedes drastic methods in enforcing discipline.

4. That the ministers in every congregation take steps to have every member supplied with the little booklet on "Dress' as prepared for publication by the committee appointed by General Conference.

5. That the leaders in every congregation, working in harmony with their respective conferences, make a study of the local conditions and needs and take such steps and adopt such methods as in their opinion will most effectively bring into actual practice the recommendations offered by this Conference.

Resolutions and Motions

Whereas, a number of requests and petitions have come to us asking this body to give an expression as to the attitude of our Church toward Bluffton College and Witmarsum Theological Seminary,

Whereas this body at a regular meeting held near Kalona, Ia., in October, 1913, declared itself against affiliation in religious and educational work with other religious bodies that are not one with us in faith and practice, and,

Whereas, some of the standards of the aforenamed institution on the fundamentals of the Christian faith are such as we can not endorse and its attitude toward the doctrinal standards and ideals of our Church are such as will give our young people attending it an unfavorable and disloyal attitude toward our Church, therefore be it,

Resolved, That we re-affirm our position, taken by this body at its former meeting, that our members are asked not to affiliate with said institution under existing conditions, and that we counsel our young people seeking a higher education to attend some school more favorable to the propagation of our faith. Adopted.

Moved and seconded that Bro. Bender be asked to write out the substance of his address on Church Government and that it be made a part of the Conference minutes,. Carried.

Moved and seconded That the Music Committee be instructed to get all the material ready for the new Hymnal and present it to the next General Conference before publishing it. Carried.

Decided that the Executive Committee provide stenographers for the next General Conference.

A vote of thanks was extended by those from a distance to the people of the community for their hospitality shown during the Conference and attendant meetings.

Summary of Committee Appointments

General Sunday School Committee: Vernon Smucker, Ch'r'n; I. W. Royer, Secy.; Abner G. Yoder, Treas.; S. F. Coffman, rec. Sec.; J. A. Ressler, Ed.; J. R. Shank, Assist-Ed.; H. F. Reist, Chester K. Lehman, Noah Oyer.

Young People's Meeting Topic Committee.—J. R. Shank, Oscar Burkholder, N. E. Miller, Noah Oyer, Editor Christian Monitor.

Historical Committee.—S. F. Coffman, Ch'r'n; L. J. Heatwole, J. S. Hartzler, J. B. Smith, John Horsch, J. D. Charles, J. R. Shank, Simon Gingerich, M. G. Weaver, Oscar Burkholder.

Revision Book of Doctrines Committee.—J. D. Charles, H. F. Reist, J. B. Smith, N. H. Mack, A. D. Wenger, E. L. Frey, Vernon Smucker, Abram Metzler, J. A. Ressler, S. C. Yoder.

Workers' Manual Committee.—J. A. Ressler, S. C. Yoder, I. W. Royer, J. H. Mosemann, Allen Erb.

Music Committee.—C. Z. Yoder, Walter E. Yoder, S. F. Coffman, J. D. Brunk, Ed. Miller, S. R. Good, J. B. Smith.

Advisory Hymns Committee.—L. J. Heatwole, N. H. Mack, John Horsch, Noah Oyer, N. M. Slabaugh, music editor.

Advisory Music Committee.—S. F. Coffman, Frank Blough, Chester K. Lehman, J. D. Brunk, N. E. Troyer, S. M. Kanagy, hymn and music editors.

Peace Problems Committee.—Aaron Loucks, D. D. Miller, E. L. Frey.

Young People's Problems Committee.—D. H. Bender, Oscar Burkholder, O. O. Miller, Noah Oyer, Jesse Smucker.

Educational Problems Committee.—A. I. Yoder, D. H. Bender, A. E. Kreider, J. L. Stauffer, M. C. Cressman.

Interboard Committee.—Daniel Kauffman, D. D. Miller, J. S. Shoemaker, S. C. Yoder, N. E. Miller, J. D. Brunk, Aaron Loucks, Vernon Smucker.

From nominations made by the Nominating Committee the following officers were elected:

Moderator, Simon Gingerich.

Assistant Moderator, D. A. Yoder.

Secretary, N. E. Miller.

Assistant Secretary, Oscar Burkholder.

Treasurer, J. C. Frey.

Directors at Large on Mennonite Board of Missions and Charities: J. S. Shoemaker, C. Z. Yoder, E. L. Frey.

Mennonite Board of Education, A. I. Yoder, S. M. Kanagy, C. A. Hartzler.

Mennonite Publication Board, S. F. Coffman, George S. Keener, Samuel Gerber.

Mennonite Relief Commission for War Sufferers: Aaron Loucks, D. D. Miller, A. J. Steiner.

The Conference closed Friday noon with song and a few closing remarks by the moderator who also led in the closing prayer. All seemed to go away with a feeling of added responsibility in going out to put into effect the work of Conference and the spreading of sound doctrine amidst the opposition of the world.

J. A. Ressler, Moderator.

J. S. Hartzler, Secretary.

Table of Attendance at General Conference from its beginning

Name of Church where Conf. was	Year	Bishops	Ministers	Deacons	Total
Holdeman, (Near Wakarusa, Ind.)	1898	23	47	8	78
Science Ridge, Sterling, Ill.	1900	14	40	9	63
Pike, Elida, O.	1902	12	45	14	71
Berlin, Ont.	1905	14	54	11	79
S. Union, O. West Liberty, Howard-Miami	1907	31	63	14	108
Kokomo, Ind.	1909	24	70	15	109
Blough Near Johnstown, Pa.	1911	31	69	13	113
E. Union Near Kalona, Ia.	1913	36	68	16	180
Archbold, O.	1915	43	76	19	138
Yellow Creek Near Goshen, Ind.	1917	54	112	35	201
Harrisonburg, Va.	1919	54	138	41	227
Sycamore Grove Garden City, Mo.	1921	43	78	14	135
Waterloo, Ont.	1923	49	119	35	203

Bishops Present

Allgyer, S. E., West Liberty, O.
Bender, D. H., Hesston, Kan.
Bixler, J. K., Elkhart, Ind.
Coffman, S. F., Vineland, Ont.
Erb, T. M., Hesston, Kan.
Frey, E. L., Wauseon, O.
Garber, David, Elizabethtown, Pa.
Gingerich, F. J., Aurora, Ore.
Hallman, E. S., Guernsey, Sask.
Hartzler, C. A., Tiskilwa, Ill.
Johns, D. J., Goshen, Ind.
Kanagy, Eli H., Belleville, Pa.
Kauffman, John E., Mattawana, Pa.
Kreider, J. M., Palmyra, Mo.
Lehman, D. N., Lancaster, Pa.
Mack, N. H., New Holland, Pa.
Metzler, Abram, Martinsburg, Pa.
Miller, N. E., Springs, Pa.
Nice, John, Morrison, Ill.
Rhodes, S. H., Harrisonburg, Va.
Shoemaker, J. S., Dakota, Ill.
Steiner, A. J., North Lima, O.
Swartzendruber, S. J., Pigeon, Mich.
Yoder, A. I., West Liberty, O.
Yoder, S. C., Kalona, Ia.
Amstutz, C. N., Apple Creek, O.
Birky, J. D., Kouts, Ind.
Christophel, J. W., Goshen, Ind.
Derstine, C. F., Eureka, Ill.
Esch, Menno, Mio, Mich.
Gingerich, A. B., Elmira, Ont.
Gerig, J. S., Smithville, O.
Gingerich, Simon, Wayland, Ia.
Hallman, Manassah, Petersburg, Ont.
Heatwole, L. J., Dale Enterprise, Va.
Jutzi, Daniel S., Tavistock, Ont.
Kauffman, Daniel, Scottdale, Pa.
Keener, George S., Hagerstown, Md.
Lapp, D. G., Roseland, Neb.
Loucks, Aaron, Scottdale, Pa.
Mast, I. S., Ulen, Minn.
Miller, D. D., Middlebury, Ind.
Ressler, J. A., Scottdale, Pa.
Shenk, J. M., Elida, O.
Snider, Jonas, Waterloo, Ont.
Stoltzfus, E. B., Hudson, O.
Troyer, D. D., Goshen, Ind.
Yoder, D. A., Elkhart, Ind.
Zook, Enoch J., New Wilmington, Pa.

Ministers Present

Augsberger, David, Osborn, O.
Bender, Jacob R., Tavistock, Ont.
*Bergy, Nathaniel, Sherkston, Ont.
*Blough, E. A., Davidsville, Pa.
*Bontrager, E. A., Midland, Mich.
Bowman, M. C., Kitchener, Ont.
Brackbill, Aldus, Clarksville, Mich.
Brubaker, A. G., Mifflintown, Pa.
Brubaker, Moses, Waterloo, Ont.
Bucher, James, Kouts, Ont.
*Burkholder, L. J., Markham, Ont.
Cressman, Curtis C., New Hamburg, Ont.
Detwiler, E. M., Columbiana, O.
*Erb, Allen H., La Junta, Colo.
Gish, D. N., Millersville, Pa.
Good, J. A., Logan, O.
Gascho, Christian, Baden, Ont.
Habecker, J. C., Lancaster, Pa.
*Hartzler, Joseph D., Gridley, Ill.
*Heatwole, Amos D., Dayton, Va.
*Helmuth, W. E., Garden City, Mo.
Hershberger, Wm. C., Johnstown, Pa.
*Hess, E. D., Masontown, Pa.
Horst, A. S., Ephrata, Pa.
Hostetler, Lester, Sugar Creek, O.
Johns, O. N., Canton, O.
Kauffman, Clyde X., Brutus, Mich.
King, B. B., Fort Wayne, Ind.
Kraybill, B. L., Mt. Joy, Pa.
*Lehman, David, Columbiana, O.
Litwiller, Christian, Petersburg, Ont.
Lutz, Henry E., Mt. Joy, Pa.
Martin, Jesse, Waterloo, Ont.
*Miller, Eli, Louisville, O.
Miller, J. J., Shipshewana, Ind.
Miller, Wilbur, Middlebury, Ind.
Bechtel, Henry G., Spring City, Pa.
Bender, Nevin V., Greenwood, Del.
Blosser, N. O., Williamstown, O.
Blough, Harry C., Boswell, Pa.
Boshart, Peter, Milverton, Ont.
Bowman, Samuel S., Kitchener, Ont.
Bressler, John F., Lancaster, Pa.
Brubaker, Jacob G., Cocolamus, Pa.
Brunk, P. E., Elida, O.
Burkhart, Irvin E., Clarence, N. Y.
Burkholder, Oscar, Breslau, Ont.
Cressman, Osah, New Hamburg, Ont.
Eberly, Aaron, Dalton, O.
Erb, Daniel, Albany, Ore.
*Good, A. C., Sterling, Ill.
Grieser, S. D., Archbold, O.
*Hartzler, E. F., Marshallville, O.
Hartzler, J. S., Elkhart, Ind.
Heatwole, Melvin J., Dayton, Va.
*Hershberger, S. S., Latour, Mo.
Hertzler, I. D., Denbigh, Va.
Hilty, Noah, Marshallville, O.
Hostetler, David, Wooster, O.
Hunsberger, Noah S., Waterloo, Ont.
Kanagy, S. M., Chicago, Ill.
Kauffman, Hiram, Landisville, Pa.
King, J. Y., West Liberty, O.
Landis, Sanford B., Lancaster, Pa.
*Lehman, M. C., Dhamtari, C. P. India.
Loucks, Jonas, Nappanee, Ind.
Martin, C. Z., Columbia, Pa.
*Metzler, Isaac K., Rockton, Pa.
Miller, John D., Louisville, O.
Miller, S. H., Walnut Creek, O.

Mosemann, J. H., Lancaster, Pa.
McGowen, H. H., Nappanee, Ind.
Rohrer, S. D., Wadsworth, O.
Saylor, Joseph, Holsopple, Pa.
Schrag, Christian, Zurich, Ont.
Shank, E. C., Waynesboro, Va.
Shank, Perry E., Broadway, Va.
Shantz, Moses, New Dundee, Ont.
Shenk, S. G., Continental, O.
Smith, J. B., Elida, O.
Snyder, A. B., Preston, Ont.
Stevanus, Howard, Breslau, Ont.
Strite, Daniel M., Hagerstown, Md.
*Troyer, N. E., Cable, O.
Warye, J. J., West Liberty, O.
Weaver, Alexander, Johnstown, Pa.
Wideman, Alfred, Elkton, Mich.
*Weldy, S. L., Wakarusa, Ind.
Wismer, Orphen, Baden, Ont.
Witmer, J. W., Petersburg, Ont.
Yoder, Jonas D., Belleville, Pa.
*Yoder, Silas, Goshen, Ind.
Zehr, M. S., Pigeon, Mich.
Mininger, H. J., Ithaca, Mich.
Moyer, Elmer B., Souderton, Pa.
Reist, H. F., Weslaco, Tex.
Royer, I. W., Orrville, O.
Schertz, C. S., Eureka, Ill.
Schultz, Christian, Milverton, Ont.
Shank, J. R., Carver, Mo.
Shantz, Benjamin, Preston, Ont.
Slabaugh, N. M., Greentown, Ind.
Snider, Oliver D., Elmira, Ont.
Stauffer, Noah, Waterloo, Ont.
Stoltzfus, B. B., Lima, O.
Summers, George H., Ashley, Mich.
Wambold, I. H., Markham, Ont.
Weber, Lewis S., Toronto, Ont.
Weber, Newton S., Waterloo, Ont.
Weber, U. K., Kitchener, Ont.
Wingard, Hiram, Johnstown, Pa.
Witmer, I. B., Leetonia, O.
*Yoder, C. Z., Wooster, O.
*Yoder, Ray F., Wakarusa, Ind.
Zehr, C. S., Wellesley, Ont.
Zook, Joshua B., Mill Creek, Pa.

Deacons Present

Bergy, David, New Dundee, Ont.
Brunk, C. R., Brunner, Ont.
Cressman, M. M., New Hamburg, Ont.
*Frey, J. C., Archbold, O.
Good, Eli, New Hamburg, Ont.
Graybill, Floyd S., Bareville, Pa.
Hallman, George, New Dundee, Ont.
Heatwole, Enos E., Dayton, O.
Knepper, Menno, Tavistock, Ont.
Oyer, D. S., Ashley, Mich.
Shantz, Daniel B., Preston, Ont.
Smith, Perry, Lima, O.
Stutzman, Alexander, Aurora, O.
Weber, George A., Kitchener, Ont.
Witmer, Isaiah B., Kitchener, Ont.
Yoder, Abner G., Parnell, Ia.
Zehr, P. S., Woodstock, Ont.
Zook, Uriel S., Mill Creek, Pa.
Bergy, Gilbert, New Dundee, Ont.
Brunk, S. M., Delphos, O.
Eshelman, Jonas W., Mason & Dixon, Pa.
Fretz, M. R., Markham, Ont.
Good, Jeremiah, New Hamburg, Ont.
Groff, Aaron L., Bareville, Pa.
Heckendorn, Moses, Breslau, Ont.
King, N. W., Amboy, Ind.
Musser, Henry, St. Jacobs, Ont.
Oyer, E. H., Roanoke, Ill.
Shantz, Ezra, Baden, Ont.
Snider, Ephraim, Blair, Ont.
Weber, Ephraim, Elmira, Ont.
Weber, Noah S., Waterloo, Ont.
Wyse, Albert, Midland, Mich.
Yoder, Eli D., West Liberty, O.
Zimmerman, J. B., Mechanicsburg, Pa.

J. W. Shank, Lay Delegate, Trenque Lauquen, F. C. O., Argentine.

REPORT

Of Fundamentals Conference, Held at Kitchener, Ont., Aug. 25 and 26, 1923

For the Gospel Herald.

Organization: Chairman, A. J. Steiner; Secy., Levi Mumaw.

The following subjects were considered: **God,** by Allen Erb; **Future Destiny of Man,** by A. I. Yoder; **God's Love and Grace,** by D. H. Bender; **Jesus Christ,** by I. W. Royer, **Inspiration of Scripture,** by Daniel Kauffman; **World Evangelism,** by M. C. Lehman.

Leading Thoughts

God.—God is known through three channels; through the Word, through Nature, through experience. Paul said that man finds Him not by wisdom, but to the humble He reveals Himself. God is a Spirit, a Trinity, a Unity, an everlasting Power—being omnipresent, irresistible, and incomparable in holiness. He is revealed in His Son, Jesus Christ, and through the Holy Spirit.

Future Destiny of Man.—Man, created in the image of God, must have a future, since God is everlasting. The doctrine of the atonement is taught in the Word. Men have speculated about the future destiny of man, but all that we have on this subject is revealed through the Word. This Word tells us of the blessed state of the righteous and of the torment of the unrighteous. Both bliss and torment will continue for ever and ever.

God's Love and Grace.—Love may be recognized as the crowning work of God. God's grace is the most striking avenue through which He manifests His love. His love extends to both the saved and the unsaved. This is given in impressive terms throughout the Blessed Word, and to whosoever will. Grace is unmerited, and manifested in the power of God to keep His own.

Jesus Christ.—He is the Son of God, in whom "dwelleth all the fulness of the Godhead bodily." He took our place, and in His own body on the tree He bore our sins. He was slain from the foundation of the world. I am glad for the Scripture that leads to this final consummation in Him. He became sin for us, that we might become righteous in Him. He is now in heaven, interceding for us.

Inspiration of Scripture.—Text, II Tim. 3: 16, 17. The first word to emphasize is the word **"all,"** an emphasis borne by the Word of God in many places. According to the writings of Peter, no prophecy is of any private interpretation, being more sure even than the things of which Peter was an eye-witness. Take away the thought of divine relation of God's Word and will to man, and the Christian structure falls, being placed on a same level with all heathen systems. The Christian faith can stand only on the ground that all Scripture is given by inspiration of God, that holy men of old spoke and wrote as they were moved by the Holy Ghost, that the whole BOOK is reliable from end to end.

World Evangelism.—The motive for any effort in world evangelism should be love to God, who is the God of the whole world. To be a Christian is to be a steward. This stewardship must be worked out in the place assigned to us. It is necessary, therefore, that every one perform the work faithfully that is assigned to him. The world needs us. May we not fail in our mission.

Secretary.

JOHNSTOWN BIBLE SCHOOL

1924

During the winters of 1922 and 1923 two sessions of this school were held, lasting for six weeks each session. The work commended itself to the home congregations and the conference to such an extent that it was thought prudent to continue the effort in the coming winter.

The work at Johnstown Bible School is not intended to replace the work done at the larger and more extended schools in which the Bible is the center of instruction. But it is hoped that the beginning made here will enable many a student to pursue the study of the Good Book more successfully at home alone and become better fitted for the work of the Master in the Sunday school and in the congregation and community. A beginning made in a school of this character may lead to attendance in a school in which opportunities for longer study are offered.

During the session of 1924 eight studies will be offered: The Book of John, I and II Timothy, Bible Geography, English, Missions, Sunday School Pedagogy, Bible Doctrine, Vocal Music.

Of these, Missions, Sunday School Pedagogy, and Book of John (or Timothy) are required. Students may choose one or more of the remaining subjects Except for special reasons all students will be required to take at least four subjects, and are encouraged to take all they can successfully carry.

The Course in Detail

I. The Gospel according to John.—The entire book will be studied.

II. The First and Second Epistles to Timothy.—Special attention will be given to the practical applications of the teachings of these letters to the modern Church and every day life.

III. Missions.—The subject will be treated from the Bible standpoint as well as from the experiences of missionaries on the field.

IV. Sunday School Pedagogy.—The text book to be used is A. H. McKinney's Practical Pedagogy in the Sunday School.

V. Bible Doctrine.—The new work prepared by the General Sunday School Committee on Supplemental Doctrinal Lessons will be used as the basis for the study of this important subject.

VI. English.—This course is intended to supply a need that is everywhere apparent—the ability to express our thought in correct and forceful language.

VII. Bible Geography.—The excellent work by E. S. Young will be used as a text.

VIII. Vocal Music.—Educational Vocal Studies will be used as the basis of instruction, and Life Songs and the Church and Sunday School Hymnal as a source of practice music.

Tuition

Tuition, as in previous years, will not be over $1.50 per week Ministers and their wives will be charged one-half the regular rates.

Board and Lodging

Suitable lodging can be secured within easy reach of the school at places desig-

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Married

Zerphey—Shoemaker.—Bro. Peter H. Zerphey, of Mt. Joy, Pa., and Sister Mary Shoemaker of Milton Grove, Pa., were united in the holy bonds of matrimony Sept. 8, 1923, Bishop Noah W. Risser officiating. May the rich blessings of God attend them thru life.

Cressman—Shantz.—On June 20, 1923, at the home of the bride's parents at New Dundee, Ont., Bro. Melvin Cressman of New Hamburg, Ont., and Sister Edith Shantz were united in the holy bonds of matrimony by Bro. M. H. Shantz. May God's choicest blessings attend them through life.

Obituary

Myers.—Samuel C. Myers was born Nov. 24, 1843; died Sept. 1, 1923; aged 79 y. 9 m. 7 d. He leaves to mourn his departure, his companion, one son (Norman) and two daughters (Mrs. Jacob Hess and Mrs. Annie Snavely) a number of grandchildren and a few great-grandchildren. He was a member of the Risser's Mennonite Church. Funeral services were held Tuesday Sept 4, at Risser's Church, Lancaster Co., Pa., conducted by Bishop John G. Ebersole and Noah W. Risser. Interment in Milton Grove Cemetery. Text II Tim. 4:6-8.

Funk.—Mary (Detwiler) Funk was born Sept. 15, 1836, died at the home of her son-in-law, E. L. Force, near Spring City, Pa., Aug. 23, 1923; aged 86 y. 11 m. 8 d. On Nov. 10, 1857, she was married to Henry Funk. To this union were born 1 son and 5 daughters. One daughter, Annie Force, surviving her. She suffered greatly for several months from gangrene. Funeral services were held at the Vincent Mennonite Church (of which she was a member) on Monday, Aug. 27, conducted by H. S. Replogle of the Green Tree Brethren Church and Amos Kolb of the Vincent Church. Text, Heb. 13:14. Burial in the adjoining cemetery.

Baer.—Gilbert, eldest son of Moses and Adeline Baer, was born in Waterloo Co., Ont., May 4, 1901; died Aug. 13, 1923; aged 22 y. 3 m. 9 d. He leaves to mourn his early departure, Father, Mother, 1 sister, 1 foster sister, 1 brother, grandparents, and a host of relatives and friends. He confessed his Saviour and united with the Mennonite Church about six years ago and remained true to the end. He was resigned to God's will when he saw he could not get well again. The funeral service was held on Aug. 16, by Bro. M. H. Shantz at the home and at the Blenheim Mennonite church by Bro. M. Hallman. Text, Jer. 9:21. Burial in adjoining cemetery.

Good.—John F. Good was born in Rockingham Co., Va., March 19, 1853; died at South English, Iowa, Aug. 29, 1923; aged 70 y. 5 m. 10 d. After the death of his first wife (Hannah B. Ralston) he moved with his four boys to Keokuk Co., Iowa, in 1893. In 1895 he was married to Ida Parnell, who with four sons (George, David, James, and William) survive. He had been in rather poor health for several months, but his sudden death was caused by apoplexy. It is common to say good things about our friends after they are gone, but here was a life that had many words of praise for its good qualities while being lived among us. He possessed many noble qualities the influence of which will live in the lives of those who associated with him. In youth he united with the Presbyterian Church and lived an exemplary life. S. B. W.

Charles.—John D. Charles was born in Lancaster Co., Pa., June 29, 1878; died at Newton, Kans., Aug. 30, 1923; aged 45 y. 2 m. 1 d. On May 3, 1906, he was married to Amelia Charles. To this union were born four sons and one daughter, all of whom with their mother survive him. He was superintendent of the Kansas City Mission from 1906 to 1909, when he was elected as a member of the first faculty of Hesston Academy and Bible School in which capacity he served during the fourteen years the school has been in existence. At the time of his death he was serving both as registrar and dean of what is now known as Hesston College and Bible School. On May 4, 1908, he was ordained to the ministry and preached the Word faithfully for the remaining years of his life. While a malignant cancer of the internal organs was preying on his vitality for some time, it was not known until his health gave way less than two months before his death. As soon as his real condition was known, hopes for his recovery were abandoned. He was fully resigned and met the end with Christian fortitude and passed away in peace. Funeral services were held at Hesston, Kans., Sept. 2, 1923; by T. M. Erb, P. A. Friesen, and D. H. Bender. Texts used were Num. 23:10; Psa. 116:15; Phil. 1:21, and I Cor. 15:24. His remains, followed by the family, were taken to his former home at Millersville, Pa., where funeral services were held on Sept. 6, by D. N. Lehman, and S. M. Kanagy. Interment in the cemetery at the Millersville Church.

Yoder.—David P. Yoder was born in Wayne Co., Ohio, Nov. 12, 1830. He was a resident of this county all of his life, with the exception of a few years when he resided with his daughter, Mrs. C. K. Hartzler, of West Liberty, Ohio. He died of infirmities of old age, Sept. 7, 1923; aged 92 y. 9 m. 25 d. He was united in marriage to Barbara Zook in 1854. To this union were born 4 children (Sarah, Hiram, Mary Ann, and Fanny). His beloved life companion, one son and two daughters preceded him in death. There remain to mourn his departure one daughter, 3 grandchildren and 4 great-grandchildren, with a large circle of near relatives and friends. At the age of 17 he confessed and accepted Christ as his Savior and united with the A. M. Church. He was a loyal and faithful brother, a worker and wise counsellor in the church, interested in her activities, supporting the work by his prayers and means, continuing steadfast in the faith he held so dear. His place in the church services was seldom found vacant and his delight was to mingle with both young and old as he passed through life. He was resigned to the will of God and looked forward with confidence and hope, trusting in the promises of his blessed Savior. He leaves to the family and the church, the memory of a beautiful Christian life. Services were conducted by the brethren, Jesse Smucker, J. S. Gerig, and David Hostetler, from Prov. 3: 1, 2 and II Kings 20:1. Interment in the Oak Grove Cemetery.

When the cares of life have ended,
And I cross the silent stream,
As I reach the heavenly portals
And its glories on me beam;

I shall sing the song of Welcome
As I pass within the wall,
I shall see the Savior coming,
And shall know his loving call.

"The peace and joy of the Christian religion has its foundation in the heart."

JOHNSTOWN BIBLE SCHOOL

(Continued from page 525)

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Faculty and Asignments

Gospel of John, Missions, Bible Doctrine—J. A. Ressler (Principal).

Timothy, Bible Geography, English, S. S. Pedagogy—S. G. Shetler.

Vocal Music—(To be supplied).

Miscellaneous

Students should arrive at Stahl's Church on Monday, December 31, when registration and lesson assignments will be arranged. Regular classes begin on Tuesday morning, January 1.

The Bible will be the chief textbook. Other books that are needed can be bought at the school. Students should bring a concordance and any books of reference on the subjects to be studied which they may have on hand.

Information not furnished in this bulletin can be obtained by addressing S. G. Shetler, Route 7, Johnstown, Pa.

How to Get to Stahl's

Persons coming to Johnstown on the Pennsylvania Lines, take the Moxham car at the station and change to the Windber car at the car barn. Leave the Windber car at Mishler's stop. Inquire for Josiah Mishler. Persons coming by the B and O., leave the train at Holsopple and inquire of E. J. Blough for directions.

Notify S. G. Shetler of the probable time of your arrival.

We solicit the prayers of God's people for the success of this institution in all that is good and pure and true.

Committee:

W. C. Hershberger, President.
S. G. Shetler, Secretary-Treasurer.
J. A. Ressler, Principal
Hiram Wingard.
Abram Metzler.
Lloy Kniss

"God is not like man; His mercy endureth forever."

"Only righteousness exalts. All sin degrades."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, SEPT. 27, 1923 (Gospel Witness) Established 1905 No. 26

EDITORIAL

"We know that all things work together for good to them that love God."

Now that the days are growing shorter and the evenings longer, it is a reminder that the time is approaching when we should spend more time with our Bibles.

Man is like an hour glass, his head corresponding to the upper chamber and his heart to the lower. As the sand in the upper part of the glass invariably finds its way into the lower, so the things in the head invariably find their way into the heart. Keep the head well filled with thoughts of purity, righteousness, godliness, and such things are sure to find their way into the life. Tell us what is in your head, and we will tell you what will be in your character sooner or later.

Your Home Congregation.—These are days when people think much about the Church. That part of the Church which should claim your most thoughtful attention is your home congregation. And that part of your home congregation which should claim your most painstaking care is yourself. With yourself completely upon the altar of the Lord, your next obligation is to do your best to help get every member of your congregation upon the altar. Your life, your testimony, your prayers, your personal labors, your patience and longsuffering, your time and means, should be devoted to this end. There are lost souls in your community which ought to be saved. There are weak members who ought to be strengthened, and perhaps wayward members who ought to be won from the error or their ways. With a general awakening throughout the brotherhood with reference to the welfare of our home congregations, we can easily guess what that means for the Church at large.

Two announcements which appear in this number of the Gospel Herald, made by the general manager of the Publishing House, will be of interest to many of our readers.

Since the year 1908, a few months after the merging of our publication interests, the Mennonitische Rundschau has been published here. This paper, together with the Christliche Jugendfreund, are German publications devoted largely to the interests of our Russian Mennonite brethren, in America and in Russia. Believing that the cause for which these periodicals exist can best be served by putting them under more direct management of those whose interests they serve, the House has favorably considered a proposition submitted by Bro. H. H. Neufeld and others to make the transfer to a newly organized company of Russian Mennonite brethren, the proposed new printing plant to be located at Winnipeg, Manitoba. While the transfer is being made, in accordance with the statement by Bro. Loucks, these periodicals are being published here un such time as the new company is able to take care of them.

As noted by Bro. Loucks in his statement on "Christian Monitor Editorship," Bro. Vernon Smucker retires from the editorship of that paper. Bro. Smucker leaves with our best wishes, much as we regret the circumstances of his going. There will be no immediate appointment of another editor of the Monitor, but arrangements are being made to take care of the paper through the assistance of the office force of the House, the department editors of the paper, and such other temporary help as will be necessary to secure. Every effort will be made to maintain not only a high standard from a literary standpoint but also a loyal standard from the standpoint of the Gospel of Christ and the Church. To this end we invite your co-operation and your prayers.

The Dempsey-Firpo Prize Fight was the most prominent thing in the newspapers the morning following this brutal event. When two common men fight on the streets they are usually rushed off to the lock-up or allowed to leave town quickly that they may regain their senses and become normal again. When two prominent citizens get into a fist fight their horrified friends rush in between them and persuade them to be good again. But these two "champions" got in a ring, knocked each other down a number of times, until finally one of them was mauled into insensibility and the referee counted him out. Eighty-five thousand people watched the encounter, and paid over a million dollars for the privilege of seeing the fight. Some people call such encounters "great" because of the science there is in the art of skilful boxing. But the most scientific part of this encounter was the $450,000 which the winner is said to have put into his pocket. If the Spanish or Mexican bull fights are such savage performances that the civilized world cries out against them, how much greater should be the cry against similar performances where men instead of beasts are the fighters? But the men in the ring had even more of a semblance of justification for their acts than the foolish public had for encouraging it. They were paid a princely sum for their fight, but the gullible crowd paid $1,200,000 for seeing it.

The Ku Klux Klan.—A year ago this organization was regarded by nearly all people as a public nuisance that ought not to be tolerated. Today it is rapidly gaining in public

favor, feared by its opponents, and warmly praised by a multitude of friends. The latest evidence of its rising power is the struggle going on in Oklahoma, where its defiance of state authority is at this time threatening the very foundations of government. It is too early at this writing to predict the outcome of this struggle, and that is not our purpose. If the movement against Governor Walton succeeds, it will mean a further popularizing of mob rule.

Our two main objections to the Klan are that it is a secret order and proposes a lawless way of punishing offenders. Its claim of "a hundred per cent Americanism" falls flat to the ground so long as it does not come out in clear and emphatic tones against mob violence and in favor of allowing the law to run its course in the administration of justice.

There is a saying that "a new broom sweeps clean." The Ku Klux Klan is in the limelight at present, largely because it is a new organization and its ways are not well enough known to the masses of people to give them a real conception of what it is. If people are wise, they will let it alone, let the Klansmen have their parades to themselves, expend their energies, and sooner or later it will get out of the limelight and pass on to oblivion.

THE UNEQUAL YOKE

By Geo. R. Brunk

For the Gospel Herald.

(Ordered written by Virginia Conference.)

The doctrine of SEPARATION is one of the most essential of the Christian regulations and one most widely neglected and ignored. The Church can only have a saving hold upon the world in the degree that God's favor and Spirit rests upon it, and He promises His presence and co-operation only upon the conditions of Gospel separation (II Cor. 6:17, 18).

Blinded to this great and indispensable truth and others, Christendom has in spite of unlimited talent, worldly wisdom, and wealth lost the confidence of the world and caused this question to become very general,

Has Christianity failed?

We hear a great deal about the old faith being outgrown and that the world needs a new Bible and a new religion, but the failure that is so manifest in the world is from no inherent weakness in the Gospel. The Gospel in its fulness is:

The power of God unto salvation.

Saves to the uttermost.

Contains all things that pertain to life and godliness.

To be in operation until the end of the world.

A curse is pronounced upon any who introduce any other gospel.

To be effective it is to be **fully followed.**

Christendom has failed to teach and live the full Gospel and the world has failed to accept the full Gospel, and not having fulfilled the conditions of success,

Failure is inevitable

People try to make Christians of themselves and churches try to make Christians out of the people, forgetting that **power to become the sons of God** is not promised to those who believe and receive

A Half Gospel

Farming **grandly succeeds** on one side of the road and **grievously fails** upon the farm opposite because the one follows the law of success which God has laid down in Nature and the other only half follows it.

The Bible says we are God's husbandry (farm); where the **all things** God has laid down in revelation for the guidance of the Church are freely followed there will always be a success. Half way farming in the Church will but lead to spiritual bankruptcy just the same as half way work upon the land is doomed to failure.

We cannot sow wheat and oats and clover in a wilderness of woods and brush and briers or give noxious weeds free footing in our open fields and expect a profitable crop. Standing out like words of fire and sounding forth in trumpet tones to all who have ears to hear from both Nature and revelation is the indispensible truth that there can be

No Success without Separation

In farming many different things may cause failure—wrong seed, wrong fertilizer, wrong time, wrong methods—but upon the other hand the best of seed and fertilizer and the hardest work will all be nullified if this principle of separation is neglected or rejected.

From the first stroke of the ax in the clearing, to the choosing of the seed, the spraying against parasites and disease, threshing the grain from the straw, recleaning for the market, all are bound to be observed and followed and have their counterpart in the Christian doctrine and duty of Separation.

It is upon the subject of the **unequal yoke** that churches are most likely to begin to drift from the "all things."

Standing out clear and plain in the Scriptures we have the requirements of:

Separation in association.

Separation in marriage.

Separation in business.

The so-called Christian world ignores and rejects these and other doctrines that are mortifying to the flesh thus forfeiting their right to God's promise of His presence and co-operation and wonder why they have lost their grip upon the heart of the world.

Will we now stand idle and unconcerned as we see this central pillar of the Christian faith being undermined by worldly leaders among us, or crumbling down under the adverse atmosphere of various phases of worldliness until God withdraws His Spirit and we be left to our own ways and the supernatural work of the Spirit be supplanted by the empty clothes of unsanctified churchanity?

"Be not unequally yoked together with unbelievers."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you....."

When the spirit of compromise once takes hold the truth is shed from the heart like water from a duck's back—the Scripture means everything else but me.

Does it not mean—

Worldly organizations of all kinds?

Disloyal religious organizations?

Evil associations?

Marriage with the worldly or disloyal?

Business unions and associations?

All or anything in which we are made partners or to share profits and responsibilities with those who ignore the doctrine of Gospel Separation?

Denbigh, Va.

TRIUMPHANT DEATH OF A CHRISTIAN WORKER

(Address delivered by D. H. Bender before the Kansas-Missouri Conference, at La Junta, Colo., Sept. 7, 1923, as reported by J. H. Shank.)

It is with mingled grief and joy that I speak of our departed brother, J. D. Charles: grief, because we had to separate from him; joy, because of the glorious testimony that he left behind. It is not my purpose to pay a tribute to the life of our departed brother, nor do I mean to give a me-

morial talk, but a statement is desired as a matter of information, and I believe it may have a good effect.

Bro. Charles was born in Lancaster county, Pa.; died at Bethel Hospital, Newton, Kans., at the age of 45 years, 2 months, and one day. He was married seventeen years ago, while at Kansas City, to Amelia Charles. The Lord gave them five children, all of whom survive.

In early life Bro. Charles seemed to have a strong bent toward education, and went through the high school and normal school, graduating from the First Pennsylvania State Normal School. Some years later he took his A. B. degree from Franklin and Marshall College, and later took his master's degree at Columbia University.

After going west he surrendered his life fully to the work of the Church. Although a man with exceptional training and powers, he went to our little mission at Kansas City, and later served as superintendent from 1906 to 1909. When it was first decided to establish a school in the West, Bro. Charles was asked to serve on the faculty. When I first went to see him at Kansas City, where we prepared a little catalogue, or announcement of courses for the first year of what was then known as Hesston Academy and Bible School, I became thoroughly convinced that here was my right hand man in this work.

He was elected secretary of the faculty, and was later elected registrar. At the time of his death he was holding the two positions of dean and registrar of Hesston College and Bible School. For fourteen years we have labored side by side in the work. He was considered—and rightly so—one of the strongest educators in the Mennonite Church. There were others who had more training, and were possibly stronger along some other lines, but taking all things into consideration he was in the front row.

He was possibly more endeared to the Mennonite Church by his work in the Church direct. He served as minister to the Hesston congregation during the fourteen years of his life there, and he was given many places of trust in the Church. Among them, he served as Sunday school field secretary; he was chairman of the General Conference committee on Fundamentals; he was secretary of the committee for the revision of the Book of Doctrine; he was a member of the General Music Committee, and at the time of his death he was also secretary of our mission board.

The first intimation that we had that some disease had fastened itself upon his vitals was when he returned from North Dakota last June, where he had been engaged in Gospel work. I looked at him as he came down the sidewalk, and saw his face was yellow; his eyes were yellow. I said, "Bro. Charles, what's the matter?" He said, "I am sick."

The doctor at Hesston examined him, and found an obstruction in the bile duct, the bile being turned into the blood. He kept getting weaker. I had to leave him, and go on a trip west. When I returned a month later I found him in the hospital, where the doctors finally diagnosed his case as a possible internal cancer. During all this time Bro. Charles studied his own case. He was head of the science department, and a fine anatomist. Dr. Haury, at the head of the hospital, said, "That man knows as much about his anatomy as I do."

It was decided that under local anaesthesia there should be an incision made, and a thorough examination, to determine the nature of his disease. I was present at that examination. They were finally obliged to put him under an anaesthetic. They found from the pancreas extending upward to the liver, a malignant cancer that was then possibly as large as a man's hand. The doctor said that the case was fatal, and they sewed him up without operating. When he came to, the first thing he wanted to know was his condition. None of them wanted to tell him, and this fell to my lot. He said, "Brother Bender, the operation was not a success, was it?" I said, "Not as successful as I would like to have seen it." "They found a cancer, didn't they?" I said, "They found something that might possibly be cancer." He said, "You need not be afraid to tell me." I told him, and he started talking about his coming end. Such resignation and Christian fortitude I have never witnessed in a dying man. He would talk freely about his coming end, told his wife what he wanted her to do, and encouraged her; he told her that he didn't want the children to see him suffer, and he didn't suffer much.

Before I went to the General Conference a few weeks ago, I paid him my last visit and asked him whether I should go. He said, "Yes." I said, "Brother Charles, as you look back over your life; look ahead to what is coming; consider your present condition, and your family, and the school and Church work, is there anything that worries you?" He said, "No, there isn't." I said, "Can you say that everything is peace and contentment in your soul?" He waited a little while and then he said, "There is one thing I would like to say, and that is this: as I look back over my life, I wish that I would have lived better. I see where I could have lived better; I am sorry that I did not do it, but there is nothing to stand against me; it is all under the blood of the Lord Jesus Christ. It is all covered, and as I look forward there is nothing before me but peace and glory."

I was glad for that one confession, that he felt he didn't live as good as he might. If a child of God should die without suggesting that there might have been an improvement in his life, I would question his real salvation.

I said, "What shall I say to the people?" He said, "Tell them there isn't a thing the matter with me. There isn't anything the matter with my experience; there isn't anything the matter with my soul. Everything is clear; my mind is clear. I can think just as clearly as ever, but this old tenement of clay is in bad shape."

As the end drew near he kept talking to his wife. One day as he was talking to her, he said, "The heavenly hosts are in the room. They are in the northeast corner. There they are now." She said, "John, are they coming close to you?" "Yes, they're coming close now." She said, "Do you know any of them?" He said, "No, I don't know any of them, but I know they are coming for me, and I will soon be with them."

The nurses talked with him the same way. The sister who was the head nurse said, "I wish more people would go in and talk with him; it would do them good."

As he kept getting lower his consciousness remained with him. He kept talking to Jesus and to his wife. The last thing she heard him say; he looked over toward her, and put his hand out on the bed cover, and tried to smile. He said, "Mamma, the Lord will take care of you."

Then he gasped for his breath, and whispered again. She put her ear down to hear, and he said, "Lord Jesus, come quickly." The death convulsions seized him, the rattle came in his throat, and he passed on.

When I first learned through the doctors that he must go, I was dazed. I said, "How can we get along in the school without our dean and our registrar? How will we get along in the Church without his help?" If I had not been a Christian, and believed that God did all things well, I would have felt like rebelling; but after I had prayed the matter through, and went back to visit him the next day, I caught the spirit of my Broth-

(Continued on page 540)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers, Greeting:—We appreciated the visits of a number of brethren and sisters last Sunday. Bro. Wilson Moyer of Blooming Glen preached an impressive sermon in the afternoon service. This was followed by a hearty testimony by Deacon Henry Krupp of Souderton.

Since our last writing Bro. John F. Bressler preached in three week day evening services and Bro. J. M. Kreider, of Missouri, preached in two similar services.

Death has claimed two brethren living in the city: Harvey Allebach and Joseph Gottschall.

We intend to have the semi-annual council meeting next Sunday, Sept. 23.

Sept. 20, 1923. The Workers.

Norristown, Pa.

(21 W. Marshall St.)

Dear Readers of the Gospel Herald:—"As ye have therefore received Christ Jesus, the Lord, so walk ye in Him" (Col. 2:6). We praise God for His goodness and for His wonderful works to the children of men at this place.

Sept. 8 marked the end of our second year at this place, and He surely has blessed us abundantly above that we asked or thought. Men may fail, but God does not.

The summer is over and with school again reopened the attendance at Sunday school will be more regular. During the summer months the attendance has been running between 70 and 80. Of these, 38 children have had the privilege of spending at least a week in a home of one of the brethren. Others were entitled to go, and couldn't go because you didn't open the door of your home to them. God knows that with some it was impossible, for various reasons, to accommodate any one, but can it be, of the many homes in this district, that only such a few could be opened? In the sight of God we are all at best but unprofitable servants, yet He has His home open to us, and from His table we eat. Should He close the door to us our heart-ache will be far greater than was these poor children's, disappointed as they were. Those who have taken them we thank and we know that, could you hear them talking about all their nice times it would repay you many times over. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

We had the pleasure of having had Bro. and Sister Byers and family with us over Aug. 5, and on the evening of Aug. 15 Bro. J. M. Kreider preached for us. Four young souls expressed their desire to live for Jesus. They are anxious to unite with the children of God, but home consent is denied thus far because they think their children too young. Pray that the way may open for them.

The new building to accommodate our services is now under roof. It is located where formerly the vehicle entrance was. The back yard is now reached by entering thru the rear alley which is above the first building east of us.

If the Lord wills we expect to have our Harvest Home services here on Saturday evening, Sept. 29, to be conducted by A. O. Histand. We have worked so hard to store our grain for the winter, and let us not be forgetful to work for the harvest of souls. How many have you tried to gather by speaking or reading the Word to? Surely no place is without some one who is still away from the fold, and what will our answer be if we have not lifted up our eyes and looked upon the fields that are already white to harvest. He that knoweth to do good, and doeth it not, to Him it is sin.

We enjoyed meeting old friends as we visited in Lancaster Co. last week, and also spent half a day at the Sunday school meeting at Manheim.

We beg an interest in your prayers, and your presence at our services.

In His glad service till He comes,
Willis K. and Mary Lederach.

Sept. 19, 1923.

THE COURAGE TO ACT

Many people have the ability to see the way, who lack the courage to follow it. The keen brain is less of a rarity than the stout heart. The power to think and analyze and plan, important as it is, is helpless without the courage to act on conviction,

NEWS NOTES FROM ARGENTINA

By Mae H. Hershey

For the Gospel Herald.

Carlos Cavadore, one of the first members of the Pehuajo Church, has opened an auto repair shop and is doing business for himself. He had been an employee in a garage for about four years and proved so trustworthy and reliable that the proprietor made the remark that he wished all his men were "Evangelicos". So far the Lord has been blessing Carlos in his new sphere of work and has given him all the work he could do.

Beatrice Hershey and her mother, accompanied by Juan C. Varetto, arrived in Pehuajo Saturday morning. Lester did not want to miss school, as he had been at home in July, and stayed with the Yoders in Flores, Buenos Aires.

The following Sunday, Aug. 26, was the day of the dedication of the Pehuajo church. Senor Varetto came to preach the dedication sermon and to hold a series of meetings. He is an Argentine, but spent a short time in the United States two years ago and later made an Evangelistic tour through Central America. He is a man of wide experience, both as evangelist and pastor.

On Saturday evening a prayer meeting was held with the prayer groups. Sunday morning at ten, there was a sermon for the members. The Sunday School in the afternoon was favored by a talk on Senor Varetto's trip through Central America. The Sunday school attendance passed the three hundred mark—353.

The dedication service was held Sunday evening. Every seat available was occupied, and standing room was about all taken up. The doorway was full, the sidewalk was crowded, some came within sight of the church, and seeing the crowd knew there was no use trying to enter, returned home. It was estimated there were 500 inside.

Sunday school and church services in Carlos Casares were suspended so that those who wished to attend dedication services might do so. Nine were present. Trenque Lauquen had their Sunday school Saturday afternoon, and suspended the church services. Bro. Lantz was able to get half-fare tickets for the Trenque Lauquen crowd. Twenty-three were present. Five of Bro. Luayza's family were sick with the measles and grippe, so that he or none of the members of Santa Rosa were present.

The weather had been very pleasant and sunny the previous week. The day of the dedication, it began to grow colder and cloudy. That

night there was a drizzling rain, the next day it seemed to get colder and the evangelist became hoarse, so that he had to speak with much difficulty. After special prayer he was very much better, but the weather grew worse. So much that we decided to close the meetings for the present. It has been raining unceasingly for a day and a night and there is not much sign of leaving off. The streets are full of water, and it will be several days before walking will be good. Senor Varetto has decided to go home tonight (Wednesday) and return later, perhaps in November. At this time of the year there is nearly always a season of rain and storm. It may be expected before or after the last of August. This time it came before. It is a great disappointment, for the members had been working hard and looking forward with great anticipation to these meetings. Some day we may understand.

Pehuajo, F. C. O. Argentine.

ALBANO LUAYZA

Our Native Argentine Preacher

By J. W. Shank

For the Gospel Herald.

Albano was born about 33 years ago in a typical Argentine home. There were brothers and sisters varying in color from the fair Spanish type to the dark brown Indian type. The eyes and hair of Albanito (this was what he was called as a child) were coal black but his complexion was lighter than that of some of the children of the family. From childhood he learned to ride the ponies of the prairie and help his father round up the herds of cattle they possessed. Early he learned how to place the meat for their daily meal on the roasting spits and how to keep up the fire with dry weeds and sticks. He also learned how to prepare the meat and vegetable mixture, with its peppers and garlic, to make the popular Argentine stew called "puchero."

He also had an opportunity to go to school, for his parents were well able to send him, since they were among the most well-to-do of the town. In school he soon proved that his capabilities surpassed those of many of his comrades. Especially was he a keen student of Argentine history, for he knew all the names of the great national leaders and could recite the facts about their lives. He was proud of the fact that he was an Argentine. He loved his native soil and the people of his own country.

Albanito had another opportunity which few children of the Argentine can have. His parents attended a Protestant mission of which they were members. Their children went regularly to the Sunday school where they learned of Jesus and His power to save.

As he grew up the lad Albanito associated with other boys and like them became interested in the enjoyments of youth. But just as he saw himself slipping into the ways of worldly men, he heard one night the call to be a Christian that came from one of the faithful old missionaries. He chose to follow the unpopular road that leads to eternal glory.

Immediately upon his entrance into the Christian life he found opportunities for service. He was influential among the young men of the town and he felt that he must bring them to Christ. There were children in the Sunday school who were in need of teachers. He was given a class and before many years passed away he was made superintendent of the Sunday school. It was during those years of the later teens that he found his own heart yearning to be a fisher of men. The missionaries were ready at once to give him the necessary Bible teaching to prepare him for the ministry. For about four years he followed his studies, at the same time supporting himself and helping in whatever way he could in the work of the Lord.

Finally the time came when the missionaries felt that he would be able to take some greater responsibilities taking charge of the work in some small station. He was then engaged in a business where a great future for financial gain was in store for him. Would he give up that enticing opportunity and become instead a preacher of Christ at a living allowance that was less than half as much as he was earning. It was a struggle to decide but he was consecrated and came to the decision that he should take the poor man's allowance and become a fisher of men. For years it was necessary to live with the greatest economy, but this frugal life was a happy one for he was enjoying the blessings of heaven upon his labors. Having married a consecrated young woman who was prepared to be a teacher, he found the type of helper that was necessary to make his work successful. Souls were saved and the congregation entrusted to him continued to grow.

Years passed by and the young preacher and his wife continued courageously at their task. At the age of about 28 Albano and his family were sent to a large town where the Gospel had not been preached. Slowly they won their way into the hearts of the people and within several years a new congregation had grown up. The native preacher had endeared himself to the people and even those who cared nothing for religion looked upon him as a man of character and power.

About this time a great trial came into the lives of Albano and his wife. It would not be profitable to go into details about this. Let it suffice to say that these consecrated young people found themselves almost compelled to withdraw from their beloved work. They felt it impossible to do this, and having consecrated themselves anew to the Lord, they pleaded for his guidance in their lives. It was after this severe trial and after their happy victory which they gained through great sacrifice and faithfulness, that these dear people came into the Argentine Mennonite Mission. We had learned to know them some years before and we knew them to be true and faithful.

It was in December of 1921 that Albano and his wife were consecrated to the Lord's work under the direction of the Mennonite Mission. Shortly thereafter they moved to Santa Rosa where they became the founders of the mission in that town. They have labored faithfully and during the space of eighteen months they have won the confidence of a large circle of people in that town. Fifteen persons have been baptized and several Sunday schools have been organized.

Brother Luayza has now worked with the members of our mission for a year and a half. Not only has he endeared himself to the missionaries but also to the native Christians at every one of the four stations. We know that great blessings have come to us through our association and work with him, and we believe that the future has even greater blessings in store.

May those who read this short biography pray to the end that God may work through Albano and his consecrated wife to bring many souls into the Kingdom. May we pray also for his fine family of six children that they may grow up to be useful in the service of Christ.

La Junta, Colo.

A Liberal's Confession

Professor James Bissett Pratt, the psychologist, is a "Liberal" who thinks theological Liberalism "has put faith upon a much more spiritual and truly Christian foundation." But he is a Liberal with misgivings, who perceives that "this emancipation of the human mind has weakened incalculably the foundations of religious faith for millions of Christians before anything very substantial could be given them in place of that which has been taken away." He is disillusioned and disappointed. "The glowing promises which we of the Liberal movement made to ourselves twenty years ago of a rationalized and newly vitalized Christian faith which should fill the masses with a more spiritual religion have not been fulfilled."—S. S. Times.

The Bible in the Bible Land

The British and Foreign Bible Society announce that they have been able to secure an admirable site for a new Bible depot in Jerusalem. On one side it adjoins the municipal garden in the Jaffa Road, and on another side it faces the Nablus Road. It is within a minute of the General Post Office, in the very heart of the business quarter of Jerusalem.—Record of Christian Work.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOW IS IT THAT YE SOUGHT ME?"

By Silvanus Yoder

For the Gospel Herald.

The beautiful story of Christ's visit to Jerusalem at the early age of twelve when He had become a son of the law and when for perhaps the first time he observed the rituals and ceremonies of the Mosaic law is not without its many helpful and significant admonitions.

One of the most helpful admonitions which the above text teaches is the thought of knowing where to look for the boy or girl that is missing or that has failed to appear when the family is rounded up.

How the boy Jesus managed to get into conversation and association with the doctors and lawyers and isolate Himself from the family and kinship of the company that came from Nazareth we are not told; but judging from the many examples of practical life that it is almost impossible to keep boys away from the enticing things that attract their appealing characteristics, we may not wonder how this may have come to pass. Who looked after the boy or supplied His wants while absent from His parents we are not told, nor is it revealed unto us that He had any concern about His own bodily welfare. His zeal for the house of God eclipsed all else. He was about His Father's business.

A few years ago, in a certain family, the admonition of the above text was clearly illustrated. The family had gathered just before retiring. One of the boys, a lad of about four years old, was missing. Where is the missing boy? was the eager question of each one. Where may we look for him? Where did you see him last? Like Jesus, he was at once sought for and again he might have said, "How is it that ye have sought me?" You could have known where to find me. Wist ye not that I am a lover of horses and that colts have a special attraction for me? The boy in his eager desire to play with colts had fallen asleep in the colt manger.

Officials in their search for criminals have learned to know the truth of this text and have often proven their ability by the successful finding of offenders by seeking for them at places which appealed to them. The Bible is not out of date.

The text is not without its sublime significance. "How is it that ye sought me?" Should my boy be exposed to the fascinating things of this life, would I know where to find him? Am I acquainted with the inclinations of my son to know where to look for him? Will I find him on the baseball diamond or in the pool room? Will he be in the audience of a noted preacher or among the business men of financial enterprises? Will I find him in the theater, at the moving picture show? Dear friend, where is the missing boy? Down in your heart you may know to a large extent where to find the lad.

Blessed is the young man or lad whose heart and soul is wrapped up in the Gospel teaching; who is found among the people of God and who is an earnest, seeking and inquisitive searcher for the riches of sacred truths; who because of close fellowship with God and in company with believers learns to know and understand the Gospel import of God's sacred Word.

Blessed are the parents whose sons and daughters are found in the congregations of the righteous; who mingle their voices in praise and thanksgiving with the saints and on whose lips is a new song unto the Lord; whose interest is in the King's business, the welfare of the cause of Christ.

Dear friend, where are you going to look for the mising one when the family is once for all rounded up and you will be called upon to give an account for the jewels placed into your care? Peaceful is the repose of that parent whose sons and daughters are found among the inquisitive searchers of God's sacred truths and have found their way into the fold of Christ; who are not ashamed of the Gospel of Christ and who seek it with their whole heart.

Goshen, Ind.

FOR WORKERS WITH CHILDREN

By Lina Z. Ressler

For the Gospel Herald.

I was wondering if some of those who have responsibilities in the primary departments of Sunday schools or children's meetings or even the mothers who are trying to teach and train for Jesus the little flock that God has entrusted to them are longing, as I so often have longed, for help.

True, God is an ever present help; but somehow, little, every day, practical helps from those who are engaged in similar work seem too few and far between in our church papers.

Have you ever noticed how stately and philosophic much of the advice given to children's workers is? And how carefully one has to work it over and think it over and adapt it before it can actually be used in the particular class and surroundings in which we find ourselves?

It is such an inspiration to see some one else actually working with children. It is such a help to watch the little faces and quiet forms as the eyes light up when they grasp some vivid truth given for children.

During the inspiring and helpful days of our recent General Conference meetings, it was the privilege of a good many children's workers to actually see methods worked out and lessons taught by others.

The meetings in the big tent were crowded, little folks tried bravely to be quiet and listen as father and mother told them to and were likely getting a good many things too. But to some primary workers the thought was suggested that a little change in the program might bring rest to mothers and children as well as some real teaching.

How eagerly many welcomed the suggestion that the children be gathered on the soft, green grass in a lawn across the way and a children's meeting conducted. How the boys and girls flocked together, and how gladly the mothers encouraged the project. The spot chosen for the meeting was soon full; and in the cool shade of the mulberry tree half a dozen different workers did their bit for the benefit of the meeting.

Sister Kanagy of Chicago planned the program, and as she knew many of the children, and as they knew her, there was a ready response. Sister King of Fort Wayne led the singing, and how they all did enjoy it! There were Bible verses, then a song, and more verses and another song. Boys and girls took turns singing.

Then Sister Shank of Orrville, Ohio, gave an illustrated talk on habit, and it gave the mesage, too; for with her thread in her hand she called a boy out and wrapped one strand around his two hands. He broke it very easily. Next time she wrapped two strands. It was stronger, but again he broke it. Then she wrapped more, over and over again. And when she told him to break it, he tried but could not. The habit was to strong to break. It is so with sin.

Then we stood, took deep breaths, sang another song or two, and were ready for another story. Sister Emma Oyer of Chicago gave a good talk

(Continued on page 540)

SUNDAY SCHOOL LESSON

Lesson for Oct. 7, 1923—Gen. 12:1-4; 18:17, 18; 22:15-18

ABRAHAM A BLESSING TO THE WHOLE WORLD

Golden Text.—In thee shall all the families of the earth be blessed.—Gen. 12:3.

Introductory.—This is the beginning of a series of missionary lessons, about half of which are taken from the Old Testament and the other half from the New. Abraham as the father of the faithful stands as a fitting character to hold forth as the father of missionary endeavors. The lesson before us tells of Abraham as the Lord came to him in three periods of his life: when the promise was given, when it was called to remembrance, when it was confirmed. This promise, embodied in the golden text of our lesson, may be made clearer in some readers' minds by quoting the language as it appears elsewhere—"In thy SEED shall all the nations of the earth be blessed." Looking to Abraham as the beginning and to Christ as the fulfillment, we have in this series of lessons covering a period of three months a message which should send a thrill of enthusiasm through the heart and life of every one interested in bringing the Gospel of Christ to all nations.

Points for Reflection.—Numerous thoughts come to us as we meditate upon the things brought out in this lesson. And may we say that this lesson will be a very dry one to those who make no preparation for the recitation. But when you read the entire story covering the life of Abraham, and then go back and study the three glimpses of his life as portrayed in this lesson, you will be well repaid for the effort. But let us notice a few of the things which this lesson brings to mind:

1. The first thing that God told Abram was to "get thee out of thy country." The land of promise is not found in the midst of worldly interests and attractions. The promise was conditional upon a complete separation from his people and country. So in like manner the pilgrims of the present dispensation are admonished to "come out from among them, and be ye separate." There is nothing in the Bible that is more plainly and emphatically and frequently taught than that separation from the world is essential to a prosperous life in Christ.

2. The faith of Abram is marvelous. What did he know of that distant land that he should risk the great sacrifice of home and kindred and pleasant associations? But God said, "Go;" and he went. When he got to the land of promise he found it inhabited by another race of people; but we have no evidence that he ever staggered at that fact. When he was called upon to slay the very son through whom the promised blessing should come, he hesitated not, but would have done as commanded, had not God stayed his hand. He knew nothing but to take God at His Word. Though he saw nothing ahead, he trusted God, and that was enough—as we shall see in the next paragraph. Fear not to take God at His Word. He is not only able to do all that He promised, but being your Friend He will gladly make His promises good. It is too often that God is robbed of all opportunities to be glorified in the eyes of men because men fail to give Him a chance.

3. Abraham was abundantly justified for his faith in God. Though at the time of his death he was still not in possession of the entire land of promise, it afterwards reverted to his people; and although with his natural eye he saw no evidences of the fulfillment of the promise that through his Seed all the nations of the earth should be blessed, yet in our day we see the fulfillment in Christ—to an infinitely greater degree than any mortal man could ever foresee save through the eye of the prophet. There is not a land that is not enjoying the blessings that have come through Christ, even if in some lands the blessing is so remote that heathenism reigns; and there is not a land where the blessings of Christianity would not be infinitely greater if it were more fully and universally accepted by the people. The greatest hindrance to spiritual enlightenment and prosperity is lack of faith. But the blessing through this SEED of Abraham will be realized in its fulness and perfection when we get to the other shore.

4. God is not unfaithful when His promised blessings are withheld longer than we think they ought to be. Sometimes people lose their patience and their faith proves to be very weak when they fail to see, immediately, that God is answering their prayers or that His promises are being fulfilled. As in the case of Abraham, God knows just when and how to fulfill His promises.

5. The key-note of this entire message is "all the families of the earth." It is the vision which God gave to Abraham; it is the vision which He gives to us in the Great Commission to the Christian Church. In this connection it is well to notice that the vision which God gives to His people is the very opposite of selfishness. While Abraham, under the blessing of God, became very wealthy, it was the service that he could render to others that God held out as an incentive to have him do his best. While the richest of God's blessings are in store for those who faithfully do His will, it is the thought of winning the greatest possible number of souls for a blessed eternity that God holds out to us to move us to give life and service to this end.—K.

BIBLE MEETING TOPIC

TIMOTHY, A FAITHFUL SON.—(Jr.). II Tim. 1:1-14; 3:14-17.

Topic for October 7.

MOTTO

"Keep that which is committed to thy trust."

MEDITATIONS ON THE TOPIC

I. The Faithfulness of Timothy.—We are always glad to hear about boys, (or girls), like ourselves who have the same world to live in and the same chances to do and be that we have. Timothy was such a boy. Of course he was born long, long ago, but that did not change the fact that he was a boy. As a boy he had a mother. All boys have had a mother. This boy also had a grandmother as others have. He was fortunate in that his mother and grandmother were good women. They had a faith which was not put on. They believed in God and His Word And they taught this Word to Timothy. That was his Sunday school. He may have gone to a Synagogue to meeting, sometimes, where he heard the Bible read and explained, but his main Bible school was at the home with Mother and Grandmother.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Faithful"**
2. The Boy Timothy Learning the Scriptures.
3. Timothy, a Well Behaved Young Christian.
4. Timothy, Serving in Mission Work.
5. Lessons in Faithfulness We Can Learn From Timothy.

For Others

1. How a Good Foundation in Youth Helps in Forming a Useful Manhood or Womanhood.

PERSONAL THOUGHT

If I am faithful to my trusts when I am young, I will be prepared for the greater trusts that fall to my lot when I am older.

"Be thou faithful unto death, and I will give thee a crown of life."—Jesus to John in the message to the churches.

Gospel Herald

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Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 27, 1923

Field Notes

An interesting Sunday school meeting, held on Sunday, Sept. 16, is reported from Cherry Box, Mo.

Make the India missionaries glad by contributing enough money to enable them to complete their new church buildings.

Ordination services at Hesston, Kans., have been set for September 30, Bro. Noah Oyer having received the unanimous vote of the congregation at that place for the ministry.

Bro. J. A. Ressler filled the regular appointments at Gortner, Md., on Sunday, Sept. 23.

Sister Lula Wenger has joined the working force at the Publishing House. At present she is visiting home folks at Fentress, Va.

Arrangements have been made for counsel meeting at Masontown, Pa., with communion services probably about two weeks later.

Saturday evening, Sept. 29, is the time set for the beginning of a nine-day meeting at Lower Deer Creek Church near Kalona, Iowa.

September 20 was the time set for the monthly meeting of the Executive Committee of the Mennonite Board of Missions and Charities.

Announcement has been made for a song service, to be held at Salford Mennonite Church near Harleysville, Pa., Oct. 7, at 1 P. M. An invitation is extended to all. G.

The brotherhood of Cass County, Mo., have arranged for a Bible conference at Bethel Church, beginning on Monday evening, Oct. 8, and closing on the Sunday evening following.

The annual report of the district mission board of the Iowa-Nebraska Conference shows that during the past year the sum of $10,533.51 was contributed for the support of mission and charitable work in that field.

The meetings in East Scottdale are proceeding with unusual interest. A number of precious souls are confessing Christ and we are hoping and praying for more. Bro. Derstine, the evangelist, expects to continue the meetings until Friday evening, Sept. 28.

Bro. C. Z. Martin and wife of the Columbia, Pa., Mission, favored the congregation at East Scottdale with their presence on Friday evening, Sept. 21. They were on their return trip from Indiana and Illinois. Bro. Martin led the children's meeting while here.

Following is an extract from a letter, dated Sept. 19, written from Hesston, Kans.: "School opened yesterday with an enrollment of 143, still a few more coming. Bro. Oyer has been elected as dean and registrar and Bro. Paul Bender was called home from university to take the college and science work. Prospects for an interesting school year are good."

If all went as planned, Bro. E. J. Berkey of Orongo, Mo., is now engaged in a series of meetings at West Union Church near Wellman, Iowa. After a few weeks' meetings at West Union and Daytonville it is Bro. Berkey's intention to labor for a season in a number of churches in Indiana and Illinois.

Correspondence

Chappell, Neb.

Greetings to all Herald Readers:—Bro. Amos Gingerich of Versailles, Mo., came here Sept. 4 and preached two interesting sermons. He left for Iowa on the morning of the 6th.

Bro. J. W. Shank of La Junta, Colo., also visited us a few weeks ago and gave us a few interesting talks on South America.

We have had a few other brethren and sisters who have visited us recently, which were very welcome. We would be glad if more would come.

Crops of all kinds except wheat, have been exceptionally good here this year.

We ask an interest in your prayers in behalf of the work at this place.

Anna C. Yoder.

Sept. 8, 1923.

Brutus, Mich.

Dear Herald eRaders, Greetings in the Master's name:—Bro. Eli Stoltzfus of near Cleveland, Ohio, recently closed a week's series of meetings at the Maple River Church, Brutus, Mich.

Beginning Sunday, Sept. 2, in the afternoon and evening and continuing all the following week we had sermons each evening. Sunday, Sept. 9, we had a sermon in the forenoon, a harvest sermon in the afternoon and a sermon in the evening. There were no confessions. It seems that the people have hardened their hearts. There were many who seemed to be under conviction but did not yield to it. However we see and feel that the members were led to see more of the love of God. Bro. Stoltzfus left here for Chief, Mich. Our prayer is in his behalf that there may some good be done in that place.

Some time before Bro. Stoltzfus came here our home minister gave an invitation. One soul accepted. May you remember him at the throne of grace.

It was quite dry here this summer but crops are looking fairly well.

Pray for us.

Mattie Brubacher.

Sept. 13, 1923.

Colorado Springs, Colo.
(Manitou Congregation)

Greetings to all Herald Readers:— Weather is rather cool again and some of the mountains are already covered with snow—which makes us think that winter will soon be here. Quite a number of our people attended the conference at La Junta and after the conference the following ministering brethren were here a few days:- Enoch Zook, (Pa.), Henry King (Kans.), Levi Miller, Sam Hershberger and Amos Gingerich (Mo.), Morris Yoder (Kans.), Bro. Birky (Nebr.). We had meetings both Monday and Tuesday evenings (Sept. 10 and 11) and the brethren gave us some very interesting talks. There were also quite a number of visitors here at this time. We were very glad to have them stop with us.

Bro. W. S. Gingerich, our minister here, is spending this week at Hesston, Kans. On Tuesday evening, Sept. 11, he was married to Sister Martha Buckwalter of that place. May God's richest blessing attend them through life.

Tourists are leaving fast, which makes our number at church services much smaller. The largest attendance this summer was 110.

Pray for the work at this place.

In His Name,
Ada Shetler.

Sept. 15, 1923.

Tuleta, Tex.

A Greeting to the Herald Readers in Jesus' Name:— We are having a great deal of rain through all this section, and the farmers have been unable to finish gathering their crops thus far. However, the dairymen are all rejoicing over the rains, as pastures are fine.

Bro. C. L. Ressler and family have been a great blessing to us, and besides preaching for us, he is doing missionary work outside the church by preaching at various times at nearby communities; namely, Normanna and the Norwegian colony.

We still have very helpful and interesting prayer meetings every Wednesday night, for which we are thankful.

We would appreciate visits from ministering brethren, also others from the North.

Pray for us that this congregation may grow in the Lord and be a great help to others.

Amos Unzicker.

Sept. 16, 1923.

Harper, Kans.

Dear Readers of the Gospel Herald:—A number from this place were privileged to attend our district conference at La Junta, Colo., and on last evening Bro. Henry King favored his congregation with a very interesting report of the Church Conference and our Sunday school Superintendent has requested that the teachers who attended conference, give a report of the Sunday school conference. May these thoughts give us a greater zeal to press on in the work of the Lord.

We are looking for Bro. and Sister Shank of South America to be with us in the near future.

It has been very dry here since harvest until lately we have had several rains for which we are thankful.

"Praise God from whom all blessings flow." Alice Schmidt.

Sept. 17, 1923.

Topeka, Ind.

Dear Herald Readers, Greetings in Jesus' name:—We again had the blessed privilege to listen to a very instructive sermon given by Bro. B. B. King of Fort Wayne, Ind. His subject was "Thought." How very important it is to have pure thoughts! His text was found in Jer. 6:19. The brother told us how we will be punished for the evil thoughts we harbor in our minds. Because of evil thoughts sometimes gross sins are committed. The murderer keeps the thought of taking life in his mind until he actually commits murder. In the evening Bro. King conducted the Young People's Meeting by giving an illustrated talk to the children, after which he talked to the older ones about Missions. The talk was instructive and encouraging. He told us about some of the results of the efforts put forth.

May God richly bless you all.

Alta Bontrager.

Sept. 17, 1923.

La Junta, Colo.

Dear Herald Readers:—Truly, we have great reasons to praise God from the depths of our heart for the blessings extended to us during the past two weeks.

On Sept. 5 began the work of the 3rd Annual Mo-Kans., Conference. The services were held in a tabernacle at the rear of the church building. This spot, also the territory where all the cars were parked during conference, have a sacred memory to us. We were made to rejoice for the privilege of meeting face to face once again with loved ones both in natural and Christian relationship, and for the many truths presented by those who took part on the various programs rendered during the church and Sunday school conference.

May we not only have received a present inspiration but as we meditate over the work just presented, it should cause the love of God to well up in our very hearts and lives so that we can go on in our journey thru life feeling strengthened and with a renewed determination to consecrate and sacrifice more, be more bold, (with all modesty) to render better service to God and the Church and go forth with more zeal in the duties ahead of us to the end that Christ's cause be furthered and His Name which is indeed worthy, be glorified.

Bro. Andrew Shenk of Oronogo, Mo., remained with us one week and very forcefully broke unto us the truths of the Gospel impressing us with the promise that by absolute surrender to Christ's will we shall receive the "fullness of the blessing of God" (Eph. 3:19), which will cause us to be filled to overflowing with happiness in this life and when the unconverted see thru us that there is true satisfying pleasure in following Jesus, they too will accept Him. O, that we be calm in our soul and listen to the dictates of the Holy Spirit and allow Him to lead and guide our every thot, motive and step.

Bro. Allen Erb and family have gone to Hesston, Kans., where he is holding meetings.

Several of our young folks have left for school at Hesston.

Pray for us here at this place that we, unitedly, fight the battle thru against the devil and all his forces to a real victory for the Lord.

In His Cause,
Sept. 18, 1923. Inez Kuhns.

Ephrata, Pa.

Dear Readers:— On Sunday morning, last, our ministering brother, A. L. Horst, preached a stirring sermon on "Christ Jesus, the Foundation of the Church." At Sunday school we were favored by an address on the conditions in Russia, by Bro. Arthur Slagel, who formerly labored there. He also answered a number of questions. Bro. A. A. Landis, recently ordained, preached on the Faith chapter in the evening. He resigned as Sunday school Superintendant and Bro. Simon Hess will act in that capacity. Semi-annual counsel will be taken here Sept. 29th.

The church and Sunday school are mourning the loss of a dear sister, Susan Snader, wife of Bro. Clarence Snader, who passed to the other world in early September, aged 28 years. She leaves her companion and two little daughters to mourn her loss. We shall miss her and pray God to comfort the bereaved ones.

(Continued on page 539)

Miscellaneous

LOVING HIS APPEARING

By Amanda Nebel

For the Gospel Herald.

Loving His appearing—
Whose? tell me, I pray.
That of our dear Savior;
We're looking for Him each day.

Why are you looking for Him?
Because He said He would come;
And for those who love Him,
He has prepared a home.

How can we help but love Him,
When we think what it will mean
To be able to see the One
Whose blood has made us clean?

Then from all temptations
Of Satan we'll be free,
And there'll be no more sorrow,
How joyous that will be!

'Tis true, as we often sing,
There'll be no disappointment there;
No sickness nor death can enter,
No heart-breaking load of care.

There we'll meet the loved ones
Who have gone on before,
Nevermore to say Goodbye
On that blissful shore.

There the streets of gold we'll tread,
The saints of old we'll see;
Our tears will all be wiped away,
In His likeness we will be.

Oh grand and glorious thought!
Oh precious, precious hope!
No more pain and sorrow
Through which our way to grope!

All will be peace and joy and love,
For we'll be with Him there
Who for us suffered here below,
To lead us to mansions fair.

Now He waits for His Father's bidding,
To come for us, His Bride,
Whom by His blood He has purchased
And made spotless, pure and white.

Hesston, Kans.

NOTES AND OBSERVATIONS

By L. J. Heatwole

For the Gospel Herald.

The first objective of our recent sojourn on Canadian soil was to be in attendance at the thirteenth biennial session of the Mennonite General Conference held at Waterloo, Ont., Aug. 29-31, 1923.

When the welfare of the whole body of believers is considered, along with a careful study of its history in the past, the strongest and most vigorous growth in fellowship, the unity and stability of all members has been best maintained in occasionally calling together both officials and laymen in large bodies to consider the weightier and more vital problems that were confronting the Church in every age.

It also develops that the great good that has been accomplished in the past, has in about every case amply compensated for the outlay required for the housing and feeding of the multitudes who during the brief period of two and three days, are thus brought together.

The arduous and most exacting duties enjoined upon the different committees, require the work of at least a week before the opening of conference. Hence there is little opportunity afforded those for enlarging their acquaintance or mingling socially or spiritually with the brotherhood with whom it is their lot to sojourn.

Aside from these exacting duties opportunity was afforded the visitor to keep his eyes wide open to the scenic attractions in Canada, that upon every hand invited his attention and study. Gardens, orchards, vineyards, public works with modern improvements of every kind mark the provident hand of man. But in lake and riverside, in undulating surface rising shelf after shelf northward from the lake front, in the unexampled grandeur presented in cliff and waterfall, God has wrought wonders in the enhancing and beautifying of the Canadian landscape.

Scores of scientific theories have been advanced, and biological and geological deductions made to show that 6,000 years is entirely too brief a period for the construction of the globe and the evolution of life upon its surface. The Bible statement relative to the creation and origin of man, is by modern cult regarded as being altogether untrustworthy and entirely without foundation on scientific fact.

In no other state and province in America where the Gospel Herald circulates can the declaration at its masthead be more successfully upheld and maintained than here, "in defense and confirmation of the gospel." In this connection it is suggested that the following prefix be also entered: "In proclamation of the truth of the Bible." In no other part of the world do the stratified rocks lie beneath the soil more like leaves in a book, in horizontal relief than they do in Ontario.

The exposure along the entire Niagara gorge, the Twenty-mile Creek Quarries and the Glen Elgin Falls near Vineland all exhibit the same structural formation and rise at an approximate thickness of 300 feet. The layers of rock lie horizontally over each other much like the planks and timbers stored in our lumber yards, and are from two, four, six to twelve inches thick and in several places attained as much as eight feet in thickness. Because of the tremendous impact of falling waters at Glen Elgin, lower portions of the vast sheet of belted rock here torn out and distributed in the channel farther down, exhibit specimens of the first order of geological life on earth—moluscans. In the fifty sheets that are here in great part exposed, much of the geological age of the globe can be measured.

There is no guess in estimating the time required for perfecting the primordial mass here exposed, at a little more than 2,000 years. The layers of rock with their intervening red, blue and dark shales, each represent the deposit of a storm cycle of from twenty-eight to eighty-four years. Counting fifty years as a fair average for estimating the length of each period of storm energy that swept periodically over the shallow waters of a restless and storm-tossed sea, we arrive at a total of 2,500 years. Here intervened the Drift and Glacial periods that were prolonged for 800 or 1,000 years in this region.

The well rounded boulders and pebbles that are promiscuously strewn over the surface at many points in Ontario, indicate that they have been rolled and much tossed about amid the ice floes and shallows before the North American inland seas (The Great Lakes) became drained to their present levels. It must have been somewhere in this time of world history that the patriarch Job lived, prospered, and was sorely tried. It was the age when he had occasion to note, "Surely the mountain falling cometh to nought and the rock is moved out of his place," "The waters wear the stones" (Job 14:18, 19) and, "He cutteth out rivers among the rocks" (Job 18:10).

It was at this time that the Niagara River began to flow and the great falls first established at the lower edge of the escarpment where are now the Queenstown Heights. Scientific reasoning first assigned the period of 200,000 years for the forming of the Niagara Gorge that is now seven miles long. The later theories advanced show that but one-hundredth of that time was required. Still later estimates indicate that the rate of recession in the precipice, owing to the texture of the rocks being then far less rigid than they now are, was at first fifty and later, forty feet every year. At this rate after the first five hundred years, the falls were at the great Whirlpool Bend. With the estimated volume of 18,000,000 cubic feet or 500,000 tons of water pouring over the precipice every minute, the escarpment has been worn down for three miles farther up through the narrow channel of the lower rapids,

at the slow rate of about eight feet in a year since the beginning of the 1923 period of the Christian era. At the present time the rate of recession at the Horse Shoe Falls is estimated at five feet every year.

It is observed that the place now marked by historical tablet indicating the spot where Father Hennepin stood in 1678, as the first white man who saw the Niagara wonder, is now located more than 1,000 feet below the point where the falls now are.

Dale Enterprise, Va.

OBSERVATIONS IN GERMANY

By John Horsch

For the Gospel Herald.

The first of the larger German cities that I visited was Munster in Westphalia, where in the Reformation period the so-called Munsterite Anabaptists had, under the infamous John Beuckels of Leyden, established their kingdom. On arrival at the station I expected to go by street car to a certain point but was informed that street car service had been discontinued since it fell short of paying expenses. The same is the case in other German cities of similar size, as I found later. This was one of the first indications of general economic decline that I noticed. Munster is a city of 120,000 population.

* * *

Unskilled labor is cheap. A common laborer, boarding himself, works about five weeks for the price of a pair of shoes and six weeks for a suit of clothes. Such are his earnings; but out of them the cost of daily living must first be met. Many are not able to buy clothing and shoes. In the month of July of the present year a Mennonite girl of twenty-one was engaged in house work in the city of F. in Germany. Her wages were 30,000 marks a month. The price of a pair of half soles that she needed was 70,000 marks. This girl is now in America. The daily earnings of a mailing clerk of sixteen years' experience whose acquaintance I made were insufficient to purchase a pound of oleomargarine.

* * *

Persons whose income falls below a certain point may obtain tickets from the authorities entitling them to bread at a reduced price. However, this "ticket bread" is of inferior quality, various substitutes for flour being used. It is very dark and heavy, and rather indigestible for young children and the aged.

* * *

The shortage in milk in the cities is distressing and there is no relief in sight. In Munich only persons below 8 and above 70 years of age can obtain milk. They are given milk tickets by the authorities entitling them to a small quantity of milk providing they have the money to pay for it. In certain cities there is only a quart of milk daily for every twenty-five persons. In other cities there is a quart for every 38 to 45 persons. Hundreds of thousands of German children do not get any milk, since their parents can not buy the small quantity to which they are entitled.

* * *

In 43 large cities 200,623 children are tubercular and 823,873 children are sick in consequence of undernourishment. In the same cities ten per cent of the children of school age could not attend school because of anemia and undernourishment. In certain industrial towns the mortality of children has increased five times. An investigation showed that one-third of all children in Berlin are dangerously undernourished and in great need of special aid. Of 50,000 children in Dortmund, three to ten years of age ten per cent were found to suffer from rickets. The number of children fed by the Quakers at the present time is 100,000 in Berlin; 650,000 in all Germany.

* * *

The American ambasabor in Berlin, Mr. Houghton, said recently: "There is a great deal of distress in Germany and the need is daily increasing. Prices rise continuously. The people are undernourished." Nine million people in Germany are receiving help of some kind from the relief work of the government.

Clothing, underwear, and shoes of a large percentage of the people are in a poor condition. Patched clothing is common among the poor. It serves the same purpose as new clothing, but unfortunately there are many whose garments are in such condition that they can scarcely be mended. For mending, the best pieces of worn-out clothing are used. This is also the case in many charitable institutions. I met a gentleman holding a chair as professor of theology in a German university who informed me that the shoes (oxfords) he was wearing (it was, by the way, on a Sunday, and he had just come from an important committee meeting) were second hand and were sent from America as a gift. He appeared to be glad for them, though they were a size or two too large. Used clothing from America would be a God-send to many.

Fuel is extremely expensive. Nothing that is combustible is permitted to go to waste. The value of a field increased according to the number of stumps found in it. All stumps are pulled or dug up to be sold at high prices.

* * *

Hundreds of thousands of people of the middle class who formerly were in comfortable circumstances have become very poor, having lost their savings in consequence of the unprecedented decline in value of the money. Many see themselves compelled by hunger to sell all dispensable articles such as furniture, books, etc. Since as a rule they have realized only little from the sale of such goods, charitable societies have been formed to assist people to dispose of anything they may desire to sell at the best prices obtainable. Many of these people are hiding their poverty as long as they can. A Russian baroness, now very poor, an aged widow having an only son who is blind, told me that when she was offered alms for the first time she felt as if some one had struck her in the face with a whip; but she added, "I have learned to accept alms as from the Lord's hands."

* * *

Almost unbelievably small are the allowances on which many Christian workers in Germany find themselves compelled to live. A deaconess who has charge of a village nursery conducted on strictly Christian principles was paid an allowance of about 12 cents a month and what she received in eatables from the villagers was deducted from this sum. Many deaconesses have not had new clothes for the last ten years. Many Christian workers are under nourished.

* * *

The largest hospital I visited is the General Hospital at Munich. Dr. Kerschensteiner, the superintendent, pointed out to me that the work of this institution is handicapped on every hand in consequence of the lack of adequate funds. A number of valuable drugs and medicines cannot be used for the reason that they are too expensive. Paper instead of cloth is used to dress sores and wounds.

(To be Continued)

A REAL OPPORTUNITY

By Vernon Smucker

For the Gospel Herald.

One of the responsibilities devolving upon every Christian worker is that of using every opportunity for fitting himself or herself for the most efficient type of Christian service.

Many of our young people who are attending schools have this idea in mind. Others who have not this opportunity, or who do not feel themselves able for various reasons to avail themselves of educational priv-

ileges are seeking other means for developing and training themselves so that they may become better channels for bringing God's message to their fellowmen. Not only our young people, but the older ones as well need to apply themselves to the best of their ability in order that they may be more effectively used in God's service. We never become too old to learn, neither do we ever learn everything, so there is continually room for improvement for all of us along various lines.

One of the avenues of real opportunity for those who are seeking to improve their opportunities is now open to all who can afford a little time for study and an evening each week for class and recitation work. We refer to the Teacher Training Class.

The General Sunday School Committee is especially urging at this time that a number of classes be formed in this interesting study. The time of the year is approaching when there is more time for evening study. Good roads and convenient conveyances in many cases make it possible for even those from scattered communities to gather at some central point for an evening of study and recitation each week. Provisions have been made whereby examinations can be taken and certificates received from our own church board for those who successfully complete the work. Already classes from Oregon to Pennsylvania and ranging in age from six to sixteen years have successfully completed this course, and without exception they have testified to the benefits received from work of this kind.

The formation of a number of such classes just at this time will be especially timely in view of the fact that the International Sunday School Lessons for the first six months of the next year are taken from the Old Testament and will deal largely with the history of that period. The study of Old Testament history, Bible geography, Bible institutions, and other practical departments as outlined and presented in the now available courses in Teacher Training will be of real help and encouragement to Sunday school teachers, especially to those who usually look upon Old Testament lessons as being difficult to teach.

Not only will Sunday school teachers be benefited by such study (nor should such classes be confined exclusively to those who are now teaching), but every Christian will be helped and benefited. In many cases the Bible becomes a new book to those who study it systematically. Interest is aroused, available talents are put to use, and a general spiritual uplift is experienced by all who faithfully apply themselves to this form of study. Frequently the testimonials of those who have completed the course have appeared on the pages of the Christian Monitor. In the October issue of the Monitor will be found some expressions from a class which has but recently completed the work.

We believe that superintendents and others who are aggressive in the work of the Master can do no better, where conditions warrant, than promote the organization of such a class wherever possible. The General Sunday School Committee will be glad to give suggestions and recommendations for a suitable course of study, as well as information with reference to examinations and other details, and welcomes all correspondence and inquiries concerning the work.

Can you afford to allow this opportunity to slip by?

Scottdale, Pa.

CHRISTIAN MONITOR EDITORSHIP

For the Gospel Herald.

As will be noticed by an editorial in the October issue of the Christian Monitor, Bro. Vernon Smucker has resigned his position as editor of that paper, and severed his relation with the Mennonite Publication Board.

Bro. Smucker has served as editor of the Christian Monitor for nearly four years, and we have appreciated his service. On account of some of the unfortunate present day issues that have been raised in the Church, he has not been able to cooperate harmoniously with the policies of the Publication Board in loyal support of doctrines, standards, and policies of the Church as reflected by her various conferences, boards, and General Conference.

It was for such reasons that he stated in a communication to the Executive Committee of the Mennonite Publication Board: "Under these circumstances therefore I feel it best that I should not be continued in my present capacity as editor of the Christian Monitor."

For the present the Christian Monitor will be in the hands of the Management of the House, until someone is found to occupy the position made vacant by the resignation of Bro. Smucker. All matter intended for publication in the Monitor should be addressed to **Christian Monitor, Scottdale, Pa.**

We ask all our readers to help make the Christian Monitor a live and spiritual medium for the advancement and enlargement of the kingdom of Christ and His Church. Soliciting an interest in your prayers in behalf of good literature, we are,

Sincerely yours,
Mennonite Publishing House,
Per Aaron Loucks,
Gen. Man.

YOUNG CHRISTIANS AND THEIR IDEALS

By Pearl Detweiler

For the Gospel Herald.

When we think of young Christians we usually think of some one who is active, full of life, consecrated, and willing to help along any good cause.

What we are now, forecasts what we may be or what we will be ten or twenty years hence. If we want to be living a nobler life in the future than we have in the past, we must live on an elevated plane, above the average standards of today. We must have high ideals, and put forth all our efforts by the help of God to follow in the steps of our Master.

"As a man thinketh in his heart, so is he" (Prov. 23:7).

Each one must try to prevent evil and unpleasant thoughts from harboring in his mind. Our thoughts will come to light sooner or later,

Emerson says, "The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is the idea after which all his facts are classified."

"Ideal" means the conception of a thing in its most perfect state. Young Christians must learn to make distinction between high and low ideals. Therefore it is necessary that we come in contact with favorable surroundings, good literature, and honorable men and women.

Young Christians have high ideals and a desire to live up to them. But unless we are on our guard we will sometimes give up to the weaker side of life. I am sure we have all met people whom we thought could always be good without trying. But I believe their battle against sin is as hard to fight as ours. But they have learned to live the victorious life through Christ. Every time we give way and yield to temptations we become weaker. On the other hand, every time we resist sin we become stronger.

Besides Christian schoolmates and chums, young girls should form close friendships with older ladies. Our mothers are the first to consult and usually the most willing to help. There are also others who have gone through the stage of life in which we are now living, and they too would be glad to help their young friends if we would only ask them

for advice. Although there may be a few sometimes whom we meet and think they are our friends, but will be untrue when we need help and sympathy. When the young Christian girls find older girls who have high ideals and noble characteristics, friendships will not be based upon situation of life, money, dress, or any fortune, but upon the love of the truth and honesty in the soul of her friend. The same may be said about young Christian boys and older men.

We must be considerate and have respect for the ideas of others, although we cannot see wherein they are right and we are wrong.

Young people may have ideals only in the form of a dream, but when once we see the ideals of self and service come from persons in life or in books they become effective in molding our character. We form ideals by seeing the goodness, wisdom, and truth in living persons of our acquaintances. We must see how people who are well adjusted to life meet the world. The effect of associating with people of the opposite type is just as great. From Robert E. Speer we give the following: "We lose some of our fineness of nature with coarse friends without knowing that something is gone which will not come back again."

Young Christians have high ideals of service to the Church and all humanity. While the Church cannot do without the experience and wisdom of older people, it must also have the enthusiasm and activity of the young. But back of our enthusiasm we must have conviction and be conscientious about what we are doing. Unless we are, the work will become tiresome and we will be unhappy and lose our blessing.

We as young Christians will have enough optimism in our ideals that we will not fret or worry about our future life. "A merry heart doeth good like a medicine." We will take each day as it comes with its joys and its sorrows, looking forward to the good toward which our high ideals will guide, knowing that "all things work together for good to them that love God."

Although we are active and full of life, we must learn to cultivate a spirit of reverence—always reverencing God's Word, God's house, and God's people.

The books we read help to form our ideals. It has been said that one can tell what people are by what they read. Those who give reading material to young people should be very careful and give only such as will be uplifting to their young friends.

"A good book," said Milton, "is the precious life-blood of a master spirit, embalmed and treasured up, on purpose to a life above life."

We cannot have high ideals without daily reading from God's Word and learn to know the life of Christ and the ideals that He lived up to when He was a young man. We must have a clear conscience. Emerson says, "You cannot do wrong without suffering wrong." As long as we have a little sin of hatred, pride, selfishness, or jealousy in our hearts we cannot receive the blessings from our prayers that we would otherwise. As long as we carry unforgiven sins our standards of ideals will become lower. The sooner we ask forgiveness, either of God or man, the better it will be for us.

We cannot be perfect of ourselves as long as we are human. But let us keep in mind a few personal questions which if honestly answered may keep us free from many wrongs.

Is there anyone whom I think has wronged me that I cannot or have not forgiven even before they ask for pardon? Is there anyone whom I have wronged whose presence I would shun, or could not meet them in a Christian way?

Let us always be ready to pardon an injury, and never hold a grudge toward anyone. If we forgive others then we will have the privilege to enter the courts of the Most High and in secret communion confess our sins and ask grace to resist temptations. Our merciful Savior never denies us forgiveness nor does He wish us to go on mourning over sins forgiven. No earthly love, no tenderness or wisdom of parents, teachers, and friends can impart to us the grace and strength we receive if we turn to Him as Master and Friend.

Let us as young Christians try to have good surroundings as much as possible; because they mean so much in forming our ideals, and our ideals of today are usually what we will be tomorrow.

West Liberty, Ohio.

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—Stevenson.

"The heart in which the true love of God and true desire exists, never ceases to pray."

So live with men as if God saw you: so speak with God as if men heard you.—Seneca.

"The friendship of Jesus is one that lasts."

CORRESPONDENCE

(Continued from page 535)

Our young people's meeting, sisters' sewing circle, and other activities are moving along as usual. We have a large budget for the packers in October at Mellinger's church.

The call of the Master is for more workers to gather in the harvest. Can he depend on us? is the question each one must decide.

Bro. J. W. Weaver of Union Grove preached for us at last Sunday evening's service. Many hearts were melted while he spoke.

Pray for the work and we will strive to remember all at the throne of grace.

Lizzie Mengle.

Sept. 18, 1923.

Manson, Iowa

Dear Herald Readers:—The congregation at this place has been enjoying some real mountain-top experiences during the past month. On the last Sunday in August we held our joint Sunday school meeting with the Alpha congregation at Alpha, Minn. Attendance was good and we believe the work of the Sunday school strengthened. Some of the live topics of the day were discussed. The Secretary's report of the meeting will appear in the Herald.

On Sunday, Sept. 2, some of the brethren and sisters from Alpha, enroute to the conference at Wayland, Ia., stopped with us over Sunday, Bro. C. J. Garber preaching two inspiring sermons. His message was on, The Need of Preparation for our coming Revival Meetings.

On Saturday, Sept. 8, Bro. D. D. Miller came into our midst to begin a series of meetings lasting until Sept. 18. Attendance and interest were good thru out the meetings. We feel that the brotherhood was greatly strengthened. Some of the visible results were the confessions of 3 precious souls, two being reclaimed and one making application for church membership. On Sunday, Sept. 16, we held our communion services. One young sister was received into the church by water baptism at that time. On the following Tuesday evening, Bro. Miller left for his home, accompanied by Bro. Hess as far as Chicago. Bro. Hess went to Eastern Canada, where he expects to begin a series of meetings. The prayers of the congregation go with the brethren as they go out to labor for the Lord.

Sept. 20, 1923. Cor.

"All who are led by the Spirit will be always abounding in the work of the Lord."

CONTRIBUTIONS

Received by the Mennonite Relief Commission during the month of August, 1923, for War Sufferer's Relief

GENERAL

Eli Swartzendruber	$25 00
A Brother and Sister	10 00
Old Order Amish Belleville Pa	25 00
Berea Cong Mo	51
Bethel Cong Mo	10 50
Firdale Cong Ore	2 85
S Union & Walnut Creek Congs O	58 43
A R Miller	5 00
	$137 29

GERMANY

N Clinton S S Ind	18 50
Old Order Amish W Center Ch Hutchinson Kan	23 00
A Brother & Sister (Christenpflicht) Ore	50 00
	$91 50

RUSSIA

Belleville S S Cl 15 Pa	$2 50
Bethel S S Cl 2 Mich	2 50
Mattawana S S Cls 1 & 2 Pa	5 00
Nappanee West SS Cl 5 Ind	2 50
Martin's Creek SS Cl 3 Ohio	9 75
Martin's Creek SS Cl 9 Ohio	1 00
Filer SS Cls 3, 5, 7 Idaho	7 40
Forks SS Cls 4 & 6 Ind	7 50
Forks SS Primary Cls Ind	7 50
Delaware SS Pa	10 00
Otis J Bontrager & Wife	2 50
Fairview SS Mich	
Teacher's Reserve	2 50
Class 8	2 50
Class 9	1 10
Class 10	2 00
Class 11	2 50
Class 12	2 50
Class 13	2 50
Class 14	2 50
Class 15	2 50
F F Stutzman	2 50
Chancey Zook	2 50
Skippack Men SS Pa	60 00
Lena Zehr & SS Cl	15 00
Maple Grove SS Ind	38 55
Crystal Springs SS Kan	25 00
A Brother Okla	2 50
Mattawana SS Cl 3 Pa	2 50
Alice Hershberger and Others	2 50
Midland SS Cl 3 Mich	2 50
Medway Cong Ohio	27 00
Forks SS Cl 13 Ind	5 00
Midland SS Cl 4 Mich	2 50
Chas Mellinger	28 00
Nappanee West SS Cl 9 Ind	20 00
Bethel SS Kan	55 43
Pigeon River Cong Mich	32 50
J H Sommerfield	5 00
J S Loucks	2 50
Lockport AM SS Ohio	46 00
Belleville SS Cl 15 Pa	2 50
Salem SS Alta	17 50
Sharon SS A Wenger's Cl Sask	7 50
First Menno SS Ont	45 00
East Holbrook SS Colo	11 82
Limon SS Colo	2 50
White Hall SS Mo	2 50
Cherry Box Cong Mo	5 00
Pleasant View SS O	12 30
James Stutzman	5 00
Pike & Salem Congs O	60 00
Beach SS O	20 00
Beach YPBM O	2 50
Oak Grove SS (Cham Co) O	
Prim Dep	2 50
Inter Dep	2 50
A Brother	2 50
West Union SS Ia	
Class 2	8 35
Class 2 (Intermediate)	3 00
Class 9	9 00
Class 21	7 95
Jos Schantz & SS Cl	2 50
Alpha SS Minn	5 75
Liberty SS Cl 3 Ia	1 40
Esther Roth & Katie Gingerich	7 50
Bowne SS Cls 7 & 8 Mich	5 00
Clinton Frame Cong Ind	15 00
A Brother & Sister	5 00
Holdeman Cong Ind	5 00
Coalridge Cong Mont	5 00
Fairview Cong N Dak	2 50
Blough Cong Pa	30 00
Thomas Cong Pa	24 65
Nora Harper's SS Cl Va	4 00
	$799 45

NEAR EAST

Sue F Landis	5 00
Maple Grove SS (Armenia) Ind	10 00
Erle Zook	6 00
Mount View SS (Armenia) Alta	20 00
Vineland YPM (Syr & Arm) Ont	10 00
Catlin SS Kan	5 00
Alpha SS Minn	4 00
Peoria SS Ill	10 00
	$70 00
Total contributions for the month of August, 1923	$1098 24
Previously reported	643111 99
	$644,210 23
Previously reported by E M B M C	$191,971 15
Grand Total	$836,181 38

Gratefully acknowledged and reported by Mennonite Board of Missions & Charities,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

REPORT

Of Harvest Home Service and Sunday School Meeting held at Strasburg Mennonite Church, Lancaster Co., Pa., Aug. 30, 1923

Organization:—Mod., Ira Landis; Chors., Clarence Shenk, Martin Hershey.

Topics and Speakers:—**Address of Welcome,** C. H. Brubaker; **Harvest Sermon,** (Matt. 13) Abram Martin; **Present Day Observance of the Sabbath,** (Deut. 5:12) Jacob Hershey; **Personal Work, Its Importance and Value,** John W. Weaver; **Thoughts Concerning the Social Life of our Young People,** Ira Landis; **Mission of the Holy Spirit,** I. B. Good; **Who is my Neighbor and what do I owe Him,** David Mosemann; Sermon, **For Me to Live is Christ,** John W. Weaver.

Thoughts Presented:—We rejoice in our natural harvests, and why not so with the Spiritual Harvest that awaits us? We should be concerned about our children, and ever be ready to set an example to them. Christ set an example to us for Sabbath Day observance. We should have such love, as to be willing to follow Christ, our greatest example in all things. We cannot estimate the value of the personal touch, and faithfulness in His service.

John C. Rohrer, Secy.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55:7.

"To pray is to live; not to pray is not to live, it is simply to exist."

FOR CHILDREN'S WORKERS

(Continued from page 532)

for the juniors, and Sister Anna Loucks of Scottdale illustrated a spotted heart that can be cleansed and made pure only by the blood of Jesus.

A little story from India and a missionary song or two, and John 3:16 in several languages brought the little meeting to a close.

They said they did not miss the crowd at the tent, for it was crowded all the time. But, judging from the circle of interested grown-ups all around the children's meeting, we felt that the children's meeting was appreciated and, perhaps, helpful to others besides the children.

There was a decided sentiment in favor of another meeting among the boys and girls as well as among the older ones, so it was decided to repeat the meeting, if it was thought best, on Friday morning.

Next time we come we may tell you of this second meeting.

Scottdale, Pa.

TRIUMPHANT DEATH

(Continued from page 528)

er Charles, and I felt that what God does is done well. He was convinced, the doctors were convinced, the nurses were convinced, and his wife was convinced that this was the time that the Lord wanted to take him home, and everybody submitted.

As I was at the General Conference a telegram reached me that he was sinking, and I started home, but failed to reach there before he died. I asked Sister Charles whether Brother Charles said anything about his funeral. She said, "Before he died he asked for his Bible, and here on a slip of paper he had suggested several hymns for his funeral. The first one was, "In the Cross of Christ I Glory." That did not sound like a mournful hymn to me. We sang that for the first hymn at his funeral. The last one he had selected was, "Jesus, Savior, Pilot Me."

I say these things, not because I want to laud a man; he had his mistakes like every one else; but if a man can die and leave a testimony like that, it is worth a great deal in life to live. He said to me before he died: "Brother Bender, I don't expect to get out of here, but if I ever do, I have a testimony for Jesus that I never had before."

My only wish and prayer is that those who came in contact with his life might catch that inspiration, and yield themselves to Jesus Christ so that when their end comes they can go like he did.

Married

Bailey—Shank.—Bro. Henry J. Bailey of Cullom, Ill., and Sister Nannie E. Shank were united in marriage at the home of the bride's mother, Sister Fannie Shank, of near Dale Enterprise, Va., Bro. S. H. Rhodes officiating. May the blessings of God attend them.

Zook—Stoltzfus.— At the home of the bride's mother, Sister Lizzie Stoltzfus, near West Liberty, O., on Sept. 11, 1923, Frank Zook of Belleville, Pa., and Anna Stoltzfus were united in matrimony, by S. E. Allgyer. May the rich blessings of heaven be their portion through life.

Yoder—Rohrer.—On Sept. 9, 1923, at the home of the bride's father, John D. Rohrer near New Paris, Ind., Bro. Cornelius S. Yoder of the Nappanee congregation and Sister Ella Rohrer of the Salem congregation were united in marriage, Bro. J. H. Bare officiating. May God bless them through life.

Hershberger—Wenger.—On Aug. 23, 1923, at the home of the officiating bishop, Bro. S. H. Rhodes of near Harrisonburg, Va., Pre. A. W. Hershberger and Sister Lessie Wenger, daughter of Timothy Wenger of Fentress, Va., were united in marriage. May God's choicest blessing attend them thru life.

Stoltzfus—Barbe.— At the home of the bride's parents, Bro. and Sister J. C. Barbe, on Aug. 22, 1923, Bro. Daniel D. Stoltzfus of Martinsburg, Pa. and Sister Martha F. Barbe were united in marriage, Bro. S. H. Rhodes officiating. May the abiding presence of Christ be their's thru life.

Brenneman—Huntsberger. — Bro. Alvin Brenneman and Sister Sadie Huntsberger, both of near Orrville, Wayne Co., O., were quietly married on Sept. 12, 1923, at the home of the officiating minister, J. A. Liechty. May God richly bless them as they assume the great responsibility of married life and Christian home making.

Detweiler—Clemmer.—Bro. Elmer Detweiler of the Blooming Glen Church and Sister Lillian M. Clemmer of the Souderton Church were united in the holy bonds of matrimony at the home of the bride's uncle, Jacob M. Moyer, Souderton, Pa., on Sept. 1, 1923. The best wishes of their many friends are extended them.

Obituary

Thomas.—Mary Catherine Thomas, daughter of Curtis and Hattie Thomas, was born near Holsopple, Pa., Sept. 3; died Sept. 5, 1923. Funeral services at the Maple Springs Church of the Brethren, conducted by Charles Blough. Burial in the Church Cemetery.

God needed one more angel child,
Amid His shining band,
And so upon the earth He smiled,
And grasped our darling's hand.
Her Aunt.

Schrock.—Maynard Junior Schrock, infant son of Bro. and Sister Clarence Schrock, was born July 8, 1923, at White Pigeon, Mich. He departed this life Sept. 9, 1923; aged 2 m. 1 d. In departing this life he leaves 2 brothers and 1 sister—Leonard, Donald, and Elva; his parents, his grandparents—Mr. and Mrs. Miles Hathaway and Mr. and Mrs. Noah Schrock—and many other relatives. Services were conducted at the home by W. W. Oesch of Bristol, Ind. Burial at the Middlebury Cemetery.

Musser.—Bro. Isaac Musser was born in Lancaster Co., Pa., and died in Berks Co., Pa., Sept. —, 1923; aged 72 y. 9 m. 3 d. While on his way to his mail box, which was some distance from his home, he was struck by a touring car and instantly killed. From early life he was a member of the Mennonite Church. Funeral services were conducted at the Lutheran Church, Sept. 17, by Brethren Benj. Weaver and I. B. Good, assisted by Pre. Snyder of the Lutheran Church. Texts, Psa. 39:4 and Jas. 4:14. He was well known. Peace to his ashes.

Blough. — Richard Wesley, son of Pre. Harry C., and Sister Freida Blough, was born Feb. 26, 1922; died of cholera infantum Sept. 10, 1923; aged 1 y. 6 m. 15 d. Little Richard suffered severely for about 20 hours, and then peacefully fell asleep in Jesus. He is survived by his sorrowing parents, 1 little sister, 2 grandfathers, 2 grandmothers, 2 great-grandfathers, and 4 great-grandmothers, and many other relatives and friends. (Truly a well preserved family.) Funeral services were conducted at the Blough Church near Holsopple, Pa., on Sept. 11 by S. G. Shetler and L. A. Blough. Interment in cemetery near the church. May God's richest blessing rest upon the family in their bereavement. The following lines were selected by the parents:

More and more we miss thee,
Friends may think the wound is healed,
But they little know the sorrow
That lies within the heart concealed.

Miller.—Isaac R. Miller of Lancaster County, Pa., was born Nov. 14, 1878; died Sept. 11, 1923; aged 44 y. 9 m. 27 d. He is survived by his wife, who was Barbara Nissley before marriage, and six children: Abram, Andrew, Raymond, Isaac, Amos and John; also four brothers and six sisters. His death was the result of a fractured skull from a fall in his barn. Deceased with his wife, his brother and wife and Bro. Levi Sauders of Millersville Children's Home, just five days before accident returned from a two weeks' journey to Canada, attending General Conference and visiting the brotherhood at several places along the way. We know not why one so much needed should be taken so soon but some time we shall understand. "What is our life; it is even as a vapor which passes away."

Soon the evening shades will gather,
Soon we will turn our joylit eyes,
To the mansions of the Father,
To our blessed home on high.
A Brother.

Pierson.—Barbara Schloneger Liechty Pierson was born east of Louisville, Stark Co., O., Sept. 27, 1847. Early in her teens she united with the Amish Mennonite Church and remained a faithful, consistent member until her death which occurred after a siege of sickness covering a period of more than 3 years. She fell asleep Aug. 28, 1923, at the ripe age of 75 y. 11 m. 1 d. She was married first to Peter Liechty who has long ago gone to his reward. To this union were born two daughters, Anna Mary, and Amanda May. Later she was again married to Isaac R. Pierson who passed away more than 11 years ago. She leaves to mourn her departure one daughter, Amanda May Indermehle, two grandchildren (Julius F. Miller of Canton, O., and Mrs. Catherine Miller Oberer of Columbus, O.; also one stepson, Forrest Pierson, one step daughter Mrs. Geo. Leatherman (both of Canton, Ohio), step-grandchildren, one brother Daniel Schloneger of Bellefontaine, O., one sister Fannie Bontrager of West Liberty, O., 13 nephews and nieces and many friends.

The funeral services were held at the home of her daughter Mr. and Mrs. E. H. Indermehle, Canton, O., and were conducted at the house by E. P. Herbruck (an old friend of the family) and at the Beech Church by Brethren Daniel Schmucker (Ger. Ps. 23) and J. A. Leichty (Eng. I Cor. 15:58). Burial was made in Amish Mennonite Cemetery adjoining the Beech A. M. church. Peace to her ashes.

Hilty.—John H., son of Christian and Magdalina Hilty, was born in Allen county, Ohio, March 2, 1848. He was the second of a family of six children, of whom the youngest brother (Jacob) is still living. Jan. 10, 1871, he united in marriage with Mary Anne Thut of near Bluffton, Ohio. To this union twelve children were born, six of whom survive (Christ, Rhoda, Elmer, Clara, Reuben, and Nora). Before his marriage he had accepted Christ as his Savior and made his church home in the Mennonite Church. When he moved to this community there was no church of their choice nearer than fifteen miles. He with a number of others of the same faith undertook the great task of organizing and building a church for the benefit of themselves, their children and the community. This present organization and structure, known as the Chapel Mennonite Church, is the result of their persistent effort. Of the original charter members of this church, only one besides sister Hilty (his wife) survive. Every movement that was for the benefit of the Church and the community and especially for the young people received his hearty moral and financial support. He succeeded in leaving to his family, church and community the great legacy of a life of truthfulness, of honesty and devotion to God and the best interests of his fellowmen.

With the hope of improving his sight, which was greatly impaired, he underwent an operation on the eye about a week ago. The operation was an apparent success but complications developed from which he fell asleep peacefully on the evening of September 12, at the age of 75 y. 6 m. 10 d. He leaves his loving companion, three sons, three daughters, twelve grandchildren, and one brother, besides many other relatives and friends.

Funeral services were conducted at the Chapel Church, Sept. 15, by Bro. Paul E. Whitmer assisted by Bro. Anglemeyer of the Brethren Church.

REPORT

Of the 48th Pacific Coast Mission Meeting held in a tent near Bethel Church, Aurora, Oreg., July 4, 1923

For the Gospel Herald.

Organization:—Moderators, C. R. Widmere; Henry Wolfer; Secretaries, E. Z. Yoder, Herbert Widmere; Chors., Odessa Kilmer, S. G. Hostetler.

Topics and Speakers:—**Mission Sermon** (Col. 1:9), Allan Good; **Mission Statistics,** E. Z. Yoder; **Responsive Talks** by a number of brethren; **Children's Meeting** conducted by S. G. Hostetler (A very interesting and instructive lesson for the children; 90 children were present); **Open Doors for Qualified Workers.** Paul Roth, M. E. Breneman; **Workers Meeting** conducted by V. E. Kenagy, Chester Hartzler; A number of talks were given by young people.

Reports:—Report of the 47th Pacific Coast Mission meeting was read by the secretary; Report of the work of the Portland Mission was given by Allan Good.

Special music was rendered by the Zion, Bethel and Hopewell congregations, and Portland Mission.

An offering was taken for the evangelistic campaign at Portland which amounted to $100.00. Secretaries.

REPORT

Of an all day Meeting which was held at the new Peake Church near Hinton, Va., Sunday, Aug. 19, 1923.

9:30 A. M. Sunday School.

10:30 A. M. Dedicatory sermon by Bishop Lewis Shank reported in a former number of the Gospel Herald.

1:00 P. M. Children's exercise, led by Sister Laura Suter. In her address to attentive listeners she spoke of the importance of living noble lives in the fear of the Lord, even in their young days, as God's eye is ever upon them.

1:20 P. M. **Who is responsible for the future destiny of our young people?** Short talks were given by the brethren, Gabriel Good, F. B. Showalter, J. D. Hartman, Daniel Blosser, and J. B. Wenger, former Sunday school superintendents at this place.

1:40 P. M. **Lukewarmness, its cause and cure.** Jos. W. Coffman.

2:00 P. M. **Blessings of the Christian Life.** Harry Brunk.

2:20 P. M. **Heaven or Hell, Which.** A. W. Hershberger.

7:30 P. M. **Dedication of people, Consecration meeting.** S. H. Rhodes. Some of the thoughts presented:

Parents are to a great extent responsible for the destiny of our young people. They should have the greatest influence over them. They have them in their care most of the time.

The church as a body is to an extent responsible. In fact, we are all responsible in part. Our responsibility ends when our opportunities cease. Young people are also responsible for their own destiny.

Carelessness, irregular attendance at church, love of pleasure, covetuousness, are all causes and signs of lukewarmness. Cure: a complete surrender and consecration to the will of God.

The blessings of the Christian life gives us rest and peace. We become the temple of God. He comes into our lives and we are saved from sin, and finally a home with Him in heaven.

Heaven means all to the child of God. Hell means no mercy to the sinner, not even a drop of cold water. The Word shows the difference. Which will you choose?

Closed with benedictory prayer.

Kent M. Shank, Mod.
S. M. Burkholder, Secy.

JOHNSTOWN BIBLE SCHOOL

1924

During the winters of 1922 and 1923 two sessions of this school were held, lasting for six weeks each session. The work commended itself to the home congregations and the conference to such an extent that it was thought prudent to continue the effort in the coming winter

The work at Johnstown Bible School is not intended to replace the work done at the larger and more extended schools in which the Bible is the center of instruction. But it is hoped that the beginning made here will enable many a student to pursue the study of the Good Book more successfully at home alone and become better fitted for the work of the Master in the Sunday school and in the congregation and community. A beginning made in a school of this character may lead to attendance in a school in which opportunities for longer study are offered.

During the session of 1924 eight studies will be offered: The Book of John, I and II Timothy, Bible Geography, English, Missions, Sunday School Pedagogy, Bible Doctrine, Vocal Music.

Of these, Missions, Sunday School Pedagogy, and Book of John (or Timothy) are required. Students may choose one or more of the remaining subjects. Except for special reasons all students will be required to take at least four subjects, and are encouraged to take all they can successfully carry.

The Course in Detail

I. The Gospel according to John.—The entire book will be studied.

II. The First and Second Epistles to Timothy.—Special attention will be given to the practical applications of the teachings of these letters to the modern Church and every day life.

III. Missions.—The subject will be treated from the Bible standpoint as well as from the experiences of missionaries on the field.

IV. Sunday School Pedagogy.—The text book to be used is A. H McKinney's Practical Pedagogy in the Sunday School.

V. Bible Doctrine.—The new work prepared by the General Sunday School Committee on Supplemental Doctrinal Lessons will be used as the basis for the study of this important subject.

VI. English.—This course is intended to supply a need that is everywhere apparent—the ability to express our thought in correct and forceful language.

VII. Bible Geography.—The excellent work by E. S. Young will be used as a text.

VIII. Vocal Music.—Educational Vocal Studies will be used as the basis of instruction, and Life Songs and the Church and Sunday School Hymnal as a source of practice music.

Tuition

Tuition, as in previous years, will not be over $1.50 per week Ministers and their wives will be charged one-half the regular rates.

Board and Lodging

Suitable lodging can be secured within easy reach of the school at places desig-

(Continued on page 526)

nated by the management at reasonable rates. Boarding arrangements will conform to previous custom as nearly as possible.

Faculty and Asignments

Gospel of John, Missions, Bible Doctrine—J. A. Ressler (Principal).

Timothy, Bible Geography, English, S. S. Pedagogy—S. G Shetler.

Vocal Music—(To be supplied).

Miscellaneous

Students should arrive at Stahl's Church on Monday, December 31, when registration and lesson assignments will be arranged. Regular classes begin on Tuesday morning, January 1.

The Bible will be the chief textbook. Other books that are needed can be bought at the school. Students should bring a concordance and any books of reference on the subjects to be studied which they may have on hand.

Information not furnished in this bulletin can be obtained by addressing S. G. Shetler, Route 7, Johnstown, Pa.

How to Get to Stahl's

Persons coming to Johnstown on the Pennsylvania Lines, take the Moxham car at the station and change to the Windber car at the car barn. Leave the Windber car at Mishler's stop. Inquire for Josiah Mishler. Persons coming by the B. and O., leave the train at Holsopple and inquire of E. J. Blough for directions.

Notify S. G. Shetler of the probable time of your arrival.

We solicit the prayers of God's people for the success of this institution in all that is good and pure and true.

Committee:

W. C. Hershberger, President.
S. G. Shetler, Secretary-Treasurer.
J. A. Ressler, Principal.
Hiram Wingard.
Abram Metzler.
Lloy Kniss.

CONFERENCE ANNOUNCEMENTS

Virginia

The thirteenth Annual Mennonite Conference of Virginia will be held, D. V., on Friday and Saturday, October 19 and 20, 1923, at Lindale Church, Lower District, Rockingham County, Virginia. A hearty welcome is extended to all who desire to be present. Visitors desiring to be met at railway station should communicate with either Henry Holsinger, or John W. Brunk, Linville, Va.

On Thursday forenoon, the day preceding conference, the Virginia Mennonite Aid Plan will meet at the same place at 10:00 A. M. In the afternoon, at 1 o'clock, the Virginia Mennonite Board of Missions and Charities will convene, after which the Conference Arranging Committee will meet.

H. D. Weaver, Secy.

ANNOUNCEMENT

The Mennonite Publication Board announces the sale as of Oct. 15th, 1923 of the Mennonitsche Rundschau and Christliche Jugendfreund to Rundschau Publishing House, Winnipeg, Man., H. H. Neufeld, Manager and Editor. Bro. Neufeld was formerly connected with the Rundschau as assistant editor.

We wish to thank the readers and patrons of these periodicals for their liberal support and contributions to these papers in the past and solicit a continuance of the same for the new publishers.

Please send all correspondence for the papers to Rundschau Publishing House, 72 Lusted Ave., Winnipeg, Man.

Until further notice send all money for subscriptions to Rundschau, Scottdale, Pa.

MENNONITE PUBLISHING HOUSE,
Aaron Loucks, Gen. Mgr.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 4, 1923 (Gospel Witness Established 1905) No. 27

EDITORIAL

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

After spending six months in character study, our Sunday schools are starting in a course in mission study with Israel as the subject. These lessons must be carefully and prayerfully studied to get the most out of them.

"All things whatsoever I have commanded you," is the Gospel standard for the Christian life. Don't be satisfied with yourself because you discover that in some things you seem to be at least an average. The cause of Christ has suffered woefully because there are too many Christian professors who have failed to make the full surrender to God.

The reader will notice several conference reports in this number of the Gospel Herald. This means that we should pray in behalf of the work of the conferences yet to be held, and study the record of the conferences already held, to the end that we may put their resolutions into practice. We still have several conference reports on hand which we hope to print as soon as there is room.

"As we have therefore opportunity, let us do good." One of the ways of doing good is to bring the light of the Gospel into neglected communities. Our duty does not end with a loyal support of our home congregations. That is vital, but if we have the opportunity to extend our work into neighboring communities that would otherwise be neglected God will require something of us if we fail to improve the opportunity. Look out for openings to establish preaching points, organize mission Sunday schools, distribute tracts and other literature. "Cast thy bread upon the waters, and it will return after many days."

Christian Monitor Editorship.—Last week we spoke of the change in the editorship of the Christian Monitor. Since issuing that statement Bro. C. F. Derstine has been secured as temporary editor of our young people's paper. We are definitely convinced that the Lord led in this matter, and feel confident that the readers of the Monitor will welcome his services. Just how long he will be able to continue his services in that capacity we are not able to say. It is in the Lord's hands. But we are quite sure that we do not need to be rushed in our search for a permanent editor, as the paper will be well taken care of so long as Bro. Derstine will continue his connection with it. In the meantime let us stand together in prayers and labors to the end that the Christian Monitor will prove a strong welding force among our people, young and old. May God lead in all things.

Frosts.—In the northern sections some have already been felt while in more southern climes they are expecting frosts before many more weeks roll around. In them we have an object lesson from which we may gather a number of thoughts:

1. Frosts have a blighting effect upon vegetation, extinguishing life wherever they strike.

2. The more tender and frail the plant, the more susceptible it is to injury; the more hardy the vegetable life, the more frost-resisting it is.

3. Notwithstanding its killing properties, frost may be made "a blessing in disguise."

4. Frost is unknown where there is sufficient warmth to prevent it.

Looking upon frost as a type of sin, upon vegetation as a type of the human soul, and upon natural warmth as a type of the Holy Spirit's power and influence, the illustrations herein given may be applied to your own lives with profit.

Right or Wrong?—"Your schooling has proven a failure," said a young man to another; "you went through college and came back home and settled down in life with practically no changes in your life."

It depends altogether upon what that young person's life was before and after graduation as to whether the criticism was right or wrong. A college course ought to mean a development physically, mentally, morally and spiritually. If therefore the school life failed to strengthen the student in all these lines it is a failure to the extent that it failed in such development. College graduates are expected to have a broader and more comprehensive view of life, and greater capacity to cope with the issues of life at the close of school life than they had at the beginning. If school life made no perceptible change along these lines, we agree with the critic that it has been a failure.

If, on the other hand, the criticism was based on the fact that the one criticised maintained an attitude of loyalty to the Church and to the faith of the Gospel, and still maintains such an attitude, then it is the critic and not the one criticised that is in the wrong. The most colossal failure in life is that of letting go the simple faith of the Gospel and espousing the cause of unbelief. When college life results in such loss of faith it should not only be voted a failure but opposed as a soul-destroying nuisance. The most important test of any educational institution is the question of what it does for the faith and Christian character of its students.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD'S BOUNDARIES

By Silvanus Yoder

For the Gospel Herald.

In the first chapter of Genesis we are told of the boundary that God had set when He gathered the waters to one place and caused the dry land to appear. The Psalmist in referring to this account of the creation says, "Thou hast set a bound that they may not pass over, that they turn not again to cover the earth." In the book of Job, whose knowledge of the rotundity of the earth antedated the knowledge of civilization by at least three thousand years, we are told that God had set a decreed place for the sea "And set bars and doors and said, Hitherto shalt thou come and no farther, and here shalt thy proud waves be stayed." Job clearly teaches us the omniscience of the Eternal Father whose wisdom needed not the counsel of men of science in the formation of the earth. The whole creation is a masterpiece of harmony and concord, not a single discordant feature anywhere. The boundaries of God which outlive the various works of creation are firmly established by the omnipotent choice of God and no power or device of man can in anywise interfere with this divine decree.

Paul, in that most noted and memorable sermon which he preached on Mars' Hill to those ancient Greek cultured men, taught that God had "made of one blood all nations of men for to dwell on the face of the earth and hath determined the times before appointed and the bounds of their habitation." Did God set the boundaries of ancient Egypt and Babylonia? Did He mark out the country for the Medes and Persians? Did He place the cultured Greeks beyond the Hellespont and the Ethiopian on the dark continent? Was it the wisdom of God that established Rome on the shores of the Mediterranean? Did God have any hand in giving England into the possession of the Britons? Why are the Chinese living in the Far East? Truly God has set the bounds and appointed the times of all nations.

Again the sacred Word portrays to us the wisdom of God—not a single discordant feature. Nations, however, have often ignored the boundaries, both of time and place, and caused strife and discord to prevail. Even the harmonious voice of nature has been hushed by the noise of strife and the roar of battle. The clear, sparkling stream that flows along the valley from which God's creatures drink to quench their thirst has been polluted by the blood of many battles.

Isaiah, in his parable of the vineyard where all possible provisions for the production of grapes and conveniences for their disposal were made, speaks of its boundary and also of its calamity upon the removal of the same. He says, "The vineyard of the Lord of hosts is the house of Israel and the men of Israel his pleasant plant." Even Israel, the people of God, had the bounds of their habitation both geographically and spiritually fixed.

God has also fixed the boundaries of that sacred institution, the home, and lined its borders with landmarks of sobriety, love, obedience, admonition, and Christian discipline. The utter ruin of any family upon the removal of these boundaries is only too well known.

Ezekiel, in his vision of the temple and its court, speaks of it as a sacred enclosure. He says it had a wall round about to make a separation between the sanctuary and the profane place, and again we are taught the necessity of a boundary line. Would you know the value of this boundary? Then read Ezekiel 47 and note the life-giving stream which issued from this sacred and holy enclosure. "And everything shall live whither the river shall come." The healing virtues of this divine stream could come from no other enclosure except from the sacred sanctuary separated by a boundary from the profane place.

In this dispensation, the age in which we live, God has also set a boundary round about the Church for the express purpose of separation. The sacred must be separated from the profane. There must be a boundary line between. You must put difference between holy and profane. You shall come out from among them and touch not the unclean thing. Among the landmarks of this boundary line are the following: Obedience to God, a sacred reverence for His Word, a sacred reverence of the Lord's day, obedience to those in Church authority, modesty, sobriety, love, a chaste life and conversation, an uncompromising attitude toward sin and evil. A stream that issues from an enclosure whose boundaries are broken is no life-giving stream. No one ever improved upon the ways of God. No souls were ever won for Christ by indulging in some of the evil practices of sinners. No one ever gained anything from unbelief. No reward was ever given for disobedience except by the devil. No spiritual benefits were ever derived from the practice of deserting the house of God for a Sunday excursion. No one was ever taught the virtue of a life of sobriety by immodest proceedings. Thank God for this sacred enclosure and for the boundary which He has fixed. Thank God for Jesus Christ the Author and Finisher of our faith. Thank God for the holy apostles who have given to us the message. Thank God for the men who are still willing to bear the taunts and reproaches of sinful men and spend their lives to propagate the cause of Christ and the Church. May the virtue of the life-giving stream still be maintained. Thank God for the souls that have sought safety within this enclosure.

Goshen, Ind.

SOME PROBLEMS FOR THE EVOLUTIONIST TO SOLVE

By Leander Smith

For the Gospel Herald.

Evolution as used in this article means the brute ancestry theory of the origin of man. Theistic evolution or development within the species, is not evolution at all.

The theory of evolution is not only that all animal life, both brute and human, came from a common ancestry, but that the human came from the brute. The advocates of this theory are called upon to solve the following problems. Treating hard problems with contempt or sneering at them is not only a poor way of answering them but is a confession of weakness. These questions are asked in all sincerity and deserve a frank, candid answer.

I.

In the brute ancestry theory of the origin of man where does taking animal life become murder? God says "Slay and eat" and yet God says, "Thou shalt not commit murder." Just where in the evoluting process can we draw the line and say below this to take animal life is to "slay" and proper, but above this line to take animal life is to "murder?" In other words, according to the theory, there must be a place somewhere, where the taking of the life of the father is to "slay" and proper, but the taking the life of the son is "murder" and improper. Are we not justified in asking someone to draw the line so that we may know

the difference between murder and simply slaying?

II.

If the above theory of life is true, that is, that all life has come from a common ancestry, when we eat the flesh of animals are we not eating our blood kin? Is there any way, in the above theory, to escape this conclusion? Does not this make even our most "civilized" nations cannibals?

III.

Where in the brute ancestry theory of man does the soul come in? If it is true that men have souls and that lower animals do not have souls, and yet men have come up from the lower animals, where does the soul come in? In other words, according to this process there must be a place somewhere where the father is an animal without a soul and the son is a human with a soul. Now just where is this line drawn? If, as claimed, the change is so slight from generation to generation that it cannot be discerned, where does the brute cease to be a brute and the man begin to be a man? This question deserves an honest answer.

IV.

If the traducian theory of soul be correct; that is, that soul begets soul as body begets body, how can a being without a soul beget a being with a soul? This is exactly what must take place, according to this theory, if man having a soul has come from the lower animal which has no soul. In other words, does not the brute ancestry of man preclude all belief in the doctrine of souls or immortality? It either does this or it proves immortality for all animals. This conclusion is inescapable.

V.

The evolutionist has no right to expect people of ordinary intelligence to accept his theory of the origin of man until he satisfactorily answers the above questions. A thoroughly satisfactory answer of the above questions will go far toward establishing the brute ancestry of man, and at the same time destroying faith in God, junking the Bible and putting an end to belief in immortality, which seems to be the real purpose of materialistic evolution.

VI.

God's Word teaches us that God created man in His own image. Any other teaching is false and erroneous and should be opposed by all who are a friend to truth and righteousness. This false teaching of the evolutionist is creeping into our public schools and poisoning the minds of our children long before they are ready for college. I am wondering what the Christian people of our country are going to do, if they are going to sit still and allow these "damnable heresies" to be taught in our schools when the teaching of the Bible is in some states strictly prohibited.

Phoenix, Ariz.

FUNDAMENTALISTS AND MODERNISTS COMPARED

For five years I have been chairman of the Christian Fundamentals movement, and my convictions deepen with time. The creeds of the two camps are irreconcilable. Modernism is a philosophy pure and simple. Orthodoxy is an experience based upon a revelation. The exponents of the first are devotees of Descartes and Darwin. The disciples of the second are converts to Christ and students of prophets and apostles.

Modernists, as devotees of Descartes, believe in the divine immanence, and are practically pantheists. Christians, as disciples of Christ, believe in the divine transcendence and are always theists.

Modernists, as devotees of Charles Darwin, look upon the Bible as an evolution. Christians, as disciples of Jesus, hold with Him that the Bible is an inspiration.

Modernists, enamored of the evolution theory, seek to develop the natural good in man, and trust to education and environment for redemption. Christians, accepting the speech of Jesus as ex-cathedra, hope for salvation only through the regeneration of the Holy Spirit and by the shed blood.

Modernists, clinging to the Descartes philosophy of divine immanence, count themselves divine in nature and make the inner consciousness the court of last appeal. Christians, believing the Bible to be a divine revelation, reckon themselves human and sinful, and look to the Christ of the Scriptures as their one and only Lord and to the teachings of Christ, prophet and apostle as constituting the authoritative basis of both creed and conduct. The result is that modernists oppose all dogmas, discard all fixed doctrines, and trust the philosophy of the day to fit the fact to fate, while fundamentalists turn to a Book, the teachings of which they believe to be as stable as the north star, the light from which will never fail "till the day dawn and the shadows flee away."—W. B. Riley.

For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Heb. 9:24.

THE SAFETY OF THE CHURCH

By Elam Horst

For the Gospel Herald.

A church with human rules is to be feared; and equally fearful if governed by human precedents when power is vested in one, two, or twenty men; the power must be in the Lord. That church which has God in the midst of it rules itself, and goes right without any other guidance but that which comes of the Holy Spirit's working. That movement is right which is led by God, and that all wrong (though it be led in the best possible way) from which God is absent.

Orrville, Ohio.

PRAYER OMNIPOTENCY

There is a kind of omnipotency in prayer, as having an interest and prevalency with God's omnipotency. It hath loosed iron chains (see Acts 16:25, 26); it hath opened iron gates (see Acts 12:5-10); it hath unlocked the windows of heaven (see I Kings 18:41); it hath broken the bars of death (see John 11:40, 43).

Satan hath three titles given in the Scriptures, setting forth his malignity against the Church of God; a dragon, to note his malice; a serpent to note his subtlety; and a lion, to note his strength. But none of all these can stand before prayer.

The greatest malice of Haman sinks under the prayer of Esther; the deepest policy, the counsel of Ahithophel, withers before the prayer of David; the largest army, a host of a thousand Ethiopians, run away like cowards before the prayer of Asa.—Publisher Unknown.

REJOICE IN THE LORD

By Sol Miller, Jr.

For the Gospel Herald.

(Melody: Shining Shore)

Rejoice in the Lord alway: and again I say, Rejoice.—Phil. 4:4.

Let us rejoice this day to know
That Jesus, our dear Savior,
Came into this dark world of woe,
To save our souls forever.

'Twas love that brought Him from His throne,
A tender Babe so lowly,
That caused Him on the cross to groan,
And suffer death so coldly.

He was not found within the inn,
But lying in a manger;
There life so holy did begin,
And stirred up Herod's anger.

Then let us always Him adore,
And sing His praises ever;
And on that bright and heavenly shore,
Abide with Him forever.

Fredericksburg, O.

Preacher's Page

SERMON OUTLINE

By C. F. Derstine

For the Gospel Herald.

FUNDAMENTALS OF CHRISTIANITY

Text: John 18:37

"To this end was I born, for this cause came I into the world, that I should bear witness unto the truth."

1. **The Fundamental Doctrine of God**
   a. His character
   b. His work
2. **The Fundamental Doctrine of the Lord Jesus Christ**
   a. His deity
   b. His incarnation
3. **The Fundamental Doctrine of the Holy Ghost**
   a. Convicts of sin
   b. Convicts of Righteousness Unattained
   c. Reveals Jesus
4. **The Fundamental Doctrine of the Inspiration of the Bible**
5. **The Fundamental Doctrine of Sin**
   a. Basis moral law
   b Rejection of revealed truth
   c. Rejection of Jesus Christ
6. **The Fundamental Doctrine of the Atonement by Blood of Christ**
   a. The substitutionary aspect
   b. The manifested love of God
7. **The Fundamental Doctrine of the Church the Body of Christ**
   a. The fellowship of the body
   b. The ordinances of His house
8. **The Fundamental Doctrine of Man**
   a. Creation
   b. The fall
   c. The necessity of the new birth
9. **The Fundamental Doctrine of Christian Ethics**
   a. Non-resistance
   b. Separation from the world
   c. The unequal yoke restriction
   d The Golden Rule
   e. Christ's standard of marriage
   f. Sanctified social life
10. **Fundamental Doctrine of Christian Service and Missions**
    a. The spirit of true Christianity
11. **Fundamental Doctrine of Future Retribution**
    b. The Judgment Day
    c. The Lake of Fire
12. **Fundamental Doctrine of Eschatology —Future Things**
    a. The Lord's coming again
    b. The future resurrection
    c. The coming Kingdom
    d The new heaven and new earth

FLATTERING TITLES

By David Garber

For the Gospel Herald.

Elihu was an exceptional young man. He was very respectful to his superiors in age, accepted no man's person, and was afraid of "flattering titles" usually given to "men of learning." Yet he was "full of matter" (words) and fetching his knowledge from afar, and had "some things to speak on God's behalf." He spake unto Job, because he was inclined to "justify himself rather than God;" and also had a few words to say to Job's three friends, "because they found no answer, and yet had condemned Job." Elihu must have been of the type of Timothy, who was exhorted by the aged Paul, saying, "These things command and teach. Let no man despise thy youth; BUT be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Timothy was a young bishop, perhaps of the church at Ephesus, a man of faith, of tears, of prayer. These qualities, with his untiring "study" made him a workman who needed not to be ashamed. I dare say these types of young ministers, and servants of the Most High God were far in advance of many who in our day bear the high titles of "Rev.," "D. D.," "LL. D.," "Ph. D.," etc., etc. Things seem to be getting in pretty much of a muddle in these days, as in days of old when "the world by wisdom (?) knew not God." Paul was a man of learning, having been at the feet of Gamaliel. He also knew what the heathen poets said, and doubtless understood sciences, astronomy, etc., but the "excellency of the knowledge of Christ Jesus the Lord" outweighed them all—this being the **real thing,** the other might serve as "dung." He at any rate reminded his fellow apostles and co-workers—"Ye see your calling, brethren, how that **not many** wise men after the flesh, **not many** mighty, **not many** noble **are called:** But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, **hath God chosen,** yea, and things which are not, to bring to nought things that are; **that no flesh should glory in his presence"** (I Cor. 1:26-29). May God be allowed yet so to do, at least in our beloved Church! We hear the ring in some of our "periodicals" that, to be successful in these our days ALL must be **trained and educated** to make a success of the work. Beware! The writer is not opposed to a **clean,** scriptural education, the kind that is not all in the **head,** but well balanced with the kind that Moses got on **"the back side of the desert;"** the kind that doesn't "look this way, or that," in fearing kings, or courting the favors of man; the kind that stands for a full Gospel, with its principles, and **forms** complete; for only so can we claim the "garments of salvation" whose **warp and woof** are pure **linen.** An office in the Church was never calculated to magnify the person to whom it is committed, but that person is expected to magnify his office. (Rom. 11:13.) God have mercy, for we so often come short of this high ideal. I for one certainly feel its weight and meaning, and often felt to say with Jeremiah: "I am a child," or feel as though I might as well "not speak any more, ...but his word becomes a fire within my bones and I cannot stay." "A dispensation of the Gospel is committed unto us" preachers, whether we do it willingly or not. A reward is sure to those that do it willingly.

Our school problem is a great one. It is hoped by many that OUR church schools may prove an exception to the general rule, of "drifting" with the tide, of foolery of all sorts, and be taken with the "flood" at last. O ye heads of the schools, will ye be champions of the faith once delivered to the saints, or "will ye also go away!" O ministers of the Gospel, let not the cause of Christ and the Church suffer at our hands, but let us still be humble, earnestly seeking to feed God's flock with "knowledge and understanding," and not only give attention to this great work, by merely giving our spare time, in acquiring knowledge and wisdom. We can gather "here a little, and there a little" of knowledge, but wisdom comes from God. Let us not seek to be great in the eyes of man, but great in God's sight.

Elizabethtown, Pa.

A LAYMAN'S IDEA OF A GOOD SERMON

The general manager of the Altoona Tribune read before the ministers' association of that city a paper giving the results of his interviews with 100 laymen more particularly respecting what they desired to hear from the pulpit. The substance of the answers is as follows:

"They want the plain, unadulterated preaching of the Gospel, without the prevalent psychological or sensational effusions.

"They want sermons that touch life as we find it today, and that strike home.

"They want sermons in which Christ figures as the Redeemer and to manifest the love of God and to inspire to holy living. They want His atoning work set forth as the only reinedy for sin and the only hope of the sinner, and do not care for 'smart sayings and spectacular performances in the pulpit.' They want sermons that will take them away from their worldly cares and worriments and bring them the cheer and consolations of the Gospel. The shadow of the cross is still more potent than all the new theologies about which some men rave.

"They want a minister to take a text and 'then stick to it,' not turn

away from it to roam 'in a ten-acre field.' They do not want him to 'sugar-coat sin' and make hell meaningless. They care little for sensational theories such as 'How to be happy though married.'

"They want him to emphasize sins of omission as well as sins of commission. They believe that expository and doctrinal preaching should not altogether go out of fashion. One does not like sermons with too many stories of illustrations or legends. Another likes sermons on Scripture characters.

"Another suggests that the preacher should acquaint himself enough with his people to know just what kind of message they most need.

"Another wants him to preach straight Bible truth without fear or favor, and 'hit squarely between the eyes.' More than one wants Christ to be the center of all preaching.

In the long run, the strength of the ministry lies in the strength of the pulpit; the strength of the pulpit lies in the fresh, stirring sermon, the one the minister has to sweat blood to produce. Such a sermon creates its own live title.

The greatest need of the hour is personal religion. That is the remedy for all our present ills. The preacher who wishes to make his greatest contribution to the religious life of his community will focus his efforts upon living and teaching personal religion within the church itself.—E. A. Robertson in The Indianapolis Star.

SOME KNOTTY "NOTS" IN HEBREWS

1. The "have not" of ignorance (see 3:10).
2. The "shall not" of exclusion (see 3:11).
3. The "harden not" of warning (see 3:15;4:7.)
4. The "believe not" of barrier (see 3:18).
5. The "could not" of inability (see 3:19).
6. The "did not" of unbelief (see 4:2).
7. The "entered not" of sin (see 4:6).

—The Wonderful Word.

If it were not for the power of the Holy Ghost, I would be afraid to preach this sermon tonight, because of the devil. He is "the prince of the power of the air." But God has put a limitation upon his work.—C. F. D.

"God in the eternal Word gives us the choice of freedom in Him, or the bondage of the devil."

KEPT BY THE POWER OF GOD

If we are kept by the power of God we shall be

1. Kept safe (see Deut. 32:10).
2. Kept up (see Psa. 91:11).
3. Kept back (see Psa. 19:13).
4. Kept on (see I Sam. 2:9).
5. Kept through (see Luke 8:15).
6. Kept clean (see John 17:11).
7. Kept in order (see Jer. 31:10).
8. Kept always (see Isa. 27:3).
9. Kept for Christ (see Jude 1, RV).
10. Kept in (see Psa. 31:20).
11. Kept under (see I Cor. 9:27).
12. Kept shut (see Psa. 141:3).
13. Kept quiet (see Isa. 26:3).
14. Kept separate (see John 17:15).

—The Wonderful Word.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is meant by the "handwriting of ordinances" in Col. 2:14 and "the law of commandments contained in ordinances" in Eph. 2:15? Does it mean the decalogue (ten commandments)? Is there any part of the Old Law that was not abolished, and are the ten commandments binding on the Christian who is truly converted to Jesus? Why are the ten commandments generally called the "moral law?" J. J. Y.

Both references cited have reference to the ceremonial law and its fulfillment in Christ. The opening verses in the book of Hebrews contain the key to all such scriptural references. What the law was to the people of God in the Old Dispensation the Gospel of Christ is to the people under the New. The "handwriting of ordinances" or "law of commandments" referred to served the purpose of keeping the Jews as a separate people unto God and pointing out the Son of God until He should come and fulfill the law. When Christ was crucified these were all "nailed to the cross" and since that time we have lived in a dispensation where God is speaking to us through His Son (Heb. 1:1, 2).

The ten commandments are the expression of eternal truth. As a part of the ceremonial law they are abolished. As an expression of eternal truth they are as much in force as they were in the days of Moses. But the truth which they express is all found in the Gospel of Christ. Even the fourth commandment, that one pertaining to the Sabbath, has been brought over into the New Dispensation, emphasizing the fact that one day out of seven is to be set apart, hallowed, as a day of rest and worship. "The Son of man is Lord even of the Sabbath day." The truth borne in the Ten Commandments, having been brought over into the Gospel of Christ, is still in force—not as a part of the ceremonial law but as an expression of eternal truth. It is doubtless due to this fact that they have been designated the "moral law."

Please explain Gen. 3:22. Who is "one of us" to whom God likens man? P. W.

"Us," in this verse, is the same as "us" where God says, "Let **us** make man in our own image." Father, Son, and Holy Ghost—the Triune God—have (has) existence "from everlasting to everlasting." This is the voice of the Trinity, the only true God.

Explain I Sam. 16:16. What is meant by the "evil spirit from God?" P. W.

Doubtless the inquirer, like others, is impressed that this would make more accurate reading if it read, **evil spirit from the devil.** That this evil spirit did the devil's work, there is no doubt. But the fact that God sent this spirit proves no connection between God and such spirits, save that God has power over them as He has over the devil himself. Satan is limited in his sphere and in his powers by the permissive will of God. With Job he could go just so far, no farther—as God permitted him. It is not God's will that any one should perish (II Pet. 3:9), yet all who live contrary to His will, will in the end hear the terrible words, "Depart from me, ye cursed, into everlasting fire." When Pharaoh would not hearken unto God, it is said that God hardened his heart. To those who **will** not obey God, He will "send strong delusions, that they should believe a lie." Saul belonged to this class. He had rejected God, and God had rejected him. It was not only the natural thing, but also an easy matter, for God to send one of the myriads of evil spirits with which this universe abounds to torment and afflict Saul in his stubborn rebellion against the Most High. All people who, like Saul, live in rebellion against God are, like Saul, afflicted with evil spirits, though not all in the same way.

The saddest thing that can be found in any community is a Christless home.—C. F. Derstine.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOME

By H. N. Troyer

For the Gospel Herald.

"I want to go home." Yes, honey, if you'll be good, you can go along tomorrow." "No; I want to go today." "Doctor says you must stay another day." "Oh! Mamma!" and a fresh flow of tears began as the arms went around mother's neck. Such was the conversation enacted in the writer's presence as he took a mother to the hospital to see her eight-year-old boy who had been injured by a cow. Ever since that time the thought or question has been persistent in coming to the forefront as to why God instils in each one of us such a love for home.

As we look about us we see evidence of this love on every hand. Homes we feel uncomfortable in, children want to go to because it is home. You notice children that are ragged and look as if they barely had enough to eat, yet they want to go home and be at home. You listen to conversations and practically every one is touched in a tender spot when home is mentioned. If their home is in a level country, there is where they would like to go and they wonder how people can be contented in a hilly country. People who were born in the hills likewise wonder how people can be at home on that level piece of ground with its wind and sand. Children raised in a home perched high up on some mountain or even at the base of it never feel satisfied until they are there again or on similar territory. Life is again worth living to them when they can once more tread the mountains and breathe the pure mountain air and drink the cold water from the spring. Fathers and sons will leave home to brave the perils of the west or of the forests or the mines so as to be able to come back home financially better and live easier the balance of their days. Foreigners come to the United States to make money but want to go back as a rule before they die.

Since we know that God, when He created us, did all things well, we like to try to "think God's thoughts after Him" and in that way learn to appreciate Him more and more. When God thought of instituting the home and making it one of the strongest helps in our Christian life, He likewise instilled in human beings a love for the home so that there might be a mutual getting together. The home is not simply a "happen chance" but is a part of God's plan.

The home is something all of us can grasp. Many things around us are beyond our apperception. When we talk or read about God creating man, it does not mean much to us. It is only after we study the body, "how fearfully and wonderfully it is made," that we commence to appreciate what it meant to form and create such a living organism with such wonderful organs, all functioning and working together harmoniously, with one central organ in control of it all! To illustrate—observe a little heart in a chloroformed cat or chicken, see its methodical working, think of the valves working on the inside, observe part of the blood system which takes away and brings back the blood again, and then stop and wonder what makes that little thing go like that. We wonder and wonder till we finally stop in awe at what is before us. Think of how the body is being made new daily, so to speak, how it is fed, how indigestible matter is passed through, digestible matter taken up, sorted and sent to different places, the carriers not coming back empty but bringing a load of worn out body material along. Think of the preventive measures incorporated within us, how provision is made for accidents, how blood is stopped from flowing away and draining the body, how the little white policemen are always watching for trouble and ready to throw their life away in the attempt to save the body. What is life anyway? As we go on meditating and learning, we are at last made to just sit back and gaze on this wonderful God-created body before us. Then as we turn our eyes and behold the wonderful works of nature, the insect life in the world, the heavens above with vast, inconceivable distances, and to think that these are but the work of God's fingers, we are made to exclaim, "What is man, that thou art mindful of him?" God knows how infinite and inconceivable these things are to us and so He has given us the home to teach us many lessons as well as to be a help in our Christian pathway.

We will now confine our writings to one line of thought. Since love is "the greatest thing in the world," we would naturally expect the home to have much of it. God, in His Word, makes much use of the home to illustrate love and His love to us. "As a father pitieth his children....If a son ask bread....Children love parents....Parents love children....Husbands love wives....Marriage in the Lord....Leaving father, mother, wife, brother, sister....Servants....Bride and groom.....Church as bride....Bride the Lamb's wife....Spirit and bride say, come....Father of the fatherless....All one father....Loving father and mother more than me——Son knowing the father....Father divided against the son....Father of all who believe....What son is he whom the father chasteneth not?" etc. We can only appreciate many of these allusions to family life after we ourselves have gone through them. We may think we understand what it means to lose one out of the family but one sees how far short they were after going through such an experience. One of the most touching funeral sermons ever heard by the writer was at the funeral of a wife and mother. The sermon was preached by a minister whose wife had died a few months before and left a large family for him to look after alone. Never will the pictures portrayed be forgotten. The dull, listless, giving-up attitude which is liable to attack one, the vacant chair, the loving remembrances around you, being confronted with problems you cannot talk over together any more, the encouragement one used to receive—now no more—all these bring us to a fuller sense of God's love for us and what it meant to give His only begotten Son and to have Him suffer with the sin of the world upon Him.

In the light of this, one does not wonder any more why God placed such a strong home-yearning in the bosom of each one. This yearning makes us discontented in a number of different ways. If we are away from home, home is the only place that will satisfy. If our home is not quite what we think it should be, we are discontented till it approaches more nearly our ideal. Unless there are very good reasons for keeping away from the home community, there is usually a longing to get back among friends and environment which surrounded us in the past. If misfortune befalls us, home is where we want to go. Sickness drives us in the same direction. Let our social standing become impaired and home is where we want to stay.

Let us appreciate our homes more. If not very careful we will go through life not getting the lessons God wants to teach us. Paul tells us to "THINK on these things."

Harrisonburg, Va.

I know men whose only god in the world is the property they own. There are some awfully poor rich men. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—C. F. D.

SUNDAY SCHOOL LESSON

Lesson for Oct. 14, 1923—Ex. 19:6; Isa. 43:9-11; 45:20-22

ISRAEL, A MISSIONARY NATION

Golden Text.—Ye shall be unto me a kingdom of priests, and an holy nation.—Ex. 19:6.

Introductory.—We are accustomed to regard Israel as a rebellious nation, a stiff-necked people, a body of called out ones who were carried into captivity because they persisted in being untrue to their calling. All these things are true of the nation, but we sometimes forget that among the children of Israel there were those in all generations who remained true to the God of Israel and bore a faithful testimony. In spite of the many shortcomings of Israel as a nation and most of its leaders as individuals, the fact remains that the plan and purpose of God was carried out through this people. In the fulness of time the SEED of Abraham through whom all the nations of the earth should be blessed appeared, a new dispensation was ushered in, and the Christian Church is the body of disciples through whom God brings the world in contact with His Word. What the Christian Church is doing in this dispensation the house of Israel did in the one just preceding this.

Points for Meditation.—Our lesson brings before us the fact that Israel was the chosen nation through whom God made His Word and will known to man; that this nation was called to witness before the other nations that the God of Israel is the supreme and mighty King; and that while God worked through one nation as His witness upon earth, the invitation to salvation was extended to "all the ends of the earth." God was not indifferent to the people of other lands, even as He is not indifferent to the eternal welfare of the "other sheep" who are not yet members of the fold of Christ. Let us notice:

1. That the promises of God are conditional. The calling of the nation was indeed unconditional; but whether this nation should continue to enjoy the uninterrupted blessings of God depended upon the faithfulness or unfaithfulness of the people. Having called the nation's attention to the numerous manifestations of His power and goodness, He proceeds to remind the people that "IF ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.....and ye shall be unto me a kingdom of priests, and an holy nation." Israel was destroyed because it failed to live up to its part of the covenant. And even then it must be remembered that the nation was not totally destroyed until after Christ had fully established the Christian Church, the successor of Israel as the oracle through which God speaks, upon the earth. As the promises of God to Israel were conditional, so are God's promises to us conditional. Great and many and marvelous are the promises of God to His people today; but we may rightfully claim none of them for ourselves save upon the mercy and grace of God and upon our faithfulness to Him. May we be faithful in living up to our part of the covenant.

2. That the blessings of salvation come to the people of this earth only as the people of God are faithful in witnessing for Him. To Israel the declaration was made, "Ye are my witnesses." To His disciples Christ declared, "Ye shall be witnesses unto me.....unto the uttermost part of the earth." When we look at the lost world of sinners it is difficult to determine which comes to us with most compelling force, "They shall die in their sins," or "How shall they hear without a preacher?" God says to us as His people, "Let the heathen know." We said—or should have said, (have we?)—"Here am I, send me." Upon us depends the responsibility of letting the heathen know of their opportunity for eternal salvation or their certainty of being cast into hell, "with all the nations that forget God," if they fail to hear, to believe, to repent and turn to God. Are we doing our part?

3. That God's invitation is universal. This invitation also sets the bounds of Christian endeavor. "All the ends of the earth" corresponds with, "Preach the gospel to every creature." Is not this a wonderful opportunity? When, a few weeks ago, hundreds of thousands of people in Japan were in great distress and fear, was it not a great privilege to those within reach to offer relief to these poor people? There were some, of course, who were so devoid of human decency that they thought only of enriching themselves at the expense of the helpless victims of the terrible quakes, just as there are Christian professors today who think a dozen times of enriching themselves at the expense of their unconverted neighbors to once about speaking to them about the salvation of their souls; but those having a spark of human sympathy within them lost no opportunity in helping the poor victims to more comfortable quarters. So with the children of God today. Millions of souls are perishing. God says, "Let the people know." What greater privilege should we wish than that of carrying the message which tells how the perishing millions of earth may hear of the proffered terms of salvation and live forever. What part are we having in making the good news known? —K.

BIBLE MEETING TOPIC

"FOLLOW THAT WHICH IS GOOD."
—I Thes. 5:15; Tit. 3:1-8.

Topic for October 14

MOTTO

"Hate the evil, and love the good."

MEDITATIONS ON THE TOPIC

I. **Following That Which We Love.**—The reason so many do not follow that which is good, is because they love that which is evil. When the affections are set on things above where everything is good, then it is not so hard to follow that which is good. But how can a person love the good when there is in their heart a love for the evil? That is a very vital point in the consideration of this question. Our motto suggests the necessity of hating the evil and loving the good but does not suggest by what means that hatred and love may become a part of our nature.

If we diligently study the Word of God we shall find God's method of leading humanity to hate the evil and to love the good. He gave a law and gave penalties for its violation that the sinner might be made to see the vileness of his life in disobeying God. Thus the sinner is made to desire a deliverance from himself and the evil allurements about him. As he beholds a more beautiful life and abhors the nature or law of sin within himself continually hindering obedience to the higher law, he is prepared to come to Christ the Saviour who delivers "from the power of darkness" and translates us into His kingdom of grace and righteousness. In this translation there is an imparting of the divine nature (II Pet. 1:3, 4). With such a new life within us we have a chance to work in a different manner than before. Now the grace of God is with us. Now our struggles against the flesh are effective and "we, through the Spirit, do mortify the deeds of the body" (Rom. 8:13). We may now walk in the Spirit and are not compelled to fulfill the lusts of the flesh (Gal. 5:16).

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"good"**
2. Following Good.

For Young People
1. How to Know the Good.
2. The Plan of God for Every Believer is to Do Good.
3. Good Principles to Have.
4. Good Works We May Do
   (a) Toward Saints.
   (b) Toward the Unbeliever

For Older People
1. Our Power to Do.

Gospel Herald

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCT. 4, 1923

Field Notes

We have a number of interesting conference reports on hand which we mean to publish as fast as room in these columns becomes available.

Thanksgiving week is to be spent by the Forks congregation near Middlebury, Ind., in a series of meetings with Bro. D. A. Yoder of Elkhart, Ind., as evangelist.

The total membership of the Missouri-Kansas conference district is officially reported at 2,229. Can that be raised several hundred during the coming year?

Bro. Chris. Reiff, wife, and son Nathan of Newton, Kans., are now comfortably housed in Miami, Fla., where they hope to spend the winter. Bro. R. has favored us with a writeup of their trip to the southland, which will appear in next week's Gospel Herald, the Lord willing.

Arrangements are made for a two-day Bible meeting to be held at the Mennonite church, Lancaster, Pa., on November 28 and 29. Among those whose names appear on the program are Bros. David Garber and C. F. Derstine. An invitation is extended to all who can to attend. L. S. K.

As seen from the correspondence from Sheridan, Oreg., Bro. D. F. Shenk of McMinnville, Oreg., has been ordained to the ministry. May the Lord bless our dear brother in his new and responsible calling and the congregation which he has been called to serve.

The brotherhood in Elkhart, Ind., is preparing for a series of meetings to be held the latter part of November and the fore part of December, with Bro. A. C. Good of Sterling, Ill., in charge. The Lord bless the effort put forth to the strengthening of the cause.

Correspondence

Washington, D. C.

Dear Herald Readers, Greeting in the name of our Blessed Redeemer. Some time ago it occurred to me that a visit to our dear Brethren and Sisters in our Nation's Capitol, might be appreciated, they having had no Mennonite preacher to preach for them since they first went there, which is about two years. Hence, being assured that such a visit would be welcomed, I boarded the train at Elizabethtown, Pa., armed with a few carpenter tools to work while there to pay expenses, and on arrival was met at the depot by Brethren W. C. Grove and Henry Brunk. The little company of brethren and sisters, (numbering 12 or 14) have organized a live Sunday school, and so edify one another, "as they see the day approaching." I was admitted as "one of them," and I tried, as the Lord gave grace to break unto them the "Bread of Life," the short time I was there. May the Lord bless them in their efforts. I write these few lines, mainly, to incite our ministers as they pass thru the "Capitol," to inform Bro. W. C. Grove, 1423 1-2 East St., N. E., Washington, D. C., of their coming, and they will be met gladly, and an appointment be made for them. David Garber.

Peabody, Kans.

(Catlin congregation)

Dear Herald Readers, Greeting:—The recent many showers cause us to think of the many "showers of blessing" from above.

On Sept. 12 we had Bros. J. C. Driver and J. R. Shank with us. Bro. Shank preached an interesting sermon in the eveningg. On Sept. 16 Bro. Ezra Bowman and Bro. Frank Driver and his sister were with us. All of these are from Missouri.

Bro. Bowman preached at Catlin Church morning and evening, and at the Center school house in the afternoon. Meetings are to begin there next Sunday, to be conducted by Bro. Allen Erb of La Junta. Pray for the work.

We are always glad when those passing through stop with us.

Last evening Bro. Alvin Fortner and Bro. A. J. Meck and wife and daughter of Dakota, Ill., stopped with us. Come again.

Yours in Him,
Sept. 19, 1923. J. F. Brunk.

Sheridan, Oreg.

On Aug. 5, at our place of worship, we had baptismal services, when seven young people—three boys and four girls—were baptized and received into fellowship. Bro. W. M. Bond of the Hopewell congregation was over and preached the sermon and the home bishop performed the baptismal services.

On Sept. 9, Bro. D. F. Shenk, formerly a deacon, was ordained to the ministry. Bishop N. A. Lind of Albany, Oreg., was present and took part in this work.

Our membership has increased to 35, and some more will soon move in. One family from Harrisburg, Oreg., has traded for a farm here and will soon move here, and Bro. Frank Larrew and family of Birch Tree, Mo., arrived at Sheridan yesterday and expect to make this their home. We expect to move our services from near McMinnville to Sheridan, as most of the members are settling around Sheridan. The people of this place have offered us the use of a church house which had formerly been used by the Congregationalists but had not been used for three years.

We ask an interest in the prayers of God's people in behalf of the work at this place.

J. D. Mishler.
Sept. 21, 1923.

Kalona, Iowa

(East Union congregation)

Greeting of Love to All:—We have good reasons to rejoice in the Lord at this place. A number from our congregation attended conference at Wayland, Ia., Sept. 5-7. During the conference season our congregation was visited by a number of visiting ministers who preached the Word to us. Among them were Bro. Ed Shetler of Crystal Springs, Kans., Bro. M. C. Lehman of India, Bro. Fred Gingerich of Aurora, Oreg., Bro. Daniel Erb of Albany, Oreg., and Bro. Geo. Miller of Milford, Nebr. They all left us impressive messages and encouraged us to press on toward the prize of the high calling in Christ Jesus.

On Sept. 23 baptismal services were held at our church, when 29 young souls were added to the Church by water baptism and two more reinstated. May the Lord help them to shine for Him and be loyal members of His body. We ask an interest in the prayers of God's people.

D. B. Swartzendruber.

Sept. 25, 1923.

Bluffton, Ohio

(Zion congregation)

Sunday, Sept. 23, the Zion congregation worshiped in the Bluffton College chapel. It has always been somewhat of a problem to find transportation, for the students and faculty members of our denomination who come here for study, out to the church house which is located three and a half miles out in the country from Bluffton, so the congregation decided to hold its services during the school year in the college chapel.

About fifty students and five faculty members worshiped with us this morning. Although it was a new experience to all of us, it was gratifying to see the earnestness and unity in the congregation.

The Sunday school was practically reorganized in order to take care of the increased number. Three new classes were added and new teachers selected for them. We are looking for increased interest in the Sunday school work.

The congregation decided to have preaching every Sunday instead of every two weeks as heretofore. This ought to add to the interest in the church work at this place. Bro. Whitmer preached the sermon today in the new church home. Cor.

Sept. 23, 1923.

Goshen, Ind.

Dear Readers:—Bro. M. C. Lehman was with us during the past week, and his series of expository "Discourses on Vital Themes" closed last Sunday evening. The references Matt. 5:5, 8, 13; Rom. 7:23, 25; 12:2 and II Cor. 12:9 include the texts for the entire series. These expositions in the main dealt with the Christian's spiritual and practical life.

The ministering brethren, Charles Bute of Minnesota, Sanford C. Yoder of Iowa, Henry Rychener of Ohio and S. S. Yoder of this state, also happened along while these meetings were in progress. The attendance throughout was fair with several occasions very largely attended. Possibly as many as 125 different brethren and sisters, representing no less than ten of the congregations surrounding Goshen, were present at different times during the week, and their fellowship added much to the spirit of the meetings.

Bro. Lehman remained one day longer and on Monday evening addressed the women's missionary organization, to which service the general public had been invited.

Next Sunday evening we begin a short and special course of mission study, using Japan as the subject. This subject had been decided upon before the earthquake, and no doubt this disaster will add special interest to the course.

At this time of the year we had been accustomed to welcome the arrival of the college students. But this year several stopped off to visit with us over Sunday, and then with those resident here and the few who had remained to spend the summer with us, took their leave for other institutions. Their absence makes a felt void in the activities of our church work here, but our love and prayers follow them. While a number of the faculty are employed in various places, they return at week ends to share in our Sunday services.

Sincerely,

Rudy Senger.

Sept. 25, 1923.

Scottdale, Pa.

Dear Readers:—The meetings in East Scottdale closed on Thursday night, Sept. 27. We had expected to continue over Sunday, but a message from Bro. Derstine's home stating that Sister Derstine was undergoing an operation for appendicitis caused him to decide to close the meetings and start for home. (A second message, which came after Bro. D. had gone, stated that the operation was successful and that Sister D. was doing finely, for which we praise the Lord.) Altogether there were sixteen public confessions, several of them being confessions of those who felt that they were not living as near to God as they should. God grant that they may all be satisfied with nothing short of complete consecration to God.

Among the visitors last week we are glad to chronicle the presence of Bro. and Sister Sam Thomas, Bro. and Sister Daniel Croyle, and Bro. and Sister David Shetler accompanied by several of their children, all from the Johnstown community, and Bro. Calvin Layman and family and Bro. Norman Thomas of Davidsville, Pa. Come again.

Bro. Vernon Smucker and family left last week for Wooster, Ohio, where they expect to make their future home.

Bro. Daniel Kauffman left Friday for a few weeks trip in the middle west in the interest of the Lord's work.

Bro. J. A. Ressler has taken a trip to Boston at the invitation of friends to help in the work of the Lord.

Bro. J. N. Durr, of Martinsburg, Pa., preached an impressive sermon for us, Sunday evening, Sept. 30.

Bro. George Cutrell and family, accompanied by Bro. Clayton F. Yake and Sister Mary L. Schload, have gone to Lancaster County on a short visit. Cor.

Oct. 1, 1923.

PACIFIC COAST BIBLE SCHOOL

As the winter season approaches there are being arranged many activities of the Church which become a reality during that season.

Among these surely not the least important are Bible Schools. Bible Conferences, or whatever they may be termed, in which the prime object is a better acquaintance with the Word, "which liveth and abideth forever."

For more than a year plans were being formulated for the coming session of Bible School of the Pacific Coast District.

We are pleased to announce the names of Bros. N. E. Miller, Springs, Pa., S. E. Allgyer, West Liberty, Ohio, and M. H. Hostetler, Hubbard, Oreg., as instructors, and we trust that all who possibly can will plan to take advantage of all or a part of the Course. In arranging the Course many of the brethren were counselled and the Board has endeavored to so plan the work that the present need will be best filled.

Among the courses are the following:
Fundamentals and Bible Doctrine.
Spiritual Truths from O. T. Scriptures.
S. S. Normal.
Bible Geography.
Gospel Studies—Book of Mark.
Missions.
Personal Work.
Vocal Music.

We trust that parents and young people may pray and plan that this may be a season of real spiritual upbuilding and that when the first session begins Dec. 3 at the Hopewell Church, Hubbard, Ore., a large number will be in attendance and continue their studies at Albany, Ore., Dec. 24 and the three weeks following.

The expenses are to be met by free will offerings, and we are confident that all who love the Word will stand by and support

(Continued on page 558)

Miscellaneous

LIKE A CRADLE

Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By ourselves weighed down distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God, whose loving
Cannot hindered be nor crossed—
Will not weary, will not even
In our death itself be lost;
Love divine! of such great loving
Only mothers know the cost
Cost of love, which, all love passing,
Gave itself to save the lost.

—Author Unknown.

HEARD DURING A SERIES OF MEETINGS

(Following are a number of things head during a two-weeks' meeting in East Scottdale, Pa., conducted by Bro. C. F. Derstine.)

Here are seven community needs: Cleansing from sin, good Christian characters, Christian homes, wholesome social life, Christian business life, a life of Christian service, dying grace.

* * *

"To be better off may not mean to be better."

* * *

Every man needs to know God and have a saved relationship with Him. I don't care what else you may have, if you are without salvation you will have a miserable life and death will mean for you an endless hell.

* * *

Have you ever noticed how many millions of dollars might be saved if it were not for the eyes of other people? The lust of the eye is dragging many people down to perdition.

* * *

Hell is the dumping ground for men and women who have proved themselves good for nothing by refusing to own Jesus Christ as their Savior and Lord.

* * *

I am not looking for an undertaker but an uppertaker; not for a hole in the ground, but for an opening in the skies.

* * *

What is the matter with the civilized world? Here are some things that are wrong:

1. People have forgotten God.
2. Too many have closed Bibles.
3. Man seeking to establish his own righteousness.
4. Too little use for the blood of Christ.
5. People have ceased keeping the Lord's day holy.
6. Degeneracy of literature.
7. The degeneracy of our pleasures.
8. Breaking down of godly homes.
9. The failure to love as Jesus loved.

* * *

History tells us that Napoleon led millions of men to face the cannon's mouth, but there is nothing on record that he ever led a single soul to Christ. Will such a man ever get to heaven? No, sir; not in a million years.

* * *

I believe the Bible from lid to lid. The man who rejects this sacred message is lost.

* * *

A man needs grace; something within his breast that helps him do right. It is a sad thing to die with a blasted, ruined life and character.

* * *

The saddest thing in the world is a godless home.

* * *

When men get saved they will give up crooked business.

* * *

When you get to looking earnestly for the second coming of Christ you will have little room for Paris.

* * *

It is sad that there are men and women who are more interested in getting married than they are in getting saved. There isn't a man or woman living today who is capable of choosing a wife, or husband, without first being saved.

* * *

Lodges are no evidences of charity. No, no; they are an evidence of the lack of it. Charity under oath is a misnomer.

* * *

Every community needs a good type of social life; the kind of social life that will help you physically, mentally, socially, morally, and spiritually.

* * *

I believe that if the devil would come to Scottdale about the first thing he would do would be to join some respectable church. I think the devil is often ashamed of his offspring in the lower gradations of society.

* * *

I hear people say that they like stories. I wish they would go to the Bible and read some of those recorded there. They have no parallels.

The only way you can overcome the devil is by getting saved. Once saved, you may overcome him by the written Word, by the blood of Christ, by the bended knee before God.

* * *

The best way to serve your country is to live an out-and-out life for God. This is patriotism of the highest order.

* * *

Judgment will be a dark day for the man who never knew Jesus Christ. It will be still darker for the man who once knew God, but has gone away from his Savior and is traveling the dreary road of sin by himself.

OBSERVATIONS IN GERMANY

By John Horsch

For the Gospel Herald.

(Concluded from last week)

Old People' Homes are numerous in Germany. Provisions for feeding the inmates are in many cases inadequate. In some of these homes only one meal a day is served, namely dinner. For breakfast there is a cereal coffee without anything else, and for supper a thin soup. Some of the inmates find it possible to earn a little money wherewith to buy bread; others have not sufficient to eat.

* * *

The superintendent of a large Protestant Deaconess Institution having about twelve hundred sisters who devote themselves to nursing and caring for the poor in Stuttgart and other parts of Wurtemberg, told me that but for the aid they have received from America they would have been compelled to close their doors and discontinue this great work. Within the last three years twelve per cent of the hospitals of Prussia and over forty per cent of the nurseries for small children have been closed. Very many charitable institutions find themselves unable to make ends meet.

* * *

Of the 1500 pastors of the Lutheran state church in Saxony the majority, perhaps, have allowances that are inadequate for their needs. The reason is that the government of this state is strongly socialistic and antagonistic to the Church. In consequence the authorities refuse to increase the ministers' salaries in proportion to the decline of the German mark. The congregations are not sufficiently interested to provide for the ministers' needs; in fact large numbers of those who nominally are church members, are free-thinking socialists. A large number of Saxon pastors have taken up various lines

of work to enable them to procure the necessaries of life.

* * *

In the university town of Tuebingen I entered a book store to ask the price of a certain standard work. I was told that the work was not in stock, a copy of it having been sold a few days since. While formerly they ordered these books in dozen lots, the price was now so high and the demand so small that they could not keep more than one copy in stock. A number of merchants in various cities told me that not only do wholesale houses demand cash with orders but it often happens that upon receipt of orders with cash they will inform you that, in consequence of the further decline in value of the money, the price has been advanced and the order will not be filled until the full amount asked for the goods has reached them. Again merchants have told me that for certain goods to be delivered at a later date they sent an order to the wholesale house with the understanding that they will be charged the price which the goods may be worth at the time of delivery. In other words, they agree to pay the price that may be asked. In a majority of stores of all kinds in Germany the stock is diminishing without the possibility of replacement in full, for the reason that prices are too high and values too uncertain.

* * *

The earnings of physicians and dentists are in many cases so small that they are in need. As a rule only the well-to-do classes can afford medical aid.

The authorities of Berlin have decreed that in order to save lumber, coffins must not be made over 20 inches high. Paper coffins are made and used in many instances.

In consequence of the increased postage the number of letters sent through the mails in Germany is now less than 50% of what it was a few years ago. Of religious periodicals about 40% have discontinued publication, while those which are yet printed have lost thousands of subscribers.

* * *

I have become personally acquainted with many persons who are in sore distress, and it was my privilege to hand to some of them some help that had been given me for this purpose by brethren and friends in America. Following is the translation of a letter from an elderly person, the widow of a physician in Nuremberg, who was once in comfortable circumstances. She thought it her duty to aid the fatherland by investing her money in government bonds that are now proving worthless. Various valuables in her possession she sold, having been asked to do so, to invest the proceeds in the same manner. She is now in great need. Three winters she has spent in a cold room, being unable to procure fuel. She is of delicate health in consequence of under nourishment. (There are many cases of people who have lost their money in a similar way and are now destitute.) Having sent her a small amount of money, I received this letter:

"Just received your welcome letter and contents and would make haste to thank you from my heart. You cannot conceive of my joy. I am so moved that I am hardly able to write and tears are flowing freely. I will pray the Lord to bless you and give you good health. The money which you sent me I shall use to buy an undergarment, a plain apron and to have my shoes half-soled. I have not been able to buy any clothes since 1914 Again I thank the Lord and you a thousand times. Will now close because the tears are falling fast. Yours," etc.

* * *

Here is a letter from Munich which speaks for itself:

"Dear Sir: Your letter and contents were duly received. I had returned home from the hospital and my need weighed heavily upon me. I wept bitter tears, for I had neither bread nor money to buy. I prayed to God for help in my distress. On the following day I went to church and prayed again for bread. When I returned home, my prayer was answered. I found your letter and quickly opened it I did not understand all but went to our minister who explained that I was to get much money (about 35 cents). Dear sir, I owe you thanks a thousand fold. May God richly reward you and give you health and long life for remembering thus a poor widow of 82 years. Again I thank you a thousand times for your gift of charity in my distress. I will pray daily for you. Yours," etc.

* * *

The Mennonite Relief Work, "Christenpflicht," is a work undertaken, by the help of the brotherhood in America, for general relief among the most destitute cases. Monthly food drafts are given out. Some time ago a food draft was of sufficient value to buy about a bushel of potatoes. About 3,500 of the most needy poor in various German cities receive the food draft at the present time. This good work could easily be enlarged if the available funds permitted of it.

Scottdale, Pa.

GOD FAITHFUL TO HIS PROMISES

By Ada E. Witmer

For the Gospel Herald.

God loves His children and therefore has given them many "exceeding great and precious promises" on which they may rely in time of trouble. Not one of them ever fails any of His children who come up to the requirements.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way of escape that ye may be able to bear it." "Forever O Lord thy word is settled in heaven." "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

If one of His children is in trouble and he asks Him to take him home for safety, He will not keep him here and allow him to be lost. "He will maintain the cause of the righteous."

Lancaster, Pa.

CHRISTIAN MONITOR

Arrangements have been made by the Management of the House whereby Bro. C. F. Derstine, of Eureka, Ill., becomes acting editor of the Christian Monitor for the time being. He will remain in Illinois and continue his evangelistic work, but will give part of his time to the Monitor.

We are not in a position to make a permanent appointment of editor at this time, and for this reason the temporary arrangement was made. It was agreeable to Bro. Derstine to give some of his time to this work, and yet allow himself to be used in the evangelistic field. We have secured the service of Sister Anna Loucks who will take care of the detail office work.

The Christian Monitor has supplied a very pressing need in the Church's literature, and it is the constant aim of the Mennonite Publication Board to meet the various needs of the Church as they become apparent.

We solicit the hearty cooperation of all our readers in helping to increase its value to the Church by securing a larger patronage, both by contributors to the columns of the paper and in increasing the number of its readers.

Continually craving an interest in your prayers in behalf of good literature, we are,

Sincerely yours,
Mennonite Publishing House,
Aaron Loucks,
Gen'l Mgr.

The devil is mentioned in the Bible about one hundred seventy-six times—set forth in his various characteristics and known by a number of different names.—Derstine.

TRUE TOKENS OF CHRIST'S SPIRIT

(Romans 8)

By Rufus Buzzard

If the Spirit of Him who raised Christ from the dead
In thee dwells, yea, to thee blessings procures,
He thy frail mortal body by His Spirit quickens
And thee blest, redeemed life then assures.
And if heaven's living Spirit of God in thee dwells,
Thou receivest true life by that Spirit;
But if any man hath not that Spirit of Christ,
Can he ever Christ's riches inherit?

And if Christ dwelleth in thee, the body is dead
(The body which hath to sin died);
But the Spirit is life, because of righteousness,
Yea, the Spirit in life doth abide.
And if Christ be in you, and the body thus dead
Yea, because in Christ, thus to sin dead);
Then the body in righteousness proves Jesus Christ
And desires that His love e'er be spread.

But the carnal mind is emnity against God
Neither subject to His law can be;
So they who are in the flesh cannot please Him
With their wicked, vile carnality.
In lustful carnality death hath man sealed
When the things of the flesh mindeth he;
For his mind truly enmity proves against God
And ne'er subject to His laws can be.

There is therefore, now no condemnation to them,
Who not after the flesh walk, but Spirit.
By the Spirit of life in Christ Jesus we're free,
And will some day His riches inherit;
For as many as are led by the Spirit of God,
They the sons of God be through life's path;
Yea, the Spirit of God witness bears with our spirit
That Christ is their true shield and staff.

New Castle, Ind.

SOUTHWESTERN PENNSYLVANIA CHURCH CONFERENCE REPORT

Report of the forty-eighth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District. Held at the Mennonite Church, near Masontown, Pa., Aug. 16, 1923.

The Conference was called to order by the moderator, Bro. J. A Ressler, at 9:30 A. M.

After singing, the devotional service was led by Bro. Isaac Brubaker by making a few remarks, reading of Eph. 4:1-16 and leading in prayer.

The following members of Conference were present:

Bishops.—J. N. Durr, Aaron Loucks, Abram Metzler, J. A. Ressler, N. E. Miller.

Ministers.—L. A. Blough, G. D. Miller, Ed Miller, W. C. Hershberger, E. J. Blough, J. A. Brilhart, E. D. Hess, Hiram Wingard, C. A. Graybill, Isaac Metzler, Joseph Saylor, Lloy A. Kniss, M. E Miller, J. M. Nissley.

Deacons.—D. W. Maust, L. H. Weaver, S. K. Eash, C. E. Honsaker.

Upon motion Bro. S. G. Shetler was accepted as a member of Conference.

The privileges of honorary members were accorded to the following visiting brethren: Bishops: Isaac Brubaker, Daniel Kauffman, C. F. Derstine. Ministers: Christian Shertz, Joshua B. Zook, J. L. Stauffer, Irwin Lehman. Deacons: Daniel Metzler, Uriel S. Zook.

The minutes of the previous Conference were read and approved as corrected.

The brethren, Abram Metzler and E. D. Hess took their places as moderators of the Conference for the next two years.

The Conference sermon was preached by Bro. C. F. Derstine. Text, Rev. 1:9.

The Rules and Discipline were read. Bro. L. A. Blough responded to these and to the sermon, and the brotherhood gave rising expression of being in harmony with the rules and discipline.

A communication from Bro. James Saylor was read and responded to by a call to special prayer by the Conference.

Bro. Lloy A. Kniss was appointed assistant secretary. The brethren, E. J. Blough, Daniel Kauffman, and J. L. Stauffer were appointed as a resolutions committee.

MEMBERSHIP REPORT

NAME OF DISTRICT	No. Congregations	No. Mission Stations	Ministers & Bishops	Deacons	Rec'd by Baptism	Rec'd other cong.	Rec'd other denom.	Reclaimed	Lost by death	Lost by letter	Lost by withdrawal	Excommunicated	Increase	Decrease	Total
Casselman Valley[1]	4	2	5	2	14		2		7	2	4				441
Rockton[2]	1		1	1							1			1	46
Scottdale[3]	1	1	3	1	2				3	9				10	100
Morrison's Cove[4]	1		3	1	2								2		92
Masontown[5]	1		1	3	4				1				3		102
Johnstown[6]	6		11	6	30	2	3	5	15	2	8	2	13		759
Schellburg[7]	1														4
Altoona Mission[8]					3		2	2	1	1	3		2		38
Total	15	3	24	14	55	2	7	7	27	14	16	2	9		1582

Bishops: [1]N. E. Miller, [2]Abram Metzler, [3]Aaron Loucks, [4]J. N. Durr, Abram Metzler, [5]Aaron Loucks, [6]Jas. Saylor, [7]Abram Metzler, [8]J. N. Durr.

FINANCIAL REPORT

NAME OF DISTRICT	Altoona	Home Missions	India Mission	S. America	Rural Mission	Old People's Home
Scottdale	98 87	45 27	1078 77	1076 00	18 28	49 82
Masontown		6 30	35 75	14 92		
Rcokton	8 26			2 50		2 20
Schellburg	14 00		4 50	2 00		2 00
Martinsburg		60 00	24 00		5 42	4 36
Altoona			21 75	23 00		
Johnstown	165 59	181 31	491 51	220 24	51 78	97 88
Casselman V.	21 87	32 80	26 83	46 20	6 94	13 37
Total	308 59	326 68	1683 11	1384 86	82 42	169 63

NAME OF DISTRICT	Orphans' Home	Sunday Schools	Conference Fund	Home Charity	Home Expenses	Education
Scottdale	26 95	159 96	102 47	1 06	195 59	20 00
Masontown	15 50	122 20	18 36		113 95	2 00
Rockton			6 69		52 95	
Schellburg		28 90	6 00		5 00	3 34
Martinsburg	2 35		5 00		175 00	4 43
Altoona		56 28		21 96	59 98	
Johnstown	45 19	781 12	110 10	84 42	869 84	148 76
Casselman V.	16 94	199 92	22 24	80 00	114 09	33 61
Total	106 93	1348 38	270 86	187 44	1586 40	212 14

NAME OF DISTRICT	Traveling Ministers	Gen. Fund of Gen. Board	Gen. Fund of Dist. Board	Relief Fund	S. S. Conference Miss. Fund	Church Buildings
Scottdale	147 58	2013 69	36 82	547 75	124 50	
Masontown	127 10			110 00	148 69	738 00
Rockton		5 62	3 20			
Schellburg	28 00	1 50	13 00			
Martinsburg	105 00	5 00				
Altoona	15 00				34 08	
Johnstown	438 18	47 23	111 57	2307 78	487 71	2514 65
Casselman V.	154 31	61 40	25 18	443 37	98 51	
Total	1015 17	2134 44	189 77	3425 95	893 49	3252 65

NAME OF DISTRICT	Sanitarium	Publishing Work	Altoona Church Buildings	Other causes		Total
Scottdale		2398 91	336 00	46 53		8524 82
Masontown	2 00			655 08		2109 85
Rockton						81 42
Schellburg	1 66	6 25				116 15
Martinsburg						424 64
Altoona				2 25		217 27
Johnstown	43 29	109 35		441 86		9749 36
Casselman V.	80	4 00		14 75		1418 13
Total	47 75	2518 51	336 00	1160 47		22641 64

TREASURER'S REPORT

On hand July 1, 1922	$165 18
Received during the year	199 01
Paid out	183 00
Balance on hand July 1, 1923	181 19

Report accepted.

MISSION STATION REPORTS

Gortner.—Located at Gortner, Md., under the care of Bro. Ed Miller. Services in Union Church building. Two services held every 4 weeks. Number of members, 3; lost by death, one; attendance, fair; spiritual condition, fair. There is a union Sunday school. A series of meetings was held during the year.

Pinto.—Located in West Virginia near Pinto, Md., under the care of Bro. Ed Miller. Services every two weeks in a school house. Number of members, about 27; number of accessions, 5; lost by death or otherwise, 2; attendance, fair; spiritual condition, fair. Union Sunday school, Y. P. meetings. Evangelistic effort by the home minister. The work of the Mission station should continue.

Reports accepted.

DISTRICT MISSION BOARD REPORT

The Mission Board met at the Masontown Mennonite Church Aug. 14, 1923, and the following business was transacted:

That the Executive Committee appoint all Committees.

That a Committee be appointed to work conjointly with the Local Board of the Altoona Mission in regard to changing locations for the Altoona Mission.

Committee: Aaron Loucks, John S. Mast.

That a Committee be appointed to arrange ways and means to eliminate the debt on the Altoona Mission Building.

Committee: C. B. Shoemaker, J. M. Nissley, Uriel S. Zook.

That we favor a tent meeting to be conducted in Altoona, arrangements for same to be left in charge of the Local Board of the Altoona Mission.

That arrangements be made for an all-day Mission meeting.

Committee: W. C. Hershberger, Joshua B. Zook, Irwin Stonerook.

Committee to arrange for the budget system of offerings: C. B. Shoemaker, E. D. Hess, Lloy A. Kniss.

Auditor's for Treasurer's accounts: C. F. Yake, Austin Gelnett, Lloy A. Kniss.

Auditors for Altoona Mission: Leslie Honsaker, J. C. Kanagy, G. D. Miller.

Member of Local Board of the Altoona Mission: J. N. Durr.

The following organization was effected: President, N. E. Miller; Vice President, Joshua B. Zook; Secretary, Hiram Wingard; Treasurer, C. B. Shoemaker.

Report endorsed.

SUNDAY SCHOOL CONFERENCE REPORT

It was decided that we continue for one year the support of J. N. Kaufman and his two boys.

Three books, namely: "Spiritual Life in the Sunday School," "How to bring men to Christ," and "Common Sense" were reviewed by Bro. W. C. Hershberger.

The question, **How the Executive Committee can get in closer touch with the Sunday schools,** was discussed and the following resolution was adopted:

Inasmuch as the Executive Committee of the Sunday School Conference sees the need of being in closer touch with the Sunday schools, be it Resolved, that the Secretary be held responsible to arrange for visits to the schools of the district and for securing information of the work of the schools through correspondence; and giving help where needed. The question, What our schools are doing with the quarter fund was discussed.

The discussions showed that the quarter fund has been a great inspiration in mission work. Th superintendents need to be in closer touch with those who have the quarters entrusted to them. In some places the quarter fund does not work well and should not be urged in such places. We should encouarge the use of the quarter fund wherever it is practical.

A request came from the Sunday School Conference of the Johnstown District, asking for the consideration of another system of Sunday school lessons. The following resolution was adopted. Believing that the present system of Sunday school lessons is not entirely meeting the demands and approval of the Church, because many fundamental teachings of the Bible are never included in the series of lessons, we, the Mennonite Sunday School Conference of the Southwestern Pa., District hereby appeal to General Conference to consider the advisability of the Mennonite Church arranging for the selection of a new system of Sunday School lessons or adopting some other series of lessons.

Treasurer's Report

Balance in Treasury July 1, 1922	$ 35 29
Receipts during the year	205 84
Total	$241 13
Amount paid out	231 50
Balance in Treasury	$ 9 63

The offering of the Conference was $55.47. This will be used to pay the expenses incidental to this Conference and the balance placed into the treasury of the Sunday School Conference.

Bro. John L. Horst was elected Moderator for next Conference. Bro. Ed Miller was elected Secretary for three years.

(Signed) Ed Miller, Secretary.

The report was endorsed by the Church Conference.

REPORTS OF COMMITTEES

Rules of Order

1. That the first four benches on the left side of the middle aisle, and the side benches to the left of the rostrum be reserved for Conference members.
2. That each member desiring to address the Conference shall first rise and address the Moderator, who on hearing him shall recognize him by calling his name.
3. That no motion shall be recognized while another motion is pending action.
4. That all questions must be stated before taking action.
5. That all committees shall report in written form.
6. That all whispering shall be avoided while a speaker has the floor.

Locating Workers

No workers were located by the Committee during the year.

Record of Ordinations

The copy of the record of Ordinations is in the hands of the printers.

Printing Conference Records

The copy for the "Conference Records" is in the hands of the printers.

Bible School

The past term of Bible School was a success. An increase of membership and a marked inspiration in the spiritual life was manifested. The committee gratefully acknowledges the interest shown and the aid given by those who helped to make the school a success. The above reports were accepted.

Sunday School Library Committee

The Committee reported having carefully examined four books, three of which—"Practical Pedagogy in the Sunday School" (McKinney); "Teacher Training with the Master Teacher" (Beardslee); and "The Message and the Message Bearer," (Kauffman) were endorsed by the Conference.

The committee encouraged the establishing of organized reading, round tables, and also recommended that all concerned carefully examine the following books during the next year.

1. "India Inklings"—The Story of a blot—Margaret V. Applegarth.
2. The Christ we forget"—A life of our Lord for men—P. Whitwell Wilson.
3. "Guiding Boys over Fool Hill"—Studies in Adolescence—A. H. McKinney.

QUESTIONS AND ANSWERS

I. What can be done to give our Sunday School Teachers more practical help in their work?

Whereas, there is a request on the part of our Sunday school teachers for more practical help in their work, therefore be it

Resolved: that we recommend the following:

1. That pastor and superintendent cooperate with the teachers in helping to solve their problems.
2. That there be a Teacher's training class in every community where practical.
3. That they take advantage of the correspondence courses offered by our Church schools.
4. That subjects that will meet some of the special needs of Sunday school workers be discussed in Bible conferences.
5. That quarterly workers' meetings be held.
6. That a special Sunday school Quarterly edited for the primary teachers would prove beneficial.
7. That above all things the teachers make much of Holy Spirit leadership.

II. How can our Young People be more thoroughly indoctrinated so that they may remain loyal amidst the temptations and heresies confronting them in schools and elsewhere?

Whereas, by Natural heritage we are prone to go astray, and

Whereas, we recognize the prevalence of heresies and wrong standards, many of which have found their way into schools and churches, be it

Resolved, that by a proper indoctrination of our people, old and young, in a sacred regard for God's Word; and by inculcating a deeper conviction for a holy life and a greater faith in the grace of God, our young people may be safeguarded against many of the grave dangers of our time. Following are a few vital factors in the proper bringing up of children and the training of young people:

1. Proper prenatal influence.
2. Old fashioned parental instructions before the age of twelve.
3. Proper care and instructions during the adolescent period.
4. A faithful prayer life.
5. Faithful Bible Instructions.
6. Old fashioned love of social life in the service of God.
7. Heavenly influence contributing to a happy home life.
8. Intimate personal touch of the home ministers to aid in the solution of the problems.

III. Shall this Conference continue to appoint a member on the Mennonite Board of Education?

Whereas, the educational problem is vital to the present welfare of the Chirch,

Whereas, there is a distinct need for the maintenance of educational institutions that are sound on the fundamentals of the Christian faith and faithful in safeguarding the moral and spiritual interests of our young people, and

Whereas, we recognize the power of properly conducted schools in training our young people for efficient, loyal, service, therefore be it

Resolved, that we continue the appointment of a member to represent us on the Mennonte Board of Education.

We endorse the work of our present member of the Board, especially the attitude he has taken in support of maintaining the conservative Christian faith in all our church schools, and we pledge our continued support of the stand which he has consistently taken on this issue.

IV. Shall we recommend to the Executive Committee that the Conference be regularly held on the second Thursday of August of each year?

Upon motion it was decided to recommend to the Executive Committee that the Conference be regularly held on the second Thursday of August of each year.

RESOLUTIONS

Whereas, God, in His infinite wisdom, has seen fit to remove from our midst our former Conference members, Brethren Christian Deffenbaugh and D. S. Yoder, therefore be it

Resolved, that in this loss we bow in submission to Him who doeth all things well, and extend our sympathy to the bereaved families who have been bereft of a father and grandfather and that a copy of this resolution be spread upon the minutes of this Conference.

Whereas, a joint committee has been appointed by the Eastern A. M. and the Ohio Conferences looking to the merging of the two conferences, and

Whereas, a few of the congregations now a part of the Eastern A. M. Conference would, in the event that the merger is effected, in all probability unite with this Conference, therefore be it,

Resolved, that the Conference look with favor upon such merger and stands ready to extend the hand of fellowship to such congregations as would desire to unite with us. And be it further

Resolved, that the Executive Committee be authorized to appoint a committee of three brethren to cooperate with a similar committee which may be appointed by others looking to the arrangement of necessary details in effecting the merger.

Whereas the ministerial body of the Johnstown district and the Stahl congregation have presented appeals for a Bible School to be held at the Stahl Church the coming winter, be it

Resolved, that the former Committee, Brethren W. C. Hershberger, Hiram Wingard and Abram Metzler, be re-elected and that they, together with the principal elected, act conjointly with the committee appointed by the Stahl congregation—namely, Brethren Lloy A. Kniss and S. G. Shetler—in arranging for the Bible School. Bro. J. A. Ressler was elected principal of the school.

Resolved, that a committee be appointed to look into the advisability of having a permanent organization for the Bible school under the auspices and control of Conference.

A representative of the Virginia Conference invited this Conference to recommend two brethren to be appointed by the Virginia Conference as members of the Board of the Eastern Mennonite School. The invitation was acted upon favorably and the brethren, E. J. Blough and N. E. Miller were recommended.

The following acknowledgment was presented to Conference:

The Printers acknowledge an error in not carrying out the clear instructions of last year's conference in enbodying the revised "rules and discipline" in the printed minutes of the 1922 Conference.

Mennonite Pub. House,
(Signed) Aaron Loucks, Gen. Mgr.

The acknowledgment was accepted in a spirit of goodwill.

Permission for the ordination of a minister was granted to the Casselman Valley district.

Committees

The following committees were retained or appointed:

Rules of Order: Aaron Loucks, E. D. Hess.

Locating Workers:—J. A. Ressler, Jas. Saylor, E. J. Blough.

Sunday School Library:—Levi Mumaw, Hiram Wingard, W. C. Hershberger.

Merging of Conferences:—J. A. Ressler, J. N. Durr, L. A. Blough.

Bible School:—W. C. Hershberger, Hiram Wingard, Abram Metzler, J. A. Ressler.

Permanent Organization of Bible school:—Aaron Loucks, E. J. Blough, N. E. Miller.

Appointments

The following appointments were made:

Bishop Oversight:—Rockton and Schellburg, Abram Metzler; Masontown, Daniel Kauffman.

Charge of Mission Stations: Pinto, Ed Miller; Gortner, Milton B. Miller.

Trustee of Schellburg Church for three years, Irwin Wyant.

Board Members

The following Board members were elected:

Mennonite Board of Missions and Charities, Joseph M. Nissley.
Publication Board, Abram Metzler.
Board of Education, Aaron Loucks.
Relief Commission, Levi Mumaw.

Conference adjourned to meet the second Thursday of August, 1924, in the Johnstown District.

Abram Metzler, Moderator.
N. E. Miller, Secretary.

ALBERTA-SASKATCHEWAN CONFERENCE

Report of the Mennonite Conference of the Alberta-Saskatchewan Conference District, Held with the Mount View Congregation near High River, Alta., July 12, 1923.

The Conference members met in the morning and arranged the work for the day.

Bishop N. E. Roth of Tofield, Alta., moderator, delivered the Conference sermon, speaking of the need of unity, love, faith hope, and laboring together in the great cause of God.

The Conference members present bore witness to the same and expressed a desire to abide and labor in the faith once delivered to the saints.

The congregation was given the liberty to testify and by a standing vote testified to the same.

After the noon recess the opening exercises were conducted by Bro. J. K. Lehman.

Bro. D. D. Kauffman, minister of the Mountain View congregation of Creston, Mont., had a request to unite with this Conference and also had a letter of recommendation from their former conference.

Bro. D. D. Kauffman was rceived as a member of Conference and the following resolution forwarded to said congregation through Bro. D. D. Kauffman:

"High River, Alta., July 12, 1923.

"The Mennonite Conference of Alberta-Saskatchewan district

now in session at Mount View Church, northeast of High River, Alta., sends greetings to the congregation at Creston, Mont. We have this day received your application for membership into this Conference District,

"And this is to certify that we gladly welcome and receive you into our membership." (Signed by the moderator and secretary).

Bro. Milo Stutzman's letter of recommendation was read and Bro. Stutzman received as a conference member of this Conference District.

The brethren, E. S. Hallman, H. J. Harder, and J. K. Lehman, were appointed Committee on Resolutions.

Bro. H. J. Harder, assistant secretary of this Conference session.

The minutes of the last annual Conference were read and were adopted as read.

The report of the Vocal Committee was called for and the committee relieved.

Question.—**What advice and encouragement has this Conference to give the Duchess congregation in the matter of building a house of worship for the Duchess congregation?**

Answer—Resolved, That we encourage by means and prayer the Duchess congregation in their building of a house of worship, and that this Conference appoint two committeemen to labor, and advise with the building committee appointed by the Duchess congregation. The brethren, J. Brenneman and Isaac Miller, were later appointed for above Conference Committee.

Question.—**What more has this Conference to say in reaffirming our position on the dress question?**

Answer.—Resolved, That owing to a liberalistic and worldly conforming tendency in our beloved Church and realizing our responsibility to God as watchmen on the walls of Zion, and in view of the danger threatenng our Church, we place ourselves on record as a Conference that we advise our brethren and sisters to conform to the Bible standard as interpreted by our Church and the General Conference on this question, that is to say that our brethren stand for and lead out in simplicity of attire, and that our sisters retain our universal custom in simplicity of attire. Our position as regards our sisters wearing men's head dress, we positively disapprove—and if sisters disregard the position of our Conference on this they place themselves liable to Church censure.

Question.—**Explain Second Clause, Article 10, in our Discipline.**

Answer.—Resolved, That this Conference recommends the reading and study of such article by our congregations under the direction of the pastor.

Queston.—**Should only those who have handed in Church letters be considered members among those who move into our congregations?**

Answer.—Resolved, That we reaffirm Section 2, in Article 6, in our Discipline in regard to church letters, adding "where possible" after the word "recommendation."

Question.—**What attitude should this Conference take towards the Modernistic and Fundamentalistic movements?**

Answer.—Whereas, as to the seeming progress of Modernism, largely due to education and educational instiuttions in our present day, which is undermining the orthodox faith of those who read or hear to retain its teachings, be it therefore,

Resolved, That we absolutely disapprove and discourage these liberalistic teachings on Modernism and encourage in every way possible such institutes and agencies which tend towards the Fundamentals movement and to earnestly contend for the faith which was once and for all delivered unto the saints.

The Report of the Mission Board was read by the General Treasurer and adopted.

The following brethren were then elected for the following positions: E. S. Hallman, President; H. J. Harder, Secretary; J. Brenneman, Gen. Treas. Local members: T. E. Bowman, Mount View Congregation, Alta.; Elmer Shantz, West Zion Congregation, Alta.; Ira Gingerich, Sharon Congregation, Sask.; Owen Hershberger, Salem Congregation, Alta.; Obr. Reist, Clearwater Congregation, Alta.; John Brubaker, Duchess Congregation, Alta.; N. Krempiene, Arcada Valley Congregation, Alta.; Samuel Hoylman, Mountain View Congregation, Creston, Mont.; E. W. Bricker, Calgary, Alta.

The report of the evangelist was read by the evangelist, Bro. Isaac Miller, and was accepted as read.

It was moved and adopted—

That Bro. H. B. Ramer be chosen evangelist for ensuing year.

That Bro. H. B. Ramer be member of Publication Board.

That Bro. H. J. Harder be member of Education Board.

That Bro. E. S. Hallman be delegate to the next General Conference.

That Bro. Milo Stutzman be Conference Secretary for ensuing three years.

That Bro. A. H. Wambold be Assistant Secretary of ensuing term.

That Bro. N. B. Stauffer be moderator at next Conference.

That the Executive Committee select the place for the next conference.

That the Conference Report be printed.

That we have Church Calendars printed.

That this Conference sanction the ordination of a deacon for the Duchess congregation.

The Alberta-Saskatchewan Conference, assembled at High River, Alta., sends greetings to the membership at Acada Valley, wishing God's choice blessings in His service. We continually remember you at God's Throne of grace.

A. H. Wambold, Conference Secretary.

Married

Hernley—Trout.—On Sept. 27, 1923, at the home of the officiating minister, Melvin R. Hernley of Scottdale, Pa., and Eva Vandalia Trout of Alverton, Pa., were united in marriage by Bro. Aaron Loucks. May God bless them through life.

Rickert—Hummel.—On Sept. 23, 1923, Bro. Allen D. Rickert and Sister Katie D. Hummel, both of the Souderton Church were united in the holy bonds of matrimony at the home of Bro. Jacob M. Moyer, Souderton, Pa. May God bless them.

Henderson—Brunk.—On Sept. 6, 1923, at the home of the bride's parents, Bro. and Sister L. F. Brunk, South English, Ia., their daughter, Lorene V., became the bride of Bro. Earl T. Henderson, both members of the Liberty congregation. Bro. P. J. Blosser officiated. May the blessings of the Lord attend them thru life.

Mishler—Nice.—On Sept. 9, 1923, at the house of worship near McMinnville, Oreg., Bro. Raymond Mishler and Sister Elsie Nice, both members of the Hopewell (Oreg.) Mennonite Church, were united in marriage by Bro. N. A. Lind. May God sustain and cheer them as they travel together the pathway of life.

Obituary

Coffy.—Virginia May, infant daughter of John and Alice Coffy died Sept. 23, 1923, at John Hopkins Hospital Baltimore. Funeral services were held at the home of her grandparents, D. J. and Emma Peters, Pond Bank, Pa., by Pre. —— Shoup of the U. B. Church. Interment in the Pond Bank Cemetery. Harvey E. Shank.

Tressler.—Paul Edgar, infant son of John and Annie Tressler died Sept. 1, 1923; aged 18 days. Funeral services were held at the home in Pond Bank, Pa., on Sept. 4, conducted by Harvey E. Shank. Text, Mark 10:13-16.

Mullennax.—Hobert, son of Grover and Emma Mullennax, died at Whitmer, W. Va., at the early age of 12 y. 3 m. 17 d. It is thought that death was due to an injury received while playing ball. He was sick only a short time, and his death was a shock to the community. He leaves father, mother, a brother, and a sister. The mother has been an invalid for over three years, and the loss of her dear boy meant much to her; but she is resigned to Him who raiseth them that are bowed down, and healeth the broken in heart. Services were conducted by Bro. Rhine Benner from John 11:25. Burial in the Italy Cemetery.

Rheinheimer.—Minnie May, daughter of Chris and Nettie Rheinheimer, was born in Elkhart Co., Ind., Nov. 29, 1892; died Aug. 30, 1923; aged 30 y. 9 m. 1 d. At the age of 15 she united with the Mennonite Church at the Forks near Middlebury, Ind., and remained a faithful member to her death. She leaves father, mother, 4 brothers and 3 sisters. Funeral services at Forks Church by D. D. Miller.

Denlinger.—Miriam K., daughter of John and Mary (Kreider) Denlinger of Lancaster Co., Pa., died Sept. 12, 1923, of appendicitis, following an operation at the hospital; aged 2 y. 7 m. 7 d. She leaves to mourn her departure her parents, 3 sisters (Bertha, Mary and Elma) and 1 brother (John). She was sick only 4 days. We did everything we could to keep her; the most skilled advice was sought, but God wanted this dear little child. We miss that sweet little voice and the patter of those little feet. But we say, "Thy will be done." Funeral services were held at Mellingers Church, Sept. 15, conducted by the brethren, Sanford Landis and David Landis.

"Some sweet day, when life is o'er,
We shall meet above,
With our little blue-eyed angel child
In that land of love."

Mother.

Yoder.—Daniel S. Yoder was born near Millersburg, Ohio, Feb. 6, 1838; died Aug. 31, 1923 at the home of his daughter, Mrs. Jos. M. Bontrager, of Shipshewanna, Ind.; aged 85 y. 6 m. 25 d. Daniel S. was the last member of the Stephen Yoder family.

He was married to Katherine Mishler Dec. 9, 1858, who died Jan. 15, 1901. To this union were born nine children, six preceding him in death. Those who survive him are Noah Yoder, Mrs. Jos. M. Bontrager, and Mrs. James R. Richardson. There are 13 grandchildren and 4 great-grandchildren.

He had made his home with his daughter, Mrs. Jos. M. Bontrager, for the last 9 years. He had been blind for the last 6 years, not being able to leave his home but a few times. He endured much suffering and pain at times.

He was a member of the Mennonite Church and faithful till death. Services at Forks Church, conducted by O. S. Hostetler and D. D. Miller.

Sommers.—Levi J. Sommers was born Aug. 29, 1838; in Mifflin Co., Pa., died Sept. 15, 1923, in Lagrange Co., Ind., aged 85 y. 16 d. On Oct. 10, 1858, he was married to Dorla Hostedler, to which union were born 4 children (Mrs. Mahaley Kerch, Daniel, Mrs. Catherine Armbrust, Mrs. Mary Ann Hostedler). On Oct. 24, 1903 his wife died leaving him and 4 children. On June 13, 1909, he was married to Mrs. Mary Yoder.

On account of infirmities of old age he could not spend all of his time at his home and was taken to the infirmary at Lagrange, Ind., at which place he died, leaving his aged companion, 2 daughters, 18 grandchildren, 2 sisters, 1 half-sister, 3 half-brothers; besides a host of great-grandchildren, relatives, and friends. Funeral services were held at the Mennonite church at Emma, Ind., Sept. 17, by Joni Troyer and Crist Miller in German (Text, II Pet. 3.) and Oscar Hostedler in English (Text, Rom. 14:12). After the service the body was sent to Sugarcreek, Ohio, where funeral services were held at the Walnut Creek Church by Sam Miller and —— Shepfer. The remains were laid to rest in the Cemetery nearby.

M. S.

Slagel.—Catharena (Steinman) Slagel was born in Tazwell Co., Ill., Feb. 23, 1859; died at her home near Wayland, Iowa, Sept. 18, 1923; aged 64 y. 6 m. 25 d. She accepted Christ as her Savior while in her teens, uniting with the Amish Mennonite Church, and was a devoted and loyal member until called by death. On Aug. 31, 1876, she was married to Benjamin F. Slagel. To this union were born five daughters and four sons. They lived in Illinois until the spring of 1906 when they moved to a farm near Wayland, Iowa. Sister Slagel was a devoted and loving mother. Her gentle, unassuming disposition won for her many friends. Her strong Christian character and undaunted loyalty made her a very desirable member of the Church. Her husband, who died Nov. 10, 1922, and one son preceded her in death. She leaves five daughters, three sons, eighteen grandchildren, two foster-grandchildren, five sisters, one brother, and a large number of friends and neighbors to mourn their loss. The funeral was held on Thursday afternoon at the Sugar Creek church near Wayland, Iowa, conducted by the home ministers. Texts used, II Tim. 4:7, 8; II Cor. 4:16, 17. Interment in the cemetery nearby.

Metzler.—Mary Ann, widow of John Metzler, was born Feb. 13, 1854; died Sept. 14, 1923, at her home in Pine Hill 1 1-2 mile east of Lititz, Pa.; aged 69 y. 7 m. 1 d. She was a daughter of Benjamin Franklin Diffenderfer. She was sick for three weeks with pneumonia, and seemed to be recovering, when suddenly her condition changed and she quietly fell asleep. Her husband preceded her to the mansions above 7 months ago. Two sons and 1 daughter (Frank D., John D., and Louisa D.), mourn the loss of their departed mother. She is also survived by four sisters and 2 brothers (Cathrine T., wife of Amos G. Gibble; Amanda T., wife of Jacob Kulp; Emma T., wife of Hiram W. Sharp; Louise T., wife of Nathan S. Kemper; Aaron T., and Henry T.) She was a faithful member of the Mennonite Church, and a kind and affectionate mother, always willing to lend a helping hand. Funeral services at the home were conducted by Bro. Jacob Hershey with further services at Hammercreek Mennonite church by Bros. John S. Hess and Noah Landis. Text, Psa. 4:8. Interment in adjoining cemetery. Peace to her ashes.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

CONFERENCE ANNOUNCEMENTS

Virginia

The thirteenth Annual Mennonite Conference of Virginia will be held, D. V., on Friday and Saturday, October 19 and 20, 1923, at Lindale Church, Lower District, Rockingham County, Virginia. A hearty welcome is extended to all who desire to be present. Visitors desiring to be met at railway station should communicate with either Henry Holsinger, or John W. Brunk, Linville, Va.

On Thursday forenoon, the day preceding conference, the Virginia Mennonite Aid Plan will meet at the same place at 10:00 A. M. In the afternoon, at 1 o'clock, the Virginia Mennonite Board of Missions and Charities will convene, after which the Conference Arranging Committee will meet.

H. D. Weaver, Secy.

Washington Co., Md., and Franklin Co., Pa.

The Lord willing, the Washington Co., Md., and Franklin Co., Pa., Mennonite Church Conference will meet in Annual session at the Reiff's Church near Maugansville Md., on Friday, Oct. 12, 1923, at 9 A. M. The Annual Meeting of the District Mission Board will be held at the same place on Thursday, Oct. 11, at 1 P. M.

Jos. E. Lehman, Sec.

PACIFIC COAST BIBLE SCHOOL

(Continued from page 551)

the work both with prayer and means, "as the Lord has prospered us."

We urge all who can both from the District and from afar, to enjoy this season of Bible study with us, and crave the prayers and cooperation of the Church at large that souls may be built up in the faith and the unsaved won for the Master.

D. D. Kauffman.
N. A. Lind.
Chris Snyder.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

OCTOBER 4, 1923

"Look on the fields; for they are white already to harvest."

"Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26).

The Mennonite Church needs one thousand missionaries this year to go into five hundred places where our church is little known and earn their own living, start Sunday schools, and sow the seeds of the Gospel. In the early Church God brought about similar results by persecution. It would be easier to volunteer for such service than to be driven to it. If we do not do something of the kind we shall suffer loss. Where are the volunteers?

Does the life of a missionary appeal to you? And the Board does not see proper to appoint you? Well, never mind! When D. L. Moody asked for a class in Sunday school he was turned down flatly at first, then offered a class if he went out and gathered it in himself. He got his class from the street and taught it. It was not many years after this that Moody had the whole school. Does your home church fail to recognize what you feel to be talent for work? Don't worry; live for the Master, pray for added grace, "whisper your troubles softly to Jesus" instead of growling about them to everybody you meet, be a missionary instead of talking about being one, and nothing on earth can prevent your being one.

Stand alone! If your Christianity is not such that it will endure the tests of loneliness, you had better seek a closer fellowship with the Savior and renew your strength and your confidence. God needs men and women who will go out into the world as Jesus said He sent His disciples—even as He had been sent out—as sheep in the midst of wolves—and yet stand alone. In the heart of the jungle of a native state of India some of our traveling missionaries once found a family dressed as the Christians dress, observing the Sabbath consistently, conducting family worship daily, and being recognized by the heathen as Christians—and respected for their belief. In surprise they discovered that the head of the family had been a Christian in early life, had fallen, had been restored to fellowship in our mission at Dhamtari, and the result is that he is a light to the heathen round about him. If that can be done in India, why not in America?

The disappointments of the missionary are sometimes hard to understand. The true missionary has learned to spell "Disappointments" with an "H" instead of a "D," it is true, but it is hard to believe, sometimes, that the things that so sorely try us are really "His appointments." Here is a promising soul you have labored with and prayed over, and at last the great surrender has been made. You rejoice over the victory and you feel that there is another star added to your crown in eternity. And then something happens. It ought not to happen, but it does. You had placed calm trust in the character of the one you had been used to win, you had gone further and trusted in the keeping power of the Savior. And yet that one has gone back—yes, gone back! And it is so hard. At such times it is well to rest more firmly on the Savior's tender arms and remember that, when Jesus had rebuked those cities which should have had the brightest and best testimony for Him, He closed the prayer of thanks to the Father with gratitude for what seemed good in the Father's sight. No matter what they may bring to others, His visitations for us who trust Him, are best for our eternal welfare.

HIS GRACE

In faith
Look back and you will see
The ways and means that He—
The Christ of God—did use
To lead your soul to choose
For Him.

In faith
Look on—with trust divine—
And brightly there will shine
The star of hope that leads
The soul—e'en though it bleeds—
To Him.

In faith
Look up and skies appear
All set with jewels clear,
And in them shines the grace
Of God who turns our face
To Him.

In faith
Look back, look on, look up,
His will to do—His cup
To taste, and for His sake
Our hopes, our fears, to take
To Him.

—Wm. J. Lowrie in S. S. Times.

The Little Church.—I do not mean the little meeting house, but the body of worshipers, not large in numbers, that live in one community. The temptation is often strong to think it not worth while. Dotted over this country are spots where there once were Mennonite churches and where "Mennonite names" predominate in the cemeteries. The churches have died out. Perhaps this is true of other denominations too, but that does not make the reflection any more cheerful for us. There is also a large number of places where there are small groups of Mennonites still holding together either as an organized church or acting as a center of a missionary effort the main features of which are a Sunday school more or less Mennonite in its complexion and a preaching service at intervals more or less frequent. The "died out" churches were once "little churches." The question is, "What can be done to help these little churches grow?

Oh, yes! I know that there are not wanting people who would advise the few members who are left in these little churches to "pull up stakes" and move into a larger church already

supplied with ministers and a good place of worship. I have no doubt that a large number of people would say "Amen" to the sentiment I once heard expressed down in the basement where a group of men had gathered waiting for the Sunday school to dismiss so that they could go up to the main meeting room. One of the men said, "I tell you, if we want to have success we must have the crowd;" and the rest nodded their heads in warm approval.

But the Holy Spirit in the early days did not work that way—nor does He in this age. The "crowd" was in Jerusalem. They were having a good time "daily with one accord in the temple, and breaking bread from house to house," "having favor with all the people," but they could not go on thus forever. A few efforts were made in the near-by regions. The African chamberlain was sent by the Spirit **alone**(!) to his dark continent to witness for the Lord Jesus. He had no "crowd" with him, but I am sure that he had great success, for he went by the direction of the Holy Spirit—and that always means success.

But still the work at Jerusalem languished because the "crowd" was too much concentrated—too many plants in the hot-bed. Persecution scattered them, and soon we have them going "everywhere preaching the word." The seeds of the Gospel thus thrown out struck root and we have churches in Antioch and all along the way thither; for wherever the Gospel message was delivered it found a welcome and churches sprung up everywhere. See Acts 9:31—note the plural, "churches."

And now, if you belong to one of these "little churches," don't lose courage, but continue to witness for the Master right where you are. A little more is expected of you than from one of a larger congregation, for there are not so "many of you." But that gives you a larger opportunity to shine brightly for the Master—thank God for the opportunity.

And if you are a preacher that fills appointments in such a place, "Let not your heart be troubled!" Let your message be one of hope and cheer and comfort for the little flock. There are enough to discourage and advise to "move away." You take the other side. The little Christian community is needed most right where it is. If those witnesses leave, who will be there to hold up the banner of the King?

And if you are "on the committee" that looks after "Rural Evangelism" (capitals intentional), see that you know what is expected of those who are in the forefront of the battle. Visit the outposts yourself sometimes and give them your best. What if you do have to pay your way yourself sometimes? A trip to one of these stations is generally its own compensation. Let your message ever be, "Only be strong and of a good courage!"

FOUR GREAT ASPECTS OF MISSIONS

Christ had before told His disciples of His death and resurrection, but it seemed that they could not even begin to fathom the significance of the things which He had spoken, and the things which were written in the Scriptures concerning Him. Jesus realized the state in which His disciples were—that their hopes had been shattered and that they were about to return to the work which they had left to follow Him. He also realized that He must lay down His own work and that His followers must carry on work that would soon be left to their "trust." He therefore made known to His disciples the importance of the "all things" which must be fulfilled and "then opened he their understanding that they might understand the Scriptures." Immediately after this He set before them the four great aspects of Missions which we will now consider.

I. A Great Commission.—"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Isa. 47:48.)

Let us think of the great responsibility placed upon us. This will be seen more fully as the commission becomes a reality to us. We are commanded by the Lord to go into all the world and preach the Gospel to every creature. The carrying out of this depends upon our being faithful to the commission. But we will hardly be ready to shoulder our share of responsibility until the Holy Spirit shows us the greatness of the need and burdens our hearts for a lost world; for the Scripture saith, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." It is a serious matter that the "commission" and the "trust" are made personal and that the responsibility for these perishing souls rests upon us. For the Word says, "Whosoever shall call upon the name of the Lord shall be saved." It also points out to us why we must preach the Gospel, for "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher and how shall they preach except they be sent?"

Let us also take notice of the great privilege we have in giving forth the glorious Word of God. Paul in his letter to the Ephesians said, "Unto me, who am less than the least of all the saints, in this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." As has been said, Paul was humbled to the dust because of this confidence placed in him and because of the glorious privilege of being an ambassador for the "king of kings." Even so ought we also to be. It is also a great privilege because of the returns it brings. Dan. 12:3 sets forth a glorious revelation to those who are faithful—"and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

II. A Great Message.—We will take into consideration two great reasons why the message is great. First because it is divine. The "all Scripture" which is our message, is given by inspiration of God. II Tim. 3:16. The word "inspired" is composed of two Greek words—"Theos" which means God; and "pheih" which means, "to breathe." Thus all Scripture is literally "God-breathed." The apostles thanked God because the word which they preached was received by their listeners as the Word of God. In the first chapter of II Peter and the twenty-first verse it is clearly seen that holy men of God wrote the Scriptures when "moved" to do so by the Holy Ghost. Truly this great and wonderful message is the only one that has God's approval and benediction upon it and is directed and quickened to hearts by His Spirit.

Then again it is a great message because of its results. "It is the power of God unto salvation to every one that believeth." All through the ministry of Christ and the work of the apostles is shown the marvelous transformation that takes place in those who believe in Him. What a

wonderful change takes place when the soul is no longer under the dominion of Satan!

Let us think of the change that took place in our own lives when we believed in Him and accepted Him as our personal Savior. Is not the life and soul of each one of the countless millions just as precious in our Savior's sight? Let us just compare the heathen life with that of ours. Although we may not have been so steeped in sin as they, yet the Word says, "There is no difference: for all have sinned and come short of the glory of God." This wonderful message, the Word of God, will make a complete transformation in the lives and hearts of the most savage heathen. It changes their superstition and heathenish worship to true faith in God; it controls their lives, inside and out, and puts pure love and holy desires into them—yes, it even lifts them up to the same plane upon which we are with our Lord Jesus Christ.

III. A Great Field.—Let us first notice just how the text dealt with this point before us. Christ said unto them, "That repentance and remission of sins should be preached in His name among all the nations beginning at Jerusalem." He has commanded us to be witnesses unto Him unto the uttermost part of the earth. Could anyone possibly refuse to enter this great harvest field because of the work being slack? No never! Nor could any one possibly stay back on account of any restrictions, for, "the earth is the Lord's and the fulness thereof; and the world and they that dwell therein." And He has commanded us to "preach the gospel to every creature." Surely, a larger or needier field of labor cannot be found, nor can there be a nobler mission than that of winning souls in our Master's great harvest field.

The last phrase in verse 47, "beginning at Jerusalem" is another portion of our text that stands out before us. The need brought to our attention in this little phrase is that of missions in the home land. Our attention is first drawn to the numberless children of the slum districts, that either are not allowed to go to church or Sunday school by their parents, or else have not had the privilege because they are not properly kept or clothed and consequently are not asked, by many, to go to a place where they can hear the wonderful story of the Gospel. Our attention is also drawn to those that cannot hear the Gospel because of the nature of their work, and because of the circumstances in many of the homes in our land. These all come under the work of home missions and form a large and needy portion of our Master's great harvest field.

IV. A Great Promise.—"And, behold, I send the promise of my Father upon you, but tarry in the city of Jerusalem, until ye be endued with power from on high" (v. 49).

In the beginning of this verse Christ commands us to notice that He will "send the promise of the Father" upon us. This "promise" is the Holy Spirit as is clearly seen in Jno. 14:16, "And I will pray the Father, and he shall give you another comforter." Christ fully comprehended the great necessity of the enduement of the Holy Spirit upon the believer to the accomplishment of God's divine purpose. He therefore gave the command—"But tarry ye in Jerusalem until ye be endued with power from on high." Indeed it would seem that the command bears more directly upon the fact that we are to tarry at home (Jerusalem) until we "be endued" with the Holy Spirit than upon the fact that He will send the promise. Let us therefore illustrate this all-important fact. We know that an automobile would absolutely refuse to operate, regardless of the grade of mechanism or the amount of fuel, if there would be no power within to cause it to manipulate. There must be a spark of fire directed, at the right moment, upon the fuel within the machine if it is to function properly. Just so it is with our life. We might attain to the best of human knowledge, even in the knowledge of the Scriptures—yet it would all be to no avail, in the divine purpose of God, if the "fire" the Holy Spirit, would not ignite and direct the material within us and cause it to go forth in the power of the Holy Ghost.

In conclusion let us glance over those four great aspects of missions. The command is that of the Lord Jesus to carry His message into the unconverted world everywhere. And He has given us the promise of the Father, that is, the "Power" with which we are to carry out His command. And then as a climax He gave us the comforting promise of His presence—"And, lo, I am with you alway even unto the end of the world" (Matt. 28:20). Are you ready and willing to abandon your life wholly to God and take upon you a part of this great program of our Lord Jesus Christ?—H. C. Diller in The Missionary Worker.

I am accountable not only for what I be, but for what, through His omnipotent power, I can be.—Author Unknown.

REPORT ON THE WORK OF THE "CHRISTENPFLICHT"

By Harold S. Bender

For the Gospel Herald.

In the latter part of 1919 money began to be received in Scottdale by the Mennonite Relief Commission for the relief of the needy in Germany. The first check was sent to Sister Lena Buehler, formerly of Lancaster, Pa., who distributed among the poor in Ingolstadt. The next check in January of 1920 was sent to Bro. Michael Horsch near Ingolstadt who assisted Sister Buehler in the work. In a brief time the work grew so that at the request of the M. R. C. a committee was organized with Bro. Horsch as chairman who undertook to act as agent for the M. R. C. in the receipt and distribution of funds. This committee called itself the "Christenpflicht." It gradually added members to itself until it grew to ten members, eight from Bavaria, and one each from Wurttemberg and the Pfalz. Feb. 17, 1922, this committee was incorporated in Ingolstadt.

The first work, as indicated above, was relief of the poor in the city of Ingolstadt. About Easter of 1920 Bro. Horsch undertook two trips to the Erzgebirge, an industrial district in Saxony where there was reputed to be much suffering on account of unemployment. As a result of this investigation relief work was at once begun and the poor in each of the 80 villages of the district were supported under the supervision of local charity committees. At the height of this work 12,000 adults were being supported. A number of children were placed in Mennonite families in Bavaria. This continued until the spring of 1922 when the improvement of industrial conditions permitted the abandonment of the work. But in the meanwhile relief work was opened up in Munchen in the spring of 1921, where soon 3,000 were being cared for. Shortly after this work was also opened up in the cities of Nurnberg, Augsburg, and Wurzburg, the largest cities of Bavaria. In these cities together with Ingolstadt the work of relief has continued. The number supported has varied with the income. At present the number is 3,500 distributed approximately as follows: Munchen, 1700; Nurnberg, 850; Augsburg, 440; Wurzburg, 275; Ingolstadt, 200. The aim has always been to aid the poorest in each of these cities, regardless of class or religious affiliation. The primary source of income is the M. R. C. in Scottdale, although money has also been received from other Mennonite Relief Commissions as well as from individ-

uals. There is some income in Germany.

The "Christenpflicht" organization is very simple. It consists solely of a general committee of ten, responsible to no one but themselves. They have at present under their direct charge seven workers,two each in the cities of Munchen and Nurnberg, and one each in Ingolstadt, Augsburg, and Wurzburg. Bro. Horsch is chairman, Bro. Joh. Wiebe of Starnberg, Secretary, and Daniel Dettweiler of Munchen, treasurer. However all the business is carried on at Hellmannsberg, in Bro. Horsch's office. The The Christenpflicht actually does its work thru auxiliary committees in each of the cities where relief is extended. These committees are composed in each case of representatives of each of the charity organizations of the city plus a member appointed by the Christenpflicht Committee, under the chairmanship of the Charity Councilor of the city. In each committee will be found therefore one representing the City Charities, one the Catholic Charities, one the Protestant Charities, one the Christian Workers' Charities and one the Free Worker's Charities, together with a Christenpflicht representative.

In the office of the Stadrat for Charity the local auxiliary committee for the Christenpflicht relief in Wurzburg held its regular monthly meeting. This was attended also by Bro. Michael Horsch and myself. It was presided over by the assistant to the Stadrat in the absence of the Stadrat himself. Here the various representatives constituting the committee reported their lists satisfactory and took on a few new names from the list of Bro. Buehler, the Christenpflicht worker in Wurzburg. In addition for my benefit the actual present needs were concretely described. At the conclusion I was asked to say a few words and made a brief response indicating the attitude of the Mennonites in America toward helping those in need in Germany. It was also decided to raise the value of the food-coupon for August from 15,000 m. to about 80,000 m., exact amount to be decided later.

This can be but briefly outlined now; a more complete report will be given later. In short the situation is this. The farmers and peasants who have land are very prosperous and have absolutely no need of help. On the contrary many of them are becoming rich because of the high prices for farm products. Since practically all of the Mennonites are farmers there is no need for relief to Mennonites especially in South Germany except perhaps in the Pfalz. Those who are in need can be helped by their own brethren who are more fortunate. Likewise the workers in Germany, who as a whole are receiving adequate wages, have no need of aid. As long as there is employment there will be no great suffering in Germany, that is—for those who can work. Those who cannot work, the aged the sick, the crippled—these are in dire need. Thousands of them are not only undernourished but are actually starving. It is these who are being aided at present by the Christenpflicht. These people are in need not only for the necessary food but of clothing and shoes, bedding, infants' clothing, etc.

However the most dire prospect is just ahead. If Germany collapses under the strain of the great depreciation of the mark, there will be terrible suffering in Germany. Conditions will be far worse than in Russia because Russia had not one-tenth the industry of Germany. Then there is always the prospect of a communistic uprising and civil war.

* * *

Since the above was written I have visited the cities of Munchen, Nurnberg and Augsburg in each of which the Christenpflicht extends relief and has workers stationed. I had interviews with the workers and in Nurnberg and Augsburg visited the poor who are receiving aid in order to get first-hand information.

In Nurnberg, where for this month 820 persons are to be supported, there are two workers, both trained deaconesses of an Evangelical Alliance deaconess' house. It would be impossible to find better workers than these fine Christian young women who do all their work in the spirit of Christ and endeavor to make it an avenue of spiritual help also. The same is true in Augsburg where a Mennonite brother of older years has charge of the work. In Munchen the Christenpflicht has two sisters, one of whom I met. She is a consecrated, talented language teacher and member of the Salvation Army. The church in America can be sure that not only is the relief of the Christenpflicht administered in an efficient and thorough and inexpensive manner but that it is also everywhere made a channel of grace for the many who are also in spiritual need.

The present suffering and need in Germany is due wholly to the depreciation of the mark. Unlimited issue of paper currency by the government has sent the mark down a long toboggan slide. Today the average daily production of money is 8,000,000,000,000 (8 trillion) marks. And still this is not enough money. The most serious consequences have come in the last two years, more especially in the last eight months since the Ruhr was occupied by the French. The most serious consequences are yet to come. The need will become more serious until the reparations question is finally settled in some reasonable way and the military occupation of the Ruhr removed.

The question may be asked—Just how and why does the loss of value of the mark bring about suffering and need if the printing presses can print all the money needed? There are several things to be said in reply. First, the increase in wages never keeps up with the loss of value of the currency. The average worker in Germany today receives from one to two dollars per week. The prices advance faster than the wages. In other words, comparatively, for the workman, living expenses are from four to eight times as high as in peace times. In the second place foreigners will not accept German currency. When, therefore, Germany wishes to import foreign goods, especially food supplies, she must pay gold. This makes the import of many things almost prohibitive. In fact, although Germany cannot produce enough to feed her own population, she can buy very little abroad to import. The consequence is a shortage of many things and great increase in price of the rest.

It must not be supposed that there is at present widespread suffering. It is fair to say that the entire nation is living undernourished to a certain extent, and cannot pursue a normal life. But few are actually in dire need.

The working classes who can work can earn enough to live but not more. They are always on the verge of penury. It is impossible to save anything and if employment fails they will at once be in dire need. The merchants on the whole are not in need. The farmers are prosperous because of high prices for food products due to shortage because of lack of import. The industrialists and exporters are becoming wealthy.

Who then is in need? The following classes:

1. The population of the Ruhr districh.
2. War-wounded soldiers.
3. Widows and orphans.
4. Middle-class brain-workers.
5. Aged and sick.

The government naturally does all it can by a system of old age and unemployment and soldiers' pensions. But it can do little and what it gives are mere pittances. The middle-class sufferers have no such aid from the government.

The city charities give some help. The churches and unions have char-

ity organizations at work. But the resources of all these combined are very meager.

The biggest help comes from the outside—various organizations in America—such as the American Friends feeding in the past, etc. The best way to extend aid on a small scale is through the local charity organizations such as the Christenpflicht uses.

Kaufering, Germany, Aug. 16, 1923.

YOUTH MOVEMENTS IN EUROPE AND AMERICA

Someone has said that the trouble in many homes is "not that there is no control in the home but that the children are in control." Whether it is because the adults have failed to rule well in home and state, or because there has developed a general spirit of lawlessness, it is true that today, as a rule, youth is in the saddle or rather his hand is on the steering wheel and his foot on the gas. The brakes are only used as a last resort—often after the accident has occurred.

In Europe, a widespread "Youth Movement" has sprung up. Recently the Student Forum Movement has spread to America and is endeavoring to win recruits in American colleges. The causes may be said to be two-fold. First, a dissatisfaction with present conditions in industry and politics, and second, a consciousness of power and a desire to steer the ships of commerce and of state. The war set loose tremendous forces that had been gaining power for years. The young Turkey party, the young China movement, the revolutionary forces in Russia, Persia, India, Japan, Korea, Egypt and Latin America are all signs of young life and most of these movements are protests against ancient evils. Youth has grasped the steering wheel in order to choose a new and better course. If a wreck does not result because of the struggle, the lack of experience and headlong speed, then better progress may result. The great danger is that the new forces in control are too prone to disregard the lessons of the past, and neglect to look to God for guidance.

Communism, socialism, radicalism, unionism, bolshevism, internationalism of all sorts and degrees are seeking to enlist the youth and to train them in materialistic socialism without regard to God or His Way of Life. The leaders aim at pacifism—after they are in control; they teach brotherhood—among all who cooperate with them; they frequently advocate principles that would destroy the home, do away with private property rights, and ignore the Church of Christ.

This year, representatives of the European Youth Movement, which had its rise in Germany, have been visiting American colleges, under the auspices of the National Student Forum Movement which claims 20,000 adherents. The purpose of the visit is declared by its sponsors to be the interpretation of Europe to America and the advocacy of higher ideals in social, industrial and political life. By its opponents, the leaders are said to be advocates of a false freedom and general dissatisfaction with modern industrial conditions. In different places, the Movement takes on political, economic or religious forms of revolt against existing conditions. In many instances, this revolt has taken the form of student strikes against professors or in favor of student control. In the University of Havana, for instance, 2,000 students endeavored thus to secure student representation on all governing organizations. In China and India student revolts have been numerous and in America they have not been unknown. At times they may be justified and based on a desire for truth and righteousness but they are a sign of the times and are fraught with danger. In Germany the Youth Movement has in some instances been coupled with a return to primitive simplicity in clothing (or lack of it) and in loose sex relationships. Mr. Bruno Lasker, writing in the "Survey" on the Youth Movement in Germany, speaks of it as "one continuous joy ride.....introducing new and stimulating elements, one of which is the cult of nakedness and the belief in the healing power of sunlight.....The promiscuous mixing up of the sexes, sans clothes, led to trouble."

The "Youth Movement" should not be charged with all the faults of individuals, as it is not an organized institution but, like other revolutions, has its weaknesses and its dangers. There is danger that they will follow in the way of Rehoboam, the son of Solomon, who refused to follow the advice of the elder statesmen and chose as his counsellors the headstrong youth of his own age. The leaders of the Youth Movement lack knowledge and experience but are striving after ideals. They need the friendly sympathy and counsel of older and saner heads and, above all, they need the steadying influence of faith in God and loyalty to Jesus Christ. It is not by public and general denunciation that the evils will be remedied and the leaders be brought to their senses, but the youth of today must be faithfully trained in home, school and Church to take a sane Christian view of the basic principles of character, of man's responsibility to God and of his debt to his fellowmen.—Editorial in Missionary Review of the World.

CAN NATURES BE CHANGED?

Can a man's nature ever really be changed? Can we get a totally different nature from that with which we were born? Human science and reasoning say no. In the animal world, it is hopeless to attempt to change a hog into a sheep. As a Bible teacher has said, "You may wash it and train it all you please, but you will find it growing bristles instead of wool." Yet changes which are impossible God delights to work! When our Lord Jesus said, "With men this is impossible," He was answering the astonished question of His disciples, "Who then can be saved?" The Bible teacher quoted has given the answer to our question: "The only way I know to turn a hog into a sheep is to **have it born again.**" Exactly that second birth, that new birth, is what God accomplishes when those who "were by nature children of wrath" turn to Christ as Savior. Then it is that "God, who giveth life to the dead, and calleth the things that are not as though they were," works the miracle of changing those who were "hogs" into "sheep," making them "partakers of the divine nature." And these born-again sheep are then eternally in the keeping of a shepherd who says "I am the Good Shepherd: the Good Shepherd layeth down his life for the sheep."—S. S. Times.

WHO WILL GO?

If the world today is indifferent to our Christ, it is because they cannot see Him for our inertia. May this great voice sound in our hearts until it finds a response like that of Isaiah: "Whom shall I send, and who will go for us? Then said I, Here am I; send me." "And who will go for Me to the lower side of New York, or into the slums of other cities, or into the industrial centers of the Middle West, among the black folk in the South, to China and Japan and Africa, and the Islands of the Sea? Who will go to My people, whose cry doth wrap itself like a blazing fire of pain around My sensitive soul? Who will go for Me?" And say unto Him, "Lord, here am I; blood bought and blood cleansed, Spirit regenerated, here am I; send me?"—Harriet E. Kirk.

"We have to get wisdom from above, get victory by taking the lowest place, and pray one for another."

AN OUTLINE BIBLE STUDY ON MISSIONS

By J. M. Nissley

For the Gospel Herald.

I. Definition.—To send on a mission—one delegated by authority with certain powers to transact business

II. The Mission of the Church is to transact business, for our heavenly Father

III. The Field—the world (Matt. 13:38)

IV. What God and Christ say in regard to the condition of people in the world

1. Lying in wickedness (John 5:19)
2. Guilty before God (Rom. 3:19)
3. Every individual a sinner (Rom. 3:23; Psalm 51:5; Eccl. 7:20; Isa. 53:6; Rom. 3:10-12; I John 1:8, 10)
4. Lost (Ezek. 18:4; Rom. 5:12)

V. Penalty of Sin

1. Wages (Rom. 6:23)
2. Judgment (Heb. 9:27)
3. Final destiny (Psalm 9:17)
4. Torment of hell (Luke 6:24-28)

VI. Value of a Soul (Mark 8:36, 37)

VII. God no Respecter of Persons (Rom. 10:12, 13; Acts 10:34; Col. 3:11)

VIII. God Desires all men to be saved (Ezek. 33:11; Acts 17:30; II Pet. 3:9)

IX. The Only Way that lost men can be saved

1. Thru Jesus Christ (Acts 4:10-12; Isa. 45:22)
2. By faith (Eph. 2:8; Mark 16:16; Heb. 11:6)

X. God Sent His Son for the salvation of the world (Jno. 3:16; Rom. 5:6; 5:8)

1. As a Light of the World (Jno. 3:19; 9:4)
2. As a Sacrifice (I Pet. 1:8, 9)
3. Appointed 12, later 70, and sent them out

XI. Before Christ left the World He gave instructions

1. Light of the world (Matt. 5:14)
2. Salt of the earth (Matt. 5:13)
3. Ambassadors (II Cor. 5:20)

XII. Command to all (Matt. 28:19, 20)

1. Go
2. Let go
3. Help go

XIII. To Witness (Acts 1:8; Luke 24:47, 48)

1. Jerusalem
2. Judaea
3. Samaria
4. Uttermost part of the earth

XIV. Whom to Teach—Every individual (Mark 16:15)

XV. How to Get Special Workers and place them in the field

Duty of the Church—

1. Pray (Luke 2:10)
2. Fast (Acts 13:1-3)
3. Led by Holy Spirit (Acts 13:1-3)
4. Send (Rom. 10:13-17)

XVI. Qualifications of the Workers

1. Of honest report, full of the Holy Ghost, full of wisdom (Acts 6:3)
2. Full of faith (Acts 6:5)
3. Full of power (Acts 6:8-10)
4. Full of the Word of God (Acts 7:2-54)
5. Full of prayer (Acts 7:60)

XVII. Results of Not Spreading the Gospel (Ezek. 3:18, 19; Mark 8:35; Matt. 25:24, 30)

XVIII. Results of the Laborers with God (Eccl. 11:6; I Sam. 55:11; I Cor. 3:6)

XIX. Blessings of Spreading the Gospel (Mark 10:29, 30; Matt. 25:23, 34, 36; Jas. 5:19, 20; Mal. 3:10; Dan. 12:3)

1614 Eighth Ave.,
Altoona, Pa.

THE MISSIONARY MESSAGE

Scattered throughout the world today there are in round numbers about 25,000 missionaries, of which number approximately 4,000 are in India. And as Dr. S. M. Zwemer has said, "A missionary is not only one who is sent, but one who is sent with a message." The question then may be fairly asked, "From so large a force of sent-out workers, what message is being given the world? What mesage should be given?"

The missionary is God's appointed messenger, sent out to give God's message. The missionary, then, is delivering a message, not his own, but one that has been committed to him by highest authority and by highest judgment. We must then look up for the source of the missionary's message, and we must look out far and wide to glimpse its extensive need. Though the world, in the very beginning of the history of mankind, through the disobedience of man fell into sin and the terrible consequences thereof, yet God has never left the world to itself, alone in darkness, without a witness to the truth and His abounding love and grace. Beginning with Noah, there stands out in bold, white relief against sin, and pointing to righteousness and truth, a long line of God's messengers, and in this line of succession stands the missionary.

God has spoken! What a wonderful fact! What has God spoken? The writer of the Epistle to the Hebrews answers, saying, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son,.....who is the effulgence of his glory." God's last and fullest



Autumn's Bounties—For these and all other gifts, O Lord, give us grateful hearts and open our hands to prove our gratitude

message to the world, then, is Jesus Christ, toward whom all prophets pointed, at whose birth the angels sang, of whom God Himself said, "This is my beloved Son, in whom I am well pleased: hear ye him," and concerning whom the church has ever since been witnessing. The world can expect no further or fuller message from God, and certainly the missionary should give no other. For the fullest expression of the love of God is Jesus Christ, in whom alone is also the fullest sufficiency for man's need unto salvation from sin and the consequences thereof into full freedom for true worship and true service. Indeed, indeed, "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Then most surely as Donald Fraser, a missionary to Africa, stated in his message to the students at the Nashville Student Volunteer Convention, "There is only one aim before us missionaries, the presentation of Christ to the world." And so, once and for all time Paul, that greatest of all missionaries, in brief, clear terms in his first letter to the Corinthian church declared the theme of the message of all true missionaries, saying, "We preach Christ crucified.....Christ the power of God, and the wisdom of God."

The world is most needy, and the missionary speaks a message, not for entertainment, but for the meeting of the need. The waste of mind, body and soul in countries where people for the most part are idolaters and practice false religions, instead of worshiping the true God, is most appalling. But, however appalling and staggering is the need that the missionary faces, yet he stays by his post and presses still further into the "regions beyond," because of the assurance of the sufficiency of his message. The missionary message is a sufficient message. Again and again does the missionary with Paul ask himself the question, "And who is sufficient for these things?" and again and again does his heart answer, "None, save Jesus Christ," in whom "dwelleth all the fullness of the Godhead bodily, and in whom all are made full."

The missionary message is a most attractive message. For, said He who was both the world's greatest Message and greatest Messenger, "And I, if I be lifted up from the earth, will draw all men unto me." He was so lifted up nearly two thousand years ago, and is today drawing men from all countries of the globe more than ever before.—B. F. Summer in The Missionary Visitor.



And not far from here are hundreds of homes in which the Gospel is sorely needed

From Pulivendla in Teluguland comes the story of a number of young men, none mission agents, who last hot weather left their homes and families literally following the New Testament injunction in taking with them neither money nor food, and for many weeks toured through the Telugu country. Their preaching made a great impression, especially when it was known that they were not employed by anybody.

What is prosperity?

AMONG THE MOUNTAINS AND THE MASSES

Our donkey train turns into a valley about a mile wide. Mountains of every size and shape stand like sentinels on either side. Here and there a pagoda tips the highest peak, pointing the humble inhabitants to fields of higher endeavor. Here and there a temple crowns a height or nestles in some secluded spot amid a grove of sacred pine trees. Now and then in a lofty cliff a natural cave opens from the under world like a one-eyed antediluvian monster just escaped from the regions below. In some places the caves come close enough together to form the eyes of the renowned dragon that they believe inhabits the strata beneath, bringing prosperity or disaster, as he wishes, to those above. Here only his cavernous eyes and rock-ribbed nose protrudes as he views the inhabitants of the valley below.

Boulders strew our path. Boulders, from the size of a millstone down to the smallest pebble, cover the valley as if tons of these rocks had rained from the sky or grown prolifically from the ground. They surround every little field to separate it from its neighbor. They terrace the hillside fields that climb halfway up the rugged mountain sides. They form walls and bridges and drains. They build the homes of the people and the numerous dwellings of the gods. Use them as you will and still they are no less, for each year brings more. The broad, dry river bed still

lies piled with millions of boulders.

A little gray village pushes up against a gray hillside, blending into the landscape as we approach. The stone and mud houses blend with the cliffs of the background. A few half-starved cattle and donkeys shiver by the ice pond, waiting for a sip of water. This pond is the water supply of the village. Water must be collected in this pool during the summer rains, for man and beast to use the rest of the year. If the water were not purified by freezing during the winter it would equal that in the tanks in India. At this time they were melting the ice for their drinking water. The taste is anything but pleasant, as you can imagine, and after being well boiled you are afraid to drink it for fear some deadly germ has resisted the freezing and boiling process and will cause trouble.

We stop at the chapel door. A crowd quickly gathers. Children in rags and patches, with uncombed hair, hands that never saw the wash-bowl, and bodies that never dreamed of a bathtub. Here, too, are women of forty with tired, troubled, wrinkled faces of eighty; also men, stooped and gray and stolid, tired of struggling with nature for a mere existence, among the rocks and hills. For a moment our hearts are moved with hopeless pity, almost despair.

Are these the kind of people we have come so far to teach? Are such minds capable of receiving light and truth? Why waste time in such a small place, amid such stupidity and ignorance? Is it worth all the trouble of traveling so far in cold weather, of eating, sleeping and teaching, all in the same room, of sleeping on a hard camp bed, and of sitting by a fire that warms but one side at a time? They are satisfied, for they know nothing else. It is with great persuasion that we get a dozen women to leave their cheerless homes a few hours a day for ten days, to learn to read and to hear the Gospel. Every desire for something higher must be created. In all ages who of these women had ever learned to read? Why should one do so now? Would it give her a little more food to eat and better clothes to wear? She certainly needs both. No, we cannot promise that; so then, why should she study? We again ask ourselves, Is it worth while?

Is the little spring away up on the mountain side of any use to the great rolling ocean? Is the tiny acorn of any use to the mighty oak? Of what consequence is the first day of school in the education of a man? Why plow and cultivate and sow during the cold winds of March and April?

Temples, shrines and gods surround these people everywhere. This village of two hundred families has fourteen temples. Every gate has its shrine and every kitchen has its god, not to mention the special gods of the homes, while a number of temples look down on them from the surrounding mountain peaks. They are exceedingly religious. They have tried every god they know, but in vain. Their struggle with nature for an existence is as fierce as ever. Their hearts are still as hungry for peace and love with only husks to satisfy the longing.

Old Mrs. Ch'iao came to class and listens eagerly to the Gospel story. Her tired, worn face brightens. She says her son has been telling her about the good news and it must be true. She, too, wants to serve this new God, and even tries to read a little. When we visited her humble home she brought out three big potatoes as an offering to God for what we had taught her. We were loath to take anything from her little store, but such an offering was not to be refused.

Two brides, who began to read last year, married into the same home in another village. They not only continued to study, but won their mother-in-law, who studies with them in secret in their rooms at night till they will be able to win the rest of the family. They were at their mother's home while we were there, and very busy, but they snatched several half-days to come and start a new book to read next year.



Needy Ones in South America

Mrs. Wu is a second wife, and she feels that is a disgrace, but how could she help it?—for she was sold without her consent. Her husband did not like his first wife, so he bought his second one, and has every reason to be pleased with her. She took us to her room to see her weaving; there she makes many pretty, useful things for their humble shop. We invited her to class and she came. One day after class she saw me knitting. She asked to be taught. One short lesson sufficed, and the next

day she returned with as nice a piece of work as my own. She is attacking reading and singing with the same determination. She says she must come to the woman's Bible school in the spring and learn more.

Dear Mrs. Wang's memory is not very good, and she is afraid that she will never be able to read well, but she loves the Gospel, and her heart and hands are ever ready to help others. Her husband returned from the provincial university with his mind filled with plans for helping his people. Realizing the great need of education among women, he at once opened a school for the girls of the village in his own home. He pays the teachers and oversees the work himself. His wife is a mother to the forty girls, besides caring for her own two children.

Mrs. Chiao was very much displeased when her husband became a Christian. She scolded and persecuted him till he had no peace anywhere. During last year's class her heart was moved and in the fall she was baptized. Now she is an earnest worker for the Lord, helping her husband in every way she can. She says her son's new bride must go to the woman's Bible school in the spring and learn the Gospel too.

Work was started here four years ago. Since that time eleven men and this woman have been baptized. Four more women have enrolled and wish to be baptized next fall. These are the seeds planted in the cold and wet of the springtime. What will the warm sun of the harvest time bring forth? Will it pay? Is it worth while? Answer:

"He that goeth forth and weepeth,
Bearing seed for sowing,
Shall doubtless come again with joy,
Bringing his sheaves with him."

Ping Ting Chou, Shansi, China.
—Emma Horning in The Missionary Visitor.

The Gospel is good news to those who accept it, not to others. The aged pastor Ta'an, out on a winter evangelizing tour, was held up by robbers. When he proved to them that he was a pastor, they invited him to smoke with them and tell them about Jesus Christ. Smoke he would not, but he did preach Christ, apparently reasoning of righteousness and judgment to come. They gave him back his money. 'When I left," he said in recounting the incident, "I do not know which was the more frightened, myself or the robbers."

"It is always at the gateway of our life's greatest blessings that the devil places his picket guard of prejudices, or repels us by some peculiar dislike."

GOD'S TIME

God's time is never wrong,
Never too fast or too slow;
The planets move to its steady pace
As the centuries come and go.

Stars rise and set by that time,
The punctual comets come back,
With never a second's variance,
From the round of their viewless track.

Men space their years by the sun,
And reckon their months by the moon,
Which never arrive too late
And never depart too soon.

Let us set our clock by God's,
And order our lives by His ways,
And nothing can come and nothing can go
Too soon or too late in our days.

S. S. Times.

WHAT TACT DOES

The tactful person always fits in. He may be a profound scholar, but the one whose education was limited to a few months in the district school does not feel uncomfortable in his presence. He may have clothing of the latest cut and finest quality, but in his presence shabby people forget about his garments and their own. His manners, instead of rendering the awkward more acutely conscious than ever, are good enough to set them at their ease. Even the habitual grumbler and fault-finder surrenders to tact, and grudgingly acknowledges that things are not so bad as they might be.

The tactful person makes friends, gets ahead, and enjoys himself for the simple reason that he scatters happiness about him wherever he goes. Why not cultivate a little more of so beneficent a quality?—Leaves of Light.

PERSONAL PARADISES

"Build a paradise within me," sang Benjamin Schmolck in his hymn, "Light of Life, Enlighten Me." Is he asking too much in that song-prayer? When we are born again we are a new creation, just as much so as the one which God made for Adam and Eve. It is a wonderful thing to contemplate. God commanded a light to shine in Eden; and "ye are the light of the world." There were wonderful rivers in Eden; and our Lord said: "If any man thirst, let him come unto me and drink. He that believeth on me....from within him shall flow rivers of living water" (John 7:37, 38). Eden was a garden of fruit; and the fruit of the Spirit is in evidence in a fully yielded Christian—"love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23). A time is coming when, as Milton sang, Paradise will be regained, but God, it seems, could not wait for the time of the predicted Palingenesis of which Peter spoke in his Pentecost sermon (Acts 3:21), but makes little living Edens within His children—if they will only let Him. He wants us to be oases in the dry and weary desert in the world all about us.—Sunday School Times.

ONE-MINUTE MISSION TALK

Many people who should to-day be on the mission field are waiting at home in expectation of some peculiar call, some "vision" like Paul had; they feel that Christ's command to "Go" is not sufficient, and that they must experience some phenomena before they can be sure of guidance. Yet while it was Paul and not Luke who saw the vision of the man of Macedonia, Luke obeyed the call, and went forth also. If your heart is on fire for God, you will be eager enough to go, without waiting for a supernatural manifestation.

But after all, is there not a "vision" for each one of us? Surely there is! Are you waiting to see the vision? Nay, rather the vision is waiting for you to see it! If you will just "lift up your eyes and look on the fields," you will get such a vision of the millions of souls who are beseeching you to go and tell them of the Savior's love that you will—if you have any heart of pity—immediately endeavor to go to them, assuredly gathering that the Lord has called you to preach the Gospel unto them (Acts 16:9, 10). From Mselini, in Zululand, comes just a typical call. "We wish you could all hear some of the women pouring out their hearts to God in prayer for their husbands and children. We have workers for the women, but is there not some man who could come here to look after the men and boys? You who are reading this, is not God calling you, with your knowledge of Him and of practical industrial work, to come and lead men.....into the light of the Gospel?"

From India, from China, from Indo-China, from the far northlands and the continents of the great south come similar calls—ah, surely you can hear them! But perhaps it is not the lack of vision or of call that hinders you, but the lack of love and the ears deafened by selfishness, the eyes blinded by disobedience. Think well, and pray much over this solemn question.—Sunday School Times.

"Do not become irritated when anything is not done in accordance with your will, but learn to submit in everything to the will of the heavenly Father."

CONFLICTS

Be assured of one thing, "Duty never calls in two places at one time." Be sure which is your duty, and then the path will be opened, and God can change your circumstances now, if you will ask Him to have His way, and that is His will.

I heard Miss Saxe tell of her call to the foreign field. Her father, I think, was not anxious for her to go, but had consented. She had been accepted by a missionary board, her trunks were packed, her ticket bought, and she was ready to sail a certain morning. The night before her father was taken very ill and by morning was not expected to live, and she knew she must give up going that day. She became very rebellious and couldn't understand why God permitted the illness, especially when in a few days her father was well again. She was thrown into great darkness, sought her pastor, who had been with her in her experience of her call, and they prayed together for light. So, groping, she went on for days. At the end of the week, there came the report of the vessel in which she was to have sailed being wrecked and every one on board lost.

Miss Saxe did not go to the foreign field, but has been a wonderful Bible teacher over this country, and has done missionary work in a large degree, not in her way, but in God's way. And it may interest you to know that at the present time she is preparing to assist in a great evangelistic campaign in the Orient.

Keep yourself in the will of God and He will work it all out for you, but keep very sweet to relatives and opposers, for this may be your opportunity to show forth the spirit of Christ under a test. Don't run ahead of God!! Remember, God is never in a hurry.—Sunday School Times.

MAKING THE NILE A RIVER OF GOD

The Gospel was carried to the South Seas in the old days in little mission sailing ships. In our time it has gone with the Fukuin Maru from island to island in the inland Sea of Japan. Now it was borne along the Nile from village to village by Mr. W. L. McClenahan's house-boat (Permanent address, Maadi, Egypt). From the Assuan to Cairo every single village on the closely studded map is within easy access of the river,, and no more practicable plan could be devised both for evangelizing and for strengthening the little groups of Christians, than this slow journeying down Egypt's watery highway.

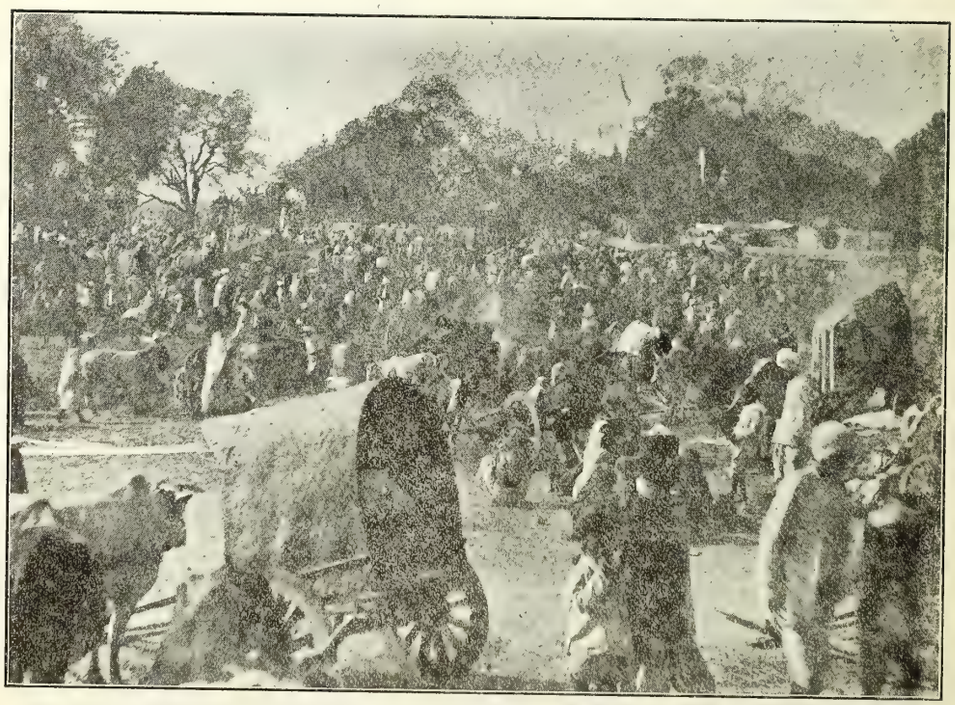
A recent bulletin shows the people to be, for Moslems, wonderfully accessible. Mr. McClenahan even thinks that a Moslem mass movement is possible. At one point they are singularly open to Christianity. They believe that Christ is coming, and that we are now in the last days. "The simple announcement that we bring the Word of God and the good news that Christ is coming soon is enough." They are immediately at attention. This leads to questions, and then to the great subject of salvation by faith in Christ.

There is another point of contact that quickly brings these Moslems en rapport with the missionary. Crude pictures of Abraham preparing to sacrifice Isaac and of the ram in the thicket are common in Egyptian Mohammedan homes. It is easy to explain how the Old Testament story is typical of the sacrificial ministry of our Lord.

"It is true, all they are saying," said one old sheik after listening to the itinerating missionaries. "We do need clean hearts. Their message is good." The Moslem women are especially hungry for the Gospel. "At times it seemed overpowering. Miss S. and I were both talking at the same time. For one only to speak would have been a loss, as the people were excited and kept shouting to each other what we were saying and telling each other to listen."

In one village a woman after following attentively broke out with, "I am from the village Edwa. We are Kufara (unbelievers), and our hearts are black. I will gather all the women of the village to hear you and tell them you have come to explain how our hearts may be cleansed from sin."

"You'll not forget what Christ has done for you?" asked one of the band of a traveler he had been teaching as they walked along the road together. "Forget it! Why, I'm going to tell it to everybody."—Sunday School Times.



A Market Place in India—These people have time to hear and are attentive to the Gospel Message

DO WE GET RESULTS COMMENSURATE WITH OUR ACTIVITY?

We are reminded by John R. Mott that "an alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expanse of opportunity and the responsibility of our expansion." Today we can scarcely accuse our church of having insufficient activities, but rather activities insufficiently effective. A good grandmother, whom I know, gets twice as much accomplished in her kitchen as does her daughter, who exhibits twice as much activity. The grandmother, thoughtful in her work, makes every movement count, while the daughter constantly retraces her steps to secure what she forgot!

Is it true that in our churches we are trying to get the most done with the smallest expenditure of spiritual

energy? Ofttimes we do the work without using any spiritual energy, and the results show only a history of activity without fruits for our labors. A pastor of a live western church said that his people preferred to give their missionary money once a year and have no further bother with it. Indeed, this does minimize the bother, and we shall not fall out with this good pastor whose church is full of good works. But we wonder if his members, on each Lord's day, were to give their weekly (not weakly) gift with the fervent prayers of the congregation, whether a greater spiritual good would not accompany the gift.

Which one of us who toil for the kingdom might not accomplish more if, in communion with God, we gained a clearer insight into spiritual values and a more passionate zeal to accompany our good works?—The Missionary Visitor.

BREAD CAST UPON THE WATERS

Otto Braskamp, a missionary of Shantung, China, in a recent account of happenings on the foreign field, tells about a veteran Chinese Christian who was so eager to have people attend the Christian services, that he spent all his small fortune to make their attendance possible. The man lived near a river which was very hazardous to cross. After watching, for many months, the great difficulties experienced by travelers in getting over the turbulent stream, the man sold his little piece of land and expended the money, thus received, in building a bridge, so that the people could cross to the side where stood the church, and so attend Sunday services as well as the midweek devotional gathering. After the gracious donor had gone to his reward, the people talked about his kindness and the fine bridge he had erected, and finally even the chief official of the country heard about the loving service of the departed one. The official became much interested. Never before had he heard of such generosity, and he inquired if any members of the man's family were still living. A sixteen-year-old son was pointed out as the sole representative of his father's house. At the request of the official, the lad and his guardian visited the government office. There the official, after expressing his appreciation of the public service, rendered by the lad's father, provided for the boy's support and tuition, while completing a course of education at a mission school.—Gospel Messenger.

RAMABAI'S SUCCESSOR

Many friends of Pandita Ramabai's work, both in England and the United States, have felt considerable curiosity as to the personality of the Englishwoman, a Miss Hastie, who has been chosen as Ramabai's successor at Kedgaon. Some of their questions will be answered by the following letter, written to the editor of the Evangelical Christian and Missionary Witness:

"In answer to your letter dated February 15, I would say that like our beloved Pandita, who asked me to take up the work, I believe in the Bible from cover to cover. To me it has ever been the inspired Word of God, and I humbly seek to walk by it. When I tell you that I have been grounded in the Scriptures by such men as Pastor F. E. Marsh and W. Graham Scroggie, and that I came out to India from 'Bethesda,' in Sunderland, England, you'll know something of my views. I seek to be guided by the blessed Holy Spirit in all my study of the Word.

"Sometime ago I wrote to thank you for sending still, your valuable paper. We much enjoy it. I note you had a good time in England. Praise the Lord. We are living under tremendous pressure here. Surely the Lord is at hand. I greatly appreciate the prayers of your readers, and feel that it is not only by the prayers of God's people everywhere that I have been kept going, for, humanly speaking, this was an impossible post to step into, but the work is the Lord's and He will carry it on. We all realize that it would be better to have an Indian lady at the head and we are looking to Him to raise one up. Join us in prayer that such a one, after His heart, may be found."—Selected.

CASTE STILL A LIVE ISSUE

The "spring letter" 1923, from Sam Higginbottom, in Allahabad, India, has the picturesque quality which one has come to expect from his reports. He writes: "When we were at the height of harvesting and very short of labor, a courtly old gentleman, with a loin cloth and a sacred thread appeared. He woefully rubbed his stomach and said it was empty, and asked for work. I told him to join the harvesters and I would gladly pay him. He declared that being a Brahmin, he was above such work. I remembered the difficulty the harvesters were having for drinking water; there were so many different low-caste workers cutting the harvest that a Brahmin was the only man from whose hand they would all take drinking water, so I offered him the job of carrying water in an iron bucket from the well to the harvest field. He sorrowfully admitted that he could not degrade himself by carrying water for such low-caste folk. Thus we parted. But the problem of getting water to the harvesters remained." After narrating other attempts to solve the problem, Mr. Higginbottom concludes: "And yet people tell us caste is dying. Every day we live and work in India we are hampered by it and the country is the poorer because of it."—Missionary Review of the World.

A GREAT HONOR

Mr. Spurgeon once said, "I should not like you, if meant by God to be a missionary, to die a millionaire; I should not like it, were you fitted to be a missionary, that you should dwindle down into a king."

"Oh, the honor of being an ambassador for Christ, being commissioned from the court of heaven! Let nothing lure us away from this great objective. Thank God we may all have some share in it, whether at home or abroad."

Dr. Josiah Strong said, "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life for, but to fulfill the purpose for foreign missions, **enthroning Jesus Christ in the hearts of men?**"—J. E. Field.

BIBLE POINTS

The Bible is shallow enough that the most timid swimmer may enjoy its waters without fear.

It is deep enough for the most expert swimmer to enjoy without touching bottom.

Its critics have been legion, but it is still here; they are gone.

It is the root of all good civil law, and good practice.

It has comforted millions, as no other book can comfort; and still continues to do so.

When nations ignored its teachings, they fell.

It tells what was, what is, and what will be—an epitome of life from the cradle to the grave, and then beyond.

It is God's vital and inviolate Word, and can never be set aside.—John Watson.

"Words that do not awaken, or cheer, or comfort, or instruct or strengthen, are idle words."

GOOD LORD, FORGIVE

If I have wounded any soul today;
If I have caused one foot to go astray;
If I have walked in my own wilful way—
Good Lord, forgive!

If I have uttered idle words or vain;
If I have turned aside for want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine;
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive!

If I have been perverse or hard or cold;
If I have longed for shelter in thy fold,
When thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to thee;
Forgive the secret sins I do not see;
That which I know not, Father, teach thou me—
Help me to live.

—American Messenger.

A BIT OF HISTORY OF THE ARGENTINE MENNONITE MISSION

By J. W. Shank

For the Gospel Herald.

Preparatory Movements

In May, 1911, at the annual meeting of the Mennonite Board of Missions and Charities, J. W. Shank was appointed to investigate South America with reference to opportunities for establishing a mission there.

From November, 1911, to April, 1912, a tour of South America was made and a report of investigations was submitted to the Mission Board.

During the winter of 1912-13 funds were solicited preparatory to the opening of the work in South America.

Actual Beginnings

In August, 1917, two families, the Hersheys and Shanks, sailed from New York for Buenos Aires, Argentina, where they arrived exactly one month later.

From the fall of 1917 to January, 1919, the new missionaries were engaged in studying their field and acquiring a knowledge of the Spanish language, preparatory to beginning actual work

In January, 1919, the missionaries moved to Pehuajo, a town 230 miles southwest of Buenos Aires, where the actual work of the Mission began.

During the first year seven people were baptized and a primary school and Sunday school were opened.

At the beginning of the second year in Pehuajo, Brethren S. C. Yoder and S. H. Musselman came to visit the Mission and to advise concerning the future plans for the work.

In January, 1920, a hall was rented in Nueva Plata, a town 12 miles from Pehuajo, where a branch work has since been carried on.

In February, 1920, property was purchased in Pehuajo and the Mission began work in earnest in its own quarters.

Further Extension of the Work

In the fall of 1920 J. W. Shank and family moved to Trenque Lauquen, where the second Mennonite mission station was opened. During the first year 13 persons were received into the Church.

In July, 1921, four new missionaries arrived on the field; they were D. Parke Lantz and wife, and William Lauver and wife.

In August, 1921, D. Parke Lantz and wife went to Santa Rosa where they continued language study and prepared the way for opening work in that town. In December they returned to Pehuajo where they continued language study and assisted with the work at that place.

In December, 1921, Albano Luayza and family went to Santa Rosa where they opened the third Mennonite mission station. During their first year there, ten members were received into the Church.

In June, 1922, Bro. Lauver and wife moved from Trenque Lauquen to Carlos Casares where the fourth Mennonite mission was opened. At the present time five persons have been received into the Church.

The Present Situation

In March, 1923, D. Parke Lantz and wife took over the work in Trenque Lauquen while J. W. Shank and family started on their first furlough to the United States.

In Pehuajo, where Bro. Hershey and wife are in charge, there are 56 native Christians, three Sunday schools with an attendance of about 220, and one day school with an attendance of about 100 children. A new church building is now being completed. Three Bible women and one native man assist in the work.

In Trenque Lauquen, where Bro. Lantz and wife are now located, there are thirty baptized Christians, three Sunday schools with about 150 in attendance, and a kindergarten of 30 children. A new property has just been purchased which will be a great help to the Mission. Two Bible women are engaged in reading the Bible in some sixty homes each week.

In Santa Rosa, where Bro. and Sister Luayza are in charge, there are fifteen baptized Christians; a Sunday school of 75 in attendance, and two Bible women who are engaged in reading the Bible in some sixty homes. The mission work is carried on in a rented property which is not very satisfactory.

In Carlos Casares, where Bro. Lauver and wife are at work, there are five baptized Christians, a Sunday school of about 60 in attendance, and one Bible reader. This mission also is located in rented property.

At the May Mission Board Meeting of this year (1923), Sister Selena Gamber, a trained nurse from Lancaster Co., Pa., was appointed as a missionary to South America. Later Sister Vera Hallman of New Dundee, Ont., was also appointed. These two sailed from New York August 25 and are now in South America.

Plans for Future Extension

It is the desire of the present force of missionaries that several more new stasions be opened within the next few years, for there are many large towns in our district where the Gospel has never been preached. In order that this may be done about eight new missionaries will be needed during the next five years. The missionaries are eager to build up a good Bible school for the training of native Christians for the work. This should be pushed at once. It is hoped that the churches in the homeland will arise to the opportunity to pray for and give financial support to this growing work. Pray for the missionaries that they may push forward as the Lord leads.

La Junta, Colo.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Gospel Herald Readers, Greeting in Jesus' name:—Sister Anna L. Miller, representative of the Springs congregation young people's meeting, spent part of a week here visiting homes and taking part in the services. Sister Salina Yoder of McVeytown has come to the city and is working in a private home. We appreciate her presence and help in the services. We wish more of our sisters would do likewise. In this way they could come in touch with the mission work and help strengthen the Cause. Pre. James Bucher and family of Kouts, Ind., traveling by auto, stopped with us Wednesday evening, Sept. 19, and attended our cottage prayer meeting.

Bro. Nevin Bender, Greenwood, Del., spent two days with us, assisting in visitation work. He preached two sermons for us. Bro. C. A. Graybill of Martinsburg, Pa., filled the regular morning appointment, Sunday, Sept. 2 , Bro. Hiram Wingard of Johnstown, Pa., preached for us at both services, Sunday, Sept. 9.

At the annual Mission Board meeting of the Suthwestern Pennsylvania Conference District, held at Masontown, Pa., Aug. 14, 1923, a report was given of the financial conditions of the Altoona Mission Building. From this report we learn that there is a debt of $6216.45 on the building. At first glance this seems to be a large amount, but in owning this building rent to the amount of about one hundred dollars per month is

saved. The amount of this indebtedness is carried in the form of loans by the Board under which the Altoona Mission is functioning. The interest amounts to nearly $300.00 per year.

There was a strong sentiment expressed by the representative board members at the board meeting that an effort should be made to raise sufficient funds to pay off the debt. It was in their minds that it would be much better that the debt be paid off and the $300.00 per year now going for interest could then be put to use in active missionary work.

The following committee was appointed to arrange ways and means to eliminate the debt: Charles B. Shoemaker, Scottdale, Pa., Joseph M. Nissley, Altoona, Pa., Uriel S. Zook, Millcreek, Pa.

We make an appeal to our brethren and sisters to assist us in the raising of this debt fund, either thru your congregations, Sunday schools, or as individuals. This will be an opportunity for all those who are interested in home mission work to give as the "Lord hath prospered."

We trust that there will be those who are interested in the work at Altoona, and will lend a helping hand. All money that may be collected for this purpose may be sent to any one of the above named committe members, stating that it is to be used for the Altoona Mission Building Debt Fund.

Thanking you for any effort that may be put forth for this special cause, I am,

Yours for the Cause of Christ,
Joseph M. Nissley.

Sept. 26, 1923.

Chicago, Ill.

(1907 S. Union Ave.)

During the summer months we were busy sending out our children to homes among the brotherhood in the country. About 175 were sent to three different states—Iowa, Illinois and Indiana. They came back with glowing reports of their pleasant and novel experiences. With a very few exceptions, the parents in the country were much pleased with the character of the boys and girls who visited them. Abiding friendships were made which will doubtless remain for life. This is what we are aiming to do. Bring them to Christ and the Church through the forged link between the country church and the city mission.

The interest, in general, is good. There are three converts under instruction who will likely be taken into church fellowship in October, at our communion services, and two others who just lately signified their desire to take Jesus as their Savior and to become members of the body of believers at the mission. Still another wishes to come all the way, but, at present, is barred the privilege by one who should lead the way in that direction.

One brother, Joseph J. Cender, of Fisher, Ill., is in the Wesley Hospital convalescing from an operation for gall stones. At present, all indications point to a speedy recovery. The Lord sends His Word to heal.

We have lately had the privilege of entertaining interested brethren from different places. Bro. Irvin Burkhart from Ontario, on his way to Hesston College, stopped with us over Sunday, Sept. 16, and preached two inspiring sermons. The Lord was present and the believers were edified. S. C. Yoder of Iowa, stopped for a few hours on his way to Elkhart. His presence was greatly appreciated. Bro. H. R. Schertz, former superintendent, also on his way to the same place, came in time, on Wednesday evening to conduct the prayer service. Bro. and Sister C. Z. Martin of Columbia Mission, Lancaster Co., Pa., visited us for a few hours on Thursday, on their way east from Sterling, Ill., to Scottdale, and home.

Two of our members, a brother and a sister, Charles Fricke and Eunice Leaman, have gone to college for further preparation in life's duties. Bro. Charles to Hesston, Kans., Sister Eunice to Bluffton, Ohio. May the Lord guard and keep them for fuller service in the work of His own choosing.

"Brethren, pray for us."

S. M. Kanagy.

Sept. 21, 1923.

GLEANINGS

New Work in Nigeria

The General Mission Board of the Church of the Brethren sent last December two men, A. D. Helser and H. Stover Kulp, out to Nigeria, to investigate the possibility of opening a mission in that territory. They have received very courteous treatment on the part of the English Government as well as the natives, and have made a beginning by establishing themselves at Garkida. There is also a medical man completing his interneship this year, who will sail this fall. The two men on the field report that they are preaching Christ to the natives there both by the spoken message, and the demonstration of the hand. Mr. Helser took the Livingstone College medical course, and is able to bring relief to a great many of the suffering sick.—Selected.

A Changed Town

The Bishop on the Niger, Dr. Lasbrey, recently visited Achi, a town in Southern Nigeria. Of this place he writes: "Three years ago the place was a byword for barbarism, but today there is to be found a congregation of three or four hundred worshippers....delivered from the dread of evil spirits, and rejoicing in the blessed hope of everlasting life. It is not through any very wonderful or up-to-date methods that these results have been achieved. The church is a mud building with a mat roof, and the seats and other furniture are all of mud; the evangelist is a young man with just a smattering of training, and the only books he possesses are a Bible and prayer book and one or two school primers.—Selected.

Converted Devil Priests

Rev. Charles W. Posnett of South India, relates this story in The Missionary Link: "Cholera had been raging through the village, but every man and woman who could walk had come to watch the drunken devil priest tear the living sacrifice to death with his teeth. Then, dipping his long whip in the warm blood of the dying goat, he danced round in a frenzy, beating the crowd and assuring them that he was driving the cholera goddess away from the village. Meanwhile the little Christian community had gathered at the teacher's house to pray, and continued in prayer the whole night, while the air was rent with the cries and shrieks of the priest and his followers. Suddenly the word came that the chief priest himself, who had made the horrible sacrifice, was down with cholera, and he sent to beg our evangelist to come and save him. He went and the man was saved. We have now many converted devil priests in our Christian Church witnessing for the Great Healer."

A Veteran's Service

Sixty-three years ago Rev. W. F. Johnson, D. D., and his wife, of the United Presbyterian Church, sailed from Boston to begin their missionary service in India. Dr. Johnson, who is now 82 years of age, has contributed very largely to the literature made accessible to Indian Christians by translation and also by authorship, and in this field, perhaps, he has achieved his greatest success as a missionary. Of this part of his work he says, "My notion is that, counting pulpit, classroom, and press work, the ten most useful years of my life as a missionary were those between the years of seventy and eighty. During those ten years the simplified Hindi version of the four Gospels was prepared and published, and fifty-three thousand of these have already been put into circulation. During this period, too, I prepared and printed several textbooks in Roman Urdu. —Selected.

An Overwhelming Opportunity

The distressing conditions caused by the floods in Shantung Province have brought the American missionaries in Tsinanfu even closer to the people than they were in the preceding "dry famine" days. One of them writes: "We are embarrassed, even distressed, with the great opportunity that is ours, because of inability to meet it. Our evangelistic force cannot begin to cope with the training of these hundreds of inquirers, there being 500 in one flood section of Chang Ching County alone..... Never before have we been able to touch the village headmen. All are now friendly. At a word of invitation they gather for a friendly chat; they listen interestedly to the Gospel preached and take home tracts and Bible portions to read. New schools have been started among these famine inquirers, they paying part of the cost..... Repeatedly members of the gentry and government school teachers have been inquirers, not because they were among those in want and receiving assistance to food, but because they approve of this 'foreign religion' that, unsought and sympathetically and without 'squeeze,' has come to the rescue of their distressed countrymen."—Selected.

Bible Lessons in Schools

There have been various allusions in the Review to the "conscience clause" enacted in several provinces in India to the effect that no pupil shall receive Bible instruction against the wish of his parents. There is special interest, therefore, in the report of the Church Missionary Society that in no school under its care has "any considerable advantage been taken of this rule In one school of 450 boys the school wrote a letter to the head master stating their appreciation of the Bible lessons. Not one has applied for exemption from religious instruction; in addition, many come on Sunday to a Bible class in the mission bungalow. As members of the schoolboys' League of Prayer, many of the boys promise to pray to God sincerely once a day; the secretary of the League is a Hindu."

Bigotry Breaking Down

Rev. James H. Nichol, missionary of the Presbyterian Board at Beirut Syria, says in a recent letter:

"We have just begun to work in one of the most bigoted districts of Syria. A colporteur, who happens to be a converted Moslem, travels all through the villages of the district, selling Bibles and other literature. He finds in every place that he goes those who desire to possess copies of Scripture and who are willing to pay for them. With the Bible, as with other things, we find that it is more likely to be valued if a person pays something for it than if it is given freely. Another striking fact is new in our work in Syria, and that is that the proportion of Mohammedans in our schools is rapidly rising. I suppose that we have thirty-five or forty per cent. of non-Christians. You will readily understand the great influence that will go out into the Moslem communities when these children have been trained for several years in the missionary schools. It was very interesting last month to see two Moslem girls from the mission school here in Beirut attending a course of lectures to the theological students on Mohammed. They expressed themselves as desiring to find out exactly what the truth was about their prophet."—Selected.

Harnessing the Jordan

One of the principal projects ahead in the development of Palestine is the construction of irrigation works. Because of centuries of neglect and the denudation of its forests, much of the country has become dry, desert-like waste. But the soil of many such areas is rich, and if an adequate supply of water could be turned upon them, the country might once more deserve the description "flowing with milk and honey." The land within the great rift of the Jordan valley can be most easily supplied with water, and it is there, no doubt, that the first extensive irrigation project will be carried out. The water of the Jordan on its way to the Dead Sea has a descent of more than six hundred feet in the seventy-five miles separating the Sea of Galilee and the Dead Sea. It is believed to be practicable to develop a considerable amount of power by harnessing the Jordan at several points. Some of the more ambitious proposals look to the creation of an industrial Palestine. —Zion's Herald.

An Indian Mission Board

The increasing responsibility being placed upon the native Church in all the principal mission fields is one of the significant tendencies in the misisonary movement today. A new instance of this is found in a report in the Dnyanodaya that the nine principal stations of the Marathi Mission of the American Board are transferring to various Indian organizations some portions of their work. The most important Indianizing action has been the formation of an Indian Mission Board of six Indian leaders and only two American missionaries. In time, this Board may take over a very large part of the entire Mission's work. Its duties are to conduct Christian work in its area; administratively to train, appoint and supervise workers, and to secure and administer funds. As its special field it has taken over from the American Mission five considerable areas around Ahmednagar City. In this field there are thirty churches and forty-one schools, with 1,008 pupils. In this effort, the Board employs seventy workers of different grades. Already it conducts some medical work, and desires to do more, and to carry on various lines of social service. To this Board the Mission has transferred all the funds that come from America for the work in those five areas. But, in order at all adequately to carry on its important work, the Board needs to secure in addition at least three thousand rupees from various Indian sources.—Selected.

An Armenian Sunday School

Dr Clarence D. Ussher, one of the missionary heroes of war years, who during the siege of Van was the only physician among 45,000 Armenians, is now in America. He gives this interesting account of Armenian enthusiasm for Sunday school work:

"The sword cannot crush out sincere faith. In Erivan, for example, those eager to attend Sunday school each week are so many that they cannot be cared for at the same session On a recent Sunday there were 587 pupils under fourteen years old. After these had received their instruction for the day, they were dismissed and more than 250 over that age flocked in to take their places The church service followed and the young people had literally to be driven out of the church that their elders might have place for the morning worship, with standing room taken and many turned away. Memorizing of Scripture is part of the regime of that school The report just came that 130 had committed about ten selected chapters to memory "—Selected.

Secret ex-Moslem Believers

Considerable interest has been aroused by an article in The Moslem World, describing the underground Christianity which has come into being in recent years in Islam and which is actually organized with a supreme head in a certain city. These converts from Mohammedanism have their password and secret meetings, forming a veritable Christian freemasonry scattered throughout the Moslem world. The writer, Mary C. Holmes, when attending one of these meetings at which the communion was being celebrated behind locked doors, was accosted by a rug merchant with, "Of a truth thou art our sister. Thou art the first to understand us. We are **Christian** Christians." She says: "I sat in that meeting scarcely able to credit my senses and witnessed a fervor of devotion rarely seen, an orderly type of worship, hymns, Christian hymns used only by themselves and sung from memory, throbbing with love for the Savior of men. And women were there, Moslem women addressed as 'sisters' and unveiled. 'Are there others like you?' I queried, incredulous 'Many,' was the reply. 'And where?' I next asked. 'Everywhere,' was the answer.—Selected.

Fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you —I Samuel 12:24.

FINANCIAL REPORT

Mennonite Board of Missions and Charities for August, 1923

GENERAL

Forks cong Ind	$29 15
Fairview cong Ore	12 00
Pleasant Grove cong Ill	51 00
Mrs J P Reimo	5 00
General Conf Offering	288 83
Berea cong Mo	50
White Hall cong	2 61
Plain View cong O	19 45
Leetonia cong O	17 25
Roseland cong Neb	7 06
Sugar Creek cong Ia	84 54
W Union cong Ia	41 86
Alpha S S Minn	3 50
Liberty cong Ia	4 50
Weaver S S Va	33 55
	$600 80

INDIA

General

Sue F Landis	$5 00
Mrs Charles Branner	3 00
Greenwood A M S S Del	10 00
E & A Troyer	7 50
John A Alger	5 00
Wanner cong Ont	29 65
Wideman cong Ont	36 25
Berea cong Mo	25
Cherry Box cong Mo	1 35
La Junta S S Colo	21 06
G B Landis	4 84
Catlin cong Kan	4 00
Zion cong Ore	11 00
Oak Grove S S W Liberty O	77 68
N Lima S S O	38 65
Orrville cong O	46 63
Plum Creek S S Neb	10 40
Liberty cong Ia	7 00
Lower Salford S S Pa	52 00
Skippack cong Pa	40 00
Olive cong Ind	23 75
Matt 6:4 Ill	23 00
Providence cong Pa	35 00
Phenas Weaver	5 00
Calkins cong Mont	2 05
Coalridge cong Mont	10 00
Fairview cong N D	5 00
Landisville S S Pa	31 12
Joseph K Charles	25 00
In His Name	20 00
E Petersburg SS Sister's B C Pa	11 00
Orie D Yoder	10 00
Penna cong (P A Friensen) Kan	9 75
	$621 93

Missionary Support

Bethel & Guilford congs Ohio	$10 00
Friends O	75 00
Nappanee N cong Ind	225 00
Pleasant Val S S Kan	17 00
Spring Val Kan	37 50
Salem & Pike congs O	75 00
W Union S C Ia	36 86
Elkhart cong Ind	41 00
	$517 36

Missionary Children Support

Mrs E M Yoder's S S C	$7 00
E Bend Y P M & Jr Dept S S Ill	2 50
Lower Deer Cr S S Prim Dep Iowa	15 70
Larned S S Kan	7 50
Penna S S Kan	42 25
	$74 95

Medical

H J Ringenberger & wife	$5 00
Lima Mission S S Prim Dept	10 00
Lydia Zehr & S S C	11 75
A Sister Md	6 00
Mt. Pleasant S S Va Class 8	6 50
Class 9	9 00
	$48 25

India Orphans

Sue F Landis	5 00
Mrs J C Landis	$7 00
George W Beechy	7 00
Forks S S Ind Class 7	6 00
Class 14	7 00
Walnut Creek S S Mother's Class O	14 00
Clinton Brick S S C 5 Ind	8 00
Stahl S S Pa	54 41
S P Yoder & Wife	28 00
Vera Hallman	20 00
Waldo S S C 13 Ill	3 00
Jacob A Good	7 00
Jonas Wenger	15 00
Gortner Union S S Md	9 71
Salem S S Alta	12 50
Sharon S S Prim Dept Sask	22 50
First Menn S S Ont	20 00
Weber S S Ont	51 00
Wideman S S Ont	25 00
Mrs Harvey Hartzler S S Class	7 50
Oak Grove S S W Liberty O Prim Dept	2 50
Aged Sisters' Class	2 50
Intermediate Dept	2 50
A Brother	2 50
Cora Wenger	31 00
Elmer Byler's S S C	30 00
Plain View S S O Class 2	7 00
Class 7	3 00
Sam Slabaugh	7 50
A Blooming Glen S S Class Pa	14 00
Peoria S S Ill	7 50
Mattie Imhoff & S S C	7 50
Julius & Vernon Eigsti	15 00
Shore S S Classes Ind	30 00
Middlebury S S Ind Prim & Jr Depts	7 50
Class 16	7 00
Class 12	7 50
Harvey E Yoder & Family	7 00
M B C Elkhart S S Ind	7 50
Norman Hostetler	7 50
Elkhart S S Ind Opening Buds Cl	3 50
Berean Y L Class	7 00
Freeport S S Cl 9 Ill	30 00
Mt Joy SS Jr Girls' Class Pa	25 00
Mt Pleasant S S Va Classes 1 & 2	5 00
Class 3	2 50
Class 4	5 00
Class 5	2 50
Class 6	5 00
Mrs Warren Farmer's S S Class	6 80
Clarence Shank	15 00
Pinto S S Md	14 50
Weavers S S Pa	37 50
	$695 42

India Widows

A Sister Colo	12 00
Los Angeles Mission	40 00
Olive cong Ind	10 00
Bowne S C Mich	3 70
	$65 70

Native Workers

Dan W Lehman	$60 00
Markham Y P B M Ont	22 50
W Union Y P B M Ia	10 82
A Brother Pa	10 00
Two Sisters Pa	5 00
Spring Valley N D	5 00
Ephrata Y P M Pa	45 00
Manheim Bible Study Class Pa	7 50
E Petersburg Y P M Pa	7 50
	$173 32

Bible Women

Sugar Creek S C O	$24 00
Bowne cong Mich	3 00
Ephrata Y P M Pa	18 00
	$45 00

Balodgahan Church

H J Ringenberger & Wife	$ 5 00
Christophel Sisters	30 00
	$35 00

Sundarganj Church

Christophel Sisters	$30 00
Friends Md	15 00
	$45 00

Hospital

S E Graybill	$40 00
D M Brubaker	10 00
E B Shoemaker	10 00
W Union cong Ia	717 90
Willow Spgs cong Ill	142 00
Waldo S S Ill	51 61
J D Hartzler	10 00
John Roeschley	5 00
R F Yordy	10 00
J K Yordy	5 00
J D Stalter	5 00
Joseph Orendorff	10 00
	$1016 51

Native Nurse's Home

Friends Pa	$108 00

New Missionaries

Sonnenberg Menn S S O	$94 60
Otos J Bontrager & Wife	11 50
Levi Mann	10 00
	$116 10

India Lepers

Sue F Landis	$5 00

Sankra Evangelistic Fund

A Sister Ia	$3 20
Mrs Ben J Kauffman	2 60
Pleasant Hill cong Neb	6 00
	$11 80

Native Teacher

Four Sisters Lancaster Penna	$9 00
Ethel M Myer	7 00
Katie L Nice	12 00
Mary K Zimmerman	6 00
J H Bontrager's S S C	5 15
Sisters Millersville Pa	6 00
Friends Md	10 00
Mollie Weaver's S S C	5 00
Strasburg S S Pa	14 00
A Sister Mellinger's S S Pa	5 00
	$79 15

Personal

Smucker Reunion	$19 73
Holdeman cong	22 12
Sarah A Lehman	5 00
J H Lehman	5 00
Olive cong Ind	5 00
Holdeman cong Ind	49 12
	$105 97

Ghatula Dispensary

Anna H Ranck	$5 00

Personal Funds

Mrs Rohrer's Class Pa	$5 00
J W Gingerich & Family	20 00
	$25 00
Total Receipts for India	$3769 46

SOUTH AMERICA

General

J W Krupf S S Class (For Bldg)	$18 00
Plainview S S O (For Bldg)	20 00
Sue F Landis	5 00
Samuel R Hoover	20 00
E M S Girls Miss Study Cl Va	3 00
Shore S S Y Women's Class Ind	1 54
E & A Troyer	7 50
Cherry Box cong Mo	1 00
La Junta S S Colo	21 06
Midway S S O	36 32
Orrville cong O	50 01
Beach cong O	134 13
Liberty cong Ia	3 66
Metamora cong Ill	41 08
E Bend S S Ill	50 00
Willow Spgs cong Ill	13 71
Waldo S S Ill	14 05
Clinton Brick S S Berean Class Ind	1 55
Leo cong Ind	26 95
Middleburg cong Ind	24 95
Phenas Weaver	5 00
Frazer cong Pa	29 50
Frazer S S Prim Class Pa	5 20
Jospeh K Charles	25 00
Mt Joy Y P M Pa	8 00
Weaver cong Va	20 00
	$586 21

Missionary Support

Rout 2 Box 3 Ind	$10 00
Christophel Sisters	30 00
Hildebrand S S Va	14 00
Eastern Menn B of M & C	350 00
Sisters Marion Pa	16 00
Pike S S Va	43 00
	$463 00

Missionary Children Support

W Union S S Prim Dept Ia	$ 9 95
Mt Joy S S Pa	100 00
	$109 95

Pehuajo Church Bldg. Fund

Christophel Sisters	$30 00
Friends Md	15 00
	$45 00

Trenque Lauquen Church Bldg. Fund

Wm Pletcher & Wife	$15 00
Tuleta Tex S S	5 05
Mrs A M Zook	15 00
Pleasant Val cong Kan	15 00
Lela Mann	5 00
	$55 00

Native Evangelist

Sharon Y P M Sask	$40 00
A Bro & Sister Ore	16 00
E Union cong Ia	100 00
	$156 00

Bible Reader

Plum Creek cong Neb	$10 00
Berea cong Ind	1 00
	$11 00

Kindergarten

Bethel & Guilford congs Ohio	$8 40
Friends Md	10 00
	$18 40

Printing Press Fund

Bethel & Guilford cong Ohio	$4 90

New Missionary

Plum Creek cong Neb	$11 35

Personal Funds

Mrs Rohrer's Class Pa	$ 5 00
J W Gingerich & Family	20 00
	$25 00
Total Receipts for South America	$1485 86

CITY MISSIONS

Altoona Mission

Blough cong Pa (Building Debt)	$8 65
Casselman cong Md	3 16
	$11 81

Canton Mission

A Bro Md	$10 00
Orrville cong O	28 00
Dina Moser	2 00
Sarah Slabaugh	1 00
Martins Y P B M	8 35
House Income	3 90
Canton Mission S S	13 46
	$66 71

Chicago Home Mission

E S Hallman	$2 00
Mrs S Buckwalter	1 00
Anna Weaver	1 00
Abner Yoder	1 00
David Schrock	5 00
Esther Oyer	1 00
Simon Gingerich	1 50
Alice Christophel	1 00
Sister Shenk	1 50
C D Heiser	12 00
S S Offering at Mission	90 30
Mrs Thos Litwiller	4 00
Willow Spgs cong Ill	6 03
Sister Yoder	2 00
Waldo cong Ill	8 00
Hopewell cong Ind	6 85
Phenas Weaver	2 50
House Income	31 00
Blough cong Pa	8 65
Mission cong Offerings	59 45
Birthday Offerings Int Dep	5 07
	$250 85

Fort Wayne

Fairview Y P M & cong	$33 70
Salem S S Ind	8 12
Shore cong Ind	10 00
Berea cong Ind	2 57
Yellow Creek cong Ind	44 56
Phenas Weaver	5 00
	$103 95

Kansas City

Cherry Box cong Mo	$1 00
Catlin cong Kan	5 00
Alpha cong Minn	3 00
Liberty cong Ia	2 00
Eastern Pa Friends	20 00
Jesse Hartzler	2 00
Congregational Offerings	150 00
S S Offerings	41 70
K C Bible Class	7 15
	$231 85

Lima Mission

Sunday School Offerings	$31 16
Sun Evening Collections	20 56
Logan-Champaign Cos Miss Meet (Belmont Dist)	50 00
M R Ebersole	1 00
Belmont Addition A S King	50 00
R R Brenneman	40 00
Chris Good	8 00
S S Union	12 00
C D Brenneman	2 00
James Stalter	5 00
S S Offerings	8 63
	$278 35

Los Angeles

Bethel cong Ore	$5 00
Hopewell cong Ore	5 00
Albany cong Ore	12 35
L A Sunday School	12 50
Mission Collection	48 25
Children's Meet Hopewell Oreg	2 45
	$85 75

Peoria Mission

Willow Spgs cong Ill	$6 03
Harmony Y P M Ill	6 08
Roanoke cong Ill	3 00
A Friend	50
Bro. Ikelburger	7 00
Freeport cong Ill	12 00
Manson cong Ia	24 97
C M Ulrich	5 00
Sycamore Grove cong Mo	24 05
Union cong Ill	12 00
Fred Swartzendruber	5 00
P A Ulrich	3 00
	$108 63

Youngstown

Crown Hill Workers Meeting O	$20 00

Portland Mission

Calkins cong Mont	$ 50
McMinnville S S Ore	3 53
Zion cong Ore	6 07
	$10 10

Toronto Mission

Wanner S S Ont	$10 00
Hagey S S Ont	5 00
Snider cong Ont	12 44
Wanner cong Ont	18 00
Geiger cong Ont	22 00
Orie Yoder	1 00
Sister Groff	2 00
	$70 44

Wichita Mission

Bethel S S Mo	$15 00
Cherry Box cong Mo	1 00
Catlin cong Kan	2 00
For Building J V Fortner	20 00
Bethel cong Mo	6 00
	$44 00
Total for City Missions	$1291 09

CHARITABLE HOMES

Children's Welfare Home

Cherry Box cong Mo	$1 00
Zion Y P M Ore	34 80
Plum Creek S S Neb	10 00
Liberty cong Ia	1 50
Noah Showalter	50
Irwin Jennings	3 00
Pleasant View S S Mich	5 71
Special Support	115 00
	$171 51

Ill. Home for the Aged

Mrs J H Henning	$60 00
Cherry Box cong Mo	1 00
North Lima S S O	33 22
Oak Grove cong West Liberty O	45 50
Plum Creek S S Neb	10 00
Liberty cong Ia	50
Morrison cong Ill	14 80
Endowment Interest	51 00
Berea cong Ind	1 12
Farm Income	11 40
Ed Doering	5 00
Wm Doering	37 28
M Ebersole	1 00
Mrs Klopfenstein	1 00
	$272 79

Orphans' Home Ohio

Logan-Champaign Cos M Meeting	$171 55
Liberty cong Ia	50
Freeport S S Prim Dep Ill	5 00
E Bend S S Ill	50 00
Goodfield cong Ill	11 50
Phenas Weaver	5 00
Calkins cong Mont	50
Blough cong Pa	18 00
Glade cong Pa	90
Springs cong Pa	4 12
Special Support	438 00
E E M & C Kraybill	2 00
Andrew King	25 00
Elizabeth King	1 00
Mrs J B Hershberger	1 00
Maggie Showalter	2 30
Mrs Menno Troyer	1 00
I I Brenneman	1 00
Paul Yoder	25
	$738 62

Old People's Home Elevator Fund

J D Hartzler	$10 00

Sanitarium

Scottdale cong Pa	$7 79
Total Receipts for Charitable Institutions	$1200 71

OTHER FUNDS

Russia Bible Fund

Bethel & Guilford congs Ohio	$9 70

Publishing House

Willow Spgs cong Ill	$80 00

Duchess Church Building

Fairview cong N D	$7 85

District Missions General

Nampa cong Ida	$3 87
Firdale cong Ore	2 19
Hopewell cong Ore	3 47
Albany cong Ore	8 01
Lakeview cong N D	7 00
Ste Elizabeth cong Man	5 75
Calkins cong Mont	6 20
Coalridge cong Mont	5 00
Sharon Valley cong Minn	1 50
Spring Valley cong N Dak	4 00
Bowne cong Mich	11 00
Berne cong Mich	18 29
Midland cong Mich	6 10
Howard-Miami cong Ind	18 38
Clinton Frame cong Ind	42 63
Emma cong Ind	12 80
Maple Grove cong Ind	20 00
Shore cong Ind	5 09
Clinton Brick cong Ind	12 43
Spring Valley S S Kan	23 80
Cherry Box cong Mo	3 25
E Holbrook cong Colo	7 56
McMinnville S S Ore	3 53
Zion cong Ore	6 07
Glade cong Md	90
Thomas cong Pa	6 67
Springs cong Pa	2 06
	$247 55

Rural Missions

Salem S S Ind	$8 00
Shore cong Ind	5 00
White Cloud cong Mich	5 85
Cherry Box cong Mo	1 00
Thomas cong Pa	13 33
	$33 18

S W Pa Conference Fund

Blough cong	$15 00
Masontown cong	8 70
Schellburg cong	4 00
Rockton cong	4 60
	$32 30

Mennonite Board of Education

Scottdale cong Pa	$15 56

Old People's Home

Stahl cong Pa	$13 21

S W Pa S S Conf Miss Fund

Blough S S Pa	$12 20
Kauffman S S Pa	15 49
	$27 69

Mo-Kan Conf Expenses

Hesston cong Kan	$20 00
La Junta Colo	17 25
Catlin cong Kan	11 50
	$48 75

Evangelistic

Limon cong Colo	$7 50
Berea cong Mo	25
Palmyra cong Ma	12 05
Penna cong Kan	9 00
Catlin cong Kan	2 00
	$30 80
Total Receipts for Other Funds	$546 59

SUMMARY

Alta-Sask Dist Mis Bd	$ 35 00
Canadian Treasurer	475 23
Dak-Mont Dist Mis Bd	30 55
E M B of M & C	393 62
Franconia Conf Dist	264 00
Illinois Dist Mis Bd	607 89
Ind-Mich Dist Mis Bd	364 44
Ia-Neb Dist Mis Bd	1079 05
Mo-Kan Dist Mis Bd	193 67
Ohio Dist Mis Bd	918 89
Middle Dist Va	76 55
Pacific Coast Dist Mis Bd	68 15
S W Pa Dist Mis Bd	121 45
Wash Co Md & Fr Co Pa Dist Mis Bd	31 00
Menn Bd. of M & C	4688 18
	$8894 51

Gratefully acknowledged,

MENNONITE BOARD OF MISSIONS & CHARITIES.
V. E. Reiff, Gen. Treas.
1711 Prairie St. Elkhart, Ind.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul and forget not all his benefits.

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

For as as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west so far hath he removed our transgressions from us.—Psalm 103:1-5,11,12.

GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 11, 1923 (Gospel Witness Established 1905) No. 28

EDITORIAL

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report....think on these things."

This is the time of the year when conference reports take up a considerable part of our space. For a number of weeks we will aim to print at least one such report in every issue. These reports make interesting reading and furnish much information as to what the Church is doing in the various districts. We would recommend that they be carefully read.

The Sermon on the Mount is one of the greatest utterances of Christ. It is so great that few people seem to take it seriously enough to attempt to live its matchless precepts. At this time when there is so much distress, unrest, and apparent selfishness a thorough study of this sermon, coupled with a desire to obey its teachings would be of inestimable value.

Your strictest rules for life should be applied to yourself. Things that you may tolerate in others you can not tolerate for yourself, for "every one of us must give an account of himself to God." After you have taken an attitude of full submission to God in all things, you are in position to say, with Paul, "Be ye followers of me, even as I also am of Christ."

During the World War you heard it stated quite frequently by professing Christians that while they were against war they believed it their Christian duty to support this war as a means of putting an end to "all wars." Well, the war was fought to what some people thought to be a finish. But it did not stop the fighting. In the place of the world-wide conflagration there sprang up a score of little harassing fires and it was soon found that the causes of the World War were still in existence in intensified form. People have learned anew the fact that war, instead of being a means of putting an end to wars, is a veritable breeder of numerous other wars. Until Christ comes to claim His own we may expect to hear of "wars and rumors of wars."

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." This truth is being verified in many communities. There is scarcely a community that you can enter but that you find men who think it folly to belong to a church that insists on obedience to all the Lord's commandments. They want "liberty" to that which seems more to their liking. They see no reason why they should not enjoy themselves in things that appeal to the flesh. And yet how frequently they might profit by illustrations that prove that "he that soweth to the flesh, shall of the flesh reap corruption," if they only had their eyes open. The tippler becomes the toper, the pilferer becomes the thief that helps to fill the prison, the pleasure-seeker becomes the debaucher, the man that forgets God will finally land in hell! It is the end of all ungodliness, a rule by which all men should profit.

Opposition may have one of two effects: it may weight us down and crush us, or we may by the grace of God rise above it and become stronger because of it. And let us never forget that the latter is our privilege under all circumstances.

Opposition may overcome the body, but it can not overcome the soul. They killed the body of Christ, but His soul lived on and His body rose triumphant over every foe. They crushed the body of Stephen beneath the stones, but the angelic look on his face and the heavenly prayer on his lips gave evidence of a triumphant death.

The way to overcome opposition is to rise above it. The early church set the pace, and the latter day church may follow the example. Whatever the form of opposition against you, remember that there is no frown in earth or hell that is able to overcome the soul that puts its trust in God. What is more than this, there is a glorious promise ahead—"He that overcometh shall inherit all things."

There is a Way that leads to glory. Christ refers to it as the "narrow" way, saying, "No man cometh unto the Father but by me." Jeremiah calls it "the good way," admonishing all people to seek and to ask for it. It is the way of life, the way to glory. It is the "highway" of holiness, the way of the cross, the way to the crown. It is the way of righteousness, wherein the people of God may live the sinless life, rejoice with "joy unspeakable and full of glory," "looking for that blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ." Thank God for this heavenly, heaven-bound way. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and ye shall find rest for your souls."

Thank God for having provided this way for us. It is the way out of darkness into light. Having found it we can say, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Doctrinal

BIBLE TEACHING ON DRESS

(Address delivered by E. J. Berkey before the Missouri-Kansas Conference, held at La Junta, Colo., Sept. 6 and 7 ,and, upon request, afterwards written out for publication.)

I. **God, as the Creator, dictates to man, His creature, on all questions in man's relation to his God;** also in relation to his fellow man, on all his dealings, family and social relationship, etc.

II. **God dictates, not simply to see if man is obedient, or a rebel, but every command He gives is based upon an underlying principle, which if heeded or obeyed has a blessing in store.**

1. After the fall of man Adam and Eve received some wisdom, according to the devil's promise, and knowing their nakedness they sewed fig leaves together and made aprons for themselves. God saw their insufficiency, took mercy on them and "made coats of skins, and clothed them" (Gen. 3:21). The principle of this clothing was to show man his inability in himself and teach the principle of sacrifice for man's shortcomings; it also shows the principle of dressing for health and comfort and shows the significance to all concerned.

2. In the case of the high priest, man's highest position in life, God specifically dictated what Aaron (High Priest) **and his people** should wear. Ex. 28:2 "Thou (Moses) shalt make holy garments for Aaron thy brother for glory and for beauty." This is typical of Jesus Christ in His high priestly office. This gorgeous robe was worn by Aaron, not to display himself, but typified what Aaron was **not**, but what Jesus Christ really was, portraying His beautiful character, many attributes, as our High Priest.

Many Christian people think that because we are "kings and priests unto God" (Rev. 1:6) we should also wear fine clothes "for glory and for beauty," but they fail to get the right connections with this command. This most gorgeous garment was not worn to be seen by the outside world, for it was only worn inside the tabernacle, and was **never seen** by any one but a priest (true Christians, not by the world). We are not yet glorified but hidden priests, in the body of our humiliation, so that this command would not give us any warrant to dress "for glory and for beauty."

Notice, however, that when the high priest went within the most holy place, typical of our true worship, "boldness to enter into the holiest by the blood of Jesus, by a new and living way" (Heb. 10: 19, 20) he changed this gorgeous robe for a "holy linen coat, and he shall have the linen breeches upon his flesh,....these are holy garments (directions as to how they were made were given by God); therefore shall he wash his flesh in water, and so put them on" (Lev. 16:4). This shows the principle of our approach to God: We are to wash clean, and put on the plainest garb (without ornament) indicating humility, cleanliness, and unworthiness.

Now when we compare this underlying principle as dictated by the Lord, with the beauty of fashion, the IDEAL of lewd characters, hatched in the nest of licentiousness, patterned after by the world and churches who say "I would rather be out of the Church (even out of the world) than out of fashion," we are not surprised that the WORD says, "Whosoever will be a friend of the world is the enemy of God" (Jas. 4:4).

3. And what shall the people of God wear? God has given us the principle in His directions found in Numbers 15: 38-41. "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garment throughout their generations.....and it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the Lord, and do them."

In the minds of most people, the thought seems to be that the Church teaches uniformity of attire to show to the world what we stand for, which is not the case. You will recognize at once that this text suggests uniformity, for each one of the children of Israel was to have the same garment, same fringe, etc., hence uniformity. But notice the object for this special peculiar pattern. It was not worn to be a sign to the world, for that would be a military spirit, which is wrong; we do not wear these clothes for a show, but we are to wear them in our relationship with the Lord, "that YE (we ourselves) may remember, and do all my commandments, and be holy unto your God" (V. 40).

This special dress is for a safeguard for **ourselves**, and to **remind us** of our relation to the Lord.

III. **God, in His holiness, demands some definite restrictions in worship:**

1. He gave specific directions that His people dare not approach Him with ornaments on their person. Ex. 33:5 "Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.....And the children of Israel stripped themselves of their ornaments." Here we have at least a strong hint of what He, "the same yesterday, today, and forever," expects of His people in the New Testament dispensation.

2. In the case of Jacob, after his experience of conversion at Peniel (Gen. 35: 1-5) he manifests the same spirit that bespeaks all who have a definite experience of conversion—ready for restitution with those whom he has wronged. Then he continues, and "Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments." It is significant to note that a change even of garments (different from those which were worn while in the sinful life) are for those who have a definite experience of salvation. But this is not all. "They gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears: and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them." Oh what power and terror would be upon all the cities of the world if all the children of God had definite convictions, experiences, and would leave off all jewelry, and would hide what ornaments they had "under the oak," denoting a change and a separation from their old life of sin!

3. In Isa. 3:16-24 the evangelical prophet condemns gaudy apparel in severe terms. He infers that these things are the outcome of a spirit of pride "Because the daughters of Zion (the Church) are haughty"

IV. **The New Testament also records some testimonies of God's restrictions.**

1. Paul, the apostle to the Gentiles, in I Tim. 2:8-10, speaking by inspiration of God, says, "I will that men pray everywhere, lifting up holy hands, without wrath and doubting." "Wrath and doubting" are works of the flesh, (Col. 3:8) to be put off, and now he continues his "I will....in like manner, that women adorn themselves in modest apparel, with shame-facedness and sobriety: not with broided hair, or gold, or pearls, or costly array: but (which **becometh** women professing godliness) with good works.

The excuse is offered that since we are in a spiritual age, a spiritual people, we need not take notice of such material things. Yes, but "ye are our epistle, known and read of all men" (II Cor. 3:2). Men being material can only read what we are, or appear on the **outside**, and cannot read our hearts, but judge from outward appearance.

2. There are a number who wear rings, ornaments, etc., who say, "The Lord told me I could wear it." Others say, "These little details of dress have all been dropped since the Pentecostal experience." Let us see. It was Peter who, being full of the Holy Ghost, was the preacher on the day of Pentecost when three thousand souls were converted. Did he drop this question of ornament and dress? This **same** apostle, long **after** Pentecost, still in possession of the **same** Spirit, by divine inspiration says, "Whose adorning let it not be that outward **adorning** of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the **ornament** of a meek and quiet spirit, which is in the sight of God of great price. For **after this manner** in the old time (couples this with the Scriptures we cited in the Old Testament) the **holy** women also, who **trusted** in God, adorned themselves" (I Pet. 3:3-5).

3. About visions, "The Lord told me," etc., Paul says "If any man (v. 8 or any angel from heaven) preach any other Gospel unto you....let him be accursed" (Gal. 1:9). Remember the Father, the Son, and the Holy Ghost are all ONE, and anything that does not accord with the WORD is not of the Spirit of GOD. God is no respecter of persons, and the "all things" are to "All nations" even "to every creature (Mk. 16:15) **alike**, and "unto the end of the world" (Matt. 28: 20). The WORD shall be our JUDGE, therefore we should consult the WORD for our instruction in life's duties.

4. The living principle outlined and emphasized in the above passages is the true, consecrated service to the Lord, without outward show of worldliness, but as becometh saints of the Lord.

V. **Then there are some excuses given for dressing in the styles of the day:**

1. "Oh I am not proud, and I do not pay any attention to these rings, etc., I have on my hand." Then why are they there? They are certainly not there for comfort. There can no ornament be put on the hand that adds to the beauty of the simple hand as God has created it. If you pass a hole in the ground and see a fox's tail sticking out of the hole you have good evidence that the fox is on the inside. So when these ornaments, rings, bracelets, ties, latest styles and fashions of hair and attire, etc., are seen on the body, they are for the notice of the public eye and bespeak pride in the wearer. As a rule when one is alone with God, or even with his family, he does not adorn in gaudy apparel; then why do so when we go to the house of God to worship? There should be nothing worn that detracts ourselves, or any one else from true worship in Spirit and in truth. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

2. "I do not wear the prayer covering any more, as my dress and the covering did not correspond." If the dress were made after the pattern of the New Testament it would be becoming to the covering. The prayer covering is a **divine command** therefore our dress should be made to correspond with the same. We should "adorn the doctrine of God" as well in our dress as in any other way. When we think of the vision of Isaiah (Isa. 6) where the seraphim (highest order of angels) covered their faces when in the presence of God, surely we, unworthy sinful creatures, redeemed by His love and blood, should honor Him in obeying His simple commands, as given in the Scriptures.

In Psa. 144:12 our daughters are compared as "polished after the similitude of a palace." Palaces are polished on the inside, which is in line with the "meek and quiet spirit" of Peter. In Kansas City one man pays a big price to keep his palace polished on the inside so that he may sell it at a high price.

3. "People do not believe in form, and Paul even condemned form." The Bible speaks in unmistakable terms in **form** of **garments** mentioned in the above scriptures. It was not the **form** that Paul condemned in his letter to Timothy (II Tim. 3:1-5) but those who had form **only,** without power to live the true consecrated life, but were "heady, high-minded, lovers of pleasures more than lovers of God....From **such** turn away."

The child of God should be his **natural redeemed self,** and not try to be some one or something else. The blue jay in modest suit is as contented as the bird of paradise, and we can well learn the lesson. Plain clothing should bespeak the principle of humility, neatness (not slouchiness), virtue, etc. The wearer should be true to this symbol, and not abuse it.

4. "Just so the heart is right, then all is right." Very true, indeed. But the outward appearance is a good index of the real condition existing within. Let us take a look at nature. The leaves on the trees (dress) shows the condition of health. **And all** the one family of trees have a dress cut over the **same pattern,** by which the **tree is known,** whether by the leaves or by the bark. Men do not chop into the heart to see what kind of tree it is. All families, species of nature, hold true to this rule and principle; whether animals, trees, plants, rocks, etc., etc. Why not man? People are classed in their offices by special uniform—whether societies, nurses, military men, police, naval officers; all show to what they belong by the dress or uniform they wear. Why should not the Christians also have a uniform showing their relation to God, to be worn not as a show to **man,** as a military spirit, but "That YE may remember the commandments of the Lord to do them." Then the Church would have power.

This old world was without form once, and it was also void (worthless for service). It took the Lord a week to get it in shape. He has been working at some church members for years and has not yet succeeded in getting them into Gospel form where they can be of real service for Him.

Form of dress or clothing also indicates character. When we see a dress of a lion or tiger we think at once of wrath, etc. We would be wonderfully surprised to see a sheep or lamb fighting the wolves. It is not its nature. A wolf may appear in sheep's clothing once in a while but a lamb is **never** seen in wolf's clothing.

If church members who are following the late fashions would have appeared on the streets of the cities in their present garb ten years ago, they would have been arrested. The costume of today manifests carelessness and looseness of morals. Were I to describe in detail the attire as worn today, its impression on the mind of the average man, it would make the devotees of fashion abashed, humiliated, and angry. Then why dress so as to give any such occasion?

The general principle of clothing is for health and comfort. When one is weather-boarded so tightly that the lungs cannot act properly, the heart becomes irregular, the organs cramped that they cannot perform their proper functions, the whole body tilted forward on high stilted heels, which ruin health, it brings us under a curse, for we are responsible for the care of this body which is the "temple of the Holy Ghost" (I Cor. 6:19). Then add to this your thinnest clothing, low neck dresses, etc., etc., exposure to colds, shivering, plenumonia, and no wonder we hear the exclamation: "Indecent—against the Bible, health, comfort, and common sense!"

5. "But it is too hot to wear long sleeves, close-fitting neck dresses, etc." Yes, we notice how uncomfortable people are, especially when we see the sunscorched necks in blisters, the arms scalded, and sores that cannot be healed for weeks at a time—a specimen for pity, were it not for the fact of better knowledge, but too proud to put that knowledge into common sense effect.

VI. **A plain Bible Command.**

1. In Deut. 22:5 God says (not only to the Children of Israel): "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Plain language which cannot be misconstrued! In your **dress** shall be a mark of distinction in sex. What have we today? Even in the churches is this direct command woefully ignored. People violate this principle of distinction in masculine patterns of dress in design, fixing of the hair, etc. While at Colorado Springs a couple weeks some girls came riding along on horse back, clad in this masculine design of garb, when our three-year-old girl said, "Oh, see those girl boys!"

2. Costly, stylish array robs one of time, service, Bible study. It robs the poor of the Gospel, for their "clothes are not good enough to go to Church." We should not wear such expensive clothing that our poorer brethren must feel unwelcome in our company, or go beyond their means to dress like others. Costly array sears the conscience, fosters pride and lust and promotes caste.

Plain attire is consistent with true humble worship, is in line with right business principles and it bespeaks temperance, purity, piety, and whole-hearted service for God.

VII. **The Remedy.**

1. By beginning with the chlid. "Bring up a child in the way it should go; and when it is old, it will not depart from it" (Prov. 22:6). Here is the secret of the whole matter. Many put on the children all manner of stylish clothing, ribbons, and encourage the same in conversation, thus bringing them up in pride. It is also an index to their own heart and shows that they would like to wear the same, but since they can not and hold their membership in the Church they put it upon the child. It grows up to love these things, and when old enough to "join church" it is hard for them to make the sacrifice, for you have said "this is the way you should go." Parents, if you will cultivate into your children the spirit of devotion, humility, and as you tell them the stories of Jesus also impress His humility, you have to a large degree solved the problem.

2. Did you ever notice how we pray that Lord's prayer? "Thy will be done in earth (German "on") as it is in heaven." I love to think of that earth as in or on my own body. It is the temple of God. "We have this treasure **in earthen** vessels (our bodies) that the excellency of the power may be of God and not of us" (II Cor. 4:7).

3. Could we but get the true connection and realize that "your BODY IS the temple of the Holy Ghost which **is in you."** "God hath said, I will dwell **in them** and walk in them" (II Cor. 6:17). It is in our BODY that "God worketh in you both to will and to do of His good pleasure" (Phil. 2:13). How can He do His pleasure in us when we heed not His commands? This applies to the **Dress** question which pertains to our bodies as the temple of God. If He is our Master, our Lord He has a right to dictate what we shall wear as much as anything else that pertains to our earthly pilgrimage. How can we present our **"bodies** a living sacrifice, acceptable unto God" (Rom. 12:1), when they are not dressed, adorned, and presented in Gospel order?

4. We should have a definite conviction on the dress question, as well as on any other subject. We can notice that the world always respects those who have real convictions on things and live up to them. For instance: In a store some time ago several plain people were purchasing goods. The clerks respected them highly and did their best to please them. Some time afterward several others who belonged to the same Church, made the same profession, but lived in about one-half style, and showed plainly that they would like to be in full style if they dared to. These same clerks seemed to be tickled, and one could see smiles, winks, etc., pass from one to the other on the sly. Why the difference? Because the clerks knew they were not true to their convictions but bought only as plain goods as they had to for the sake of the profession **they** made.

5. We should not be ashamed to show our colors. If our bonnets are for protection we should not be ashamed of that which is for our protection. Rather be ashamed of our bare heads, frizzled hair, flashy ties, and appearance of the style of harlots.

6. The right attitude on the dress question is in the principle advocated. That I will not put on anything that will be the means of encouraging pride, or make any one more worldly by my influence; or that will make any one go beyond their means in dress to follow my example: or that will cause any embarrassment on the part of others who may be with me because their clothes are not fine like mine; or that will make any one not feel at home in the Church; or become less consecrated, more cold-hearted, indifferent, careless or in **any way** be hindered in their spiritual life by what I **wear.**

Remember that **"Pure** religion and **undefiled** before God and the Father," is (not only) to visit the fatherless and widows in their affliction, (but also) "to keep himself unspotted from the world" (Jas. 1:27); for "know ye not that the friendship of the world is enmity with God? whosoever therefore **will be** a friend of the world is the enemy of God" (Jas. 4:4).

Oronogo, Mo.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

West Liberty, O.
(Orphans' Home)

Dear Herald Readers, Greeting in Jesus' Worthy Name:—A few words to those who may be interested in the work at this place. This leaves us all enjoying good health, and we are very thankful to our heavenly Father for the same.

A number of changes have taken place here since our last letter. School is now in progress and is going along all right.

On Sept. 1 Bro. Luke and Sister Maggie Showalter started on a motor trip to their home in Virginia and Sister Lydia Kauffman accompanied them. They are expecting in the near future to motor through to La Junta, Colo., and spend the winter there helping at the Sanitarium and Hospital. We surely miss their help, but are very thankful for their faithful service rendered while here. Sister Fannie Kerlin of Middlebury, Ind., is filling the vacancy in the kitchen, and Bro. Dan Lehman of Orrville, Ohio, is helping with the farm work.

We are still very much in need of another Boys' matron, as the work is entirely too much for the one, especially at this time of the year when canning and work of that kind is to be done. We are still hoping and praying that the Lord will move on the heart of someone to be willing to volunteer in the very near future, to help care and provide for our large family here. Jesus said, "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God" (Mk. 10:14).

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 1:42).

On Sept. 19, Bro. J. W. Hess stopped with us over night. We surely appreciated the visit, and extend the invitation to any one who can, to stop with us as they come through this way.

The work on the Bethel Church of this place is getting along finely. The Church will soon be under roof.

Bro. G. J. Yoder of Meridian, Idaho, has again sent us his yearly supply of 40 gallon of honey for which we are very thankful.

We will also take this opportunity of thanking those who so kindly contributed to the Home by way of filling fruit cans, of which we have already received the first shipment. We are sure the Lord will greatly bless you for your donations.

We ask an interest in your prayers in regard to the work at this place.

Yours in the Master's service,
Sept. 27, 1923. Earl Miller.

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(Sept. 5)

By D. Parke Lantz

For the Gospel Herald.

All of the Mission Stations had a touch of real winter weather last week, the worst for years. From Santa Rosa comes the news of a snow storm, on the Pampas, in which thousands of horses and cattle perished in the snow which was as much as three feet deep.

After the dedication services in Pehuajo the Hershey family went to Buenos Aires. Beatrice took sick on the train and she and Bro. T. K. were compelled to leave the train and stay at Carlos Casares, with the Lauvers until she was better and could go again.

The Sunday schools in Pehuajo had an attendance of about 250 and in the evening services the new benches and chairs were filled, which added to the happiness of the members and to the inspiration of the evangelist, Bro. Hershey.

The twenty members and converts who went from Trenque Lauquen to the dedication exercises in Pehuajo were greatly helped by the meetings and the brotherly love shown by the members and converts who took them to their homes and cared for them. And all rejoiced on account of the Goodness of God, in that He sent His Son into the world in order that He might give His life as a ransom for many, and, for sending some of His children into this country to spread the good news of Salvation by Faith.

Sept. 12. The weather continues cold, with rain and wind from the South. The Federal Government has given orders to the farmers to dispose of the dead cattle on their farms. Many peons are engaged in the work. One was injured by the knife he was using and lost so much blood that he died before anything was done for him.

Two others were accidentally shot and died in a short time afterwards. The funerals were exceptionally large and sad on account of the widows and children so suddenly bereft of a husband and father. The young people of our congregations are helping some in taking care of different widows and orphans.

Bro. Schwartz, of the Carlos Casares congregation, is going to San Juan to work, in the baking trade and also distribute literature among his people (Jews).

We are expecting Sisters Gamber and Hallman on the 14th of this month. Remember the work and workers in your prayers.

Trenque Lauquen,
F. C. O., S. A.

INDIA MISSION NOTES

By Mina B. Esch

For the Gospel Herald.

The rainy season has been very normal here around Dhamtari. The farmers are glad for the sunny days we are having just now, though I must say they are rather hard on the missionaries and we long for a cooling shower. We get reports from places not far away where the rains have been quite scant, especially at Ghatula Station they were fearing great damage to the crops if they got no rain very soon.

As a result of the promise of a crop this year much rice is now coming into the market which brought down the price quite considerably on some days.

This week four of our missionaries are attending the meetings of the "Educational" and "Medical" Unions, "Mid-India Missionary Association" and "Provincial Council." The first two met on the first day, Association meets today and the Council two days following.

This kind of meetings prove very helpful to missionaries, as one needs the help of others' experiences in every phase of work. These meetings are being held in Jubulpore, a central place for the C. P. and a place where there are enough missionaries and institutions so that they can accommodate those who come.

The general health of the Mission Family is good at the present time with the exception of Sister Warye and we are sorry to have to say that she is not improving as we had hoped she might with the change to the Hill Station. Sister Sarah Lapp left yesterday to be with them and today Bro. and Sister Miller are also going to the same place for a couple weeks of rest and change as they were here all during the Hot Season and need to get away for a time. May you all

remember Bro. and Sister Warye in these trying days as they need your prayers. We need them so much in the work, in fact, they were needed so badly that they had to be given more work and responsibility during the past Hot Season, than was best for them.

We are glad to state that Asra Bai, the Indian Nurse, is again able to put in half time at the Hospital. The Doctor, Nurse, and helpers are all kept busy from morning till noon at the Hospital and also have some patients in the afternoon, tho the Doctor does not have regular hours at that time. Quite a number of patients have been in the wards of late and have left again, happy to go home in good condition. One poor man who had been blind for some time had an operation which was successful and he left seeing and is now able to provide for his family. The Hospital Evangelist tries to give each patient who comes a message for the soul and our prayers are that not only will the sickness of the body be cured but the sin-sick souls be reached as well.

The building of the new Leper Asylum is progressing nicely. It is hoped that the women may be moved there soon after the Holidays. We feel that it will mean less of strife among them for they are so congested now and need more room. The men may not be moved till some months later but until then they can use all the Quarters at the old place and thus have more room also.

The Church and Sunday school services here in the Sunderganj congregation are being very well attended and we feel that many are really interested in the work. Bro. Haider, our oldest deacon, gives us some very earnest and profitable sermons as he has charge in the absence or by request of the missionary pastor. We feel he is a man of strong convictions and hope he may become a strong pillar in the church and a minister of the Gospel as the Lord directs.

The Sunday school work is one great opportunity ever before us. The Primary Department has an average attendance of over 250. Two weeks ago we had 267 and I am sure you will all agree that such a number can not be properly controlled in one assembly so we have asked the church Committee to consider opening a Junior department by the first of October which will take out about 75 of the larger boys and girls. It is a pleasure and inspiration to see how many of our Christian men and women are taking interest and helping so faithfully in the Sunday school work but we still need many more. At present with our 20 teachers the classes must be too large to handle properly.

Brethren, pray for us. The work is too great for us but not for Him with whom we desire to work.

Dhamtari, C. P., India.
Sept. 5, 1923.

A LETTER FROM OUR MISSIONARIES ENROUTE TO SOUTH AMERICA

On Board S. S. Vandyck,
Sept. 11, 1923

Our Dear Friends in the Homeland, Greetings of love:—"As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even for ever." This verse has become just a little more real as we came into the harbor at Rio. There are mountains all around as though they wanted to protect this beautiful but wicked city, while victims of sin mar its beauty.

This is our second stop since leaving New York. The first was at a little island of the West Indies called the "Barbados." This is an English isle with its English moneys, the pence, shilling, and crown, etc. The beauty of the isle was almost indescribable, but Nature alone gave God the praise, while man followed the inclinations of his wicked heart. Here we met one of God's ambassadors who had been on the isle over thirty years. She took complete charge of us girls the short time that we could be there. We had a very pleasant hour with her in her home. She told us of her work, how that when she first came she had to walk twenty miles each Sunday to make her appointments, then later when she couldn't walk she was given a bicycle. When she couldn't use that method she was supplied with a pony and cart, next with a second hand Ford which had to be cranked and took a notion to stop ever so often. and now, just about a year ago, the Lord put it into the heart of one whom she had helped at one time to send her a new Ford from the States. She now has five churches and has over thirty meetings each week. How she pleaded with us girls to stay and help her. It will soon be twelve years since her last furlough. This is just another place where we can pray the Lord to thrust more labourers. How wonderful to look back over thirty years of labor, and with the same enthusiasm as when you first entered the work.

At the Barbados we went in, with friends and soon met another friend who showed us around and best of all we could understand very well what she was talking about, but at Rio, we were strangers indeed, alone, and no one to understand what we were trying to talk about. We thought we would try out the little Spanish we had to see if it would work on the Portuguese. Sometimes it worked but most of the time it didn't. Our Spanish phrase, "We don't understand," we resorted to very often and that was about all they would say to us. This was the best Spanish lesson we had as it was the first practical one, and although we felt very much alone for a while we were glad for the experience, because by evening we had a little satisfaction in that we had really found the post office which we had looked for nearly all forenoon, and that after a little while we could make them understand how many stamps were needed by writing the number on a piece of paper, and we had been able to buy something using our phrase, "What is it worth?" and best of all that we could use their money and see if they were trying to get the best of us. Rio is a Portuguese city, but the majority of the people speak Spanish too.

Just a word to you who so kindly sent the parcels and letters to be opened on shipboard. We want to thank you again for them. They have meant more to us than you can realize. They are all now and we still have another week on the water, but that isn't your fault; it is all ours because we sometimes opened more than one or two a day. Now we have all this week to read them again. We thank you too for your prayers. Many times we were conscious that we were being remembered.

There were on board three Baptist ministers and their wives and six girls all in one group, also one Presbyterian minister and his wife, all of whom were going out for the first time with the exception of one girl. Twelve got off at Rio and will be scattered thruout Brazil. Each day we had a little prayer meeting in the upper room. We had good times together which shall always be remembered.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever" (Psa. 125:1).

Yours for the lost of South America,

Selena Gamber,
Vera Hallman.

"As long as the Holy Ghost dwells in your heart, you will not backslide."

"God is still going on before us and causing us to triumph in Him."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE LITTLE FAMILY

Selected by Catharine Culp

There was a little family
That lived in Bethany,
Two sisters and a brother
Composed that family.
With praying and with singing
Like angels in the sky,
Both morning and at evening
They raised their voices high.

They lived in peace and pleasure
For many happy years,
They laid away their treasure
Beyond this vale of tears.
Though poor and without money
Their kindness made amends;
Their house was ever open
To Jesus and His friends.

While they lived so happy,
So poor, so kind, so good,
Their brother was afflicted
And laid upon his bed.
Poor Martha and her sister,
Wept aloud and cried,
But still he grew no better,
But lingered on and died.

The Jews went to the sisters,
Put Lazarus in the tomb,
And then they went to comfort,
And drive away their gloom.
Then Jesus heard the tidings
Far in a distant land.
And swiftly did He travel
To join that lonely band.

When Martha saw Him coming,
She met Him on the way.
She told Him how her brother
Had died and passed away.
Then Jesus cheered and blessed her
And told her not to weep.
For in Him was the power
To wake him from his sleep.

When Mary saw Him coming,
She ran and met Him too,
She bowed before Him, weeping,
Rehearsed her tale of woe.
When Jesus saw Her weeping
He fell to weeping too
And wept until they showed Him
Where Lazarus was entombed.

He said "Remove the cover,"
He looked upon the grave,
He prayed unto the Father
His loving friend to save.
Then Lazarus in the power
Came from the gloomy mound,
And in full strength and vigor,
He walked upon the ground.

Then if we too love Jesus,
And do His holy will
Like Martha and like Mary,
Do always use Him well,
He also will redeem us,
And take us to the skies,
And bid us live forever,
Where pleasure never dies.

Nappanee, Ind.

GROWING OLD

By Lina Z. Ressler

For the Gospel Herald.

"I wish people would forget about our birthdays for once," said some one not long ago. "They seem to come so often."

As our birthday anniversaries increase in number they do seem to have a way of occurring at shorter intervals. Time seems long to a child. But when duties multiply and activities and interests increase, the moments and days speed more and more swiftly.

Growing old is an art. When we approach our fiftieth birthday, it might be well to face the matter squarely and begin to study the people who have passed more birthdays than that, with a view to profiting by their example and experience.

Just recently it has been my privilege to study or remember some concrete examples of growing old. We need not necessarily call it growing old; for to most of us the term "old" has something of a repellant sound. And yet, as our life becomes more and more mature, it ought to be more and more like the golden, ripened grain; the luscious, mellow apple, the sweet, ripe cherry; the perfect cluster of ripe grapes.

Folks sometimes feel that taking care of sick or helpless old people is a hard task, with just a tinge of the disagreeable about it. It might be a help, as we see other lives ripening for the grave, to remember that they are just a little farther on in the journey which each one of us is making. Perhaps, too, it would help us in our own progress along the way to glean lessons from the lives of those who are farther along. There is a good deal of philosophy in the old man's statement that he believed it would be possible to so look forward to and prepare for old age that we need not be "cranky" or hard to wait upon when the helpless years come. It is said that there were times when this same old man in his prime was disposed to be peevish and hard to please, but as years wore on and he really was in the ranks of the aged, his life seemed to grow more gentle and kind and loving, so that waiting upon him was not a task but a pleasure.

After all, what is life but an opportunity to help one another—a school of preparation to fit us for a fuller, better life farther on. If the training in this school comes by way of humble service and helpfulness, it is nevertheless training and loses none of its importance. Our time usually is, and should be, occupied. I once read from a dear Christian this thought: "We always find time for the things we really want to do." So, when we plead lack of time to do some real or supposedly necessary task, we are in fact virtually confessing that we would rather not do it. Ordinary tasks are what life, whether long or short, is made up of. Then, whether caring for helpless ones, or being helpless so that others need to care for us, we are simply filling up the measure of our lives.

One by one our hours slip away, each one bringing us nearer our long home. One of the most pathetic things we meet along the late end of life's journey is a dismal, disappointed, "grouchy" life, dissatisfied with things as they are, because they are not as they used to be, and wearing shattered nerves to a frazzle trying to make people think and live and work "as they used to do."

TESTS OF CHARACTER

Some years ago I was shown thru the railroad foundry at Marshall, Texas, by the manager. Every car when manufactured in this foundry passes the severest test before it is placed under a passenger train to carry the precious burden of human life. When the agent of a railroad comes to this foundry to buy car wheels, each wheel is placed on a steel foundation and a hammer weighing one hundred and forty pounds is lifted twelve feet in the air and dropped eight times on the wheel. The manager said to me: "I have often cringed as this great weight fell upon my wheel, and it gave me great pleasure when, after the eighth time, the wheel rang out clear and stood the test. We could then trust it to go under a passenger train and carry its burden of human life."

What a picture of the test of human character! How often has every Christian felt the stroke of the testing hammer, as it fell upon his character! Look at Job standing the test; see the great hammer of Providence lifted. Down it comes in the words: "Your cattle are dead." Again it is lifted: "Your flocks are dead." Again it is lifted: "Your children are dead." The last stroke is given—Job stands the test and receives the honor of his God.—Stories and Parables.

"Our capacity that God has given us is beyond the lives many of us are living."

"God is the only remedy for the "missing link" in the human spirit."

SUNDAY SCHOOL LESSON

Lesson for Oct. 21, 1923—Josh. 1: 1-4; Isa. 2:2-4; 19:23-25; Ezek. 5:5

ISRAEL IN THE MIDST OF NATIONS

Golden Text.—Look unto me, and be ye saved, all the ends of the earth.—Isa. 45:22.

Introductory.—In our last lesson we had a glimpse of the missionary character of Israel as a nation. In this lesson we continue to study the national life of Israel as it affected other nations. No nation can exist without it having some kind of an influence upon its neighbors, just as no individual can exist without influencing his fellows. The first part of our lesson is historical, the last prophetic. With the conquest of Canaan under Joshua the real national life of Israel began, though the nation had a separate existence from the time Abram was called out of the land of Ur. While under David, Solomon, and a number of later kings the nation exerted a marked influence over the surrounding nations, it was not until the nation had passed the zenith of her physical power that it began to exert its most widespread influence—showing that God's great purpose in calling Abraham was to establish a great spiritual rather than material power among the people of earth. It was not until the nation was reduced to a mere vassal state and the voice of the prophet had been stilled for several hundred years that the Redeemer through whom all the nations of the earth should be blessed made His appearance. In looking for the power of the nation we look not for physical demonstrations but for spiritual achievements. Israel made the great mistake, in its interpretation of the prophetic voice, of looking for material power and glory. Men today are falling into the same error.

Lessons for Us.—Only in a general way can we assume, during the ordinary time allotted for a single lesson, to cover the ground laid out for this recitation. Nevertheless there are a number of very practical lessons to be gleaned from these scriptures, and these we shall endeavor to notice.

1. A cause does not die with the passing away of a great leader. Moses is classed as the greatest among prophets, the only being besides Christ who ever had the distinction of standing as mediator between God and man. What will become of this struggling nation after its leader is gone? The blue-eyed prophet would certainly paint a gloomy picture. But after Moses died God raised up another leader who led the people into the promised land and gave the nation a most excellent start. Thank God for present day leaders. But let us not get the idea that after these are gone God will be unable to raise up others who will be just as efficient or possibly better. Jesus Christ is the only essential leader of the Christian Church. All the rest can be dispensed with—and will be, in God's own time and way.

2. But let us not get the idea that God intends His people to be a leaderless people. After the death of Moses He raised up Joshua, and after Joshua there were other leaders raised from time to time. In the days of the judges, in the days of the kingdom, and in the post exilic period there were leaders whom God appointed to take care of His people. It was ever thus, and ever will be so long as man has a place on the earth. An illustration of what takes place when the people become leaderless is furnished in the history of the people of Israel during the period of the judges. Though "every man did that which was right in his own eyes" anarchy reigned except during the times when God raised up judges to lead the people. So when it comes to the Christian Church we are told that God gave "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," for the furtherance of the welfare of the Church.

3. And this emphasizes another fact. Since it is human nature for man to prosper only under wise leadership, we should never get away from the fact that no one outside of God is wise enough to choose leaders or overseers for His people. The casting of lots seems ridiculous in the eyes of the world, but when the apostles and early Church wanted to fill the vacancy in the list of apostles caused by the death of Judas they chose this very way to fill it. "Lord, shew us," should be the plea of every congregation when the matter of choosing leaders or overseers is before it.

4. One of the things which we hear much about is **peace.** The world, as well as the Church, wants it. Too often we stop short of the real article in our desire for it. The only peace that will stand the test of all times is "the peace of God which passeth all understanding." No peace can be lasting that is enforced at the point of the sword. No peaceable relations between human beings can be permanent unless it springs forth from hearts filled and overflowing with the love of God. As troubled Israel was longing for peace the prophets took occasion to prophecy the real peace brought to earth by the Prince of Peace. And none can have this peace save those who make their peace with God. This real peace is pictured in the prophetic message. It uses many beautiful illustrations, such as the wolf lying down with the lamb, the lion and the calf fellowshiping together, the swords being beaten into plowshares and the spears into pruning hooks, etc., etc. It is God's will that this blessed state shall exist in every heart, and all Christian people should remember that this is one of the essentials of real Christian experience. —K.

BIBLE MEETING TOPIC

THE RELATION OF FAITH AND WORKS.—Jas. 2:14-20; Rom. 4.

Topic for October 21

MOTTO

"I will shew thee my faith by my works"

MEDITATIONS ON THE TOPIC

I. **Satisfying a Righteous God.**—Right is right. Wrong is wrong. "The wages of sin is death." Passing sin by does not make sin right and hence cannot satisfy the righteousness of God. When a deed is right it is justified. When a deed is wrong it is condemned. Righteous works are justified because they are right. But a righteous work does not undo an unrighteous one. A sinner is a sinner still though he may do many right deeds after he has committed his sin. The right deeds will not deliver him from punishment for the sin which he has committed unless there is a means by which that sin may be atoned for in a manner satisfactory to a righteous God.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textwords, **"Faith," "Works."**
2. Believing and Obeying.

For Young People
1. When is a Person Righteous?
2. How Can Faith be Counted for Righteousness?
3. How Do Works Justify?

For Older People
1. The Fruit of a Living Faith.
2. Discern Between the Faith of Devils and the Faith of a Child of God.

PERSONAL THOUGHT

Blessed faith by which we grasp God's word of promise in full assurance and are ready to fulfill by obedience to the full satisfaction of those who must necessarily see our works before they can know our faith.

SEED THOUGHTS

Faith makes us willing followers, both of the letter and of the spirit of the Gospel.—Bible Doctrines.

Gospel Herald

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
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Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCT. 11, 1923

Field Notes

A few correspondence items were crowded out this week because of abundance of other material.

Bro. Chris Graber of Noble, Iowa, spent last week with the brotherhood near Tremont, Ill., assisting in Bible conference work.

Bro. Frank Showalter, of Harrisonburg. Va., has recently been appointed superintendent of the Los Angeles Mission. May the Lord bless the work in this part of His vineyard.

A Bible Conference is now in progress at the Bethel Church near Garden City, Mo., the dates being Oct. 8-14. Bros. J. D. Mininger and Daniel Kauffman are the instructors.—H.

Bro. Simon Gingerich of Wayland, Iowa, was with the congregation near Alpha, Minn., recently, having charge of a communion service.

A series of meetings was begun at West Union Church near Welman, Iowa, on Thursday evening, Oct. 4, with Bro. E. J. Berkey of Oronogo, Mo., in charge.

We are in receipt of a program for a Bible Meeting to be held at the Mennonite Church at Salunga, Pa., Oct. 17 and 18. Judging from the topics and speakers a live meeting is in prospect. "Come and come praying," is the invitation extended.

The following is a comparative statement of contributions received during the month of September:

	Missions	Relief	Total
1920	6,490.97	5,888.37	12,379.34
1921	11,563.22	3,398 67	14,961.89
1922	9,754.38	2,830 50	12,584 88
1923	7,009.07	2,368.71	9,377.78

Ordination.—On Sunday, Sept. 30, Bro. Noah Oyer of Hesston, Kans., was ordained to the ministry. Bros. D. H. Bender and P. A. Friesen performed the ordination ceremony. May the Lord abundantly bless Bro. Oyer in his new responsibility.

Bro. and Sister Aaron Loucks, accompanied by Sister Sadie Saylor of this place spent Saturday and Sunday, Oct. 6 and 7, at the Kaufman Church in the Johnstown district, where Bro. Loucks assisted in holding council meeting and communion services.

Sister Gertrude Derstine, wife of Bro. C. F. Derstine, who recently underwent an operation for appendicitis, passed the operation successfully. However her physical condition is such that it is not thought that she will be able to be up and about for a few months.

Bro. Charles D. Yoder of Windom, Kans., minister at the West Liberty congregation, passed to his eternal home on Sept. 26. The details of the sad conditions in the family are given in the correspondence from Haven, Kans., as well as in the obituary notice in this issue. May God comfort the bereaved and afflicted ones.

A series of evangelistic meetings is in progress at this writing at the Oak Grove Church near West Liberty, Ohio, with Bro. B. B. King of the Fort Wayne, Ind., Mission in charge. Reports say that the attendance and interest are good and that the Word is being preached with the power of the Holy Spirit.

Word reaches us that Sister Mary Wenger of Fentress, Va., mother of Sister Lula Wenger of the Publishing House force, passed away Sept. 29. We extend our condolences to the bereaved family.

From the India Mission News we glean these statements: 150,000 children in our Mission District are without schools. 95 per cent of the men and 99 per cent of the women have never learned the first letter of the alphabet. A Christian community of 2,000 are already directly dependent upon the Mennonite Church for the blessings that come from being able to read and write.

Correspondence

Sterling, Ill.

Dear Herald Readers, Greeting:—Since our last correspondence we were permitted to have with us two visiting ministers.

Bro. and Sister Paul Erb of Hesston, Kans., spent Sunday, Aug. 26, here. He preached in the morning and evening. Sister Erb gave a talk in the evening.

Sunday, Sept. 2, Bro. A. E. Kreider's were here. He filled one appointment. From here he went to Tiskilwa, and the rest of the family went to Freeport to visit Sister Kreider's parents.

Quite a number of our people were away during the summer visiting friends. Some west, others east; some north, and I think some south. Those of us who did not have the privilege to go, had the pleasure of entertaining visitors from various parts of the states. Some of the members are attending the State Conference at Fisher this week.

We have great reasons to praise God for His wonderful blessings.

Yours for the cause,
Melinda Ebersole.

La Junta Colo.

(East Holbrook congregation)

Greetings to Gospel Herald Readers:—The following is a report of the last annual reorganization of our Sunday school: Supts., Ezra Good, Amos Kulp; Sec-Treas., Beulah Lantz, Everett Headrick; Chor., Chas. Snyder; Prim. Supts., Isaac Kulp, John Kiser; Librs., Verda Fisher, Paul Plank.

Instruction services are being held Sunday evenings preceding the young people's Bible meeting. One precious soul confessed Christ at the meetings held about a month ago which were begun by Bro. J. D. Mininger and further conducted by Bro. E. J. Berkey. Our spirits were greatly re-

vived through the preaching of the Word.

Bro. Enoch J. Zook, New Wilmington, Pa., preached for us on the evening of Sept. 12, following soon after our district conference at La Junta. He especially emphasized that Bible study be continued following the spiritual feast just enjoyed, pointing out the many places found in the Bible that would encourage such a study.

Bro. J. W. Shank has held several Spanish services recently for the Mexican people which were much appreciated by them as well as by our own folks altho not much was understood by them. We trust much good may result even though evidences of the "enemy of souls" being busy are seen, and that God may receive Glory. "Whatsoever ye do, do all to the Glory of God."

Wm. N. Nunemaker.

Pigeon, Mich.

Dear Herald Readers, Greetings:—The past weeks we have had the privilege of having brethren and sisters from different congregations worship with us. We also are glad that ministering brethren visited us and delivered unto us the life-giving Word. Bro. Albert Wyse of Midland, Mich., was in our midst on Aug. 12. Bro. Abner Yoder preached two inspiring sermons on the evenings of Aug. 15 and 17. Brethren S. C. Yoder and D. G. Lapp were with us Sunday morning, Sept. 2. Bro. Hershberger, of Iowa, gave a much appreciated sermon in the evening of Sept. 20. It always is encouraging to have visiting brethren with us. We wish them God's blessing in their work.

Sister Nellie Bechleheimer conducted a two weeks' singing class which was instructive to all that attended. Sunday evening a closing program was given by the class and the children of the Sunday school, which was appreciated by all.

We are having very pleasant weather which is enjoyed by the farmers and makes bean harvesting a pleasure.

May we make haste and gather in souls while it is day, "for the night cometh when no man can work." Remember us at the throne of Grace.

Sarah Weidman.

Ashley, Mich.

The Michigan Mennonite Ministerial and Sunday School Meeting which was held with the Bethel congregation near Ashley, Mich., Sept. 18-20, was well attended. Much interest was manifested and many helpful thoughts were brought out by the different speakers.

Now it behooves all of us to practice those things which so fit into our situation that they will be a real help in our work for the Master.

Simon W. Sommer.

Haven, Kans.
(Yoder congregation)

Dear Readers, Greeting:—We rejoice that the Lord has again allowed sufficient moisture to come to the earth for fall seeding which is much appreciated.

We were blessed by a visit from Bro. J. M. Kreider of Palmyra, Mo., on the evening of Sept. 25. We appreciated his message.

We feel sad to announce the misfortunes that have befallen the family of Bro. Charles D. Yoder of Windom, Kans. Nearly a year ago as Bro. Yoder was in the act of felling osage orange trees one fell upon his right shoulder. He did not think it was anything serious and kept on working. He felt though that something was not right in his shoulder and finally consulted a doctor, but continued to get worse. He is said to have consulted fourteen different doctors and they finally concluded that a thorn had penetrated his shoulder joint and blood poison had set in. Several operations were performed but of no avail and he is now suffering greatly and is at the point of death. He had been the only minister at the West Liberty congregation for a number of years and would be much needed there. However about a year ago Bro. Maurice Yoder was ordained to help in the work.

To add to the afflictions of the family on the evening of Sept. 13 a sixteen-year-old son, Tilden, who was doing the farm work was seriously injured by a horse. While he was taking off the harness from the horses he asked a younger brother to give them feed. After doing this the younger brother went to the stable and found Tilden lying with his head on the door sill. Thinking he was dead he ran to the house and gave the alarm. They found on examination that he was still alive but unconscious. They carried him to the house and summoned a doctor who took him to the hospital in Hutchinson where he still remains. He is now partly conscious but is not able to speak yet. His aunt, Lydia Heatwole, a trained nurse, is taking care of him. We do not know what the outcome will be and solicit your prayers in his behalf.

Since writing the above word has come that Bro. Charles Yoder has passed away. His funeral will be held Sept. 28, in the afternoon, at the residence and at the West Liberty Church. The services at the house will be held on account of the affliction of one of the daughters who is not able to leave the house because of an affection of the knee.

Bro. Charles was fifty-one years old and leaves a family of ten children. The Lord's ways are not our ways, and while we cannot always understand the ways in which He deals with His people we are sure that He doeth all things well. May we sincerely remember in prayer the bereaved and afflicted ones.

Sept. 27, 1923. C. C. Schrock.

Willow St., Pa.
(Brick congregation)

Greeting in the Master's Name:—As the weather is getting cool we are again reminded that another year is fast drawing toward the end but we have the beautiful thought that each day brings us nearer our heavenly home.

On Sunday morning Sept. 2, we were favored with a visit by Bro. and Sister Ira Landis of Neffsville, Pa. Bro. Landis gave a talk to the Sunday school and also a very helpful and instructive message from I Cor. 6:19, 20. We appreciate their visit and may they come again.

One Sunday in every month we have a short missionary service following the Sunday school. Bro. John Kauffman of Lancaster, Pa., was present with us on Sept. 9, and gave a very interesting talk to the children on "How each one can be a missionary." An offering is also taken once a month for mission work.

The young people's meeting is well attended and the interest is good. Bro. Willis Kilheffer of East Petersburg, Pa., was with us in our last meeting, Sept. 23. We expect, the Lord willing, to have Bro. Amos Shaub of New Providence, Pa., with us on Oct. 7. May these meetings ever be a means to help us all to have God's Word hid in our hearts that we might not sin against Him.

This morning, our council meeting was held by the home ministers. Bro. Frank Herr richly admonished us from the latter part of Matt. 18. Peace was expressed by all. We should at all times cultivate the finest of the Christian graces for Paul says, "And above all these things put on charity, which is the bond of perfectness" (Col. 3:14).

Sister Emma Herr was present with us this morning, not having been with us for almost three months due to afflictions in the body. We should ever remember those in prayer who are not able to go to the house of worship. One young sister, Bertha Bachman, has not been

(Continued on page 590)

Miscellaneous

COME UNTO ME

(Melody: "I'm Pressing on the Upward Way)

By Sol Miller, Jr.

For the Gospel Herald.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. 11:28.

O Jesus, wilt Thou love me still,
E'en though I've oft transgressed Thy will?
Wilt Thou accept me if I come
And take me to Thy heavenly home?

Cho.—"Come, sinner," calls my Savior now,
"I'll gladly heal Thy aching brow;
I'll cleanse thee from all guilt and sin;
Open thy heart; I'll enter in."

My Savior, wilt Thou help me yet,
Though I may stray and oft forget?
And if I come wilt Thou rejoice,
And lead me by Thy loving voice?—Cho.

And when I pray wilt Thou draw near
And help my heavy cross to bear?
If I grow weary on the way,
Wilt Thou renew me day by day?—Cho.

O help me, Lord, to do my part,
And comfort much my saddened heart,
And help me bear the heavy load
Onward upon the narrow road.

Fredericksburg, O.

OUR TRIP TO FLORIDA

By C. Reiff

For the Gospel Herald.

Dear readers of the Gospel Herald, Greetings: As some of our friends have requested that we write of our trip during the past summer months, we shall endeavor to do so. The Lord has greatly blessed and guided us all along the way, for which we praise Him. We had a desire for several years to take a trip eastward to visit the churches of our faith.

As we kept looking to the Lord, He opened the way and on April 20 wife and I left Newton, Kans., for Argentine, Kansas City, where we visited our daughter, Susie, and her husband, Rufus P. Horst. We found them enjoying the mission work there. We feel to urge each one to pray earnestly for that work, as there is much to be done for the few that do the work. They need our prayers and some of our means that they may be able to give to the needy of Kansas City.

We remained two weeks visiting the workers. From here we went to Sterling, Ill., where we found many warm-hearted brethren and sisters in the faith. We enjoyed our visit very much. From here we went to Chicago, spent a few days with our son, David, and were at the Home Mission over Sunday. We found Bro. Shertz and workers very much interested in the work. Here the work also is great and needs our prayers and help.

Next we left for Elkhart, Ind., to visit our son, Vernon, and family. We found him very busy as treasurer of the Mission Board; found them enjoying their work in the Lord. In a few days we went to the annual Mission Board meeting at Kokomo, Ind., which we enjoyed very much. From this place we went to the Ohio Conference at Elida, and from there back to Elkhart, the next week to Indiana-Michigan Conference, and the next week to the Young People's Conference. We enjoyed these meetings very much.

On June 15th, our son, Nathan, and Bro. Boyd Miller arrived at Elkhart with our car. We remained here for awhile, visiting different congregations in Indiana and Michigan, found many warm friends and the Lord met with us. On July 15 we packed our car for our trip eastward, started for Fort Wayne Mission and took dinner with Bro. Ben King and family; then on to West Liberty, O., to Bro. S. E. Allgyer's. The next morning we visited the Orphans' Home, went to Christ Byler's for dinner and in the afternoon started for Holmes Co.

We spent our first night camping out along the highway and the next day we were at Bro. Joseph Mast's for dinner; then on to Cousin Mart Eshleman's at Dalton. The next day we took dinner with Bro. Lehman and wife, father and mother of missionary M. C. Lehman, where we enjoyed ourselves very much. From here went to Scottdale, Pa., arriving at Bro. Daniel Kauffman's and remaining over Sunday and worshiping with the brethren and sisters.

From Scottdale we left for Altoona. In crossing over the beautiful mountains we saw the wonderful works of God. At Altoona Mission we stayed with Bro. and Sister Joseph Nissley and workers, had meeting in the mission hall, and found them enjoying their work. They need our prayers. From here we went to Belleville, Mifflin Co., where we took dinner with Bro. Joseph Byler; then on to Harrisburg, Pa., where we visited relatives, then to Elizabethtown, where we stopped with Bro. Ephraim Sharers, Lancaster, Pa., unloaded our baggage and spent a few weeks visiting relatives and some of the churches. We had a refreshing time from the presence of the Lord.

Aug. 11 we loaded our baggage and drove to Carlisle, where we visited my aunt. From there we went to Shippensburg to visit relatives and worshiped with them at the Row Church over Sunday and later to churches nearby, thence to the mission meeting at Chambersburg, Aug. 15, thence to Maugansville, Md., where we spent a week with relatives and friends and the churches of that community. Here we enjoyed the presence of the Lord, also saw the new Old People's Home upon which we believe the blessing of the Lord will rest. Our prayer is that the Lord will abundantly bless those who have charge.

From here we went to Washington, D. C., where we had meeting in the home of Bro. W. C. Grove and family. There are at present 18 members of our faith in Washington and they request that all ministers coming that way stop with them. We had two meetings with them and the presence of the Lord was with us.

From Washington we went to Dare, Va., to visit my brother, Joseph Reiff. On Sunday morning we went over to the colony at Denbigh. Here we met Bro. George R. Brunk and family and many kind friends and worshiped with them on Sunday and three evenings. We enjoyed our visit here very much in the Lord. From here we started to Gainsville, Fla., through Virginia. We found much timber land. At Richmond we had a very nice camping ground. We found the roads a little rough some places; had lots of clay and sand roads. When we got into North Carolina we drove over some very fine roads. The country is farmed mostly in tobacco and cotton. There is a little corn and lots of pine land. We had pleasant weather. In South Carolina it was much the same as in North Carolina—more cotton in southern part. The cotton looks very poor. One must wonder how these people will get through the winter. These are mostly colored people. We saw many churches through those states along the highway.

In Georgia we saw lots of cotton and some large peach orchards. Roads were a little rough some places, but we had pleasant weather and enjoyed the trip very much.

When we got into Florida pine trees had the bark cut open and tin pans and jars were fixed at the bottom where the pine sap runs into them and then it is taken to the turpentine distillery where it is put into barrels.

This trip took us about six days. We arrived at Bro. N. H. Eby's (my sister) at Gainsville, and found them well and happy in the Lord. Here we worshipped over Sunday with the

little band of the Nazarene Church, then we drove 390 miles through Florida (two days drive) where we saw corn and peanuts, then pine land and orange groves, grape fruit, palm trees, and cocoanuts. We arrived at Bro. J. H. Eby's (my wife's sister) on Wednesday evening, Sept. 12, and found them well and happy.

We stayed with them a few days then we rented a four-room bungalow which will be our home while in the South. Our friends can address us at Miami, Fla., Box 1068.

We thank the Lord for the fellowship we have had with brethren and sisters in the faith of the Lord Jesus, and for their hospitality shown us along the way. We sincerely desire an interest in your prayers while we remain in the South, that the Lord may use us to His glory and the salvation of souls.

Miami, Fla.

UTILIZING OUR SPARE MOMENTS

By a Sister

For the Gospel Herald.

How do we spend our time? is a question for each of us to answer for ourselves. We are living our lives by moments. This is your moment. Battle for the mastery. Do not be so sympathetic to yourself but use that sympathy on others. It will lighten your load and help the other person. But be sure to attend to this moment. Ask yourselves these questions, How much time do I really use? How many moments in a day is my mind really occupied with things worth while? How many moments do we let slip by in idleness? But let us not wonder about the future so much nor worry about the past for that matter, but let us live this moment and live it right. And there is no doubt but that if we live in just this moment we will live it right because we will be more concerned about real living. We often have leisure time as we go through life but the question is, Do we always use it as becometh a Christian? Do we use it as tho this were our last moment while here on earth? If we as Christians would only be more thoughtful in using our spare moments in prayer either for ourselves or for some one that is in need we would lessen our own burdens and help many a wayworn traveler over life's rough way. If we meet others there is often an opportunity to drop good thoughts. We may only spend the moments in profitable thinking but if it is consecrated thought for our Master it will turn to good account.

If we would spend some of our spare time in counting the blessings which we have received in the past it would often be a cure for discontentment. When we count our blessings with the thought of the Giver in mind and allow their value to us to awaken humility and unworthiness in ourselves and a feeling of the greatness and goodness of God then we will feel as we should. Blessings are not necessarily temporal in their nature. The greatest blessings are spiritual in their nature and often come by way of privations which the carnal mind would call evil instead of good.

I do not mean that no planning should be done for the morrow or no concern be taken for the future in our material work, for that would be very unwise as you readily see. The Master meant that we are not to be over anxious when He said, "Take therefore no thought for the morrow.....Sufficient unto the day is evil thereof." For the man that does not sow shall surely not reap. We should attend to the thing at hand, whether that be sowing or reaping and it surely will be cared for. So if you would be happy, attend to this moment and attend to it well, for you know not whether another will be granted you.

Just this moment can you do an act of kindness? Just this moment can you prepare for a glorious eternity? Then live a more abundant life by living this moment. We hear so much about making every minute count and always having some work or course of study for spare hours and having our activities all systematized, so that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor but for the common every day neighbor who has fallen by the way as far as we can see, we have not a minute to spare.

Not every one who needs a cup of cold water is calling the fact out to the world. There are a great many little pauses by the way that are no waste of time.

The old fashioned exchange of garden flowers over the back fence and friendly domestic matters helped to brighten weary days and brought good cheer. Of course it is a good thing to be busy provided we are busy in the right way. The way of idleness is a short cut to ruin and destruction. "An idle brain," says the proverb, "is the devil's workshop." But it occurs to us that perhaps many times we may be busy with things that are not really worth while or in ways that are not justifiable, or for reasons that will hardly stand the test, and that our activities ought to be closely examined to see whether we may not be definitely responsible after all for some of the things for which we haven't time. Let us examine our lives carefully and see that we do not labor only for the earthly things which perish but that we give a due share of our attention to the spiritual and eternal values of life.

It must be sad indeed to come to the end of life only to realize when too late that its real opportunities and purposes have been missed. If we are too busy to do our best in His service and to attend properly to the needs of our spiritual lives let us stop and consider what is wrong. God will hold us responsible for the proper performance of our part of the work in His vineyard. Especially we ought not be too busy to give and receive kindness in our homes. May no one be able to say of us that we are too busy to be kind.

Hydro, Okla.

NOT DETERMINED BY YEARS

Most persons think that we have to grow into certain virtues. They think that in old age we may expect to show a right spirit in some matters which, in our youth, it would not be fair to count upon. Young people are often expected to be more impatient, more domineering with others; old people are expected to be more tolerant and patient. Yet it has been blessedly proved over and over again, in actual experience, that years need have nothing to do with the degree of love and patience and peace and joy shown in a human life. Years have a great deal to do with knowledge, and with growth in many matters that are apart from right and wrong, apart from righteousness and sin. But not in matters of practical holiness: for when Christ is accepted, not only as Savior but as the entire life of the believer, He who is "the same yesterday and today, and for ever," can reveal Himself in the "fruit of the Spirit" just as abundantly in saints in their teens as in saints of threescore and ten. For "free indeed" is an absolute matter, not a relative or comparative experience of growth; and the freedom with which the Son sets us free is determined, not by our years, but by His unchanging, unlimited omnipotence and the infinite sufficiency of His grace. —S. S. Times.

God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

"A holy life is profitable because God is the center of it."

IOWA-NEBRASKA CONFERENCE

Report of the Third Annual Meeting of the Iowa-Nebraska District Church Conference, Held at the Sugar-Creek Church near Wayland, Iowa, Sept. 5 and 6, 1923

The Conference convened in a large tent on the Sugar-Creek Church ground, near Wayland, Iowa, at 9:30 o'clock A. M., Sept. 5, 1923. The meeting was in charge of the Moderator, Bro. J. E. Zimmerman, and the Assistant Moderator, Bro. C. J. Garber. Bro. Chris Graber was appointed chorister and conducted the song service, after which Bro. Fred J. Gingerich of Aurora, Oreg., read Ephesians 1, and led in prayer.

The conference sermon was preached by Bro. D. G. Lapp of Roseland, Neb., using as a basis I Tim. 3:15. The following is a brief statement of the thoughts presented:

Our heavenly Father, from the beginning of time, had in mind a people set apart for His service. When man fell he made full provision for his redemption. In all ages there were those who exercised faith in Him. The forms of worship pointed forward toward the "Lamb of God," the Christ who came "To seek and to save that which was lost." This distinct faith and worship brought with it a separation of God's people from those around them. In like manner those who accept Christ in truth are separated from the world and constitute the mystical body of Christ, the Church. The blood of Christ was shed on calvary for the remission of the sins of the world (I Pet. 1:18, 19). Those who exercise faith in His blood are, by the power of God, regenerated and adopted into the family of God. God reconciled the world to Himself by His Son. Christ reconciled the world to God by His shed blood The Holy Ghost magnifies the work of Christ and bears witness to His finished work, convincing the world "of sin, of righteousness, and of judgment." The Church is "The pillar and ground" of this truth

After the sermon all of the bishops present and a number of ministers gave testimony to the truths presented. Those who were not privileged to express themselves for lack of time gave their testimony by a rising vote.

Committees Appointed.

Nominating: D. J. Fisher, Wm. Eicher, Geo. Reber.
Resolutions: S. C. Yoder, D. G. Lapp.
Assigning: J. K. Yoder, C. M. Bute, Ben Schlegel.
Auditing: Chris Graber, P. J. Blosser.

Subjects Discussed

1. **The Scriptural Purpose of the Church Letter.** Opened by S. C. Yoder.

Ans. We believe that it is a help to the churches as well as to individuals, going from one church to another, to carry with them a statement of their standing in the home congregation, and therefore recommend that our brethren and sisters, who expect to be away from their home congregation for some time, provide themselves with a church letter, and work with the congregation where they temporarily reside; and if they change their place of residence permanently, that they make their church home with the congregation in the community where they reside.

2. **Modern Movements and their Effect upon the Church.** Opened by Abner Yoder.

Ans. In view of the fact that the principles held forth in the discussion of the above subject are covered in Articles II and III of the Discipline of the Conference Constitution, we refer to the above articles instead of drafting a resolution on this subject.

3. **Life Insurance.** Opened by Samuel Gerber.

Ans. On the question of Life Insurance we refer to the resolution adopted in answer to a question discussed on this subject at the first annual meeting of this conference, held at the Lower Deer Creek church near Kalona, Iowa, Sept. 14, 15, 1921, found on page 11 of said report.

4. **The Place and Purpose of the Sisters' Sewing Circles and their Proper Relation to the Organized Activities of the Church.** Opened by Bro. D. G. Lapp.

Ans. Inasmuch as the sisters are doing a good work for the Lord through their sewing circle activities, and have been a great help to the Mission Board and the Relief Commission in bringing aid to the suffering and destitute, therefore we encourage our sisters to continue their work and co-operate with the recognized organizations of the Church and instruct the program committee to give the sewing circle organization a place on the program of the Worker's Conference at the annual meeting.

5. **The Scriptural Purpose and Application of Church Government.** Opened by Samuel Gerber.

Ans. We recognize that according to the Scriptures, the Church has the right to make regulations for her welfare and the welfare of her members. Matt. 16:19; 18:15-18; Acts 6:1-6; 15: 28, 29. We further recognize that the teachings of Christ and His apostles form the basis on which all regulations are founded (Matt. 7:24-29), and that authority is to be exercised for the welfare of the church and the transgressor and not for their destruction. I Cor. 5:1-4.

Therefore, in order that "all things may be done decently and in order," we believe that the Scriptures authorize the ordination of bishops (Titus 1:5) who are to be overseers of the flock and are to labor together with the ministers, the deacons, and the church for the upbuilding of the "Body of Christ" (Eph. 4:11-13) and are to "Reprove, rebuke, and exhort with all longsuffering and doctrine" (II Tim. 4:2) in order that the Church may be kept pure. In keeping with the foregoing teaching and purpose members are admonished "To submit themselves to every ordinance of man for Christ's sake" (I Pet. 2:13), and to have regard for those who have the work in charge (I Thes. 5:12, 13), and those who persistently refuse to submit shall be expelled according to I Cor. 5:1-13.

Resolutions

1. **Condolence.** Whereas, it has pleased our heavenly Father to remove from their labors, during the past year, our brother, Bishop Peter Kennel of Strang, Neb., and our ministering brethren, Jacob Stauffer of Milford, Neb., and Jacob Swartzendruber of Shickley, Neb., therefore:—

Resolved, that the Iowa-Nebraska Conference, in session assembled near Wayland, Iowa, this fifth day of September, 1923, hereby express our heartfelt sympathy to the bereaved families and congregations and pray that God may raise up other faithful brethren to take the places of those who have been called to their eternal reward. Be it further

Resolved, that this resolution be spread on the minutes of this meeting and a copy be sent to the bereaved families of our departed brethren.

2 **Evangelistic Effort.** In view of the fact that many of our smaller congregations are often handicapped in securing proper evangelistic help on account of the expense, we urge that wherever possible congregations co-operate with each other in the matter of securing evangelists to serve them. Especially do we recommend that the larger congregations be considerate of the needs of the smaller ones close by so they may unite their effort, save expense, and be enabled to get suitable help in this line of work.

3. **Ordination.** Whereas, the brethren, Chris L. Graber of Wayland, Iowa, and Fred Reeb of Shickley, Neb., were ordained to the ministry during the past year and are now serving in the capacity of ministers of the Gospel in their respective congregations, therefore we, the Iowa-Nebraska Conference in annual session near Wayland, Iowa, Sept. 5 and 6, 1923, approve the ordinations and welcome them as members of conference.

Reports

1. **Children's Welfare Home.** Bro. C. J. Freyenberger, superintendent of the Home, gave a verbal report of the work of the Home for the past year. He spoke briefly of the purpose of the institution and gave some instances illustrating problems as well as successes of the institution.

2. **Manitou, Colorado, Station.** The following report was given by Bro. D. J. Fisher:—The congregation was organized at Manitou, Colo., Nov. 5, 1922, with a membership of twenty-three. The loss during the year was one by death and eight by letter. The gain is one received upon confession and thirteen by letter. The present membership is twenty-eight. Bro. Wm. Guengerich is serving the congregation as minister and Bro. S. G. Winey as deacon. The debt on the property has been reduced to $459.94.

3. **Treasurer of the District Mission Board.** Bro. D. B. King, treasurer of the District Mission Board, gave the following report:—

Balance on Sept 1, 1922	$ 21 98
Received for Missions	7818.96
" " Relief	2363 83
" " Charitable Institutions	188.29
" " Church Building (home)	20.28
" " Educational	1.00
" " General district fund	149.90
Total received or to account for	$10564.24
Paid out during the year	10398.21
Balance on hand Sept. 1, 1923	$ 166 03

4. **Auditor for District Mission Board Treasurer.** Having been appointed by the Executive Committee of Conference to audit the books of the District Mission Board treasurer, I submit the following report: I examined the cash accounts and the accounts of the different funds of said treasurer and found them correct and the books well kept.

In His Service,
Daniel Graber.

5. **Conference Treasurer's Report.** Bro. D. J. Fisher, conference treasurer submitted the following report:—

Balance brought forward	$241 07
Amount received during the year	199.24
Total to account for	440.31
Paid out during the year	229.47
Balance on hand	$210.84

6. **Auditors for Conference Treasurer Report.** We the undersigned appointed by the Ministerial Body of Conference to audit the accounts of the Conference treasurer, have gone over said accounts and find them to be correct and well kept and in-so-far as we are able to judge truly reflect the financial condition of the conference treasurer.

P. J. Blosser.
Chris Graber.

7. **Nominating Committee.** The following names were submitted for the different appointments and officers of conference by the nominating committee: Moderator for Worker's Conference, *J W. Hess, P. J. Blosser; Assistant Moderator for Worker's Conference, *George Miller, C. M. Bute; Moderator of Conference, *S. C. Yoder; Assistant Moderator of Conference, *Wm. Eicher; Member on Mennonite Board of Missions and Charities, J. L. Hershberger, *D. J. Fisher; Member of Board of Education, *D. G. Lapp; Member on Publication Board, *Simon Gingerich; Member on Relief Commission, *S. C. Yoder; Member on Children's Welfare Board, *Abner G. Yoder, *L. O. Schlegel, P. J. Blosser; Members on the Local Board of Kansas City Missions, *Chris L Graber, *Amos Weaver; Members of the Local Board of Manitou Station, *Wm. Guengerich, *N. M. Birky; President of the District Mission Board, *D. B. King; Secretary of the District Mission Board, Ammon Egli, *Peter Kennel. (In the above list those brethren having the asterisk before their names were declared elected.)

8. **Bishops Committee.** The following action was reported by the secretary of Conference for the Bishops Committee:—Since Bishop Peter Kennel of Strang, Neb., has been called from time to eternity by an allwise heavenly Father, it has left a vacancy in the office of Bishop oversight of the Nebraska and eastern Colorado field. After looking the field over prayerfully and taking into consultation a number of ministers of that field, we make the following provision:—Bishop D. G. Lapp of Roseland, Neb., shall have charge of the congregations located near the following places: Thurman, Colo.; Shickley, Neb.; Woodriver, Neb.; and Chappel, Neb.; and Bishop J. E. Zimmerman shall have charge of the following: West Fairview, Beaver-Crossing, Neb.; Oneil, Neb.; and Beemer, Neb. The secretary of Conference shall communicate the above action to the ministers of the congregations affected.

The above reports were approved by conference as read.

Miscellaneous Business

1. The following communication was received from the Dakota-Montana District Church Conference:—

"In view of the fact that Bro. I. S. Mast is the only Bishop in his conference district and requests that a Bishop be designated to whom he may come for counsel and assistance in his work, therefore, be it

Resolved that this conference appoint Simon Gingerich of Wayland, Iowa, who upon the approval of the Conferences sending delegates (to the Dakota-Montana Conference) is to assist Bro. Mast until a bishop is ordained in the district"

Upon motion Bro. Simon Gingerich was authorized to serve n the above capacity for one year and was also appointed delegate to the above named conference.

2. Bro. S. C. Yoder submitted the followng statement for consideration:

"At a recent meeting of the Mennonite Board of Missions and Charities held near Kitchener, Ontario, it was decided to erect a new building for worship near the Children's Welfare Home in Argentine, Kansas. The Board now holds about $2900.00 for this purpose and needs about $2000 00 more, and hereby places the proposition before the Iowa-Nebraska and Missouri-Kansas conferences for such suggestions, advice, and support as they may see fit to give towards the erection of the building and purchasing the lot."

Respectfully Submitted,
Mennonite Board of Missions and Charities.

Upon motion it was decided that, provided the Missouri-Kansas conference takes similar action, we obligate ourselves jointly with said conference to raise the necessary amount to buy a suitable location and complete a house of worship near the Children's Welfare Home in Argentine, Kansas, as decided upon by the Mennonite Board of Missions and Charities, and that we hereby authorize our District Mission Board to raise the necessary funds for our share of the obligation.

3. To the Iowa-Nebraska Conference:—

Since the indebtedness of the Manitou church has been reduced to about $500 00 and since I am now carrying this indebtedness all in my name and on my personal note, I hereby ask this conference to join with the Missouri-Kansas Conference in transferring this debt to the Local Board of the Manitou Church and authorize the same to raise funds to pay it or borrow money to relieve me from this oblgation as soon as it can be conveniently done.

Respectfully yours.
S. C. Yoder.

Upon motion it was decided that this conference, subject to similar action taken by the Missouri-Kansas conference, hereby authorize the Local Board of the Manitou Station to assume the debt remaining on the Manitou church property and make the necessary provisions to relieve the persons now carrying the obligation.

4. Upon motion it was decided that the Executive Committee of Conference shall supply each congregation in the district with necessary blanks to make a complete report to Conference.

5. The invitation of the congregation near Shickley, Neb., to hold the next annual meeting with them was unanimously accepted.

6. The brethren, S. C. Yoder, D. G. Lapp, and P. J. Blosser were appointed a committee to correct the language of the Conference Constitution and make the authorized changes in the wording of the Article on Separation from the World and to insert an article stating the position of the Church on Life Insurance. This committee, conjointly with the Executive Committee of the District Mission Board, were instructed to have the constitutions of Conference and the District Mission Board printed in one pamphlet for distribution, the expenses to be met equally by the Conference and the District Mission Board.

Conclusion

Each session of Conference was opened with a song service, scripture reading, and prayer, and closed with a benedictory prayer.

The guests of the Sugar Creek congregation gave expression by a rising vote to their appreciation to said congregation for their hospitality and kindnesses shown them, and in the same

manner, the Sugar Creek congregation gave an expression of welcome.

The spirit of unity and brotherly love prevailed throughout the entire meeting.

At the close of the last session the Moderator made some very emphatic and timely remarks which were in keeping with the general spirit that pervaded the entire meetings. May the Lord's blessings attend the efforts put forth at this meeting to the honor and glory of His holy name.

Gratefully Submitted,
Simon Gingerich, Secy.
Joe C. Brenneman, Assistant Secy.

Attendants

Bishops

Sebastian Gerig, Wayland, Ia.
J. K. Yoder, Wellman, Ia.
S. C. Yoder, Kalona, Ia.
D. G. Lapp, Roseland, Neb.
J. E. Zimmerman, Milford, Neb.
J. Y. Swartzendruber, Kalona, Ia.
*Fred J. Gingerich, Aurora, Oreg.
*Samuel Gerber, Tremont, Ill.
Simon Gingerich, Wayland, Ia.

Deacons

Samuel Lapp, South English, Ia.
Abner G. Yoder, Parnell, Ia.
George Reber, Wellman, Ia.
Ben Schlegel, Shickley, Neb.
Charles M. Bute, Jackson, Minn.
Wm. Lineweaver, South English, Ia.

Ministers

Wm. Eicher, Milford, Neb.
P. P. Swartzendruber, Wellman, Ia.
J. L. Hershberger, Wellman, Ia.
C. J. Garber, Jackson, Minn.
*Daniel Nafziger, Hopedale, Ill.
P. J. Blosser, South English, Ia.
J. W. Hess, Manson, Ia.
David D. Miller, Kalona, Ia.
George S. Miller, Milford, Neb.
Ammon Stoltzfus, Woodriver, Neb.
D. J. Fisher, Kalona, Ia.
Chris L. Graber, Wayland, Ia.
*E. J. Shettler, Crystal Springs, Kans.
*Ira Buckwalter, Palmyra, Mo.
Daniel Graber, Noble, Ia.
Joe C. Brenneman, Kalona, Ia.
J. C. Eigsti, Manson, Ia.
*Daniel Erb, Albany, Oreg.
*M. C. Lehman, Dhamtari, C. P. India.
*C. Z. Yoder, Wooster, Ohio.
**P. E Stuckey, Wayland, Ia.
*Honorary Members. **Visitor.

RELIEF NOTES

The following letter gives a detailed description of the present situation in Siberia. We are glad to note the continued contribution for relief work which will help out very nicely in this present emergency. As stated by Bro. Miller the needs for the coming winter and next spring will no doubt increase. We are very fortunate in having our workers located in Russia at this time and to be able to give prompt relief to these needy people. Five thousand dollars were placed at the disposal of Bro. Miller on October 1 and it is hoped that we will be able to meet his further demands thru the contributions coming in.

Moscow, September 6, 1923.

Mennonite Central Committee,
Scottdale, Pa.,
Dear Friends:—

Our Inspector, Herman Riesen, returned yesterday from a tour of the Mennonite Colonies in the Pavlogdar and Slavgorod districts, Siberia. The information he brings more than confirms the reports concerning the need of the people in these communities. Conditions are far worse than we had believed. I am cabling you today for additional funds especially for this purpose.

A very large area, about a thousand miles across is now famine stricken. There has been no rain since June and there will be very little harvest. Early in the summer, fires, like old time prairie fires, swept the country-side, which stretches in level steppes thousands of miles. Some of the seed supplied by the American Mennonite Relief last spring will produce a crop a little more than the quantity of the seed, some of it will produce far less and some did not grow at all because of the drought. To require the return of the grain as per our contract will be impossible. Few of the farmers will have enough to live on for next summer and none will have any left over. Instead of receiving grain we must organize systematic relief as in the Volga districts and the Ukraine two years ago. After careful investigation and travel thru many of the colonies, our Inspector estimates that there are in September in these colonies three thousand without food. In October probably seven thousand five hundred, by March probably ten thousand.

Some of these people have now two horses and two cows, a few have sheep, but very little other livestock. About 2 per cent have no livestock whatever.

Their potato crop was small, and they are already consumed. Grain will soon be exhausted. Unless we can give help, there is no doubt that several thousands will starve to death before the next harvest.

The situation is much aggravated because of the lack of clothing. 75 per cent of the people are in extreme need of clothing, and the need is such that the awful conditions of the Ukraine a year ago are scarcely to be compared with the plight of these people. Most of the people are in tattered rags, using wornout sacks to afford a little protection. About 20 per cent of the children up to eight years of age are utterly naked, at least six days in a week. Some of these have a part of a garment kept back for Sunday wear There are many boys and girls of 12 to 15 years, who are naked nearly all the time. Their fathers and mothers also cover their nakedness only with wornout rags. Our Inspector did not see one person with shoes on, during the week days. A few had shoes or boots on Sundays.

These are not exaggerated rumors. This is the official report of one of our most reliable and clearheaded business men.

What can we do? Grain can be bought in the city of Slavgorod at a lower price than the flour we used in our Ukraine and Volga operations A month ago a poud of wheat (36 pounds) cost about 70 rubles, that is about 35 cents. Last night at a meeting of the Verband officials in Moscow together with Herman Riesen, the inspector, it was planned to make purchases at Slavgorod and Omsk as quickly as proper arrangements can be made. It is believed we can procure a sufficient quantity within three hundred miles to care adequately for winter need. The prices will increase steadily but on an average will remain far below our cost of a year ago. Our lowest cost per person per month in the Ukraine and the Volga was about 70 cents. For a while we can reduce this cost per person per month at least 50 per cent. We are planning for a fund of grain or flour a day per person as our minimum.

We shall try to send an American to organize the work. D. R. Hoeppner would have been willing to go, but has been sick for several weeks, suffering from malaria.

How to deal with the clothing need, we have not yet decided. Transportation costs are too heavy to ship from America and pay railroad freight charges. Our agents are investigating the possibilities of buying coarse and low priced material from Russian concerns, delivery to be made at Omsk or Slavgorod.

I hope you can respond promptly to the request for five thousand dollars ($5,000.00) a month for some time and in the spring increase to a higher amount.

As soon as possible we shall get more detailed reports and forward them to you.

Very sincerely yours,
American Mennonite Relief,
Alvin J. Miller,
Director in Russia.

Oct. 5, 1923.

REPORT

Of Receipt of Eastern Mennonite Board of Missions & Charities for September, 1923

Duchess, Alta. Church building	
Hersheys Cong	$ 18 00
Erbs Cong	32 00
Congs Lebanon Co	6 75
Elizabethtown Pa S S	100 00
Chestnut Hill Cong	17 00
John L Garber	10 00
Landisville & Salem Cong	33 75
	$217 50
Children's Quarter fund	
Leah Engles Childrens Class	$ 9 70
General Mission fund	
Levi H Brubaker	$ 50 00
No 6978 Pa	55 00
Elmer W Martin	9 30
D[illegible]er S S Meeting	8 37
[illegible]anics Grove S S Meeting	7 00
Elizabethtown Cong	15 00
Emma Zimmerman	14 70
River Corner S S Meeting	73 25
Primary Dept Paradise Pa S S No 7038 Pa	6 00 20 00

Masonville S S	41 75
	$300 37

Harrisonburg Va. School

Manheim Pa S S	$ 10 50
H R Strasburg Pa	75 00
	$ 85 50

India Mission

E Chestnut St Cong Lanc	$ 49 02
B H Kreider	15 00
David Stoltzfus S S Class	6 00
Salunga Pa S S	41 50
	$111 52

India Support of Native Worker

E Petersburg S S	$ 15 00
Manheim Bible Study Class	7 50
E Petersburg Y M B C	7 50
	$ 30 00

India Orphan Support

Paradise Pa S S Class No 6	$ 28 00

India Ghatula Dispensary

Anna N Ranck	$ 10 00

India Widow Support

Susie C Hess No 87	$ 20 00

India Teacher's Support Girls' School

Strasburg Pa S S	$ 14 00

India Sankra Church Bldg

A Sister Pa	$ 3 00

India Sundarganj Church Bldg

A Sister Pa	$ 3 00

Japanese Relief

Mount Joy & Kraybills Cong	$ 64 49
Elizabethtown Cong	58 50
E Petersburg S S	98 06
Strasburg Pa Cong & S S	150 00
Charity Pa	15 00
E Chestnut St Cong Lanc Pa	242 00
E Schreiner	5 00
Bro Weinhold	2 00
Bro Bowman	2 00
John Wenger	7 00
Bowmansville Cong	101 00
Bosslers Cong	65 00
Brick Church Cong	78 82
Hess & Lititz Cong	175 00
W J Handrich & wife	3 00
Sisters B C E Petersburg S S	13 05
Hersheys Cong	42 75
Old Road Cong	48 25
	$1170 92

Manitou Colo. Church Bldg

A Sister Pa	$ 3 00

South America Mission

David Stoltzfus S S Class	$ 6 00

S. A. Wm. Lauver Support

Elsie Kurtz	$ 10 00
E Chestnut St Cong Lanc	49 00
	$ 59 00

S. A. Selena Gamber Support

Landisville Pa Cong	$100 00

S. A. Trenque Lauquen Church Bldg

Lost Creek & Deleware Congs	$ 30 00

S. A. "The True Way"

David Stoltzfus Class	$ 5 00
Total for Month	$2206 51

Gratefully acknowledged,
Eli G. Reist.

Married

Shreiner—Risser.—On Sept. 25, 1923, Bro. John R. Shreiner, of the Mellinger congregation, and Sister Fannie R. Risser, of the Lancaster congregation, were united in marriage at the home of the officiating minister, Bish. D. N. Lehman. May the blessing of God attend them.

Hauf—Tweed.—Bro. Daniel T. Hauf, of the Willow St. congregation, and Sister Emma May Tweed, of the Rohrerstown congregation were united in the bonds of holy matrimony, Sept. 25, 1923, at the home of the bride's parents, Millersville, Pa., Bish. D. N. Lehman officiating. May God's blessings attend them.

King—King.—On Sept. 20, 1923, at the home of the bride's parents, Bro. and Sister M. V. King, of Garden City, Mo., Bro. Samuel S. King, of East Lynne, Mo., and Sister Myrtle M. King, of Garden City, Mo., were united in the bonds of holy matrimony, Bro. Joe C. Driver officiating. May the rich blessing of our God attend them through life's journey.

Obituary

Kuhns.—Delmer Deane Kuhns was born Sept. 21, 1923; died Sept. 25, 1923. He leaves to mourn his early departure father, mother, 3 brothers and 3 sisters. He was laid to rest in the Salem cemetery near Schickley, Nebr. Funeral services were conducted by Bros. Fred Reeb and Ben Schlegel.

'Twas hard to give our darling up,
One whom we dearly loved,
But then in faith we humbly say,
"Oh, God, Thy will be done."

Wagaman.—Peter Wagaman was born June 16, 1846; died Sept. 18, 1923; aged 77 y. 3 m. 2 d. He leaves an aged widow (who expects to unite with the Church) and the following children: George, Amos, Mrs. Mowery, Mrs. Coldsmith. Mr. Wagaman was an industrious, hard-working man, having spent much of his time in the woods. Funeral services were conducted by Harvey E. Shank from I Cor. 15:21, 22 at the Mt. Carmel Church in Adams Co. Interment in cemetery adjoining.

Metzler.—Paul H., infant son of Susie and Abram W. Metzler, of Paradise township, Lancaster County, Pa., died Sept. 23, 1923; aged 1 m. 27 d. He leaves his parents and the following brothers and sisters: Ross, Fern, Alta and Mark. Although he suffered much during his short stay here we have the comforting thought that he has gone to that place where pain and suffering are forever o'er. Funeral services at the home by Bishop Christian Brackbill. Text, Eccl. 8:8. Interment in Hershey's Mennonite cemetery.

All is dark within our dwelling
Lonely are our hearts today
For the one we loved so dearly
Has forever passed away.

The Family.

Spitnale.—Joseph Spitnale was born Feb. 26, 1861; died Sept. 18, 1923, having lived always near his childhood home at Cascade, Ohio. He reached the age of 62 y. 6 m. 24 d. He was united in marriage Oct. 26, 1895, to Lulu Lowe, and to them were born six children, three of whom passed to their heavenly home in early infancy, leaving Ruth, Mary and Stephen, to mourn with their mother, for one they have dearly "loved and lost awhile."

Besides the immediate family there are three brothers and one sister, and numerous friends left to grieve. Eleven years ago he united with the Mennonite Church and remained faithful to his vows till death. He was afflicted for 15 years and the last 6 years were spent in great suffering and pain. He leaves assurance with his loved ones that he has entered into that rest that remaineth for the people of God.

Safe within our Savior's keeping
Who sent him calm release;
'Tis only we are weeping,
He dwells in perfect peace.

Funeral services were held Friday, Sept. 21, at the Cascade Church, Putnam Co., Ohio, conducted by Gabriel H. Brunk, J. W. Hess, and S. G. Shenk. Text, I Cor. 15:54, last clause. Burial in nearby cemetery.

G. H. Brunk.

Ream.—Lydia Stutzman was born in Johnson Co., Iowa, Nov. 27, 1856. In her youth she moved with her father to Bern, Fairfield Co., Ohio, where she resided until her marriage to Riley Ream of Hancock Co., on March 11, 1883. To this union one son, Clyde, was born. Mr. and Mrs. Ream began housekeeping in Hancock Co., and in 1899 moved to Bluffton O., where they resided until 1902 when the family moved to their farm in Van Buren township where they lived until some time after the death of the husband. When the son, Clyde, and family moved to Ada, Ohio, Mrs. Ream accompanied them and made her home with them until the summons came for her to go to her long home on Sept. 25, 1923, at the age of 66 y. 9 m. 28 d. She accepted Christ as her Savior when a young woman and became a member of the Mennonite Church and remained faithful until death. She leaves to mourn her loss one son, two grandsons, two half sisters, and one half brother, besides many other relatives and friends. Funeral services were conducted by N. O. Blosser, assisted by Jonathan Warye of West Liberty, O. The services were held in the Chapel Church near New Stark and the body was laid to rest in the Hassan cemetery.

Yoder.—Charles D. Yoder was born in Somerset Co., Pa., May 9, 1872; died in McPherson Co., Kans., Sept. 26, 1923; aged 51 y. 4 m. and 7 d. At the age of six years he moved with his parents to the West and settled near what is now known as the West Liberty Church where he spent the remainder of his days. On Aug. 27, 1899, he was married to Susanna Heatwole. To this union were born ten children, five sons and five daughters, all of whom with the wife and mother survive him, and all attended the funeral except one son, Tillman, who is lying in the hospital in a semiconscious condition as the result of a kick on the side of his head by a horse. He is also survived by five brothers and four sisters. Bro. Yoder was converted at the age of 18 and united with the Mennonite Church. Five years later he was ordained to the ministry and served in this capacity faithfully the remainder of his life. He was not known to be absent from any meeting at the Church when his health at all permitted. His record shows that during the last thirty years he missed but one session of conference and then he was away from home attending another conference. He served as secretary of the Kansas-Nebraska Conference for a number of years. He attended the common schools and later McPherson College preparing himself for usefulness in life, having taught school for a number of years in his early ministry. He was of a quiet and unassuming disposition and for this reason his real worth was not generally recognized. As a minister he stood staunchly for all the doctrines of the Word and of the Church. As the end drew near it seemed that his chief concern was for the welfare of his home congregation. He requested that the Church be kept free from worldliness, formality and false doctrine. His death was caused by an infection from a bruise received last winter while cutting hedge. He was treated in three different hospitals and underwent five operations, but it seems his time had come and the Lord took him away in peace, resignation and the full assurance of future glory. Funeral was held Sept. 28. Services at the house by Bro. Allen Erb and at the Church by the Brethren M. A. Yoder, T. M. Erb, and D. H. Bender. Text, "He hath done all things well."

ITEMS AND COMMENTS

Ireland is the latest nation to be admitted to the League of Nations.

David Lloyd George, former Prime Minister of Great Britain, landed at New York October 5. He was given quite an ovation, the welcome extended to him being very enthusiastic. He will visit the United States and Canada and will return home in the early part of November. The veteran statesman admitted that the situation in Europe is desperate and he greatly deplored the lack of unity among the nations.

Protestant churches in the Northeastern States are losing ground rapidly to a spirit of materialism fostered by Sunday golf, auto excursions, immigration increases and money worship, delegates from six New England states yesterday told 300 clergymen assembled at the second day session of the New England conference on evangelism here. The conference is being conducted under the auspices of the American Baptist Home Missions Society.—News Item.

The American Bible Society has undertaken to furnish Japan with Bibles and announces that it is running presses day and night to get out an edition of 300,000 Bibles printed in Japanese. The reason for this is found in the fact that the great earthquake which destroyed a number of Japanese cities put an end to printing Bibles in Yokohama, which before the recent shocks is said to have published more Bibles than any other city in the world.

It is estimated that during the past seven years the United States has contributed a billion and half of dollars for relief work. The contributions to Japan in her dire distress furnish the latest example of national generosity. While these figures look astonishingly large it might not be out of place to remark that in probably not one of these seven years has the tobacco bill of the nation been less than the combined contribution to relief during seven years.

According to the estimate of Vernon H. Church, federal agricultural statistician for Michigan, one-fifth of the farms of that state have been abandoned. The cause of this is said to be unsatisfactory farm conditions which make it difficult to get farm help. The "back-to-the-farm" movement can create no enthusiasm so long as factory wages are several times as high as farmers can afford to pay. But farmers can well afford to stick to the farm, even though present prices do not look favorable. Stilted wages for shop and factory workers can not last indefinitely.

That European governments are "cursed with drink more than with war debts" is the opinion of Wayne B. Wheeler, general counsel of the Anti-Saloon League. England, he declared, is paying about $70 per capita annually for drink, while over a million men are out of employment. Were the money wasted on strong drink, and the money saved by increased industry and employment which temperance would bring about, used in liquidating war debt, it would only be a few years until Europe would again be in prosperous condition financially. Only the bootlegger and the toper are opposed to the prohibition of the liquor business.

Oklahoma has had troublous times recently in the fight between Governor Walton and the Ku Klux Klan. When the legislature convened some time ago it was dispersed by state militia. Oct. 9 an election was held in spite of the efforts of the governor to prevent it. Now on the strength of the ratification of an amendment passed at the election another call has gone out for the meeting of the legislature to impeach the governor. The legality of the recent election is questioned and the governor has issued an injunction to prevent the state election board from certifying the returns. It is to be hoped that law and order may prevail and that the trouble may be peacefully settled.

Occasionally the news items tell of certain clergymen opposing and denouncing prohibition enforcement in the United States. There is scarcely an enterprise conducted by the underworld but that some "reverend's" name is associated with it. And why not? Even the devil himself assumes the role of "angel of light," and why should not his servants assume a similar attitude? But nobody besides degenerate topers, money shylocks, and unprincipled men and women with money or notoriety as their god has anything to do with the boot-legging business of today. All Christian people and all decent, respectable people are on the side of temperance. What the destructive higher critic is to the spiritual world, the bootlegger is to law and order and sobriety.

CONFERENCE ANNOUNCEMENTS

Virginia

The thirteenth Annual Mennonite Conference of Virginia will be held, D. V., on Friday and Saturday, October 19 and 20, 1923, at Lindale Church, Lower District, Rockingham County, Virginia. A hearty welcome is extended to all who desire to be present. Visitors desiring to be met at railway station should communicate with either Henry Holsinger, or John W. Brunk, Linville, Va.

On Thursday forenoon, the day preceding conference, the Virginia Mennonite Aid Plan will meet at the same place at 10:00 A. M. In the afternoon, at 1 o'clock, the Virginia Mennonite Board of Missions and Charities will convene, after which the Conference Arranging Committee will meet.

H. D. Weaver, Secy.

Washington Co., Md., and Franklin Co., Pa.

The Lord willing, the Washington Co., Md., and Franklin Co., Pa., Mennonite Church Conference will meet in Annual session at the Reiff's Church near Maugansville, Md., on Friday, Oct. 12, 1923, at 9 A. M. The Annual Meeting of the District Mission Board will be held at the same place on Thursday, Oct. 11, at 1 P. M.

Jos. E. Lehman, Secy.

CORRESPONDENCE

(Continued from page 583)

able to attend worship quite a number of years. May Jesus comfort and supply her every need. Bro. Amos Mylin, an aged brother, was present with us once during the past summer.

We ask an interest in your prayers for the work at this place and may each one be so true and faithful that Jesus may be truly exalted through our lives.

Yours "till He come,"

Gertrude M. Lefever.

Sept. 30, 1923.

PACIFIC COAST BIBLE SCHOOL

As the winter season approaches there are being arranged many activities of the Church which become a reality during that season.

Among these surely not the least important are Bible Schools, Bible Conferences, or whatever they may be termed, in which the prime object is a better acquaintance with the Word, "which liveth and abideth forever."

For more than a year plans were being formulated for the coming session of Bible School of the Pacific Coast District.

We are pleased to announce the names of Bros. N. E. Miller, Springs, Pa., S. E. Allgyer, West Liberty, Ohio, and M. H. Hostetler, Hubbard, Oreg., as instructors, and we trust that all who possibly can will plan to take advantage of all or a part of the Course. In arranging the Course many of the brethren were counselled and the Board has endeavored to so plan the work that the present need will be best filled.

Among the courses are the following:

Fundamentals and Bible Doctrine.
Spiritual Truths from O. T. Scriptures.
S. S. Normal.
Bible Geography.
Gospel Studies—Book of Mark.
Missions.
Personal Work.
Vocal Music.

We trust that parents and young people may pray and plan that this may be a season of real spiritual upbuilding and that when the first session begins Dec. 3 at the Hopewell Church, Hubbard, Ore., a large number will be in attendance and continue their studies at Albany, Ore., Dec. 24 and the three weeks following.

The expenses are to be met by free will offerings, and we are confident that all who love the Word will stand by and support the work both with prayer and means, "as the Lord has prospered us."

We urge all who can both from the District and from afar, to enjoy this season of Bible study with us, and crave the prayers and cooperation of the Church at large that souls may be built up in the faith and the unsaved won for the Master.

D. D. Kauffman.
N. A. Lind.
Chris Snyder.

"When Jesus comes millions of Christians will be struck dumb at the littleness of what they have done for Him."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Keep the sunshine of living faith in the heart."

It is said that one-twelfth of the population of the United States is employed in the office of government. This needlessly large burden is born partly because of the desire of men to live from the public crib and partly because the spirit of lawlessness compels the employment of a larger force of men in the work of maintaining law and order. Nine-tenths of the burden and expense of government may be chargeable to covetousness and lawlessness.

There are things in this world that make people grumble, and other things that ought to call forth praises to God. And it depends largely upon whether we have our faces turned worldward or heavenward whether we will grumble or praise. Let our hardships or sufferings because of wrongs or injustice be borne with patience, and the blessings from God call forth gratefulness from our hearts and praise from our lips. Yea, "in everything give thanks." We are glad to hear that so many of our congregations have set apart a special day for meeting in a harvest home service, and look forward to our forthcoming Thanksgiving day as the time for genuine giving of thanks for blessings received. Are you making preparations for that day? If so, what is the nature of the preparations?

Here is a surprise which has come to many a community: A young brother has proven his consecration by leading an exceptionally pure and holy life. Everybody recognizes his goodness, but few people recognize his abilities. A responsible position in the church needs to be filled. The Church would be glad to have some one bearing the character that this brother does, but they are looking for somebody with ability and capacity to fill the place. Finally, after letting the cause suffer for awhile and finding no one with "ability" to fill the place, the Church turns reluctantly to this brother and selects him—either ordains him to the ministry, or appoints him to some other position of responsibility, whatever the position is to be filled. This brother throws his whole life into the work and people are surprised at his success.

Where do we get the idea that young men recognized for their goodness are not also endowed with ability?

We need more young men in the ministry. This is not to supplant the older ministers who have given years of their time in faithful service, but to supplement and to strengthen them in their work. We need young men in the ministry—

1. That they may have some experience before the older men pass away.

2. That we may have men in the ministry who stand nearer to the body of our young people than older men do.

3. That there may be a balance of prudence and vigor in the leadership of the Church.

4. That they may have more years of service ahead of them after they have learned by experience to fill their position acceptably to God and the Church.

This suggests—(1) to the Church the duty of being on a constant lookout for young men who are "faithful and able" to fill the various positions in the Church; (2) to our young men the duty of consecration and consistent living, that the Church may with confidence lay hands on them.

WHOM TO ENCOURAGE

At a certain country school, several decades ago, a literary society was organized. After the first public program was rendered the teacher met one of the boys who took an active part in the debate and casually remarked, "Dave, you did first rate." This young man continued actively not only in this literary society but in school activities, stood in the forefront of his classes, and later became an active teacher for a few years, after which he transferred his activities to the ministry. Years after, in a conversation with his former teacher, he attributed his start upward largely to that word of encouragement.

Similar illustrations might be given without number showing what a word of encouragement may do in the way of causing people to do their best. With these words of encouragement it is often needful to include words of caution and instruction, but we should never fail to improve an opportunity to encourage the efforts of those who are earnestly striving to do their duty. "As we have therefore opportunity, let us do good."

Encourage the wayward or indifferent member, who is laboring under conviction, to retrace his steps and come back into the heart of the Church. It was either lack of understanding or strong temptations, or both, that led him astray, and a little encouragement from you will make his restoration less difficult and more certain.

Encourage the conference, congregation, or church official who is making a faithful effort to win wayward members from the error of their way. When your interest in the case is confined to criticism of those in authority for their alleged unworthiness or incompetency and expressions of sympathy for those in error, the weight of your influence is

thrown on the side of breaking down church discipline and the morale of the membership, because you not only make the disloyal members still more disobedient but you also discourage those who are honestly trying to maintain Gospel standards on the part of the entire membership. Be sure that you give faithful, loyal help to those in positions of responsibility in every effort they are making to maintain the standards of the Gospel and of the Church.

Encourage those who are faithful in exposing and combating heresy. Some tell us not to fight heresy, but only to uphold "truth." The advice is faulty for two reasons: (1) in combating heresy you are upholding truth; (2) in your failure to sound the note of warning you are departing from the teaching of both Scripture and common sense. Going to natural illustrations, when there is a contagious or malignant disease in evidence the health authorities give immediate directions that are intended not only to give relief to the sick but also protection to those not yet stricken with sickness. Quarantine notices are tacked up on homes where contagious diseases are known to exist, and instructive notices are posted up in conspicuous places warning people against the danger of disease and telling them what to do both in guarding against contagion or infection and curing diseases after being afflicted with them. It is the common sense way of dealing with danger and guarding people against it. And this is the way the Bible takes in fighting heresy. It warns against false doctrine, naming heresies and denouncing them. It tells what to do with heretics. It expounds truth and admonishes people to embrace it. "A man that is an heretic, after the first and second admonition reject." "Withdraw yourselves from every brother that walketh disorderly." "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican." "If any man be overtaken in a fault, ye which are spiritual restore such an one." "Whose mouths must be stopped," is a necessity pointed out in the language of inspiration concerning those who oppose the work of the Gospel. When therefore you see one who is faithful in exposing and withstanding heresy, especially if in his efforts he is "speaking truth in love," encourage him in every way that you can.

Encourage those who are standing up under a heavy load. It may be a young man or young woman struggling against handicaps in preparing himself or herself to meet the responsibilities of life. It may be a faithful soldier of the cross maintaining the Gospel standard in the face of much opposition or persecution. It may be the faithful overseer with heavy home duties and facing perplexing problems in his congregation. It may be the man or the woman bowed down under the hand of affliction. Whoever it is, make practical application of the advice given by Paul: "Bear ye one another's burdens, and so fulfill the law of Christ."

BORN OF WATER AND OF THE SPIRIT

(The following article was printed in the Herald of Truth in 1881. It was sent in by Bro. J F. Funk of Elkhart, Ind., who says in effect: "This article is by our much lamented Bro J. S Coffman, at one time editor of the Herald of Truth. I think it might be acceptable to many readers of the Gospel Herald." To which the editor heartily agrees.)

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

In the conversation between Christ and Nicodemus we have a striking example of the way in which spiritual teaching touches the carnal mind. Nicodemus, though a master in Israel, and a member of the Sanhedrin, and convinced by what he knew of Jesus that he was not a mere man, teaching His own doctrines, was yet so bound to a form of religion, consisting of the ceremonies of the law, that he could not comprehend the spiritual nature of the kingdom, which the great Teacher was expounding to him. He was, no doubt, possessed of a remarkable degree of sincerity, and came to Jesus with honest convictions, desiring to learn the truth. Jesus, understanding him thoroughly, as He did every one that came to Him, knew just what manner of teaching Nicodemus needed, and taught him what he did not previously understand. Nicodemus was well versed in the law, and needed no instructions in literal forms. He understood all the forms and ceremonies in consecration, and in the receiving of proselytes, and had the teachings of Jesus on this occasion embodied any literal forms he could have understood them, and would not have been so startled at the declaration of Jesus, "Except a man be born again, he cannot see the kingdom of God." The words of Nicodemus, and his manner of reasoning show conclusively that he was taken by surprise, and heard the exact opposite from what he expected. This is clearly shown by his question, "How can a man be born when he is old?" By carefully studying this conversation we come to the following conclusion: Nicodemus expected literal teaching; but Christ taught a spiritual lesson, embodying no literal transaction, concerning his spiritual kingdom.

"Born of water and of the Spirit," as an explanation of the new birth is here set forth under such circumstances and in such language as are fitted to show that the thing intended was no other than a thorough spiritual cleansing by the operation of the Holy Ghost. If "born of water" had signified some literal form of consecration or purification as used under the law, Nicodemus would readily have understood it, or if it had meant baptism such as John used, he could not have been so totally ignorant of its signification. But it is not to be presumed that two special and separate operations are referred to in this connection of the word "born" with the words "water" and "spirt." It has reference to one grand action, accomplished alone through the power of God without the assistance of man. Man is not his own Savior, nor even an assistant in accomplishing his salvation; he is merely a willing, passive object, and does works of righteousness as a result of what God has done for him. Water and spirit are brought together in a glorious evangelical prophecy in Ezekiel 36:25-27: "Then will I sprinkle clean water upon you, and ye shall be clean. * * * A new heart also will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." Here, as in our text, the use and the effect of the water and the Spirit cannot be separated or considered as having reference to operations, one of which is performed by man and the other by God, but the sole work of the Holy Spirit.

"So shall he sprinkle many nations" (Isa. 52:15). "Then will I sprinkle clean water upon you" (Ezek. 36:25). "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). These passages do not refer to the literal element

water, but are used figuratively of the Word of God, given to the world by Jesus Christ, and applied to sinners for their salvation through the merits of his blood. In Ezekiel's vision of the holy waters (chapter 45) we have another example of the figurative use of the word water. What were the waters which issued out from under the threshold, at first only of a depth to the ankles, but afterward "waters to swim in, a river that could not be passed over?" They were a representation of the Word of God given through Jesus Christ, flowing out into all the earth giving life to all that partake of them. When Jesus spake to the woman of Sychar at Jacob's well, telling her that whosoever shall drink of the water which he should give should never thirst, he made no reference to literal water. That water was His Word, which was a satisfying portion to Mary as she sat at His feet, and is still such to every believer who is willing to drink of the living fountain. "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water." This was the blood of the atonement, and the water was figurative of His Word, which is the pure water with which our bodies are to be washed. The waters of our rivers and lakes are not "pure water." The pure water of Heb. 10:22 is not the impure element we use, but that which flowed from the Savior's wounded side, or that word which was prefigured by it.

"Born of water" signifies a new creature, born, "not of corruptible seed," nor a corruptible element, but of the word of God, which is sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart. It signifies a life made new by an inward change, not an outward process. The change is from the carnal mind, which is "enmity against God, is not subject to the law of God (or the Word of God), neither indeed can be," to a spiritual life, which is conformed to the Word, and subject to it in all its bearings and teachings. From the Word and the Spirit we draw all our evidences of acceptance with Christ and our assurance of pardon of sin. There is no other source from which we can possibly draw this evidence and assurance; literal water or any of its uses can do nothing for us in determining the great question whether we are saved or not. There is no more direct evidence that "Born of water" has no reference to a literal transaction than the words of Jesus to Nicodemus when he says, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The creature partakes of the nature of that of which it was born; the natural child partakes of the flesh and blood and nature of the natural mother; a birth simply of water partakes of the impure, perishable nature of water; but when one is born of the Word of God, he is ushered into that higher life and soars into the spiritual realm, far above the slavish carnality that bows to an ignorant trust in empty forms, and lives in the blessed assurance through obedience and conformity to the Word that its glorious promises are his and that he is a new creature in Christ Jesus. Let no one deceive himself by thinking that the text, "Born of water" signifies a raising of our naural bodies from under literal water; this constitutes no part of the new birth be it performed under any circumstances whatever. That water baptism, performed by man, is connected with the work of regeneration, through obedience as an outward sign of the inward work of God by the outpouring of the Holy Spirit, is plain, but that it forms no part of the work of God in forming the new creature, "born of God," is also plain to those who admit that our salvation, redemption, and regeneration, are solely the work of God.

"Born of the Spirit." No fallen man is or can be spiritual without a regenerating operation of the Holy Ghost, and the necessity of a spiritual obedience is plainly manifest in the lesson to Nicodemus in opposition to mere mechanical services with which he was well acquainted. "A new creature in Christ Jesus!" Glorious change! Darkness, selfishness, death, changed into light, godliness, life; changed by the law of His Word and the operating power of His Spirit.

"Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power."

FOURTEEN POINTS ON KILLING A CHURCH

1. Don't come.
2. If you do come, come late.
3. When you do come, come with a grouch.
4. At every service, ask yourself, "What do I get out of this?"
5. Never accept office. It is better to stay outside and criticise.
6. Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.
7. Let the pastor earn his money. Let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune, and behind everybody else.
9. Never pay in advance, especially for religion. Wait until you get your money's worth, then wait a bit longer.
10. Never encourage your preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be upon your head.
11. It is good to tell your pastor's failings to any stranger that may happen in; they might be a long time finding them out.
12. Of course you can't be expected to get new members for the church with such a pastor as he is.
13. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.
14. If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.—Ex.

FAITH

We live best by faith, dear brethren, not by what we call knowledge. We are mischiefmakers frequently with the facts we assemble. I suppose this is the reason why we have never yet been permitted to lay our hands for sure upon the mystery of truth and everlasting life. Go ahead with your diggings and your discoveries. You cannot reach beyond the short winded powers of mortal men to know. You will never discover a single fossil of Adam, nor the grave of Enoch, nor what became of the body of Jesus, nor what "In the beginning" means. Tear down, but you cannot build up except by faith in God. Nothing else can last or ever has endured.—Cora Harris in Saturday Evening Post.

THE SMALLEST GIFT

This poor widow hath cast more in, than all they which have cast into the treasury—Mark 12:43.

Those two mites, given in that way, so that He was able to commend the giving, have produced more for the kingdom of God in two millenniums than all the other gifts that day. Oh, the inspiration of this story! How it has helped lonely, poor and sorrowing hearts to give. Running on, and running ever, these two mites are rolling up their dividends, and their results are great and mighty, inspired by what that lonely woman did. May God help us to give to Him in the light of this story. —G. Campbell Morgan.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

CHRIST WITH US

"Inasmuch as ye did it unto the least of these, ye did it unto Me."

I cried aloud: "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight;
The angels drew Him into light:
Now in the lonesome earth and air
I cannot find Him anywhere.
Would God that heaven were not so far
And I were where the white ones are!

Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup.
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies.

And now which ever way I turn
I see my Lord's white halo burn!
Wherever now a sorrow stands,
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash his wounded feet—
'Tis mine to roll away the stone
And warm His heart against my own.

Here, here, on earth I find it all—
The young archangels white and tall.
The golden city and the doors,
And all the shining of the floors!

—Edwin Markham.

MISSIONARY MESSAGE

I

By Geo. J. Lapp

For the Gospel Herald.

And when they had fasted and prayed they laid their hands on them and sent them away.—Acts 13:3.

Brethren of Cyprus and Cyrene who had received the Holy Spirit at Pentecost came from Jerusalem to Antioch (See Acts 11) and spake unto the Grecians, preaching the Gospel of Jesus, and the hand of the Lord was with them, and a great number believed and turned unto the Lord. When the Jerusalem Church received the tidings of this work of grace they sent Barnabas to investigate and when he saw the grace of God he was glad and exhorted them to earnestly cleave unto the Lord.

Barnábas then went to Tarsus to bring Saul who before had bitterly persecuted the Church. Barnabas had been a Levite and Saul a Pharisee. Both were at this time staunch believers and able disciples. They sojourned with the Antioch brethren at least a year and daily assembled with them and taught much people. It is also noteworthy that at this place the people were first called Christians. This name was no doubt given them in derision but their activities proved them worthy of the name.

Antioch brethren were keenly interested in Christian worship, in learning the will of the Lord, in soul-saving, and in relieving the distressed and suffering. They thus received deeper Christian experience, a greater burden for the lost, and greater sympathy for the suffering. They were also led to look around them for opportunities for service. Therefore the Holy Spirit found them prepared for the work He was about to do among them.

As we read the narrative of the Antioch Church we are impressed by,

1. **Her Liberality.** She did not hesitate to give her best talent at the Spirit's call. She as freely gave for evangelism as she did for the famine stricken brethren of Palestine. I cannot imagine her giving rags and stale grain to clothe and feed them. Neither would she give for spreading the Gospel message men who were of little use at home.

The common plea of all servants of God who form the vanguard in evangelizing the world is, "Send us the best educated, the best trained, the most active, the most resourceful, the most consecrated, the most widely experienced for their age, the most tried, the truest, the most willing to serve in any capacity, you have. We need such soldiers of the Cross as are ready to endure hardness for Jesus' sake; those who are adapted to pioneering in hard places; who do not become discouraged nor homesick under the most trying circumstances; who are ready to step into the place of those who have fallen on the field; ready to apply themselves to anything needful only that the Gospel of Jesus Christ may be carried to the lost and dying. We need Barnabases, Sauls, Livingstones, Moffats, Gordons, Hanningtons, Keith-Falkeners, Burkhards, a host of such." A Mission in Africa recently asked the Moody Institute to send them "about 500 more of your choicest workers. None but the very best are really worth sending." The church which, like that of Antioch is willing to give her very best, realizes,

2. **The Secret of Her Own Spiritual Enrichment.** She had come to understand the meaning of "Freely ye have received, freely give." The writer well remembers that when a lad the Western churches received help from the brethren in the East during a time of such shortage that both man and beast suffered. He also remembers that when the help came how thanksgivings went up to God from those who had suffered hunger and had come to know the sting of poverty. He remembers, too, the vows of deeper consecration as a result of a deep appreciation of this goodness. One community which was greatly helped has in return sent four missionaries to India, supplied a number of congregations with ministers and workers, and has a good corps of home workers. It has never had a large number of communicants. At the present time it has a member in training for the foreign field. The congregation could not return the material aid it had received, not that it was not willing, but because it would not know whom to pay.

The Church in India can never return in money what has been given by the brotherhood in America but in the words of one of her deacons she "Will some day return in loyalty, love, activity, and evangelism all that has been given with compound interest." She is doing much toward that end now.

The secret then of spiritual enrichment lies in the appreciation of the spiritual and material blessings we receive and in our readiness to let go and help go even at a personal sacrifice.

3. **She Had The Right Method Of Sending Missionaries.** We do not know the exact manner in which the Holy Ghost spake to the Antioch brethren nor does it specially concern us. God has left us uncertain on this point because of the various ways the Spirit has of communicating the Father's will. When they had fasted and prayed, having realized the seriousness and sacredness of the work, they laid their hands on them and sent them out. It is not so much a question as to whether the Church searches out qualified workers or whether they voluntarily offer themselves for service and are examined by some constituted body, but it is important that previous to their being sent out the Church, convinced of their qualifications and worthiness, in meeting assembled, gives them through Her elders Her blessing and benediction. How it strengthens them, what loyalty it awakens in them, how it binds them to the dear people who have sent them out, and how much more ready they are to endure all manner of hardship for Christ's sake! Let the outgoing couple, the single brother, or single sister share this same blessing. This manner of sending out

should become a fixed custom in the Church. The writer expresses this feelingly, for only those who have had to be isolated from the home Church for years and labor in fields thousands of miles away can fully appreciate it. It means more than words can express.

4. **She Was An Orthodox Church.** How much this means to us these days. It meant as much then, for the Antioch Church as well as that at Jerusalem, was in the process of formation. They had the unction from on High, they had the witness of the resurrection and the ascension of the Lord, they had the reassurance that prophecy concerning the Messiah had been fulfilled in the coming of Christ. They clung to Him, and we may rest assured that the Holy Spirit would not have called from their midst any who were unsound in the Faith. Had they been living in our day with all the increased advantages we have and also the increased possibilities of apostasy they certainly would have carefully examined workers whom they would send out into the Vineyard. It is right that in these days the Church should very carefully examine workers regarding their Faith especially on debated points such as Inspiration, Deity of Christ, Modernism, and Liberalism, as well as the tenets of the Church. I am sure no returned workers would resent such an examination in order to reassure the Church of their soundness. If they cannot give this reassurance in clear-cut language, let them not be sent. The missions on the field should not resent a request for a statement of their standing as has been called for by some churches and boards.

The Church's privilege is great, but her responsibility is just as great. Let her not fail in doing Her part to evangelize the unevangelized and preach Christ to the lost. Cease to evangelize and we soon cease to remain evangelical.

Sihawa, via Dhamtari,
C. P., India.

LETTER FROM CHICAGO

By H. E. Widmer

For the Gospel Herald.

To the Gospel Herald readers:—For the benefit of the many friends whom I have met since I left Los Angeles, I shall tell of my journey from that place to Chicago.

It was my happy privilege to be associated with the Los Angeles Mission and attend the Torrey Bible Institute for almost three years. The experience and knowledge of God's Word in those three years of mission and school work I would not exchange for all the rest of my life as it is indeed a privilege to do and prepare for mission work among those so greatly in need, without the Saviour who died for all. I have found out since I am farther east of many who do not know that we have a mission in Southern California, named the Good Will Mission. Any one who is interested in city missions should not forget to pray and help along in the efforts put forth for the Lord in that part of His vineyard.

I left Los Angeles July 1, to be at the mission meeting which was held at Hubbard, Oregon, on July 4, which was but fifty miles from my old home town of Albany, from which I had been away since Oct. 15, 1920. It was a joy and great pleasure to visit the home folks and friends. It was my privilege to be at a few of the revival meetings which were being held at the Portland Mission.

My next visit was in Colorado Springs, visiting the congregation at Manitou. I must say it is a fine place. The handiwork of God is seen in the wonderful formations, mountains, etc. From there I went to Iowa. Here I visited among relatives until the Iowa-Nebraska Conference convened. I enjoyed being there very much. Moving farther east I landed in Chicago which is the end of my travels for the present time.

I have been interested in Jewish missions for some time. Here in this city I shall be engaged in that work in connection with a course for Jewish workers given at the Moody Bible Institute. I covet the prayers of all who are interested in this work, and also to remember me in the efforts to do my bit among them.

Oh, the wickedness in this city, a people going to hell if we spread not the news of salvation. I had thought that Los Angeles could not be beaten for a wicked city but I have changed my mind since I am here. The saloons here are so great a curse, dragging down so many to the deepest of sins. I want to again thank all friends and relatives who have helped in making my journeys pleasant all along the way. My address while in this city will be 153 Institute Place.

Chicago, Ill.

How much firstclass work can be found in world and how much that is far from what it should be?—A. E. Good.

WHERE DO YOU STAND?

Every soul is before God either (a) "in Adam"—that is, "born of the flesh" into the human family (fallen, and under the condemnation of sin and death), of which Adam is the forefather, the federal Head; or is (b) before God "in the Spirit"—"born of God" into the heavenly family—one of the "sons of God, and joint-heirs with Christ"—in the "New Creation" (II Cor. 5:17) of which the Risen Christ is the representative Head.

There is no "between" class or state. And there is no way to pass from the one to the other but by being "born again." Just as each of us entered the human family by a natural birth, so each of us can only enter the heavenly family by a spiritual birth (John 3:5-7).

Now, this question of our true standing before God is the first matter we each need to have settled beyond all doubt in our hearts by the Word of God—and it should be settled without a moment's delay, because on this hang the soul's present joy and peace, and all power to serve and please God here, and all the issues of Eternal Destiny hereafter.

So, my reader, I beg you, as you read these lines, to make solemn, searching inquest into your soul's true standing before God. Challenge your conscience: "Have I believed on the Lord Jesus as my own personal Savior? Have I rested for my soul's salvation on the assurance of God's Word that 'His own self bare our sins in His own body on the tree?' Can I say from my heart:

'My soul looks back to see,
The burden Thou didst bear,
When hanging on the accursed tree,
And knows my guilt was there?'

Am I saved 'by grace through faith?' Am I one of 'the children of God by faith in Christ Jesus?'"

I know it is not usual in much of the preaching of today to draw a clear distinction between the "saved" and the "unsaved"—between the "not condemned" and the "condemned already"—between him that "hath everlasting life" and him on whom "the wrath of God abideth" (John 3:36), but the Word of God does it, and the Lord Jesus said, "He that rejecteth me and receiveth not my words hath One that judgeth him: the Word that I have spoken, the same shall judge him in the last day" (John 12:48). Let preachers and hearers remember that.—J. W. Fegan.

"Consecration means to let God absolutely have His way with you."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

KIND THINGS

By F. Rose Shank

Kind thoughts are like flowers,
That bloom after rain;
Unseen, shed their fragrance
O'er valley and plain.

Kind words are like showers
Sent down from on high,
To refresh all the earth
And brighten the sky.

Kind deeds are the hours
That make up the day,
If for Jesus we live
And walk in His way.

The black cloud that lowers
On poor sinners lone,
So quickly will vanish
When these kind things come.

These kind things are powers
To save souls for heav'n;
May not one poor sinner
Be left, unforgiven.

BLOW HOT, BLOW COLD, MOTHERS

Last evening I saw a six-year-old rush down the walk, to throw both arms about his mother, who was returning from a shopping trip; his face was aglow, his eyes shining with joy. Then I was dismayed to hear the mother say pettishly, as she pushed him aside, "For goodness sake, leave me alone. Can't you see that I'm tired, and have my arms full?"

No, a six-year-old doesn't often notice such things unless his attention is called to them. I watched his bright face change, his lips quivering, and his eyes filling with tears. I could scarcely keep from picking him up and comforting him.

Now, as it happened, a few days before I had watched that same young mother romping on the lawn with her boy and girl, and had seen her end the game by gathering them both into her arms with almost passionate affection.

I know she really loves her children, but she is a "blow hot, blow cold," mother, who when tired or nervous, treats her children with what looks to an outsider almost like dislike; then perhaps the next day she bestows extravagant caresses upon them. Poor children, they never know what they are going to receive at the hands of their mother. Yet she would emphatically resent any imputation of unfairness in her conduct toward them!

I heard another mother of this same general type scolding her little daughter one day unsparingly for what—a tear in her glove! I wondered at her harshness, myself, and was amused when the child looked up at her, and asked respectfully, "Mamma, what would you have left to say if I stole something?" I wondered too.

A week later the same child disobeyed a strict order of her mother's, and came tremblingly to tell me about it. I advised her to go to her mother at once, and have it over with, she finally promised to, though she said, "I know Mamma will whip me, for she said she would."

A few days later I had an opportunity to question her as to the outcome. She laughed, and said, "Oh, Mamma was busy sewing, and she just said, 'Well, you've been very naughty, and I'll certainly punish you if you do it again!'"

That is the mother who at one time pounces upon a child and punishes her for some mere trifle, and at another time overlooks a much more serious fault for which the child herself expects to be punished.

Are you a "blow hot, blow cold" mother whose children never know what to expect, or are you by your own poise, fairness, and self-control cultivating the same desirable qualities in them?—Ethel G. Peterson in "Home Education."

PRACTICE MANNERS AT HOME

The only way to make the world a better place to live in, is for each one to make himself better to live with. How to live with others is, therefore, the great question for every human being.

If we begin with the application of the rule to the simple routine of daily existence, the extension of it into all other spheres of life will become easier. The most trying place in which to start is at home—in the family itself—and yet the home should be the great school of good manners—usages contributory to the education of the heart.

The very certainty of retaining family affection may easily develop disregard for the restraints and requirements of Christian courtesy. Just because this affection is natural, tolerant, forgiving and charitable, it would be unwise, indeed, to think it can not be abused, and that carelessness in the treatment of others—intolerant and impossible elsewhere—is permissible and defensible in the family circle.

If, in the narrower relations of the family, people were scrupulously and sensitively to observe the rights of others, they would acquire a habit which would enable them to live pleasantly with all other people.

How shocking and utterly irreconcilable it is, to our faith in certain friends, who in public are models—kingly and queenly in manners—suddenly to be confronted by a debasing scene in their home! How quickly their lives are lowered in our estimation! How our natures almost abhor their presence, once a joy!

Of the attendance at our midweek prayer meetings, it is said: "It is the thermometer of the church." Surely, the indicator of true manners is the conduct exhibited in the home. May it be said of all Christians, what the author of Proverbs once said of a model house-wife of his day: "She openeth her mouth with wisdom; and in her tongue is the law of kindness. Her children rise up and call her blessed" (Prov. 31:26, 27).—A. B. Coover in the Gospel Messenger.

THE SUNLIGHT CURE

Science has discovered that sunlight kills destructive insects. Turn over a rotting log or a stone in the woods and notice how a whole colony of bugs scamper away from the light. Sunlight is their enemy. In it they die.

This is true also of insects that bore into dead wood. Sunlight falling on a log heats it to a high temperature, and the heat penetrates the wood. Very soon the temperature of the inside of the log becomes so high that it kills most if not all of the destructive insects.

Which is a parable. Evil things belong to a world of darkness. Thoughts that are vile or unworthy or subversive of spiritual development do their work silently and in gloom.

The light is the cure. Let the sunshine in. There is healing in the beams of the Sun of Righteousness. Evil thoughts cannot live when the light of Christ floods the soul. Evil desires lose vitality and die. Let in the light, which is Christ Himself.

A great many persons are like those logs we have spoken of. They look all right on the upper side, but if you turn them over you find colonies of passion and bitterness, insects that work in darkness and whose presence is unsuspected.

We need to turn all sides of our nature to the light of Christ and let Him burn out all that is unworthy. We need to "let the blessed sunshine in."—The C. E. World.

SUNDAY SCHOOL LESSON

Lesson for Oct. 28, 1923—Isa. 60: 1-3; Jon. 4:10, 11; Micah 4: 1-3; Zeph. 3:9

SOME MISSIONARY TEACHINGS OF THE PROPHETS

Golden Text.—The Gentiles will come to thy light, and kings to the brightness of thy rising.—Isa. 60:3.

Introductory.—The thought of this lesson is a continuation of the thoughts presented in the last. Every true prophetic message is also a missionary message. The Gospel of Christ is to be "for every creature" in "all nations," which gives all prophecies pertaining to this Gospel a missionary setting.

A Light for the Gentiles (Isa. 60: 1-3).—Isaiah looked ahead over seven hundred years and saw a light which attracted the Gentiles. Under the Old dispensation there were provisions made for the Gentiles as well as Jews, but not many of them availed themselves of the privilege. But under the New dispensation there was to be a light which should attract the Gentiles. Of the time of the advent it was prophesied that "the cities that sat in darkness have seen a great light;" even the Light of Truth, the Light of Life, the Son of God from heaven. "The glory of the Lord is risen upon thee." What an enchanting scene! How sad that the glory of this light is not seen—all because people choose to be enchanted by the dazzling but disappointing glory of this world. When once the soul is enraptured with visions of the perfect glory to come, the foretaste of this glory here will fill and thrill the soul as nothing else will. Gentiles in great numbers have accepted this Light. Let it continue to shine, and let its light be reflected in the lives and messages of the people of God until it penetrates all the dark corners of earth.

Sparing Nineveh (Jon. 4:10, 11).—"Should I not spare Nineveh?" said God to the disgruntled prophet who was angry at God's manifestation of mercy. The merciful God who spared Nineveh because its people repented holds the same attitude toward the world. There is certain destruction, certain doom, pending for an impenitent world. As for the sins of the world, God has made abundant provisions to wipe all away, to atone for them all; but let us not forget the plan of God that "**repentance and remission of sins** should be preached." Nineveh is a picture of the lost world—sinful, unworthy, yet may be spared upon condition of repentance. Let the message be given to the world, and, unlike Jonah, let us rejoice at the penitence of the wicked and evidences that the grace of God is extended toward them.

The Reign of Peace (Micah 4:1-3).—Micah looked ahead and beheld the beneficent reign of Christ. When it comes to the interpretation of Micah's vision, we notice two classes: (1) those who see in this one phase of the picture of the literal thousand-year reign of Christ on earth; (2) those who see in it a picture of the golden age just previous to the coming of our Lord. Whatever you may think of either of these interpretations, you will not deny us the privilege of the pleasure it affords in beholding this as a portrayal of the state of the Christian heart during the Church era in which the Prince of Peace exercises Lordship over His people. As we see the world as it exists today the life and influence of the true Church of Christ stands forth as an oasis in a desert of sin. The real peace of God which brings satisfaction and joy to the soul of man is something that is not to be compared with what the nations seek after and call "peace." The widespread influence of the Gospel is here held forth, having extended to "many nations." Well may we make a study of this remarkable prophecy on the part of Micah, as well as similar prophecies by other inspired writers, and having a vision and experience of the real peace of God within the soul, spread abroad the message. What an aching, sinful world today needs is the real message of peace. When the soul of man is possessed with this real peace we may look for the fulfillment of the heavenly message—"and on earth peace, good will toward men."

A Pure Language (Zeph. 3:9).—This prophecy, like other similar prophecies, has variously been interpreted to refer to the golden age, the millennium, and the work of Christ during the Christian era. Whatever your interpretation, it shows the wonder-working power and dominion of Christ. The words that attract our especial attention are the ones that stand at the head of this paragraph—"a pure language." Oh that we might realize in greater fulness what it means to speak this "pure language." It is the language of heaven, and they who use it use it "as the oracles of God." In these days, when most of what goes out under the name of religion is corrupted with doctrines and ideals which are anything but Christian, it is especially important that the people of God seek the pure language of which the prophet speaks. It was the language which Paul used when he declared that he had not shunned to declare "all the counsel of God;" the language of Christ when He commanded His disciples to preach the Gospel to "all nations," teaching them to observe "all things whatsoever" He had commanded them.—K.

OVER THE MUDDY PLACES

Mud! We can not travel the roads of this world very long before we find it! And we do not like it. It soils our shoes; it keeps us busy cleaning their soles lest we make tracks over the rugs and the carpet.

Mud! It makes the wheels of the wagon of life roll hard. Look about you, and you will in a stormy time find many a man that is having a hard time to pull his load over the slippery and muddy places. Often the call goes up for a bit of help. Do we heed it? Or do we daintily lift our skirts, go out around the muddy place, and go on congratulating ourselves that we, at least, are safely over?

But do we really feel right about the one we have left to pick his way through the mud alone? Is there not still a lurking suspicion that we have missed a chance to do that brother a good turn? If we had only stopped, smiled across the muddy slough of despond, said a cheery word, and then put out a hand to reach that stretched out hopefully toward us, ah! then we might have gone on with a light heart. The whole day would be the brighter for it.

And why not?

Is it not in great part because we are not looking for opportunities in the muddy spots in the road? "Surely, my chance to do good will not come to me on a stormy day like this." So we say. "It will be on some fair day, when the sun is shining and the skies are bright. Opportunity where the road is slippery, and my shoes, polished just now, would be sure to be soiled?"

And yet God sometimes makes the way muddy that we may have a better chance to prove the sincerity of our heart-life. He knows that, were every day bright and sunshiny, fewer men who journey along life's highway would need help. It takes a muddy way often to open our eyes to opportunity.

Over the muddy place! Who have you helped today?—E. L. Vincent.

"**The house of God**, which is the church of the living God, the pillar and ground of the truth."

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Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 18, 1923

Field Notes

Communion services were held with the Sycamore Grove congregation near Garden City, Mo., on Sunday, Oct. 7.

Communion services were held at the church at Masontown, Pa., Sunday, Oct. 14. Bro. E. J. Blough of Davidsville, Pa., was present and assisted in the work.

A Bible Conference was held last week at Bethel Church near Garden City, Mo. The meetings closed last Sunday night, with a communion service Sunday forenoon.

Change of Address.—Bro. John F. Grove of Greencastle, Pa., to Mason and Dixon, Pa., Route 1. The change is a result of an alteration of mail routes. Bro. Grove still resides at the same place.

Bro. Daniel Kauffman of this office was scheduled to fill an appointment at Versailles, Mo., on the evening of Oct. 15. From there he planned to go to Ohio to assist in the Lord's work there.—H.

Bro. Sebastian Gerig, our aged bishop at Wayland, Ia., is standing up well under his eighty-seven summers. Accompanied by several members of his family, he worshiped at the Timber Church near Kalona, Ia., on Sunday, Oct. 7.

Bro. Eli Stutzman of Sharon Center, Iowa, one of pioneer members of the East Union congregation near Kalona, Iowa, passed to his eternal reward and was buried on Monday, Oct. 9. The Lord comfort the bereaved.

Bro. D. D. Miller of Middlebury Ind., is at present in Holmes Co., Ohio, holding meetings at the Walnut Creek and Sugar Creek churches. May the blessing of the Lord rest upon these efforts for the advancement of the Cause.

Bro. E. C. Bowman of Carver, Mo., is making an extended trip to the Canadian Northwest, visiting congregations along the way. It is his present plan to be gone about a year, returning homeward via Oregon and California. The Lord add His blessings to our brother's labors.

The brotherhood at the Maple Grove Church near Wilmington Junction, Pa., held their communion services Oct. 14, if previous plans were carried out. A few Sundays previous to that Bro. A. J. Steiner and family of North Lima, Ohio, were with them in the morning service.

Brethren John Mellinger and Orie O. Miller of Lancaster County, Pa., are at present on a two weeks' trip to western Canada in the interests of Russian Immigration work if previously arranged plans were carried out. They aimed to begin their journey on Oct. 14.

The brotherhood of the Middle West is manifesting a commendable interest in the proposed new mission building in Kansas City, Kans., Argentine district. Work on the erection of the new building is about to start and more than half the needed money has already been raised. May the Lord bless the work.

Bro. S. S. Hershberger of Garden City has been secured as evangelist for series of meetings to be held with the congregation worshiping in the vicinity of Palmyra and Cherry Box, Mo. Saturday evening, Oct. 13, was the time appointed for the beginning of meetings at Palmyra, the meetings at Pea Ridge and Cherry Box to be held soon after.

Bible Meeting Topic.—Owing to the fact that the topic for Sunday evening, Oct. 28, was left open for the committees in each local district to supply we have nothing for this department this week. Let the local people work out something that will be especially helpful and practical for their own needs. With proper arrangement these meetings may be made very interesting and profitable.

The ministering brethren of the Sycamore Grove congregation, Cass Co., Mo., are allowing themselves to be used in a practical and effective way. At the time of this writing plans have been made whereby Bro. I. G. Hartzler goes to Hydro, Okla., and Crystal Springs, Kans., to labor for a season, Bro. L. J. Miller to Birch Tree, Mo., and Bro. S. S. Hershberger to Northern Missouri—leaving the aged bishop, Bro. J. J. Hartzler, to care for the flock in the absence of the younger brethren.

The following interesting facts concerning the immigration work of the brethren in Eastern Pennsylvania recently came to our notice. We quote this almost verbatim from a letter:

"Up to the present time ninety of the refugees who had been in Constantinople or at the Lechfeld have come into Lancaster County and settled among our people here. Ten have been taken up by the Franconia people; thirty-one more are expected in Lancaster county during the next week and ten more in Franconia. That will about complete the work which our committee here planned to do last spring and will make the total Russian community here approximately one hundred twenty."

Correspondence

Kenmare, N. Dak.

Dear Herald Readers, Greeting in the Master's name:—We can truly say with the Psalmist, "The Lord hath done great things for us; whereof we are glad."

Health, in general is good. We have had a very beautiful fall this year. The threshing is nearly completed. Some people have begun to

dig potatoes, but are being detained on account of the rain.

We were very glad to have with us Bro. E. C. Bowman of Carver, Mo., who preached two sermons for us, one in the morning and one in the evening.

We ask an interest in the prayers of God's people, that though we, as a flock, are few in number, we may never become discouraged in His work.

Sept. 30, 1923. Cor.

East Orwell, O.

Greetings to the Herald Readers:—Bro. David Garber came into our midst and held a series of meetings from Sept. 23 to 30. Having had a feast on the bread of eternal life, we feel strengthened and encouraged to continue to press forth to the highest standard in life which is a life of service to God. During these meetings we were favored with having the following brethren worship with us: John Yoder, wife, and daughter of Mesopotamia, O.; C. K. Hostetler, wife and daughter, and a young brother of Youngstown, O.; Jonas Cullar, wife, and mother, John Cullar and wife, and Walter Culp, all of Columbiana, O.

Oct. 14, the Lord willing, we expect again to hold our communion services. We continue to welcome others to come and worship with us, for it is only as we have fellowship with one another in unity of spirit and faith, that we can attain to the most efficient work, in enlarging the borders of the kingdom.

Oct. 2, 1923. Cor.

Concord, Tenn.

Dear Herald Readers, Greetings:—The time of year is reminding some of our friends of our "Sunny South."

On Sept. 30 at our regular Fifth Sunday Mission Meeting we were thankful for the presence and help of Sisters Jennie Ebersole, Alice Keeler and Miriam Nice of Souderton, Pa.; Bros. Clarence Weaver, Lancaster, Pa., Benj. M. Baer, Hagerstown, Md., Dewey Emswiler, Cootes Store, Va., and also Bro. Byers and family who returned from their trip east as well as others from Knoxville. The three brethren expect to spend some time in the work in this part of Tennessee. May others remember us in like manner and in prayer.

We are having real nice fall weather, no frost yet.

Oct. 2, 1923. Anna G. Jennings.

Beemer, Neb.

Dear Herald Readers, Greeting in Jesus' name:—We feel to say with the Psalmist, "The Lord hath done great things for us: whereof we are glad."

Bro. C. Z. Yoder, of Wooster, O., was with us in a series of meetings, from Sept. 13 to 22, during which time he preached ten very impressive sermons, and also devoted one-half hour before each sermon to children's meetings, which were very interesting and instructive, and were much enjoyed, by both young and old. We hope that the Word, which was so faithfully brought to our hearts and minds by our brother, both in sermon and song, may be remembered, and made practical in our lives, so that we all may be stronger in the faith, and more obedient to God, and to the Church. We thank the brother for his kind interest in us all, and pray that God may abundantly bless him in His service. Pray for us.

Oct. 2, 1923. D. Z. Birky.

Goltry, Okla.

Greetings to all Gospel Herald Readers in Jesus' name:—"They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever." We have many reasons to praise God for His many blessings both spiritual and temporal.

Sunday evening, Sept. 30, we held our regular quarterly Sunday school conference. Many interesting and profitable thoughts were given and the Sunday school work encouraged. We also had council meeting in the morning and expect, to once more commemorate the death and suffering of our Lord next Sunday if the Lord is willing.

Bro. and Sister Elias Miller and family of Protection, Kans., have recently moved into our community and make their church home at Milan Valley. We are glad for their presence and help.

We are having plenty of rain and the farmers are very busy.

Pray for the work at Milan Valley.

Yours in Christ Jesus,

Oct. 3, 1923. Cor.

Elkhart, Ind.

Last Sunday the morning services were primarily in the interest of Rural Missions. It being review Sunday, nine brethren and sisters were asked to give a short, pointed review of the first nine lessons after which Bro. J. S. Hartzler reviewed the remaining four characters in connection with the three missionary journeys of Paul and his imprisonment at Rome.

A letter was read from Sister Ida Grosh Brubaker, one of our former Sunday school scholars who is now working with her husband among the scattered members in the foothills of the Ozark Mountains in Missouri. She gave a good description of the work and the trials of the missionary in those fields. She says that there is a large work for the Mennonite Church in that field.

Bro. Hartzler, in the sermon which followed, drew some interesting comparisons between city, foreign, and rural missions. He urged that we not only continue the work in the city and foreign field which we already have, but that we even establish more missions in these fields. At the same time he urged us to turn our eyes more toward the rural fields. Many country churches are closing and many of the country people will not go to the city or town churches, hence will be left without any religious instruction. He claimed that with the same expenditure of money, many more fields could be opened than can be done in other lands or in the city, and with a sufficient number of workers he believed that the ingathering might be equally great, and whether that were true or not, we are still under obligation to give these rural people the Gospel. A collection was taken to help Brother and Sister Brubaker in their labors of love for the lost.

Oct. 4, 1923. V. E. Reiff.

Bloomingdale, Ont.

Dear Readers, Greetings in Jesus' name:—We are glad that we can know "that all things work together for good to those that love the Lord who are the called according to His purpose."

Bro. J. W. Hess came into our midst on Sept. 22 and preached for eleven days. Our souls were fed and nourished for we heard the Gospel of salvation.

Four souls confessed during the meetings and others were made to realize the opportunity of salvation.

At this writing Bro. Hess is at Floradale and will go from there to Biehn's Church if the Lord spares and prospers.

We wish you all the continued peace of God.

In His name,

Oct. 8, 1923. H. W. Stevanus.

Harrisonburg, Va.
(Eastern Mennonite School)

Greetings to Herald Readers:—The Eastern Mennonite School began the new school year on Sept. 12, 1923. The opening address was given by Bro. A. D. Wenger, who spoke on "The Aims of an Education." The aims and advantages of an education obtained at a church school

(Continued on page 606)

Miscellaneous

THE LOST SOUL

Woe is me, for I'm benighted—will this
gloom no more be lighted,
By the ray of blessed sunlight that cheered
in days of yore?
Will no dawn be ever waking, not the
faintest glimmer breaking
The impenetrable darkness of this awful,
awful shore?
Moon and stars, fair lights of evening,
must I see thee nevermore?
Echo answers, "Nevermore."

Oh! this racking, burning anguish; if I
could but faint or languish
Into sweet annihilation and endure this
pain no more.
Even Death is from me flying, mocking
all my groaning, crying;
Tauntingly he doth remind me how I fled
from him before.
Now I call him, he evades me; will he
strike me nevermore?
Echo answers, "Nevermore."

When I dwelt in yonder region, friends I
had; their name was legion:
In this awful pit of darkness, I their
faces see no more;
But their dreadful lamentations and blas-
phemous execrations
Make these dreadful vaults of hades still
more dismal than before.
I their awful doom have hastened. Must
I hear them evermore?
Echo answers, "Evermore."

Memory like an adder stingeth; all the
wasted past upbringeth;
If I could that viper strangle, half my
misery would be o'er;
But around my heart it coileth, all my
frantic efforts foileth—
'Tis the worm that never dieth, gnawing
at my bosom's core;
Is there—is there no deliverance? will it
quit me nevermore?
Echo answers, "Nevermore."

To my mouth my tongue is cleaving; not
one drop my thirst relieving
Of the copious, cooling waters I so freely
drank of yore.
Oh! if God would grant permission for
one brief hour's intermission
From this fiery burning torture till His
mercy I'd implore—
Day of mercy gone forever; will it reach
me nevermore?
Echo answers, "Nevermore."

Even if the great Eternal bade me quit
this gulf infernal—
Gave me leave through space to wander
till I stood at heaven's door;
Still in there I would not dare to enter,
for the Christ who is the center,
'Round whom all the saved ones gather,
whom they worship and adore;
That's the one I spurned, rejected, when
I lived on yonder shore—
He would drive me from His door.

As the slain Lamb I refused Him; when
He spoke in love, abused Him:
Lion now of tribe of Judah, I would flee
His face before.
The very sight of Him would blast me,
self-condemned at once would cast me
Back into the abyss of demons, there to
wallow evermore.
Farewell, all that's good and holy, I shall
see thee nevermore
Echo answers, "Nevermore."

—Selected.

REVERENCE

By Ethel Zook

For the Gospel Herald.

What is reverence? Webster says, "Awe, combined with respect; an obeisance." It means much when we really consider that the Lord is to be held in reverence at each moment of our life and in every place. The question comes to you and me, Do we keep the Lord in reverence wherever we may be in thought, in word, in action?

I have several points to give as to where we should reverence our Master.

First, a follower of the Master should respect the Lord in church. It is often the case that some wait till the Lord's day to transact business of a temporal nature. Conversation is sometimes carried on during the recitation of the Sunday school lesson, during prayer, or in church services. Think of this, reader, we are in the house of the Lord, and should take our minds from the cares of life, and think of the Lord's work. In Psalm 89:7 we read, "God is greatly to be feared in the assembly of the saints, and to be held in reverence of all them that are about him." We are in the presence of our Savior, the One who came to this sin-cursed world, conquered Satan, and gave His life on the cross that whosoever believeth "may not perish but have everlasting life. Let us not use the first day of the week as a business day but as a holy day. "Remember the sabbath day to keep it holy."

Second, the Christian ought to respect the Master in the home. This is the place where man spends most of his time. We can read a portion of Scripture each day, have a word of prayer and sing a song of praise. In this way we would be showing reverence to our wonderful Redeemer. In Hebrews 12:28 we read: "Wherefore we receiving a kingdom .....let us have grace, whereby we may serve God acceptably with reverence and godly fear." The children in the home should obey the words of Eph. 6:1, 2: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise."

Third, in the school. Satan has planted his doctrines and teachings in the public schools. II Tim. 4:3 characterizes some of the teachers: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The young people have many temptations to resist but that is not to say that they should not attend school. Satan is everywhere. The child who has come to the years of accountability, confessed his sins, and knows the truth of the Lord, will be able to judge by the Bible what is right and what is wrong.

My dear young people, forget not the Master in the school; if all others around you have forgotten Him. Just think that He is watching you at all times. It grieves the heart of the Lord to see a soul forget Him. Let us heed the admonition of Paul to Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." In that way we shall respect the Prince of Peace.

Lastly, we may esteem Him in society. First of all, we should adhere closely to God's Word. Do not be afraid to let the people know that you are a Christian and of the Mennonite Church. Menno Simons, one of the early leaders, gave in his works constant references to the Scriptures as the basis of every doctrinal position. Show the company with whom you associate that Christ is your Companion. Again, show simplicity in your life. Simplicity is a matter of the heart, and if the heart is right the life will be simple. When we are out in society, on a holiday, in business, in school, as pupil or teacher, we need to be simple in our clothes. It has been said that the outside is an indication of the condition of the inside. The Bible is pleading with us to lead a simple life. The evil one and the world are trying to get us to leave our simplicity. "Choose ye this day whom ye will serve."

In closing I shall say that with the shield of righteousness we shall be able to conquer Satan with all his sinful ways and follow the Master. Are we continually serving Him? In considering this subject we find He is to be held in the highest esteem in all places. This is acceptable in the eyes of the Lord.

New Wilmington, Pa.

THE SOUTH MISSISSIPPI WINTER HOME

By J. B. Brunk

For the Gospel Herald.

In the Gospel Herald of August 23, we advocated the South as a rural mission field. We merely suggested a "Winter Home" in connection with a mission work. The circumstances and conditions indicate the practicability of such an institution promoted

by the Mennonite people. South Mississippi appears to be the place for it. Health conditions are favorable. Malaria typhoid, tuberculosis, hookworm, etc., are well under control. The North to South migration is annually increasing in magnitude.

Florida has had its thousands of winter tourists from the North in increasing numbers for the past decade; Mississippi is in the beginning of such a movement. Railroads, real estate men, and chambers of commerce are each making special efforts to promote a migration in this direction. The climate of South Mississippi is about as favorable as that of Florida and health conditions are better. Industries promise more than those of Florida. The soil is more capable and promising for economical production.

A brother who has money to invest for the Lord believes in the project as a means of advancing the kingdom of God. In his desire to do something that might be according to His will and prove a blessing to the Church and the unsaved he originated the following tentative plan for the establishment of a "Winter Home." He proposes to buy a tract of land about forty rods from the Gulf waters, near the electric line, and near one of the South's greatest railroads. He proposes to build a tabernacle on this tract and begin Gospel or mission work. This tabernacle would be in the midst of a dense rural population as well as near Gulfport and the tourist district and would draw more people than a church and cost less. Lumber would cost less than in the North because of being nearer the big saw mills.

He further proposes to build cottages, on each two acres, which are to be rented to our northern brethren during the winter months. All rents are to be turned back for the further development of the institution. This plan provides for poultry, winter gardens, and fruits as a means for pleasant activity as well as self-support for those who occupy the cottages. There is a great demand for such cottages during summer months because this is the summer home for many Southern people. Inland districts are much hotter than the coast. Ninety-three degrees has been the hottest for this season. Therefore these cottages would likely be occupied most of the year.

The promoters of this project hope that it will prove such a blessing to the church and to the unsaved that the Mennonite Board of Missions and Charities will not hesitate to receive the deed for the institution and from that time have full control and oversight of it.

The proposed institution would doubtless be more economical in money investment than our present missions and charitable institutions. Three or four hundred dollars would build a three-room cottage. Those of our northern brethren who desire to have a winter home and at the same time desire to help promote the project might build their own cottages and receive the right to occupy them for some years and then turn them over as part of the institution.

Should there be any who desire further information concerning this project they may write to D. S. Brunk or D. S. Geil, Lyman, Miss. We are praying that the Lord Jesus may have the "right of way" in this movement. Will you readers pray to the same end?

Biloxi, Miss.

THE COOK OR THE BOOK

(J. A. Zepp of Manchester, Md., is the sender of this article and says, "We copy this beautiful truth from a tract, reminding us of the need of a Christ to 'drive the money-changers' of the present day, 'from the temples.'")

Hear the truth. The early church **prayed** in the **upper room,** but the twentieth century church **cooks** in the **supper room.** Today the **supper room** has taken the place of the **upper room. Play** has taken the place of **prayer,** and **feasting** the place of **fasting.** There are more **full stomachs** than there are **bended knees** and **broken hearts.**

There is more fire in the **kitchen range** than there is in the **church pulpit.** If you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the **pulpit.** And **ice cream** chills the fervor of the **religious life.**

The early Christians were not **cooking** in the **supper room** the day the **Holy Ghost came,** but they were **praying** in the **upper room.** They were not **waiting** on **tables,** but they were **waiting** on **God.**

They were not **waiting** for the fire from the **stove,** but for the **fire** from **above.** They were **detained** by the **command** of **God,** and not **entertained** by the **cunning** of **men.** They were all **filled** with the **Holy Ghost,** and not stuffed with **stew** or **roast.**

Oh, we would like to see the **Cooking Squad** put out, and the **Praying Band** put in. Less **ham** and **sham,** and more **heaven.** Less **pie** and more **piety.** Less use for the **cook** and more use for the **old Book.** Let us put out the **fire** in the **church stove** and build it in the **church altar.**

More **love** and more **life.** Fewer **dinners** and get after **sinners.** Let us have a church full of **servers, serving God,** and waiting for His dear **Son** from **heaven.**

OLD FASHIONED HELL

"Fire and Brimstone" Sermons Should Be Preached Again, Lutheran Pastors Decide

Asserting the world is hell bound, but doesn't know it, Lutheran ministers of Illinois and Wisconsin, meeting holding their annual conference at Chicago agreed the church must go back to the "old-fashioned hell fire and damnation type of sermons."

"The world is fooling itself into the belief there is no hell," said L. Gininesad, president of the conference.

"In this pleasure-chasing time we must harken the world back to the horrors of eternal punishment," said R. O. Brandt, McFarber, Wis. "The church has been appealing to the sinner with the beauty of the love of God and eternal life in heaven, but the people have forgotten about hell."

"The doctrine of horrible punishment is a Biblical doctrine," asserted S. J. Siljan, Madison, Wis. "The world must be brought back to the realization of the wages of sin and the hopelessness of hell."—Sel. by a Reader.

OUR LONGINGS

Our anniversaries come and go, and memory brings us face to face with the old folks and the old days of long ago or of more recent years.

On the anniversary of the departure from this life to the life beyond, of a loving mother, I find myself "thinking back," and just now, as I picked up an old poem and read the words, I thought I'd pass part of it on to some one else, who may be nearing such an "anniversary":

"Tired of the hollow, the base, the untrue,
Mother, oh, mother, my heart calls for you.
Many a summer the grass has grown green,
Blossomed and faded, our faces between,
Yet with strong yearning and passionate pain
Long I tonight for your presence again."

All our longings will not bring them back, but we have the assurance that "we can go to them." And then another thought comes to me: Let us live our lives in such a way that we will not be ashamed to meet those gone before. Then, perhaps, they will, like the father of the prodigal son, come out to meet us.—Julia Graydon in Gospel Messenger.

REPORT OF THE MISSOURI-KANSAS CONFERENCE

Held with the brotherhood at La Junta, Colo., Sept. 6 and 7, 1923

For the Gospel Herald.

The ministerial body having previously met for arrangement of conference work, the first public session of conference was opened on Thursday morning at 9:30 o'clock. Bro. J. D. Mininger read II Tim. 2 and offered prayer. The moderator called for the reading of the minutes of last conference, which were approved. Bro. D. D. Miller was then chosen assistant secretary. Bros. John Thut, Harry Diener, and E. J. Berkey were appointed as a committee on resolutions.

Bro. D. H. Bender delivered the conference sermon. He chose his text from Matt. 18:18. He impressed the twofold work of the Church concerning the lost and those within the fold of Christ. The text sets forth three features: (1) grave obligation; (2) implicit authority; (3) divine approval. The first obligation is to **save** men. Discipline is co-operative to this primary work and not an end in itself. A second obligation is to properly care for those in the Church and so deal with transgressors as to win them if possible. A third obligation is to cut off the wilfully disobedient.

God has given ways and means of keeping the Church in order through the ordinances and restrictions. The ordinances—baptism, communion, feet-washing, devotional covering for sisters, holy kiss, anointing with oil—set forth in an outward expression the relationships that we bear toward the Lord and toward one another. The restrictions are our protection from danger rather than a cutting off of our liberties. It is our duty to use these things for the good of the Church.

Our work is linked with heaven. When we discipline according to the instructions of the Word our work stands with the approval of heaven. When we receive men into fellowship according to the conditions of the Gospel heaven's approval rests upon our work.

Responses

"While men and women are saved from sin, the ordinances, commandments, and restrictions keep them in the place of safety." A. Shenk.

"If we could bring more of our homes in Gospel order we have gained a great point." I. G. Hartzler.

"May the Lord help us to always take the Lord's way." J. M. Kreider.

"I tremble when I think of the power entrusted to the Church." J. C. Driver.

"Anywhere and any way the Lord sees fit to use me I want to be ready." J. A. Heatwole.

"I want to labor as unto the Lord who has laid the charge upon us." J. R. Shank.

"If we hold up the cross and accept it, we will be glad for restrictions." D. D. Miller.

"We have lost out because we have not carried out the restrictions as we should." L. J. Miller.

"We are kept from falling if we exercise ourselves in His will." E. J. Berkey.

"I am thankful for the **'Do's'** and the **'Do not's'** because they show me His will." E. C. B.

"May we as a ministry stand with the message of binding and loosing." J. M. N.

"I pray that the effect of this meeting will be like Paul's message in II Cor. 7:11." H. B.

"The Lord's stamp of approval is good." A. G.

"We ought to show our approval of the good things done by others." A. M. L.

"I wish we might realize the obligation, not only of preaching the message to all men, but of caring for the Church." C. B. D.

"I would that we might receive the message 'not in vain.'" W. S. G.

"We still have time to make amends, but our task is greater than it would have been if we had always obeyed Matt. 18:18." C. W.

"I am glad for the explanation of the text Matt. 18:18 as given by Bro. Bender." J. T.

"I praise God for the sermon." C. D.

"I hope we may be able to build hedges that are beautiful as well as protecting from danger." E. D.

"May we stand for the resolutions we have made." L. C. M.

"Let us build on the rock." J. S.

"I am glad that young and old ministers are in unity." P. E.

"United prayer is a power." H. K.

"The main time and energy of conference should be taken up in pushing forward the work." A. E.

"May God help us to be faithful housekeepers." J. D. M.

"We should not be forgetful hearers." S. S. H.

"By the grace of God I mean to do His will." H. H.

"I pray God for grace to be true to the light received." F. N.

"I say, Amen." D. B. Z.

"I am glad to testify to the truth." J. S. D.

"Restrictions are pleasant if we get away from the borderland of sin." C. S.

"I am encouraged." S. W.

"May God add His blessing." J. R. B.

"We ought to be thankful for men of experience and we ought to use their message to our eternal good." J. W. S.

A general response by standing vote was given by the brotherhood present.

Miscellaneous Business

1. A nominating committee was appointed, namely: J. C. Driver, Amos Gingerich, J. M. Kreider, Henry Hostetler, I. G. Hartzler.

2. Moved that two members with the mission superintendent be elected as a board of trustees of the Wichita Mission. Motion carried.

3. The following brethren, ordained to their respective offices, were accepted as members of Conference: Ministers, J. P. Brubaker, Morris Yoder; Deacons, Noah Detwiler; Bishops, Harry Diener, Alva Swartzendruber.

4. The Constitution and Discipline was presented to Conference by Bro. D. H. Bender. After careful correction of words and phrases with some insertions of points thought needful and helpful, it was unanimously adopted.

5. It was moved and seconded that Bro. D. H. Bender edit the Constitution and Discipline and see to the printing of it. Decided that 4,000 copies should be printed.

6. The following reports were given and accepted:

a. **Children's Welfare Home,** by D. S. Weaver.

A verbal report was given in which an appeal for some one known to be suitable for a superintendent was made to relieve Bro. Freyenberger who has been waiting to be relieved for some months.

b. **The Manitou Mission Church,** by J. A. Heatwole.

The congregation was organized the first of last October, shortly before Bro. D. J. Fisher left for his former home near Kalona, Iowa. Bro. W. S. Guengerich came April 22, and has served as pastor since. During the intervening time the congregation was supplied with ministerial service about twice a month from La Junta and Limon. Bro. Elias Miller is the Sunday school superintendent. The average attendance for the second and third quarters is 57. The present church membership is 26. A number are there part of the year who have not placed their membership with the congregation. It is much desired that all folks coming for at least a month or more bring their membership certificates and place them with the congregation and give their support to the work in every way possible. There is preaching and Sunday school every Sunday morning, young people's meeting every second Sunday evening, and preaching on the Sunday evenings between. Also, there are mid-week services with fair attendance. Bro. E. J. Berkey held a series of meetings for two weeks with fair interest and one confession.

Jacob A. Heatwole, John Thut, Committee.

c. **The Wichita Mission,** by Vernon Shellenberger. A verbal report.

d. **The Sanitarium and Hospital,** by Allen Erb.

The Mennonite Sanitarium Board has monthly meetings. We have considered problems of finance, workers, Christian service, advancement of the work, etc. The Board began action four years ago with the General Mission Board concerning the establishment of a General Hospital. This question has been before the General Conference for four years for consideration. At the last session at Waterloo, Ont., the M. B. of M. & C. was authorized to proceed with this work as the Lord may direct. The Lord has wonderfully answered our prayers and has supplied workers, for which we praise Him. We have now an immediate need in the kitchen; as far as man can see, we have no workers in sight to fill this department in the immediate future.

e. **South American Mission,** by J. W. Shank. A verbal report, giving a general statement of progress and of the need of workers and means in that field.

f. **Hesston College,** by D. H. Bender. A verbal report.

g. **Mennonite Board of Missions and Charities.** Member failed to attend meeting, therefore no report was made.

h. **Mennonite Board of Education,** by J. M. Kreider.

Since the first of the year the Board has had four meetings: one special, one regular, and two informal meetings. At the special meeting held at Goshen, Ind., last spring it was decided to close Goshen College for a year. At an informal meeting held near Kokomo, Ind., it was decided to appoint a committee whose duty it would be to look into educational problems of the Church and to suggest names for president, dean, and business manager, looking forward to the reopening of Goshen College in the fall of 1924. This committee reported at an informal meeting held at Waterloo Church, Waterloo, Ont., the last week of August. Bro. S. C. Yoder's name was suggested as President of Goshen College.

J. M. Kreider, Member Board of Education.

i. **Relief Commission,** by D. H. Bender. A verbal report stating progress of the relief activities in general with problems of the Russian immigrants.

j. **Publication Board,** by D. H. Bender. A verbal report.

k. **Sunday School Committee,** by E. J. Berkey.

There has been no special work done by the committee. In a general way we suggest:

(1) That teachers and workers avail themselves of every opportunity to better equip themselves for

(a) Better Bible teaching.

(b) Deepening of the spiritual life of their pupils.

(c) Preparing the unsaved to receive the Gospel message.

(We note that there is often too much teaching along general lines of historical settings instead of getting to the spiritual kernel of the truth and its application.)

(2) That parents be encouraged to regular attendance, encouraging their children in lesson preparation, in hearty support of the Sunday school, and to deeper interest in Bible study.

(3) That all teachers be a living example to their pupils, of simplicity, of deeper spiritual life, upholding by precept and example the doctrines of the Bible as taught and interpreted by the Church.

(It is painful to see teachers at the head of a class, supposed to instil principles of simplicity, humility, etc., clad in garments which bespeak pride, lack of consecration, and submission to the Bible and the Church. The pupils seeing this in their teacher cannot be impressed with proper seriousness, and it thus defeats the very purpose for which these teachers are selected.)

Respectfully submitted,

E. J. Berkey, J. R. Shank, C. D. Yoder—S. S. Committee.

l. Kansas City Local Mission Board, by J. D. Mininger. A verbal report.

7. Concerning the Manitou Church debt:

It was moved that Bro. S. C. Yoder be relieved from any obligation in regard to the indebtedness of the Manitou Church and that the Conference Committee be made responsible for raising funds sufficient to cover the same.

(It is the sense of this Conference that final arrangement for the liquidation of the debt be made through the local trustees of the Manitou congregation.)

Motion adopted.

8. Requests for ordination:

a. The brethren, H. A. Diener, T. M. Erb, and D. H. Bender, request the privilege to ordain one minister for Hesston, one for West Liberty, and a deacon for Yoder. The request was granted.

b. Bro. Andrew Shenk requests the privilege to ordain two deacons in his district. The request was granted.

c. Bro. J. C. Driver requests the privilege to ordain a minister or deacon for the Kansas City congregation. The request was granted.

e. Those who may desire work of ordination during conference year and have no definite request prepared may appeal for such work to the Executive Committee.

9. Requests for help at Limon, Miss., and Tuleta, Texas, were considered and it was moved that the Mission Board work conjointly with the bishop in charge, Bro. Andrew Shenk, in providing help for the work in the South. Granted.

10. Minutes of the Annual meeting of the Mission Board were read and approved.

The following is a brief report of the meeting which was held September 5:

The devotional and inspirational parts of the meeting consisted of an opening Scripture and prayer by W. S. Guengerich and an address by J. A. Heatwole on The Acts of the Apostles as a Missionary Manual. In the business session the roll-call showed the presence of most of the members, either in person or by proxy. Paul Erb was appointed secretary of the meeting. The Executive Committee, the Field Evangelist, the Hess Property Committee, the Wichita Building Committee, the Treasurer, and the Auditing Committee gave reports, which were accepted. The following resolution was adopted:

Inasmuch as it has pleased our heavenly Father to call home our beloved brother and secretary, John D. Charles, Be it

Resolved, That we humbly submit to the wisdom of our Father, and extend our heartfelt sympathy to the bereaved wife and family.

The new constitution was then read and presented to Conference for further change and final action. The meeting adjourned with prayer. Paul Erb, Acting Secretary.

11. The Constitution of the Mission Board was read and adopted.

12. A request from the Dakota-Montana Conference for the privilege of using bishop help from outside of their district was granted.

13. The place of next Conference session was left in the hands of the Executive Committee.

14. **Officers chosen for the coming year:**

Moderator: H. A. Diener, Hutchinson, Kans., R. F. D.

Assistant Moderator: L. J. Miller, Garden City, Mo.

Secretary: J. R. Shank, Carver, Mo.

Member of M. B. of M. and C.: I. G. Hartzler, East Lynne, Mo.

Member of Mennonite Board of Education: J. M. Kreider, Palmyra, Mo.

Member of Publication Board: D. H. Bender, Hesston, Kans.

Member of Relief Commission: D. H. Bender, Hesston, Kans.

Sanitarium Board: J. A. Heatwole, La Junta, Colo.; D. S. Weaver, La Junta, Colo.; Ed. Miller, La Junta, Colo.; F. A. Neuschwander, La Junta, Colo.

Mo.-Kans. Mission Board Officers: President, L. J. Miller, Garden City, Mo.; Vice President, H. A. Diener, Hutchinson, Kans., R. F. D.; Secretary, Paul Erb, Hesston, Kans.; Treasurer, Earl Buckwalter, Hesston, Kans.; Fifth Member Executive Committee, J. B. Yoder, Garden City, Mo.

Field Evangelist: J. M. Kreider, Palmyra, Mo.

Wichita Mission Trustees: H. E. Hostetler, Harper, Kans.; B. F. Buckwalter, Hesston, Kans.

Kansas City Mission Local Board: P. J. Shenk, Oronogo, Mo., L. J. Miller, Garden City, Mo.

Children's Welfare Home Board: D. S. Weaver, La Junta, Colo.; Henry Hostetler, Harper, Kans.

Manitou Mission Church Committee: John Thut, La Junta, Colo.; D. S. Weaver, La Junta, Colo.

Workers' Conference Officers: Moderator, H. J. King, Harper, Kans.; Ass't Moderator, D. D. Miller, Protection, Kans.; Secretary (ex officio), J. R. Shank, Carver, Mo.

Sunday School Committee: Officers of the Workers' Conference above noted.

15. Bro. W. S. Guengerich was given full right of discussion and voting in the work of this Conference.

Questions, Answers, and Resolutions

1. **How can we best carry out Christ's command to evangelize the world?**

The question was opened by Bro. J. D. Mininger. The following resolution was passed:

Inasmuch as Jesus Christ has commissioned His Church to carry the Gospel to all the world, and since the necessity of this message is evident everywhere, be it

Resolved, That all be impressed with

(1) The deceitfulness of sin (Heb. 3:13; Jer. 17:9).

(2) That the atoning work of Jesus Christ is the only and all-sufficient remedy for sin (Acts 4:12; II Cor. 5:21).

(3) The importance of prayer for the work and for laborers (Eph. 6:18; Matt. 9:38).

(4) That all people confessing Him live that prayerful, sober, righteous, and godly life that bespeaks the power of His redeeming grace (Tit. 2:11, 12), and

(5) That each individual member be made to feel his responsibility to carry the Gospel to all the world (Acts 8:1; 11:19),

(6) Teaching by precept and example the "all things" of the Word of God (Matt. 28:19, 20).

2. **How promote unity of action in carrying out the teaching and direction of our Constitution and Discipline?**

The Question was opened by Bro. L. J. Miller. After an earnest discussion the following resolution was adopted:

Believing our Constitution and Discipline to be based upon the principles of the Gospel, be it

Resolved: (1) That every member thoroughly acquaint himself with our Constitution and Discipline and endeavor in the spirit of love, unity and submission, to live and teach its principles (I Cor. 1:10).

(2) That parents encourage the same in their children by precept and example; and in every way possible, as a part of the body, the Church, do that which promotes unity, and good will throughout the brotherhood, and the glory of God (Eph. 6:1-4; Tit. 2:1-8).

3. **What is the attitude of this conference toward the Ku Klux Klan?**

The question was opened by Bro. Harry A. Diener. After some timely thoughts and careful discussions the following resolution was adopted:

Whereas, the Ku Klux Klan is a secret organization, which is a direct violation of the Scripture and the teaching of Jesus Christ (Jno. 18:20; Eph. 5:13; Jno. 3:19); and

Whereas, such organization involves an unequal yoke between the Church and the world (Amos 3:3; II Cor. 6:14-18); and

Whereas, a lack of proper respect for the law of the land is often in evidence (Rom. 13:1-4); therefore be it

Resolved, That our members be not allowed to affiliate with such organizations, and also recommend that they take a stand for the principles of the Gospel under all conditions relative to such organizations (Matt. 5:39, 44, 45).

4. **How should the Lord's Day be observed?**

The question was opened by Bro. John Thut and discussed in general by others. The following answer was passed:

Resolved, That for an answer we refer to Article 5, Section c, of our Discipline. (Discipline is to be prepared and distributed soon.)

5. **Resolved,** That this Conference sanction the stand taken by the Mennonite Board of Education and by the last meeting of General Conference in upholding the standards of the Church in relation to our educational work.

Members of the Missouri-Kansas Conference

(The ones marked with an asterisk (*) were absent during this session of Conference. m. minister. d. deacon. b. bishop.)

Colorado

Erb, Allen, La Junta. m.
Heatwole, J. A., La Junta. b.
Leatherman, A. M., La Junta. m.
Miller, L. C., Limon. m.
Neuschwander, F. A., La Junta. d.
Nunemaker, J. M., La Junta. m.
Thut, John, La Junta. m.
Winey, S. G., La Junta. d

Kansas

*Beck, L. L., Peabody. d.
Bender, D. H., Hesston. b.
*Brunk, J. F., Peabody. m.
*Buckwalter, B. F., Hesston. d.
*Byler, E. H., Hesston. d.
Diener, Charles, Canton. m.
Diener, Edward, Larned. m.
Diener, Harry A., Hutchinson. b.
*Diener, D. A., Canton, m.
*Ebersole, N. E., Protection. d.
Erb, T. M., Hesston. b.
Hostetler, H. E., Harper. d.
King, Henry J., Harper. m.
*King, L. O., Hutchinson. m.
*Landis, Aaron, Canton. d.
*Landis, Geo. B., Hesston. m.
Miller, David D., Protection. m.
Mininger, J. D., Kansas City. m.
*Reiff, Christ, Newton. m.
*Shellenberger, J. L., Hesston. d.
*Shetler, E. J., Crystal Springs. m.
Sweitzer, Charles, Protection. d.
*Weaver, J. M. R., Newton. m.
*Weaver, R. M., Harper. m.
Winey, Caleb, Peabody. m.
*Yoder, Charles D., Windom. m.
Yoder, Maurice, Hesston. m.
*Zimmerman, J. J., Harper. m.
Zook, D. B. Larned. d.

Mississippi

*Brunk, J. B., Lyman. m.
*Brunk, D. S., Gulfport. m.
*Geil, David S., Lyman. d.

Missouri

*Brubaker, J. P., Gravois Mills. m.
Berkey, E. J., Oronogo. m.
*Bissey, Geo., Cherry Box. m.
Bowman, E. C., Carver. m.
Buckwalter, Harry R., Palmyra. m.
*Buckwalter, Ira E., Palmyra. m.
*Collier, J. L., Carver. d.
*Detwiler, Jno. G., Cherry Box. d.
*Detwiler, Noah, Cherry Box. d.
Driver, C. B., Versailles. m.
Driver, J. C., Garden City. b.
Gingerich, Amos, Versailles. m.
*Good, Joseph, Oronogo. d.
Hartzler, I. G., East Lynne. b.
*Hartzler, J. J., Garden City. b.
*Helmuth, W. E., Garden City. m.
Hershberger, S. S., Latour. m.
Hershey, J. H., Palmyra. d.
*Johnston, L. J., Cherry Box. m.
*Kilmer, Amos, Purcel. m.
*King, D. S., Harrisonville. m.
Kreider, J. M., Palmyra. b.
Miller, L. J., Garden City. m.
Shank, J. R., Carver. m.
*Shenk, P. J., Oronogo. m.
Shenk, Andrew, Oronogo. b.
*Swartzendruber, Elias, Versailles. d.
*Tweedy, Wm., Oronogo. m.
*Yoder, J. B., Garden City. d.
*Yoder, J. M., Cherry Box. m.
Detwiler, J. S., Versailles. d.

Oklahoma

*Hershberger, Simon, Goltry. m.
*Hooly, D. Y., Jet. m.
*Miller, S. C., Jet. b.
*Schrock, David C., Jet. d.
Slagel, Jno., Hydro. m.
*Slagel, Jos., Hydro. d.
*Swartzendruber, Alva, Hydro. b.
*Zimmerman, P., Jet. d.

Pennsylvania

*Kauffman, Daniel, Scottdale. b.

Texas

*Ressler, C. L., Tuleta. m.

Non-Resident Attendants

Guengerich, W. S., Colorado Springs, Colo. m
Shank, J. W., Trenque Lauquen, S. A. missionary.

TABULATED REPORT OF CONGREGATIONS

Milan Valley, Jet, Okla.[1]	3	2		4			3	1	1					55
Protection, Kansas[1]	2	1	6			1	9		1		3			57
Pleasant Val. Harper, Ks.[1]	2	1	1	1			1		2		1			147
Sp. Valley, Canton, Kans.[2]	2	1												64
Pleasant View, Larned, Ks.[2]	1	1				1			2		1			20
Hesston, Kans.[2]	3	2		26		2	56		7		34			250
Catlin, Peabody, Kans.[2]	2	1					1	1	1		3			32
Penna., Newton, Kans.[2]	2	1	8			3								87
W. Lib., Windom, Kans.[2]	2	1	5	2	1	3	1	1	1	8		1		125
Wichita Mission[2]			2		1				1					
Yoder, Kans.[2]	2		2	3			6		2		3	1		142
Crystal Springs, Kans.[3]	2	1	1				3	1			3			106
Syca., G. E. Lynne, Mo.[3]	4			2		1	2	3	2		4			270
Pl. View, Hydro, Okla.[4]	2	1		1						1		1		105
Bethel, Garden City,, Mo.[5]	3	1	3								1			103
Mt. Zion, ,Versailles, Mo.[5]	2	2	1	6			1	1			2			91
Carver District,, Mo.[5]	3	1	1	3		1	1	1		3		1		53
K. C. Mission,, Kans.[5]	1		1	10			2	1	3	5				70
Palmyra District, Mo.[6]	3	1	2	3				1	3	1				62
Cherry Box, Mo.[6] (Mt. P.)	3	2	2							2		1		35
La Junta, Colo.[7]	2	1	5	18	1		27	1	4	24	32			142
Limon, Colo.[7]	1		1	2			3							19
E. Holbrook, L, Colo.[7]	3	1	4				16			2	14			96
Plainview, Tex.[7]														13
Perrytown, Tex.[7]														11
White Hall, Aronogo, Mo.[8]	5	1						1	3		4			74
Gulf Haven, Miss.[8]	2	1	2	8		1	4		2	5				30
Tuleta, Texas[8]	1													21
Lake Charles, La.[8]														5
Berea, Birch Tree, Mo.[8]														16
Manitou, Colo.[7]														28
Total	58	24	47	89	3	13	136	13	35	51	105	4		2229

Organized Congregations, 26.
Unorganized or Mission Points, 5.

Bishops in Charge.—1, S. C. Miller; 2, D. H. Bender; Harry A. Diener; T. M. Erb; 3, I. G. Hartzler; 4, Alva Swartzendruber; 5, Joe C. Driver; 6, J. M. Kreider; 7, J. A. Heatwole; 8, Andrew Shenk.

There were 8 bishops, 21 ministers, and 7 deacons present at this Conference.

Some very helpful addresses and sermons were delivered during the evening sessions of Conference which have not been reported in this record but which nevertheless were a very strong feature of the Conference. We hope that some of these addresses may be published in full or in part, as they are prepared, in the near future. Conference closed with a number of inspiring talks and a general feeling of good will and fervent prayer for the future success of the work among all our different fields of labor.

T. M. Erb, Moderator.
J. R. Shank, David D. Miller, Sec'ys.

A PRAYER

O God, our Father, who dost care for us; who loved us so that Thou didst send to us Thy Son—Thine only Son—down from the eternal glory of the heavenly home, to purchase our redemption by the shedding of His blood upon the painful cross, so that "our sins, though scarlet, should become as white as snow," with adoration meet we bow before Thy throne.

We ask that Thou wilt guide our feet in paths of Thine own choosing, leading us on from day to day where thou wouldst have us go, making us better in our Christian life, filling our hearts with love for Thee and for our fellow men; inspiring us with hope, which rises with a faith sublime for all the years to come; giving us trust the while we journey here; helping us to know and feel that, as the Christ, the God-man, served, so should we serve, our Heavenly Father first of all, and for His sake give willing service to our brother man; bestowing grace and strength and joy, so that, content with whatsoever lot we have, we shall each day perform our task with cheerfulness, and forward look with glorious hope unto the closing of this earthly day, the sunset sky aglow with beauteous tints and portals opening at Thy finger's touch to give us welcome to the better land.—Selected.

SPECIAL MEETINGS

For the Gospel Herald.

Alpha, Minn.

Report of the Fourth Joint Sunday School Conference of the Manson, Ia., and Alpha, Minn., Aug. 26, 1923.

Organization:—Mod., J. W. Hess; Chor., E. E. Zehr; Secys., Ira J. Miller, Lewis Garber.

Topics and Speakers:—**Round Table Talk,** Charles Bute; **Present Day Outlook of the Sunday School,** Amon Egli, James Bute; **Sermon** (Isa. 55:11), J. W. Hess; **Children's Meeting,** C. B. Egli; **How to Hold Interest in the Sunday School,** Geo. Shetler; **The Sunday School versus Evil Conditions,** Ira Miller, Frieda Zehr, Noah Landis, Leonard Garber; **A Live, Efficient, Soul-saving Sunday School,** (Essay), Maude Shetler; **Hindrances to Sunday School Work,** Frank Bute, Maude Egli; **Individual Responsibility to the Sunday School,** Aaron Bauchman, Gertrude Bute; **Missionary Opportunities of the Rural Sunday School,** David Lehman, Mary Garber; **"I am Debtor;" What do I Owe to My Church—to the World?** Roy Bute, Emma Garber, Herbert Bute, Margery Hess, Irene Garber; **Summary of Program,** Charles Garber, Grace Bute; **Sermon** (Deut. 32:11), J. W. Hess.

Some Thoughts Presented:—The Sunday school teacher should have a well prepared lesson, become acquainted with the pupils, definitely get all to work, and not leave one or two do all the work. There are unlimited facilities in the Sunday school to train young converts but much teaching is necessary. If we are discouraged we should compare our community with the one where there is no Sunday school. An inactive Christian soon loses his spiritual life. Loving interest on the part of the teacher will help much in holding interest in the Sunday school. Full consecration on the part of Christian workers will help to combat the evil conditions of the world. A live, efficient Sunday school is one which sees its opportunities and uses them. Some hindrances to Sunday school work are: non-attendance, tardiness, lack of attention, Sunday amusements, shirking responsibilities, coming to class without having studied the lesson. If we neglect our individual responsibilities we will soon have a dead Sunday school. The rural Sunday school has the opportunity of helping young and old to a knowledge of the Gospel and to the true standard of Christian living. We owe our loyal, prayerful service to the Church and thru it to the world.

After the last sermon four souls stood and expressed their desire to be Christians. We had a wonderful meeting.

Secys.

Married

Zook—Kauffman.—Bro. Harvey Zook and Sister Lillian Kauffman, both of New Wilmington, Pa., were quietly married on Sept. 26, 1923, at the home of the officiating bishop, Bro. E. J. Zook. May the abiding presence of Christ be theirs thru life.

Guengerich—Buckwalter.—On September 11, 1923, at the home of the bride's parents, B. F. Buckwalter, Hesston, Kansas, their daughter, Martha L., was united in marriage to W. S. Guengerich of Manitou, Colo., Bro. T. M. Erb officiating.

Denlinger—Shimp.—On Oct. 6, 1923, at the home of the bride's parents near Lampeter, Pa., Sister Myrtle H. Shimp and Bro. Chester H. Denlinger were united in holy matrimony by Bro. Frank M. Herr. May the rich blessings of heaven be their portion thru life.

Gingerich—Roth.—Bro. Edmund Gingerich of Zurich, Ontario, and Sister Anna G. Roth of St. Agatha, Ontario, were married on Monday, Oct. 1, 1923, Bishop D. H. Steinman officiating. May the joys and true happiness of Christian wedlock be theirs.

Geissinger — Alderfer. — On Sept. 22, 1923, at the home of the officiating bishop, Bro. A G Clemmer, Franconia, Pa., Bro. Henry N. Geissinger of the Swamp congregation, and Sister Eva F. Alderfer of the Souderton congregation, were united in marriage. May the rich blessing of God attend them through life.

Obituary

Peters.—William Edgar, son of D J. and Emma Peters died Sept. 29, 1923, at the Chambersburg Hospital; aged 10 m. 25 d. He had a very pleasant disposition, and was a dear little friend to all. He leaves a father, mother, and several half brothers and half sisters. It was hard to give him up but all seem resigned to the Lord's will, knowing that he is in safe keeping. Funeral services were conducted at the Pond Bank Church by the Pentecostal ministers, Jeffries and Parks. Interment in the Pond Bank Cemetery.

Harvey E. Shank.

Birky.—Roy Emery, son of Bro. Alvin and Sister Amelia Birky, was born Aug. 29, 1923; died Oct. 2, 1923; aged 1 m. 3 d. Death was caused by complication of diseases. He leaves his parents, one sister (Viola), four brothers (Ellis, Marvin, Floyd and Ivan); two grandmothers, one grandfather, and many other relatives. Funeral services were conducted by J. A. Hieser and Samuel Zehr. Little Roy Emery's stay on earth was short and his last days were full of suffering, but we have

the blessed assurance that he has gone to a long eternity where there is no more suffering. Therefore we will say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The Great Jehovah full of love,
An angel bright did send,
And took our little, harmless dove,
To joys that never end

By his Aunt Katie.

CORRESPONDENCE

(Continued from page 599)

were emphasized. The students were encouraged to make the most of the opportunities before them. The total enrollment in the various departments is seventy-eight.

The organization of the Sunday school is as follows: Supts., Daniel Lehman, Henry Weaver; Sec., Lena Stoltzfus. Every Sunday morning one of the ministers from the community preaches for us.

In reorganizing the Young People's Christian Association, Frank Raber was elected President and Ella Shenk as Secretary. Good interest is shown in the various religious meetings conducted for our spiritual needs.

We feel that the Lord is blessing us and we crave an interest in your prayers that this school year may result in the strengthening of the resources of the Church.

Gertrude G. Nissley.

West Liberty, Ohio
(Oak Grove congregation)

Sunday, Sept. 30, communion was observed with excellent attendance. The same evening Bro. B. B. King came and began a series of meetings, closing Sunday evening, Oct. 7, with a crowded house. Attendance and interest were good all through the meetings, the Word was presented with no uncertain sound, and as a result, new resolutions were formed, some consecrated their lives more fully to the Lord, and eleven young and precious souls confessed Christ as their Savior. Also one soul returned to the fold.

Arrangements are being made for baptismal services on Sunday, Oct. 14. May the Lord add His blessings to the work.

Oct. 17, is the date for Bro. and Sister S. E. Allgyer to leave their home for their extended trip to the Pacific Coast, to engage in the Master's work. Their first stop will be Chicago, thence to Freeman, S. Dak., to visit their daughter, Mrs. Ray Eschliman. Mail sent to this address will reach them from Oct. 20 to Nov. 1. After this they will continue their journey westward (D. V.), stopping with some of the smaller churches by the way. The prayers of God's people are solicited.

Cor.

Hesston, Kans.

Dear Gospel Herald Readers:—Hesston College and Bible School was opened Sept. 18, with an initial enrollment of 150 students. The following morning Bro. Bender delivered a fitting first term address. In his characteristic way he made plain the purpose of a true education.

Bro. Allen Erb and wife spent a short time with us while Bro. Erb was engaged in evangelistic effort at the Center School near Peabody.

On Sept. 30, an impressive service was held here at which time Bro. Noah Oyer was ordained to the ministry. Bros. Bender and Friesen officiated. The following Sunday morning he preached a helpful sermon to an appreciative audience. His text was, "For I am determined to know nothing among you save Jesus Christ and him crucified." It was gratifying indeed to have him give the cross of Christ such a prominent place in one's Christian experience.

Our Chapel Service Oct. 1, will not soon be forgotten, for it was lengthened to a memorial service in honor of Bro. Charles. It was a beautiful hour for it emphasized the fact that the reason why we hold the memories of Bro. Charles so dear, is because he trusted implicitly in Jesus Christ, his Savior and ours. While we miss him more than we can tell, still we are glad that he can be "at rest."

Brother Noah Oyer is now our Dean and Registrar.

Next Sunday, Oct. 14, we plan to have a farewell service for Bro. and Sister Friesen. We are grateful to a loving Father for giving them this prolonged stay with us. As a result our interest in India's missionary endeavors has been intensified.

The problems of this institution are by no means small and we are most desirous that they be solved in God's own way. We believe that this is your wish also and so we count on your prayers.

Yours in His glad service,
Oct. 9, 1923. Margaret Horst.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:—A number of people have visited here during the past week. Bro. and Sister J. M. Miller and family of Lititz, Pa., visited at the home of Bro. C. F. Yake over Sunday, Oct. 7. They brought with them Sister Amelia Eby, mother of Sister Yake, who spent the week here. Bro. Frank Eby and family of Lititz expect to come for her over the present week end.

Oct. 7, Bro. Ressler and family, and Bros. Gamber and Bender worshiped with the congregation at Springs, Pa. Bro. Edward Saylor and wife were at the Kauffman Church in the Johnstown District over the same Sunday. Bro. and Sister Ressler planned to spend Sunday, Oct. 14 at Springs also, Bro. R. assisting in the work of the Lord at that place.

Sister Emma Townsend and her three boys, of Masontown, Pa., spent a part of this week here at the home of her father, Bro. J. A. Ressler.

Bros. David and John Peachy of Allensville, Pa., stopped here one day in the interest of German relief work.

Bro. Aaron Loucks left last evening for Kansas where he will attend some important meetings in the interest of Russian immigration. Bro. Mumaw will also attend, going later.

We beg a continued interest in the prayers of God's people for the work at this place.

Oct. 13, 1923. Cor.

Elizabethtown, Pa.

Following is the program for the monthly workers' meeting to be held at Elizabethtown Church, October 25, 1923.

Lesson for Nov. 4, Temperance Lesson, Bro. Samuel Oberholtzer.

Lesson for Nov. 11, Some Missionary Teachings of The Psalms, Bro. Martin Miller.

Lesson for Nov. 18, Our Lord Jesus a Missionary, Bro. Menno Stoner.

Lesson for Nov. 25, Christians Called To Be Missionaries, Bro. Irvin Kraybill.

Oct. 10, 1923. Anna L. Rutt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 25, 1923 (Gospel Witness Established 1905) No. 30

EDITORIAL

Speaking of traveling upwards, you make the best and surest headway when traveling on your knees.

When you get so far along spiritually that money has absolutely nothing to do in shaping your conscience you may safely claim to be free from covetousness.

Your mission in life is two-fold: to live in and for Christ. The former assures safety, the latter usefulness; the former means light in your soul, the latter means light through which other souls are brought to Christ.

Make the missionaries glad by sending some of the surplus products of your farms to our missions, charitable homes, or other places where you know they will be used to supply ply the needs of the poor, or of Christian workers who are giving their time and talents to the furtherance of the cause of Christ. Should you have some of God's bountiful blessings on your farms going to waste for want of a market or for want of labor power to take care of them, invite those in position to help to come over and help you supply the wants of the needy. "He that giveth to the poor, lendeth unto the Lord."

Mission Study Course.—The Mission Committee of the Mennonite Board of Missions and Charities has had a mind to prepare a new circular of information concerning our mission study course prepared several years ago, but a multiplicity of other duties kept us from it. The active work in this line has been placed into the hands of the undersigned, who will be glad to answer any inquiries sent in or to render any aid desired and which is within our power to give. Studies may be taken either individually or by groups. Those interested are advised to consult with any member of the Mission Committee or write to

Daniel Kauffman, Scottdale Pa.

A brother, writing from one of the communities where he was at that time assisting in revival meetings, stated that he could do more effective work if he were not hindered by neighborhood difficulties which dampened the ardor of the members. Not only do such conditions stand in the way of most effective service on the part of members but they are also a hindrance to sinners under conviction coming to Christ. But difficulties in the way should only be an incentive to rise higher in the realms of Christian effort and life, in an effort to overcome by the grace and power of God. "He that overcometh shall inherit all things."

Achan.—This man is quite popular, especially when church troubles are on. It is very seldom, in such times, but that you hear that there is "an Achan in the camp" and should be gotten rid of forthwith. What was Achan guilty of? He stole a Babylonish garment and a wedge of gold. From this it appears that his family is quite numerously represented today, and the Church would have considerable stoning to do to put all wearers of the Babylonish garments (fashionable attire) and wedges of gold (jewelry and covetousness) out of the way. That the Achans should be gotten rid of there is no question; but fortunately the law has been abolished and the Gospel has taken its place. So instead of stoning people to death we are permitted to follow the methods used by Christ, bring the offender to penitence and admonish them to "go and sin no more."

"Sin no More."—An opposite error from the one pointed out in the preceding paragraph may be noted in the attitude of some people toward the language of Christ to the sinful woman accused by the Pharisees, claiming that Christ here showed that He was against the idea of expelling obstinate sinners from the Church. Not only is such an interpretation a wresting of Scripture but it is an interpretation which would put this reference against many other scriptural references on the same subject. It is well known that what the Pharisees were after was not so much a condemnation of that woman as an occasion to accuse Christ of unlawful deeds. What Christ said to that woman He says to all penitent sinners. Concerning those who will not listen to scriptural entreaties He says, "Let him be unto thee as an heathen man and a publican."

The burden of this editorial, as also the last, is this: Deal with transgressors in the spirit of truth and love. If they repent, forgive them. If after the scriptural means of winning them have been exhausted they are still obstinate, expel them.

Winter is approaching. Signs of this are not wanting. The frost-line is following the sun southward, fruit is about all gathered in, trees are turning brown, farmers are busy doing things which must be done before winter sets in. Another sign is the busy work in the evangelistic field, as in many communities the people feel that continued meetings are more profitable when held before the dead of winter is on. We are glad that this spiritual side of the preparations is not overlooked. And while the oncoming of winter may have some effect upon the form of our religious activities, let it have the effect of increasing rather than diminishing our zeal for the Lord's cause.

WHAT IS OUR FORM OF CHURCH GOVERNMENT AND HOW DEAL WITH THOSE WHO TRANSGRESS HER MANDATES?

By D. H. Bender

For the Gospel Herald.

(Given as an address at General Conference at Waterloo, Ont., Aug. 30, 1923, and put into writing at request of Conference.)

We usually think of church government in three distinct forms: Episcopal, Presbyterian, and Congregational. The question is often raised as to which of these three forms of church government is the Mennonite form. As I understand the doctrines and practices of our Church, we do not subscribe absolutely to any one of these three: but our form is, to some extent at least, a combination of these three. We have our bishops who have special obligations and authority and in this respect we are Episcopalian. We have our chosen delegates who compose our Conferences and other legislative bodies and to this extent we are Presbyterian. Our congregations are always taken into consideration when questions of church work are contemplated or decided and in this way we partake of the Congregational form of church government. If I should define our form of church government I would say that it is the Gospel form. We find in the first Christian Church Conference held at Jerusalem that the "apostles and elders" came together to discuss and decide a very important question relative to church doctrine and government. The bishops of Jerusalem suggested the final decision. It was agreed to by the assembled body, and was taken out to the various congregations, the decrees read and given to the members for "to keep" They accepted the same readily. Thus we have to some extent the three forms of government employed in this action of conference.

In this age of the world when modernism, bolshevism, and anarchism are rife in the political world and no one is inclined to submit to authority, we find it difficult at times to prevent this same spirit from manifesting itself in the Church. I wish for a little while to look into the Bible and determine from this wisest of all authorities what attitude a Church should take toward government and recognized authority.

We need but to look into nature to see clearly the hand of centralized government. All the planets and heavenly bodies have their laws by which their movements and functions are governed. Should the least one of these at any time refuse to act in accordance with governmental laws there would be as a result a catastrophe, and should all of them follow such a lead there would be entire destruction and chaos. It is the absolute recognition and submission to law and order that keeps the universe in place.

No sooner had God created man than He laid down both positive and negative laws for him to obey. He said, "Be fruitful and multiply and replenish the earth and subdue it." He also said of a certain tree in the garden, "Thou shalt not eat of it." He promised blessing for obedience and punishment for disobedience. After God had called out His people from the land of bondage He gave them the decalogue and many other laws by which they were to be governed. We know that certain and awful punishment was meted out to those who rebelled or refused to be governed by these laws.

When Jesus came and founded the Christian Church He at once laid down regulations, rules and laws by which the Church should be governed. For instance, in Matt. 18, the Church is given explicit directions how to deal with transgressors. It is declared that wherein insubmission does not give way to teaching, that person shall be to the Church "as a heathen man and a publican," thus excluding him from the body. In the apostolic Church definite government was established and carried out. Ananias and his wife were both stricken dead because of their transgression. The Corinthian church leaders were ordered "to purge out" those who leavened the body by their insincerity and to "put away from you" those who were untrue. Instances could be multiplied supporting the Gospel standard of absolute government, even to the point of excommunication in cases of disloyalty and insubmission.

The difficult and trying problem that church leaders have to deal with at this day is, What is to be done with those who transgress or refuse to obey the Church? According to Christ's teaching every effort should first be made to win the unruly. When all these efforts fail there must be absolute discipline and we must purge the Church from the "leaven of wickedness" and "put away" those who refuse to obey and submit. Disciplining should always be done in the spirit of the Master. A church leader who will use his office and authority as an advantage to himself or to establish his authority and not deal in the spirit of love and with a desire to hold and win, is unworthy and unqualified to serve in an official capacity. On the other hand a church leader who will neglect to discipline, because it is an unpleasant and trying work and will allow his congregation, or the Church, to drift away from the doctrines of the Gospel accepted by the Church, or allow sin to remain in the body, is not only disqualified to serve but is both a coward and a traitor to the cause.

The question is sometimes raised as to whether a congregation must always be counseled before an act of church discipline is put into effect. Our conferences have wisely laid the restriction upon the tendencies of church officials to play the tyrant in their congregations. It is usually stated that they are to govern and excommunicate the unruly "by the counsel of the Church." This prevents leaders from using a high hand or conducting church affairs in their own way regardless of the wishes of their congregation. On the other hand, when a bishop or church leader has before him a definite ruling of conference, or a clear statement from the Word with regard to action to be taken, but refuses or neglects to take that action and allows the decision in the matter to rest with a congregation, some of whom may not understand and some of whom are actually rebellious, and then try to justify himself or hide behind such action of the body general, he can only be looked upon in the light of disloyalty or cowardice.

Such church government as practiced, taught, and commanded by the Great Founder of the Church deserves definite attention. Its purpose is and should be to keep the Church pure, her doctrines intact, and to save those inclined to drift away or rebel against Divine authority. Drastic action, which means the setting aside of a member or members, should be considered only as a last resort. But if all other measures fail, the last resort must be employed. Let us heed the teaching and admonition of Divine Authority: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). And "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:2-4).

Hesston, Kans.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:7, 8.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12:1, 2.

THE KINGDOM OF GOD AND THE KINGDOM OF THE WORLD

By John Horsch

For the Gospel Herald.

The modernist view of the world, in contrast with the Biblical view, is stated by Browning:

"God's in His heaven,
All's right with the world."

The poet's thought is evidently not that all is in an absolute sense right with the world. What is not right is, in his opinion, not of so serious a character as has been supposed. The correction needed is such that man can accomplish it; it is man's job having to do with moral reform and a general improvement of social conditions—the task of creating favorable surroundings for man. The existence of a kingdom of darkness, beside the kingdom of light, and the need of a regeneration of the heart are denied.

The Christian view of the world is not popular in our day. The Bible teaches that the world is essentially antagonistic to the Spirit of Christ and to His kingdom. The Scriptures teach that there is a kingdom of darkness which under its head, Satan, wields no little power in the present age. Satan is "the prince of this world" (John 12:31; 14:30; 16:11), "the god of this world" (II Cor. 4:4), "the prince of the power of the air" (Eph. 2:2). The ruling principle of this world is not the Spirit of the meek and lowly Nazarene. To be a Christian means to break with the world and stand against the strong currents of popular life; it means a life of separation, of victory over the world. The Christian's citizenship is in heaven.

The presence and power of evil are generally in evidence and are recognized by those who are willing to see things as they are. It is said that once Carlyle took Emerson through the worst streets of London, asking at each new scene of vice and squalor, "Will you believe in the devil, now, man?" One of America's most eminent philosophers, the late Professor William James, expressed himself favorably to the recognition of the existence of an organized personal center behind the phenomena of evil; he pointed out that no philosophical principle is violated by the belief in a personal devil. Yet the spirit of the age will not countenance such a belief. It insists that the world is a unit, even spiritually and morally, and there is no other kingdom but the kingdom of God. In other words, God is made responsible even for that which is contrary to His will. But it is needless to say that this would be a different age, "if Jesus reigned alone" in the world and in the hearts of men. Unbelief, worldliness, materialism, vice would be unheard of. War would be impossible. The appalling dangers threatening men, especially the young and inexperienced, from irreligion and immorality would be absent.

A fatal weakness of modern religion is that it ignores the Scripture teaching of the nature of the world and of the church's true attitude to it. It is interesting to notice that a late Harvard Professor of Philosophy who made no profession of Christianity, George Santayana, saw clearer on this point than the modernist theologians whose aim is a union between the Church and the world. He says:

"The modernist wishes to reconcile the Church and the world. Therein he forgets what Christianity came into the world to announce and why its message was believed. It came to announce salvation from the world. To believe the Christian message in our day may require courage, even a certain child-like simplicity; but were not courage and a certain child-like simplicity always requisite for Christian faith? It never was a religion for the rationalist and the worldling; it was based on alienation from the world, from the intellectual world no less than from the economic and political."

There are then in the spiritual realm two kingdoms which stand in such contrast to each other as light and darkness and are engaged in a deadly struggle. In this conflict the kingdom of darkness has the great advantage that man is by nature sinful; he is not a citizen of the kingdom of God. Jesus Christ came into the world to establish His kingdom and to make a way for fallen man to become a citizen of it. The fact of man's natural sinfulness, his need of conversion and regeneration, does not admit of argument. It is true that they who die before they reach the age of accountability are saved; the reason is not because they are sinless however (for this is not the case) but because of Christ's work of atonement. Long before a child is able to believe in Christ for his salvation, the sinful heart is in evidence. God does not require faith on the part of infants. If children reach the age of responsibility, they need repentance and conversion to get right with God.

The place of the conflict that is waged between the kingdom of light and that of darkness is the human heart. Only those are saved who personally accept God's grace. Salvation is free; yet it costs the surrender of the will. To order your life in accordance with the requirements of God's Word involves self-denial, taking up the cross, becoming unworldly. Now the power of the prince of darkness, his hold on the depraved human heart, is such that many are not willing to pay the price. The way of life is narrow and the gate strait and few there be that find it. The true believers are a little flock who are willing to give ear to the Voice that calls them out of the world. In the words of our Lord, "They are not of the world," but are chosen out of the world. Wherever the Gospel is preached there are, as a rule, those who will accept the message, yet Satan's power over sinful man—his power in the world—is such that the conversion of the world cannot be looked for.

It is useless to hope that the world will ever accept such unpopular doctrines as that of the separated walk, nonconformity to the world, and nonresistance. If the aim of the church were the assimilation of the world, these principles would necessarily have to be eliminated. The question is pertinent whether in this case there would be a good reason for the separate existence for such a small body as the Mennonite Church. The Bible teaches that the world will always remain "world." Salvation, involving separation, is, as already said, an individual matter. If in a given nation all responsible persons accepted God's grace, becoming obedient to His will, such nation would be Christian. But this would not settle the question of salvation once for all for such a nation. No man is saved on the merit of his parents. Children that, as time proceeds, come to the age of responsibility would become citizens of the kingdom of God only in consequence of a decision of their own free will. There never was a Christian nation in history.

(Concluded next week)

REWARDS

By Ursula Miller

For the Gospel Herald.

When we attain the mountain peak
Of serving Christ
Through gratitude, our worth is weak,
Nor highly priced!
Quickly to His dear side we go—
Our hand in His—
"Teach us that we Thy way may know,
That sums our bliss."

And we no longer plead for THINGS
As our reward;
Christ is our ALL—such joy He brings—
We love our Lord!
His presence is our sweet reward,
Ever to bless!
Our frailty His to guide and guard
To righteousness!

Hesston, Kans.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY LETTER FROM SOUTH AMERICA
(Sept. 26)

By T. K. Hershey

For the Gospel Herald.

Sept. 15 the sisters Gamber and Hallman arrived at Buenos Aires. Bro. T. K. Hershey and Bro. Lauver and wife were there to meet them. The following day they went to Pehuajo where they will live for the present. They are now busy studying the language, with a native school-teacher.

We were all very glad for the safe arrival of these sisters and trust and believe that they will be a blessing to the work here.

The work still goes on, souls are being saved and prepared for baptism. All the Sunday schools as well as all public services have increased in attendance. There seems to be a deeper spiritual life amongst the brotherhood throughout for which we are grateful. We are all praying for workers, especially two married couples. Will you join us in prayer?

Pehuajo, F. C. O.,
Argentina, S. A.

MISSIONARY MESSAGE
II

By Geo. J. Lapp

For the Gospel Herald.

> How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isaiah 52:7

The apostle Paul in Romans 10:15 has quoted this verse to substantiate his argument for evangelizing and for increased activity on the part of the Church. He also quotes it as an incentive to glorify God thru sacrificial service.

The tracks leading the missionary through the barren wastes of sin are not strewn with roses. The feet treading them do not retain the shapeliness of childhood and youth. Torn and bleeding, they often cause great inconvenience and compel one to lie in pain, unpitied and unrelieved by those for whom such trials are endured. The beauty of such feet is not manifest in their comeliness but in the service rendered. A young man who was standing over his mother's casket and weeping over her loss was heard to exclaim, "Such beautiful hands! Such beautiful hands!" When asked why he called them beautiful he answered, "They rescued me from a burning building when I was a babe and although disfigured, have for me a beauty which only I can understand." Our blessed Savior's beauty lay not in His comeliness for, "He hath no form nor comeliness and when we shall see Him there is no beauty that we should desire Him.....We hid as it were our faces from Him. He was despised and we esteemed Him not" (Isa. 55:3, 4). But the redeemed of the Lord do esteem Him, for His transcendent beauty is revealed by His sacrificial service which hath hallowed the pierced hands and feet. His sorrow, His obedience unto death, the death of the Cross, means to His followers what the mother's hands meant to the son, and more. The voluntary sacrifice of many of His followers has been witnessed time after time. How many of them have broken the Bread of Life to souls among whom they were unwelcome and at whose hands they suffered martyrdom and death.

Many of the epistles of Paul were written, as it were, in his own lifeblood. John, while banished to the Isle of Patmos, alone and friendless, through the Spirit of God left for us records which shall be our wonder and admiration and our song throughout all eternity. They with the list of martyrs all along the line of the centuries are to us most beautiful in their lives and in their death.

Thousands of tourists visit foreign countries every year. Their minds are on selfish interests and pleasure. They see beautiful scenery, magnificent buildings, quaint customs of foreign folk, and experience the thrills of hunting wild animals in some of the jungles, but how few of them have ever sought out those who are pouring out their lives in isolated regions for the uplift of humanity! How few of them are in the least impressed with the spiritual needs of those whom they see and from whom they purchase mementoes of their trip! They entertain no thought of investing in souls. They little realize that many of the forests and hills are peopled by hordes of savages, illiterate, superstitious, idolatrous, and knowing nothing of a living God. They little realize that perhaps some of the paths over which they have tramped are strewn with the bones of those who have given their lives for the lost. How little they know, or care, about the Livingstones, Judsons, Martins, Careys, and a multitude of others who either suffered violent death or lived their lifetime of suffering, hardship, sickness, dying daily for Christ's sake that He might be known to the heathen. They do not know that the thorny paths of many a pioneer missionary and his band of faithful co-laborers are lined with labors which have transformed whole islands, provinces, or states, and made of their inhabitants a peace-loving class such as legislation could never do. On a tablet reared to the memory of Dr. John Geddie, missionary to Ancityum, is inscribed: "When he landed in 1848, there were no Christians; when he left in 1872 there were no heathen." God pity the globe-trotter and bless him or her who, little known to the world, radiates a far more exceeding beauty before the Throne of God.

The nature of the service of the message-bearer determines its beauty.

1. **He Brings "Good Tidings"**—A message of hope, which will dispel the darkness of sin and superstition and bring with it a knowledge of the way to God through Christ Jesus, and how to become freed from sin and its curse. It brings with it means of intelligence, improvement, and emancipation from social fetters. John G. Paton sent one of his men to the house to get a certain tool which he wanted. He wrote on a piece of wood a message to his wife and handed it to the native. The man asked, "What shall I do with this?" He said, "Give it to my wife and it will tell her what to do." The native again asked, "Can this piece of wood speak?" Mr. Paton told him to take it and see. He took the piece to Mrs. Paton and watched the results. She looked at it, went into the house and got the tool desired and handed it to the man to take to Mr. Paton. This man was so amazed that he told all around how the missionary made a piece of wood talk and what a wonderful God he must have. The sacred pages of Holy Writ have spoken through over 550 translations to peoples of all parts of the world and we little know what pain and sacrifice and hardship had to be endured to make it possible for the Holy Volume to speak to all these millions. We do not know with what patience missionaries have sat on the ground with native people to learn their language and in turn to teach them to read and write after they themselves have reduced the language to writing, with what pains they have established schools, orphanages, hospitals, and toured among villages and through jungle paths in order to bring good tidings to benighted souls.

2. **He "Publisheth Peace."**—Not

carnage, war, nor diseases and sin which have been spread by godless traders; not deception and intrigue, but a Gospel of good will to men according to which the avengers of blood cease their ravages, tribal warfares cease, blood feuds are stopped, head-hunters, cannibals, eaters of putrid flesh, snakes, etc., become civilized, and the spirit of peace reigneth. A young hospital patient in Northwestern India asked his fellow patient who was convalescing and helping to care for him why he did not seize the opportunity to put poison in his food while he had a chance and do away with him. His friend (now) answered him, "I have become a Christian and love even my enemies and I would not attempt to take your life even if you should attempt mine." There was an ancestral blood feud between their families and each had vowed to avenge the blood of some ancestor who had been killed. From this on they were friends and ultimately both accepted Christ. Khama, the Christian African king who only recently passed to his eternal reward, while yet a young man accepted Christ and as heir to the throne of his father his life was attempted by even his own family members. One time knowing that his younger brother was seeking his life, he borrowed a swift horse and overtook his brother who was accompanied by an armed force and catching the reins of his brother's horse whirled him around so the brothers faced each other and said, "Now shoot me if you dare." Khama was unarmed. It was not a challenge but an appeal. The brother who had every advantage looked down and dared not raise his gun. The Gospel "publisheth peace."

3. **"That bringeth good tidings of good."**—A poor orphan girl of two years of age was rescued from her own grandparents who cruelly beat and half-starved her. A Mohammedan woman of the same village, when she learned of the kindness of the missionaries, said, "God will surely reward them for this goodness." "Tidings of good."

4. **"That Publisheth Salvation"**—The Gospel brings salvation from sin from which no unsaved soul can be freed by his own works, or heathen ceremonies, or idol worship, or self-torture; salvation from liquor, tobacco, drugs, gambling, fornication, murder, lying, deceit, the power of sin in the life. A converted American Indian said, "God has forgiven me, but what I have done hurts me so in here," placing his hand over his heart. A poor Indian convert dragged before an idol for worship said, "I cannot; I have Jesus here," pointing to his heart. A poor, sick Indian believer only recently converted and not long since gone Home said, "Jesus will soon take me Home, and I have peace here," pointing to his heart. The witness of salvation has led thousands to seek and claim salvation for themselves and their families.

5. **"That Saith Unto Zion, Thy God Reigneth."**—To teach, "Thou shalt worship the Lord thy God and Him only shalt thou serve," and "The Lord reigneth, let the earth rejoice," and "God so loved the world,etc.," is a great privilege. A convert of eighteen years ago fell ill from fever. A heathen neighbor told him that the gods had cursed him, and he would die. He answered, "The gods cannot curse and I shall not die, and I shall now prove to you that they have no power." Rising from his bed while the fever was still on he walked to the heathen shrine about a mile away and there before witnesses took a large stone and crushed the idols to pieces and said, "There, let them curse me if they can, for I know the living God is mighty to save." He is still a living testimony of God's grace.

The Lord's watchmen, although distant from each other, shall lift up their voices together and their song before the Throne coming from North, South, East, and West shall bear the same strain of peace, good will toward men, salvation and triumph for our God till all the isles shall take up the strain and praise Him.

Will you not, my dear young brother, sister, become a valiant soldier of the Cross and follow where He leads, wherever He calls you?

Sihawa, via Dhamtari, C. P., India.

Question Drawer

Please compare Ex. 24:9-11, with I John 4:12. L. B.

Answer: By making a comparison between the two passages of Scripture referred to above, without due consideration, one would naturally conclude that there is a flat contradiction between the two statements, but by a careful study of these and other similar statements found in the inspired records, the same can be readily harmonized.

The Scriptures plainly show that God in His eternal essence is "invisible." I Tim. 1:17; Heb. 11:27. He is "The blessed and only Potentate, the King of kings, and Lord of lords," "Whom no man hath seen, nor can see" (I Tim. 6:15,16; John 1:18; 6:46). God is spirit, not form (John 4:23,24), hence cannot be seen in His transcendent glory with human eyes. The same inspired writer says in I John 4:12, "No man hath seen God at any time," that is, has not seen Him in any form in which the fullness of His majesty and glory was manifested. It has, however, pleased God thru His infinite wisdom and grace to manifest Himself on various occasions in some visible form causing those who beheld to realize the Divine Presence. Sometimes He appeared to individuals in the form of angels as he did to Abraham, Jacob, Moses and others. He appeared as a pillar of fire and a cloud, to the children of Israel in the wilderness. To others in different manifestations of His presence and glory. In this dispensation He has been marvelously revealed in the person of His Son, Jesus Christ, for thus it is recorded, "He that hath seen me hath seen the Father" (Jno. 14:9).

When the inspired writer said that Moses, Aaron, Nadab, Abihu and the seventy elders "saw the God of Israel" as recorded in Ex. 24:10, it is very evident that they saw an unmistakable manifestation of God's presence. They had a glimpse of His glory but we have no evidence that they saw any manner of similitude, because His infinitely glorious being "no man hath seen, nor can see" and live. Note what the God of glory said to Moses afterward, "Thou canst not see my face; for there shall no man see me and live" (Ex. 33:20). The fact that the children of Israel saw no similitude on this or any other occasion is clearly stated by Moses in Deut. 4:12, 15, 16. What they really saw is not described, and the vision was of such a nature that no image or picture could have been made of it. It is not even stated that they saw God's feet, but they saw a most splendid and costly pavement, such as they never saw before nor after. It appeared to be composed of the most costly sapphire and as the beautiful azure color of the heavens.

The declaration of Jacob as recorded in Gen. 32:30, also seems to be a flat contradiction to I John 4:12, when he said, "I have seen God face to face; and my life is preserved." But by referring to Hos. 12:4, it is made clear that it was an angel which Jacob saw face to face at Peniel. It was the manifestation of God thru an angel. By making careful comparisons of what seem to be conflicting statements in God' Word, if the same are rightly understood, it will be clearly proven that there is no conflict, either in the passages referred to or any others, but all are perfectly true. J. S. S.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LITERATURE FOR THE HOME

By Katie Bontrager

For the Gospel Herald.

Literature is the collective body of literary productions, embracing the entire result of knowledge and fancy, preserved in writing.

Our topic calls for a discussion of the kind of literature for our homes. We all agree that only the best is good enough for our boys and girls, young people and older ones to read.

There is so much trashy, deceiving, and destructive literature sent and brought to our homes that we cannot be too well on our guard in order to keep our homes clean and free from this poisonous stuff. We should keep a sharp eye on all reading matter that comes within reach of our boys and girls and ourselves and keep free from reading unsound literature, unless it might be for inspection. Let us take a glimpse into the world and perhaps we can better see the importance of keeping good literature before our young people.

It is wonderful, beyond expression, how the enemy is taking the advantage of everything that was intended for good and uses it to his own advantage in every conceivable way.

Satan uses the printing press to advertise his famous amusements that he may draw the crowds of people to them. He will do anything and everything to keep our minds away from that which is noble, pure, and right and if he can sow the seed of impurity and vanity into the hearts of the children before the good seed is sown he has gained his end.

You know the Bible tells us that our "adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." I have heard it said that when the lion goes out for his prey and finds none, he puts his mouth to the ground and gives such a tremendous roar that it seems to shake the whole earth and every beast will spring from his den and soon he will have his desires gratified. It seems to me that is what the devil is doing in this age. He roars loud and long to deceive as many as possible. And many spring forth only to become his prey. He knows his time is limited and he puts forth every effort to accomplish the most in the least time and he knows just where to begin. See the crowds of children coming from the theaters, some so young that they may never remember the day when they did not go there. Think of the evil impressions that are stamped upon the hearts and minds of these young children.

Language fails to express the awfulness of these things. Just one of these little souls is worth more than the whole world and right here before our eyes they are turned towards destruction by the hundreds.

Can we see the importance and the great need of keeping the best literature in our homes and to urge our children and young people to read so that their minds may be developed in the nobler and better things of life, that they may be able to counteract the evil influence of the enemy? The Bible tells us, "In the morning sow thy seed, and in the evening withhold not thine hand." This means early and late teaching. At the earliest dawn of the child's understanding should right principles be taught. Then as they grow and their minds develop, good, interesting literature should be supplied. We are living in an age of much reading and learning. Hence the importance of good literature for the Home.

First of all the Bible should be read and studied. Sometimes the Bible seems like a dry book to young people, but by the help of older ones who have learned to love it, ways may be used whereby it will become interesting.

Life is a serious problem; the Bible will help us safely thru this problem. Therefore every young person should become acquainted with its contents. It is our duty as parents to give the Bible the place in our homes to which it is entitled. The unsearchable riches of Christ may seem dark and mysterious at times, but if we trust Christ and ask His guidance we may behold "wondrous things" out of God's law.

David acknowledged God's Word as a lamp to his feet and a light to his pathway. I am sure it will be the same to us today if we only search it. The Bible is the most thought-suggesting book in the world. No other book deals with such grand themes. The books which help us most are those which make us think the most. A book that comes from a great thinker is a ship of thought, deep-freighted with truth and beauty. Such is the Bible. The wise man tells us that as a man "thinketh in his heart, so is he." I believe as a man readeth so he thinketh to a great extent. Thus we see that it is very essential that we read, and read good literature.

Reading is educating. It gives us knowledge and knowledge is power. It broadens our minds, expands our thinking capacity, and strengthens our intellectual powers. There are many good books besides the Bible that we should have in our homes. A good book is like good company. I enjoy it like a visit from an old friend. Precious and priceless are the blessings which good books scatter around our daily paths.

Our Church and Sunday school papers should be a part of the literature for our homes. Never in the history of our Church periodicals have we had such a variety of good, sound, interesting literature as we have now. It is true there are many homes that are not financially able to supply the home with the variety of good literature as they should. Here I think the Sunday school library affords a grand opportunity for all to join hands and supply that need. Every Sunday school should have a library of well selected books whose authors have been and are Spirit-filled. It should contain books that tell us about missions, missionaries and the heathen. Biographies of the lives of men and women whose lives counted for God are books that will spur the young mind to a higher and fuller life. The children of our day need all the help, in every way, we can give them. Not because they are naturally more sinful than we but because the world is so full of temptation and deceitfulness. Therefore we need to guard against these evils by supplying something that will keep their minds busy in the home.

Home is the place where habits are formed; it is the place where the foundations of character are laid. Then let us as parents not fail to lay foundations that will stand for Christian character. The world is so much in need of educated men and women who will stand for the principles of the doctrine of Christ. The Bible tells us to search the Scriptures to get wisdom and understanding, to study to show ourselves approved unto God and to think soberly. It is the person who reads and studies and does some solid, sober thinking that can be of real value in God's work.

May we all pray for the guidance of the Holy Spirit in supplying the right literature for our homes.

Midland, Mich.

Some one has said that "sin is the world's greatest detective" and God has said, "Be sure your sin will find you out."—J. D. Mininger.

SUNDAY SCHOOL LESSON

Lesson for Nov. 4, 1923—Psa. 101: 5-8; Prov. 23:29-35

TEMPERANCE LESSON

Golden Text.—I will set no wicked thing before mine eyes.—Psa. 101:3.

Introductory.—Today we follow the usual course in stepping aside from the regular line of thought for the quarter and taking up a temperance lesson. It is but fitting, as we think of present conditions, that we have a lesson text which carries with it a rebuke for lawlessness and pictures the woes of drunkenness.

A Notable Contrast (Psa. 101:5-8).—In these verses we have two classes of people set before us. The first mentioned class consists of those who "privily slandereth his neighbors," who with "an high look and a proud head," work deceit and tell lies. Of such God says that they shall "not tarry in my sight." They may ply their wicked trade and deceive men for a season, but the reaping time is surely coming when their abominable harvest will be in keeping with their wicked sowing.

But of the other class God says, "My eyes shall be upon the faithful of the land, that they may dwell with me." The first class may prosper, seemingly, for a season, but it is the second class that walks with God in time and will dwell and reign with God in eternity. Even in this life, the advantage is with the righteous, as we shall see in the next paragraph. Lawlessness carries with it not only the rebuke of heaven, but also invites, sooner or later, the iniquities and woes of earth. The bootlegger is but one among a numerous family of sinners who must reap what he sows, and usually does a part of his reaping in this life.

Woes of the Drunkard (Prov. 23:29-35.—The tippler pities the total abstainer who denies himself of the privilege of taking a small portion of the sparkling cup whenever he feels like it. Watch the man under the influence of liquor. He acts as though he were having the time of his life. His laughter and merriment are such as to give some people the impression that he is living on the sunshiny side of life. But watch that man as he gradually but surely changes from the tippler to the drunkard. His "fun" becomes coarser, his merriment changes into silliness, and his character loses its virtues. A few years more, and the appalling picture drawn by the writer of Proverbs describes his life. There is no known sin that is not intensified by the sin of drunkenness. Well may the inspired writer exclaim: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine."

This striking description of the woes of the drunkard needs more than usual attention. Let us notice what the strong drink habit does for a man:

1. It brings woe—suffering, anguish, pain, misery, wretchedness, poverty, loss of self-respect, loss of respect from others, degradation, and a number of other things that are but foretastes of the awful woe awaiting the drunkard in eternity.

2. It causes sorrow. Though he imagines that he is finding pleasure in the cup, it is but the forerunner of a sorrow which only the besotted drunkard can experience. God pity the poor soul who is so far gone that he can not realize the depths of his sorrow.

3. It brings about contention. The numerous fights among drunkards and the awful life suffered by drunkards' families are evidences of this fact.

4. It produces babbling. Strong drink loosens the tongue, leads a man to talk without sense.

5. It causes wounds without cause. What else can you expect from one under the influence of strong drink? from one who has lost his sense of propriety, and would just as soon shoot his friend as to do anything else?

6. It brings about redness of eyes. In two senses is this correct. You have frequently noticed the bleareyed drunken sot whose habits brought redness to his eyes and nose. Besides this, the woes of drunkenness bring about a sorrow that produces redness of eyes.

7. It leads to licentiousness. It is very seldom that you see a confirmed drunkard who is not also an abominable libertine. Of such it is true that "thine eyes shall behold strange women."

8. It robs the victim of will power. Hear the wail of the drunkard: "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again." Thousands of drunkards, in their sober moments, have vowed never to touch the stuff again—only to go back into their old ways again. The poor wretches are to be pitied because their will power is gone.

9. "At last it biteth like a serpent, and stingeth like an adder." You may talk about poverty, wretchedness, depravity, insanity, beastliness; but the crowning indictment against the habit of drunkenness is found in the fact that no drunkard shall enter the kingdom of heaven.—K.

BIBLE MEETING TOPIC

WALKING IN GOD'S PATH.—(Jr.)—Psalm 25:1-14

Topic for November 4

MOTTO

"We will walk in his paths."

MEDITATIONS ON THE TOPIC

I. **The Path of God.**—A path is a way that has been used to travel in. The Bible speaks of two ways. One is the way of the righteous and the other is the way of the ungodly. The righteous way is God's path. The ungodly way is the path of Satan. The path of God leads to that which is good and true and brings happiness to the soul in this life and in eternity. But the path of Satan leads into evil in this life and makes the soul unhappy for time and eternity. But we are not to think of a path on the ground for our natural feet to walk in, but a path for our life for our hearts and minds to walk in. Such a path may make our hands and feet and heart and tongue and ears and eyes and our whole body do things. And if it is God's path they will always be found doing right things. Let us meditate on some of the things that are in God's path for us to be doing.

In this path are the Bible readers and those that pray to the Heavenly Father. Here are those who keep their tongues from evil and speak words of truth and purity and kindness. Here are those who keep out of the evil places where sinful practices are carried on and are found at places where God is honored. This path leads to Church service. It leads to the bedside of the sick and finds a word to speak to the sad and lonely. It leads to fair play and honest dealing. It leads to pure thoughts and words and actions. It leads to obedience to parents and teachers. It leads to industry and away from idleness. It leads to the service of Jesus Christ in all that we do in word or deed. In this path are the humble who treasure a pure heart more than all the ornaments that can be worn on the outside.

II. **The Scripture Text is found in Psalms 25:1-14.**—It is a prayer in the words of a psalm. The one who prays lifts up his soul to God. He feels that danger from the enemies of his soul and asks to be saved from them. He asks to be taught God's paths. He wants God to lead him. He wants his sins to be forgotten and forgiven. He tells of mercy and truth that are in all of God's paths. He says that those who fear the Lord will be taught of God to walk in the way which God shall choose.

PERSONAL THOUGHT

If I learn to walk in God's paths in youth, I shall be saved from many dangers and sorrows and I may help many others who watch my walk to walk in the good and right way. I want to know the path of God in all my life.

Gospel Herald

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Editor Daniel Kauffman

Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 25, 1923

Field Notes

For want of room a number of correspondence items which should have appeared in this number were held over for publication next week.

An ordination service is arranged for Friday evening and Saturday, Oct. 19 and 20, for the Yoder, Kans., congregation when a deacon is to be selected and ordained. E.

Communion services were announced to be held with the Pennsylvania and Yoder congregations, Harvey Co. Kans., on Sunday, Oct. 21, the Lord willing. E.

A card from the Mennonite mission in Canton, Ohio, says: "On Oct. 22 Bro. Abram Metzler of Martinsburg, Pa., will (D. V.) begin a series of meetings at the Canton Mission Church. Pray for the work."

If previous arrangements were carried out, Bro. Joe C. Driver of Garden City, Mo., is now among the brotherhood in the vicinity of Versailles and Carver, Mo., holding meetings and officiating in communion services.

Bethel Church, near Garden City, Mo., observed the communion on Sunday, Oct. 14. There was a goodly number present, considering the condition of the roads. That night the meetings closed with six public confessions as one of the visible results.

The recent meetings held in some of our congregations in the Middle West were interfered with to some extent because of rains. Yet the soldierly qualities manifested by those who attended notwithstanding the rain and wind added to rather than detracted from the interest and value of the meetings.

A Sunday school meeting is to be held at Gingrich's Church, Lebanon Co., Pa., on Saturday, Nov. 10. The program reveals the names of speakers from four counties. The first assignment in the morning is a sermon by Bro. Noah Risser and the meeting is to close in the evening with another sermon by Bro. John Hess.

Bro. Abram Warkentin and family of Germany, arrived in Scottdale Saturday, Oct. 13, and remained a few days. Bro. W. who is a prominent worker in German Relief circles, took part in both morning and evening services, Sunday, Oct. 14. They left the beginning of last week for Kansas, intending to locate somewhere in the west.

A brother from Hesston, Kans., under date of Oct. 16, sends us the following: "An all day missionary farewell service was held at Hesston on Sunday, Oct. 14, for Bro. and Sister Friesen who expect to leave Hesston on Wednesday of this week. They will visit first in Minnesota, then Iowa and some other eastern states until their sailing date some time in November."

Bro. S. E. Allgyer and wife of West Liberty, Ohio, left their home on Thursday, Oct. 18, for an extended visit among the churches on the Pacific coast, one of Bro. A.'s principal services being an instructor in the coming short Bible term at Hubbard and Albany, Oreg., beginning at the Hopewell Church Dec. 3. We hope to hear of a good attendance during that special Bible term.

The first number of the Christian Monitor under the editorial management of Bro. C. F. Derstine is being published this week. In this connection it is well to repeat an announcement made in these columns a few weeks ago: All articles intended for publication in the Monitor should be sent to C. F. Derstine, Eureka, Ill. All other matters pertaining to that periodical should be addressed to Christian Monitor, Scottdale, Pa.

Bro. J. W. Shank, missionary on furlough from South America, is at present making an extended tour among the congregations of the Missouri-Kansas conference district. Following is a schedule of his appointments:

Larned, Kans., Oct 17.
Yoder, Kans., Oct. 18.
Harper, and
Crystal Springs, Kans., Oct. 19-21.
Protection, Kans., Oct. 22.
Jet, Okla., Oct. 23.
Hydro, Okla., Oct. 24.
Wichita, Kans, Oct. 26.
Hesston, Windom, and
Canton, Kans., Oct. 27-31.
Peabody, Kans., Nov. 1, 2.
Kansas City, Kans., Nov. 3, 4.
Oronogo, Mo., Nov. 5.
Garden City, Mo., Nov. 6, 7.
Versailles, Mo., Nov 10-15.
Carver, Mo., Nov. 15-20.

Correspondence

Vestaburg, Mich.
(Zion congregation)

Dear Herald Readers, Greetings:—We have again been privileged to enjoy a real spiritual refreshment. On Oct. 1, Bro. and Sister Culp of Manistee came and held a series of meetings for ten days. There were no public confessions yet we feel sure that our congregation here was strengthened and sinners warned in a way that sometime, somehow, our prayers will be answered. Attendance during the meetings was fair, although many whom we desired to have enjoy God's Word with us did not come out.

At this time our aged grandmother, Sister Dettweiler, is in bed, suffering from a broken leg. She is bearing her pain with true Christian pa-

tience. We all sympathize with her deeply.

The latter part of August Bro. and Sister Bucher of Kouts, Ind., were welcome visitors to our little congregation. Those of us who were here surely appreciated their visit and the brother's sermon.

Remember us in your prayers that we may prove all things and "hold fast to that which is good" till He cometh.

Oct. 12, 1923. Cor.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—We at this place have reason to say with the Psalmist, "Praise ye the Lord, O give thanks unto the Lord: for he is good: for his mercy endureth forever."

On Aug. 26, Bro. Henry Albrecht, Tiskilwa, Ill., was with us both morning and evening.

We are glad and thankful to have Bro. Arthur Slagel return safely home after an absence of over three years doing Relief Work in Constantinople and Russia. He has given us two talks on the work there.

Bro. C. F. Derstine, Eureka, Ill., has been with us in a ten day revival which closed yesterday evening, Oct. 14. Saints were strengthened and sinners warned to flee from the wrath to come. Five precious young souls were made willing to come out on the Lord's side.

Bro. Sam Albrecht is at present in the Mennonite Hospital at Bloomington, Ill., where he underwent an operation for appendicitis which was successful. Bro. Alman Stalter is still at the Sanitarium in Pontiac, Mich. We ask an interest in your prayers. In His name,

Oct. 15, 1923. Lydia H. Smith.

Colorado Springs, Colo.

(Manitou congregation)

Dear Herald Readers, Greetings:—Bro. J. M. Kreider of Palmyra, Mo., stopped here over Sunday, Sept. 23, on his way home from Thurman, Colo. He preached two helpful sermons and one precious soul was received into church fellowship by baptism. We are always glad to have visiting brethren stop with us.

Council meeting was held Oct. 6, in the evening. Peace was expressed by all present. The next day we observed the communion services. All members present partook, Bro. Heatwole of La Junta officiating. We feel to praise the Lord for granting us this opportunity.

On Sunday afternoon communion was given at the homes of Sisters Broaches and Shradley who are confined to their beds. May the Lord bless and comfort them.

Sister Frieda Wagner, who spent the summer here, is leaving for home in Illinois this week. We will miss her as she was nearly always at church services. Pray for the work at this place.

Ada Shetler.

Gordonville, Pa.

(Hershey's congregation)

Gospel Herald Readers, Greeting in His name:—Sunday, Sept. 23, council meeting was held at this place and all expressed peace with God. Saturday, Oct. 6, preparatory services were held when three precious souls were received into the Church by water baptism. May they ever be bright and shining lights. We trust that when temptations come, they will lean on His everlasting arms and win the victory.

Sunday, Oct. 7, communion was shared by Bishop Abram Martin. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (I Cor. 11:27).

Saturday evening, Sept. 29, a singing class was started, conducted by Bro. David Wenger. There are 113 enrolled at present.

Let us all be willing workers for the Lord, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

In His name,

Mrs. Henry K. Hershey.

Oct. 13, 1923.

West Liberty, Ohio

(Oak Grove congregation)

Dear Herald Readers, Greeting:—We have had a rather full calendar lately, been greatly revived, and enjoyed rich blessings from the Master's hand. On Sept. 30, the ordinance of communion was observed. A deep spiritual atmosphere prevailed and, excepting a few who were sick and unable to be present, the entire congregation and a number of visitors partook of the sacred emblems. Sunday school attendance on that date reached 308,—the high mark for the year thus far. A number of our young people, temporarily located in other fields, came home to be present with us at the sacred feast, at least one coming from a distance of two hundred miles. The loyalty and faithfulness of our young people is a source of great encouragement and inspiration.

On Sunday evening of the same date Bro. B. B. King, Supt. of the Ft. Wayne Mission, began a series of meetings which continued thruout the week. The plain simple whole Gospel was preached with wonderful power and effectiveness. Saints were revived, a number reconsecrated their lives to the Master's service and eleven precious souls confessed Christ. Altho corn cutting and wheat-seeding were in full swing, interest and attendance kept up well thruout the meetings. Bro. King, accompanied by Bro. Allgyer visited all of the sixty-eight homes in the congregation during the week. Come again, Bro. King! Meetings closed Sunday evening, Oct. 7.

In the morning service on that date a brother who had been a member here years ago returned from the Far West to renew his vows. He had tried life insurance, the secret lodge, various forms of worldliness and popularity to satisfy the cravings of his soul. He has now returned, a sadder, wiser, and very humble man to beg admittance into the plain, simple body of believers which he forsook in the pride and folly of his youth. He is once more happily saved, placing all of his hope and expectation of peace and satisfaction in this life and happiness in the life to come in the precious blood of Jesus which alone can wash away sin and reconcile the sinner to God.

Again on Sunday, Oct. 14, the service was a very helpful and impressive one. After a stirring sermon by Bro. Allgyer, he baptized thirteen precious souls and received them into church fellowship. It was his last Sunday with us for some time as he has been called to work in various fields in the Far West during the winter and will be occupied there for about six months. On account of Bro. Allgyer's absence the congregation by unanimous vote asked Bro. N. E. Troyer who is temporarily located here and Bro. C. H. Byler one of the officiating ministers of the Bethel congregation to assist in the ministerial oversight of Oak Grove congregation. May we ask you to remember us in your prayers and also that you will remember our bishop at the Throne during his absence from us.

Oct. 15, 1923. Cor.

Jackson, Minn.

Gospel Herald Readers, Greeting:—Recently we were privileged to have with us our bishop, Bro. Simon Gingerich, and during his stay we had real spiritual blessings together. Each evening there was a sermon and usually a Bible lesson on some doctrine preceding the sermon. The subjects were very clearly and nicely taught, strictly according to the Bible. Quite a good interest was manifest within and without. May the

(Continued on page 622)

Miscellaneous

ISSUES AND PERSONALITIES

By J. A. Ressler

For the Gospel Herald.

We are living in an age when gigantic issues are being weighed and decided. But so has every man, woman, and child since Adam set his foot on the soil of Eden. It is said the greatest of mistakes is to suppose that the present is not the critical, decisive moment—and it is one of the most common of mistakes. The moment now present is for us the crisis, the time of gigantic issues, just as Israel's decisive moment was when Joshua said to them, "Choose ye this day!"

And the moment we begin to magnify our own particular sphere and time and business into a prominence above those of our fathers (or of our posterity, for that matter) we inject personality into the issue and the "issue" itself begins to lose some of its clearness. Oh, yes, for us the present is the time of gigantic issues, but our fathers had just as hard a struggle in their day as we have in ours; and while humanity remains human, and the earth remains mundane, the gigantic issues of the day will be for each generation to meet and weigh and solve and decide in proper order.

But in it all let us keep issues and personalities clearly defined and segregated as they belong.

Abel saw an issue—worship of the true God in the right way.

Cain injected personality into the issue—and, behold, a murder.

Abram had a vision of an issue when he proposed a separation of peace to his nephew.

Lot, if he saw the issue at all, was dazzled by personalities—rich plain, make Lot a rich man, society in Sodom, cattle market, sit among elders of the fashionable city—Uncle Abram may have the hills; I'll take the valley.

He chose, he prospered—for a while—he got his fill of fashionable society and would have lost his life in it if the angels had not interfered. He gained a little, then lost everything worth living for. Personality versus the issue. Let in the sunlight, wipe your glasses, keep the issue clear.

Samuel recognized the issue. With all his shuffling and flattery and evasion, Saul could not get Samuel's mind off that issue. Samuel had a mind and a heart and a love for God clear and strong enough to refuse to be swerved.

Notice Saul's guilty eyes shift here and there under the steady gaze of the venerable prophet. "Blessed be thou—I have done—" "You've done, have you? What's all this bleating of sheep I hear? and the lowing of cattle? Sounds as if they were away from their accustomed pasture. Where do they come from?"

And Saul offers excuse after excuse—he does everything but make a clear, open-hearted confession.

That it was his personality that entered into the matter is clear from his final petition: "Yet honour me (ME) now, I pray thee, before the elders of my people, and before Israel...." The honor of God, nothing; the obedience to Him, on which his very throne depended, nothing; just so I am not utterly disgraced in the eyes of the people. Personality, in the presence of a grave, live, and very much up-to-date issue, conquered Saul.

Elijah knew the issue and he never confused it with personalities. What if the ravens should stop coming? No matter to me, God sent me here. What if the brook should dry up? No matter. What if—? What's the difference? I am in the line of God's orders! Personalities do not count.

With Ahab personality was everything—with Jezebel even more so, if that were possible. Shall we draw the veil over the dark, horrible picture?

With Uriah, an issue—patriotic loyalty to the king. With David when he fell, personality—draw the veil and blush for shame.

With Hezekiah, the issue, until the emissaries of the distant kingdom came, then personality — then the prophet's word of doom.

With Christ, the issue. With Judas, personality. Again draw the veil.

With Paul the issue—Christ and Him crucified. With Felix, personality. "Somehow that Paul man makes me uncomfortable. Did you see me tremble today? No? Well, I felt it. I told him to go away till I had a convenient season." Personality—personality to his doom.

And ninety-nine hundredths of the troubles in the Church, and nine-tenths of the troubles in the world just right now are because men—strong men, wise men, good men perhaps—are confusing the issue, beclouding it, distorting it, because of that which caused the first sin—personality!

Scottdale, Pa.

MAKING OUR WRONGS RIGHT

By Mabel Conrad

For the Gospel Herald.

The only way to solve the problem of making our wrongs right is to right them.

To make past wrongs right as far as possible, has always been an element in man getting right with God.

If we know of anything unjust, in our business or whatever it may be, we can not feel justified, before we make restitution. If we have wronged any one, we must make satisfaction, or at least make a tender of it, and desire a renewal of their friendship, so that if reconciliation be not made it may not be our fault.

Nor must we let the sun go down upon our wrath any day, because we must go to prayer before we go to sleep, and unless we right our wrongs, we are in danger.

If there is an offence, we have committed against our brother,—in his body, goods, or reputation—we are to make short work of it on our part, to obtain forgiveness. We should be as Zacchaeus was, willing to restore four-fold if that should bring peace.

We ought to be careful to preserve Christian love and peace with all our brethren; if at any time a breach happens, we should labor for reconciliation, by confessing our fault, humbling ourselves to our brother, begging his pardon; or offering satisfaction for wrong done, in word, or deed, according, as the nature of the thing may be, and do it quickly, because till this is done we are utterly unfit for communion with God, in holy ordinances, and so also unfit to die.

Where men seek to make past wrongs right, something has taken place in their lives, and it is the only way to enjoy Christian experience.

Wayland, Iowa.

BE TRUE TO GOD

By Sarah B. Leidig

For the Gospel Herald.

We often wonder how it can be that people who claim to be followers of Christ will have their bodies decorated in accordance with the fashions of this world. Can it be that the inward person is for Christ and the outward person for the world? Must not the two agree? Hear what the Word of God has to say about these things:

Rom. 12:2—"Be not conformed to this world." The people of God should be entirely separated from the world. Hear what Christ says:

Jno. 17:14—"They are not of the world, even as I am not of the world." He says of vain display: "Beware of the scribes, which love to go in long clothing, and love salutations in the market places and the chief seats in the synagogues" (Mark 12:38, 39). Again, "That which is highly esteemed among men, is abomination in the sight of God" (Luke 16:15). Again, quoting from Rom. 12:2, "Be not conformed to this world, but be ye transformed by the renewing of your mind." The outer and the inner man must agree—the mind rules both in Christ; and as age advances and the grey hairs and wrinkled face give evidence that the body grows weaker, if we allow Christ to rule in our hearts the inner man becomes stronger with advancing age. "If ye know these things, happy are ye if ye do them" (Jno. 13:17). As the Father and the Son wish for us to do, let us do with joy and love toward Him, and at last we will be ushered into His blessed presence to receive His promises in the realization of the fulness of His glory forever.

Lake Charles, La.

THE CORRUPTION OF THE AGE

By Lydia Wyse

For the Gospel Herald.

What do we understand by corruption? It means the loss of purity or in other words wickedness. It is this impurity of mind and heart that brings wickedness to society and spreads it wherever there are eyes to see, ears to hear, minds to think and mouths to speak.

Let us name a few corruptions of the age. This refers to such things as unscriptural literature, pictures, unseemly language which often ends in vulgar talk, improper language before a mixed crowd, neighborhood gossip where ugly scandals become common talk, improper dress which fashion approves, gatherings for worldly amusements, novel reading and other things of like influence.

Much literature, today, does not bear the stamp of purity. To have our standard improved it would mean that a large percentage of the fiction, more than half of the newspapers and magazines, and much of the "purity" literature of the present would be destroyed. Much immorality of the present comes from the poison germs floating around in books, tracts, and papers. Things are printed in some school books which are against our teachings.

Pictures also have a powerful effect on the mind and character. The flaming posters put up in circuses, on the streets, and before the theaters are a curse to the rising generation. Many pictures are found on the walls in respectable homes that are not in keeping with the respectability of the home. They should be removed or somebody's character is liable to be ruined.

We should not act in a way that would lead anyone to the wrong. Such places as the dance, such conduct as would bring wrong thoughts and passions into action, are ruinous to our character. They will unfit us for manliness and womanliness and much more for the services of God who calls us to be holy as He is holy.

Today questions of law, life insurance, lodges and other organizations creep into the Church. Our social gatherings have a great influence on our younger people. God saw that it was not good for man to be alone and made provisions for society among men. Are we to abuse this? Conversation is a source of enjoyment but idle tattlers who speak things that they ought not are a source of corruption in society. In Col. 4:6 we read, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

The saying "It takes all kinds of people to make a world," will do for a devil's world, but not a world dominated by the Spirit of Christ. To keep Christianity as an active force for Christ it cannot and will not mix with the world in a way so as to become partakers of any of the world's sin.

We may wonder what some of the evils of society are. In Eph. 5:3-7 we read: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Be not ye therefore partakers with them."

May it be our earnest desire to be pure and keep pure, so that we may ever be acceptable before God and helpful in spreading His Word.

Noble, Iowa.

Jesus saves us with a three-fold deliverance — deliverance from the penalty of sin, from the power of sin, and finally from the presence of sin.—J. D. Mininger.

COMMENTS AND OPINIONS

By Leander Smith

For the Gospel Herald.

A Washington Dispatch is startling in its declaration that fully 40 per cent of the American women are cigarette smokers. This statement is credited to a conference of social workers that has just finished compiling figures concerning the growing tobacco habit within the nation. These figures show that the use of tobacco has increased from four pounds per person fifty years ago, to eight and five-tenths pounds per person today. 15,000,000,000 cigarettes were consumed in America last year, enough to rope the world 26 times, end to end.

As to our women smoking, I cannot risk a comment, save to say that any American woman who will smoke cigarettes ought to be thoroughly ashamed of herself!

* * *

We have just read of where a high school girl committed suicide because her mother would not permit her to bob her hair and go out at night with young men as other school girls did. The mother's heart is broken and she is blaming herself. She should not. That mother was right. There are some things worse than death, and those things are happening daily to thousands of our girls in America. Certainly, it is horrible that we should have come to a time when a school girl would kill herself because her mother wants to protect her from those forces that are destroying virtue all around us. And yet the mother is not at fault. The mother was only doing what all good and true mothers have always done. She was standing between her daughter and those forces that are today making sordid and shameless the girlhood of our republic. Such a position is the only position a real mother can afford to take. However costly the process, virtue is worth the price we must pay for its protection.

Phoenix, Ariz.

We are pleased to see some girls from twelve to fifteen years old in —— —— who are interested listeners in every religious service. Instead of talking and laughing they have their Bibles and paper and pencils taking notes of what is being said from the pulpit.—J. D. Mininger.

There are few things which appeal more to the hearts of people than to see godly men and women who give evidence of real joy in the soul.—J. D. Mininger.

ILLINOIS CONFERENCE

Report of the Illinois Mennonite Conference Held at Fisher, Ill. Sept. 11, 12, 1923

For the Gospel Herald.

The Conference was called to order by the moderator, Bro. J. S. Shoemaker. The devotional exercises were conducted by Bro. D. A. Yoder, reading part of Jno. 17.

Those appointed as a Resolutions Committee were C. F. Derstine, H. R. Schertz, and S. C. Yoder.

Appointments

General Mission Board, A. C. Good.

Publication Board, J. S. Shoemaker.

Educational Board, H. R. Schertz.

District Mission Board, S. R. Good, Ezra Yordy.

Local Board for Home Mission, Geo. Shoemaker, Joe Hartzler.

Local Board for Peoria Mission, E. H. Oyer, Jacob Eigsti.

Member on Relief Commission, J. S. Shoemaker.

Delegate to Dakota-Montana Conference, C. F. Derstine.

State Sunday School Executive Committee: Ben Springer. Ezra Yordy.

Sunday School Conference Secretary, E. H. Oyer.

Local Board for Home of the Aged, B. J. Schertz, Jacob Garber, Asa Ropp, Jos. Orendorff.

Church Conference Treasurer, Jacob Garber.

Moderator for Sunday School Conference, Joseph Hartzler

Assistant Moderator for Sunday School Conference, Simon Litwiller.

Moderator for next Church Conference, C. F. Derstine.

Assistant Moderator for next Church Conference, J. A. Heiser.

Nominating Committee, C. A. Hartzler, Samuel Gerber.

Two Additional Members on Conference Executive Committee: H. R. Schertz, Peter Garber.

At the last Conference Bro. Samuel Gerber was authorized to organize a congregation at the Peoria Mission and have oversight of same. A report was given that the work was done and that Bro. Harnish and two other brethren were appointed as trustees and that the name be changed from Garden St. Mission to Garden Mission.

A report of the committee appointed at our last Conference to work out a permanent resolution upon Nonconformity to the World and Separation in Attire was given by submitting the following:

Separation from the World and Nonconformity in Attire

We, the committee appointed by Conference to consider the subject of Separation from the World in Attire, and formulate a Scriptural decree to be considered and acted on by Conference, do greatly appreciate the principles of simplicity as taught and exemplified by the Lord Jesus Christ. We also appreciate the heritage which we have received from our Church fathers along the line of simplicity and nonconformity to the world.

Likewise with sorrow we note the dire worldliness of professed Christianity. This unfortunately has affected the Mennonite Church to some degree. Accordingly we believe that the need of the hour calls for separation from the world both in dress and along other lines. The world maintains its unchanging character which it manifested when it crucified Jesus Christ and continues to reject Him and His teachings.

Our hope is that the Church will continue to resist the mandates of fashion dictated by the world, and faithfully exemplify the doctrines of simplicity as taught in God's Word. To this end we submit the following:

First.—The Scriptures plainly teach that those who are true disciples of Christ are not of the world, but through regeneration have become separated from the world in matters that pertain to their conversation, example and conduct. Note the following:

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19).

"They are not of the world, even as I am not of the world" (Jno. 17:14, 16).

"If any man be in Christ, he is a new creature: old things have passed away; behold all things are become new" (II Cor. 5: 17).

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" (Eph. 4:17).

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world" (Jas. 1:27).

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:15, 16).

Second.—There is a tendency on the part of some who profess to be disciples of Christ, and are recognized as members in full fellowship in the Church, to either ignorantly or wilfully ignore and disobey the doctrines of the Church and God's Word in not being separated from the world in attire and along other lines.

Third.—It is our highest mission as a Conference to conserve the best interests of our beloved Church with every member thereof. Hence we recognize it to be our sacred and imperative duty to make a faithful effort to adopt such measures as will counteract all such destructive tendencies and agencies, and thus bring the entire membership of the Church to the Bible standard of nonconformity, modesty, and simplicity in attire. In accordance with the apostolic teachings, as follows:

"That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (I Tim. 2:9, 10).

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14).

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4).

In harmony with the foregoing passages of Scripture, Be it

Resolved, That this Conference heartily ratifies the action taken relative to Nonconformity to the World in its various phases, as embodied in the Rules and Discipline which were endorsed and accepted permanently by this Conference at the time of its last meeting. Be it also

Resolved, That as a Conference we take an uncompromising position in adhering to the doctrine of Nonconformity to the World in attire, and as individual members of Conference use our influence in a Scriptural way to help counteract the evil tendencies of fashionable and immodest modes of bodily adornment, as follows:

1. We appeal to each member to give prayerful and diligent heed to the Bible teaching on the subject of simplicity in attire, without waiting to be corrected by the Church; considering it their sacred duty and highest privilege to conform to the teachings of the Word of God on the subject as interpreted by the Church, and also use their influence to have others do the same.

2. According to the principles of simplicity so clearly revealed in God's Word, and the same being accepted and upheld by our beloved Church, it is divinely required that each member, whether brother or sister, refrain from wearing of gold for display or jewelry of any kind, avoiding all fashionable modes of hair cuts and hair dressing, and all other forms of worldliness in the way of vain, immodest, and fashionable attire, which is worn for display rather than for real service.

3. The sisters are required to wear either bonnets, hoods, or such forms of head-dress as is consistent with the Devotional Covering, without any resemblance to the form of hats, and minus of ornamentation, thus being serviceable instead of ornamental.

4. All ministers and other church officials are expected to be exemplary in their life and appearance, making a prayerful effort through their example, personal work, teaching, and preaching to lead the entire membership in the way of Gospel simplicity and nonconformity.

5. The laity are requested to cooperate with the ministry in the work of bringing about these results. Likewise all members should scrupulously avoid the practice of appearing in Mennonite gatherings in one form of apparel and elsewhere in attire that is more fashionable.

In conclusion, Be it

Resolved, That all those who refuse, after due consideration, to submit to the foregoing requirements shall be held under Church censure, and not considered communicant members, until they become willing to conform to the order and doctrines of the Church to which they have solemnly promised allegiance, and in case there arises serious difficulty in any of the congregations

in this Conference district in bringing about the much desired results, the overseers of the flock in cooperation with the special committee appointed by Conference, shall make a special study of such conditions and take such steps in dealing with the case, or cases, as may be considered wise and Scriptural.

Committee: J. S. Shoemaker, C. F. Derstine, J. A. Heiser.

The following recommendations were presented and after due consideration were accepted.

Recommendations

Recommendation No. 1.—That the following amendment be added to Article V, Section 3, of the Rules and Discipline of the Mennonite Conference of the State of Illinois: "Likewise that the sisters wear bonnets, hoods, or such forms of head-dress consistent with the Devotional Covering, without any resemblance to the form of hats."

Recommendation No. 2.—That the detailed explanation of the Rules and Discipline of this Conference on the Dress Question be read in every congregation in the district, and a copy of the same given to every member by the overseers of said congregation.

Recommendation No. 3.—That a permanent committee composed of five brethren be appointed by Conference, whose duty it shall be to function between Conference sessions. The Moderator, Assistant Moderator, and Secretary of Conference are to constitute three members of this committee, the other two members to be appointed annually. The official duties of this committee are to be as follows:

a. To act in any necessary official capacity between Conference sessions.

b. To make all necessary arrangements for Conference sessions.

c. In case difficulties of a serious nature arise in congregations, this committee shall help solve such problems if called upon to do so.

d. There shall be no ordinations of Church officials in the Conference district without the consent of at least a majority of this committee, and said committee shall see that such candidates receive a thorough doctrinal examination before being ordained

The following resolution was passed relative to the work at Pleasant Hill:

Resolved, That a congregation be organized at Pleasant Hill and that a bishop be appointed to have the oversight of same. Bro. C. F. Derstine was appointed.

Relative to the work at Cullom the following action was taken:

Resolved, That Bro. D. W. Slagel continue his work as pastor until the Executive Committee can make other arrangements.

Bro. S. M. Kanagy's letter from the Missouri-Kansas Conference was presented and unanimously accepted.

The matter of the advisability of buying a tent was presented.

Resolved, That the Executive Committee be delegated to investigate the buying of the tent and report at the next Conference.

The question of holding a short Bible School in the district was considered and the following action taken:

This Conference declares itself in favor of a short Bible School within the state, likewise that the Executive Committee shall appoint three brethren to consider the matter and arrange for a place and instructors. This Bible School is to be held this year if possible. A. E. Kreider, C. F. Derstine, and S. M. Kanagy were appointed.

The date of holding Conference was then considered and the following resolution passed:

Resolved, That the time of holding Conference be left to the Executive Committee, empowering them to set aside former dates in the Constitution if deemed advisable.

The work of Bro. Harry Weber on a History of the Mennonite congregations of Illinois was presented. The majority of the ministry expressed themselves in favor of such a work and decided that a committee of three brethren be appointed by the Executive Committee to cooperate with Bro. Weber in getting data and presenting the matter to the various congregations of the state and report at the next Conference. The following brethren were appointed: C. F. Derstine, Simon Litwiller, S. M. Kanagy.

Moved that the Moderator of Conference be given a place on the program of Conference in the future.

Moved that the bishops in charge of the Sterling congregation be authorized to take steps toward the ordination of a deacon at that place.

Moved that the dividing of the district as to bishop oversight be left to the Executive Committee.

Report of District Mission Board

The work of the Board has not been as extensive as it might have been during the past year.

A uniform plan of missionary offerings was worked out and a number of congregations have adopted this plan. We would like to see all the congregations of the state adopt this plan of uniform or systematic giving.

A missionary conference was held at Chicago. This meeting was not very well attended.

Evangelistic meetings were held at Pleasant Hill during Christmas vacation. There is urgent need of regular preaching services at that place and also a Home Department worker. Unless this need is supplied soon the work will suffer.

There are a number of open doors in the Rural Field in the state where we could spread the Gospel story if we could secure the workers.

Report of the Congregations for the Year

There are 7 bishops 22 ministers, and 7 deacons in the state. Evangelistic meetings were held in eleven congregations. In ten there were other special meetings held during the year. All but one congregation reported. There were 66 received by baptism, 34 by letter, and 2 reclaimed. There were 16 lost by death, 30 by letter, 14 by withdrawal, and 2 by excommunication. Five congregations reported a decrease in membership. Number of accessions, 92; decrease, 72. Total membership in the state, 2014.

Treasurer's Report

Service Fund

Received from 13 congregations	$806 06
Amount on hand at last report	20.72
Donated by a sister to balance Service Fund account	52.55
	$879.33
Paid Conference cost, September, 1922	879.33

Ministerial Fund

Balance on hand		$11.83
Received from two congregations		50.07
		61.90
Bills paid	57.59	
Cash on hand	4.31	61.90
Bills unpaid		$40.00

Conference sermon was preached by Bro. S. C. Yoder on Tuesday evening. Text, I Tim. 3:16. A few of the thoughts presented follow:

The house of God is the Church. So many do not appreciate the Church. It was called into existence by Jesus Christ who provided all necessary doctrine so that we may know how to behave ourselves. The Church was left here for a purpose, a great, divine mission that was to make the will of Jesus Christ known to the world. The Church is built upon the Rock, Christ Jesus, and it is going to stand because He said that "the gates of hell shall not prevail against it." If the Church or individuals drift away from the truth they will then have no assurance, no hope. Jesus left His work in this world to His true and faithful ones to go out and declare the great message of salvation. This is still the commission to the Church; it has not diminished: it should mean just as much to us as it did to Peter, James, and John. This is not the only obligation we have resting upon us. "He gave some apostles, and some, prophets; and some, evangelists; and some, pastors and teachers;" not for salvation, but for the "perfecting of the saints," for the building up of the believers. Saints are not perfect but need development. When He established the Church He also gave laws and principles by which she may be governed, great principles such as nonresistance, nonconformity to the world, and all the fundamental doctrines. There are also restrictions or negative teachings. When the Holy Spirit gets possession of us we will do things that are hard and contrary to the flesh. All the doctrines are given for our good. If we are associated with the world it will endanger our spiritual life. "Come out from among them, and be ye separate." A child of God cannot go out and apply the principles of the world and retain his spiritual life. We should warn with all our powers against all the popular sins of the day. Our calling is a high calling in Christ Jesus. The Church needs disciples who are on fire for God.

All the bishops were called upon and all gave short testimonies expressing their endorsement of the thoughts brought out in the Conference sermon. All the ministers, deacons, and laity bore testimony by standing. J. S. Shoemaker as moderator gave

some timely remarks upon the work of Conference and the Church in general.

Questions and Answers

Question I. **What has this Conference to Say as to Granting of Church Letters in Various Situations?** Ezra Yordy.

Answer.—In answer to the question of church letters referred to this Conference we refer our ministry to Rules and Discipline. Part II.

Question II. **Helpful Points on Counteracting Error in Doctrine and Life of our Churches,** C. F. Derstine.

Answer.—Synopsis of Bro. Derstine's talk.

Truth is more than a match for error. The mind should be charged with eternal facts and principles. The mind should not be doped with speculations, nor starved by fragments of the truth. The truth should be propagated far and wide. The best antidote for disease is health; likewise soundness of doctrine is the best antidote against error. Frank discussion, allowing the one in error to speak fully his own convictions helps to clear positions of error. In dealing with all who are in error we we should admit the truth of all their good points, thus showing our sincerity. Point out their right position in any shade of truth. Then we should point out error sympathetically. We should resist erroneous positions by right practice. We should combat error through the printed page. We should inform the oncoming generations against the errors before them. We should not attend "compromise conferences" as Nehemiah refused to attend the conference of Sanballat. The man in error should be shown the end of the road of his present course. The joy of Christian living and acceptance of truth works against error in a very practical way. Error should be rebuked in deep love and respect. Prayer should be made unceasingly for the party who is in the wrong way. Betimes it pays to let folly ripen in the one who has accepted error. The church should not become panic-stricken when error is in sight but by sober thought and action should oppose the same. Wrong supposition should be proven untrue by a thorough discussion of the error. There should be vigilant housekeeping against error. There are those "whose mouths must be stopped." In extreme cases excommunication or amputation is sadly necessary and when necessary should be done to safeguard the Church. Last, but not least, the Church and individuals should be ready to resist error by suffering or in shedding their own blood. "The blood of martyrs is the seed of the Church."

Question III. **What are the Evidences of True Christianity?** S. C. Yoder.

Answer.—Synopsis of Bro. Yoder's talk.

Since John has writen his first epistle for the express purpose that we may know whether we have eternal life, we conclude that the following are some evidences of true Christianity: Firm belief in the deity of Christ, a public confession of Christ, an abiding love for righteousness, a constant love for the brethren, a deep-seated hatred for sin, a love for things spiritual, a constant keeping of His commandments, and victory over self, the world, and the devil.

Question IV. **Personal Work, the Responsibility of Every Christian,** S. M. Kanagy.

Answer.—Synopsis of Bro. Kanagy's talk.

The Church is an institution organized of God to hold forth or proclaim the Word of life, lead sinners to repentance and acceptance of Jesus Christ as Savior, build them up in Him, and train them for service in the Church at home and abroad. Jesus said, "Follow me, and I will make you fishers of men" On the one condition of following Him, we become proficient in catching men alive. Luke 5:10. With little observation one can see that the Church as a whole is not carrying out Jesus' plan with great success. What is the matter? Surely nothing with the plan, but the trouble lies with us, speaking generally. We do not follow Jesus, all the way. He said, "He that cometh after me let him deny himself and take up his cross daily and follow me." This means three things: (1) Have nothing to do with self; (2) Take up the cross for crucifixion of self; and (3) Follow Jesus to the place of death. Then Gal. 2:20 becomes an actual experience and fruitfulness for God results. This is the duty, privilege, and heritage of every believer. God has left the work of soul winning in our hands. The work moves forward and progresses as we move forward following Jesus Christ. The Church is an organization which is to be engaged in the work of training her members to become proficient in service. See Eph. 4:12. The apostles gave themselves to prayer and the work of ministering or service. Their business was the Lord's work Is it any different with us? If so, why? As to qualifications, a soul-winner must have a personal, experimental knowledge of Jesus Christ as Savior, he must be a clean man or woman, he must surrender himself wholly to God. He should have a deep realization that all men out of Christ are lost. He should have a working knowledge of the Bible. He should be a man of prayer and be a Spirit-filled Christian.

Question V. **Does This Conference Consider it Consistent to Make any Concessions Whatever Relative to Members Holding Life Insurance Policies.**

Answer.—Resolved, That we abide by the former decision of Conference as found in Article IV of the Rules and Discipline.

Since it has pleased our Heavenly Fother to remove from his labors our fellow minister, Bro. John McCulloh, we express to the bereaved family our deepest sympathy and pray that the Lord may raise up others to carry on the work in His vineyard. Therefore, be it

Resolved, That this resolution be placed on the minutes of Conference and a copy of the same be sent to the bereaved family.

The following bishops, ministers, and deacons were present:

Bishops

S. C. Yoder, D. A. Yoder, John Nice, J. A. Heiser, A. A. Schrock, Samuel Gerber, C. A. Hartzler, J. S. Shoemaker, C. F. Derstine.

Ministers

A. C. Good, Ira Eigsti, S. M. Kanagy, A. H. Leaman, A. E. Kreider, H. R. Schertz, Peter Garber, Jonas Litwiller, John Harnish, Ben Springer, Simon Litwiller, Daniel Nafziger, Jacob Zehr, Daniel Zehr, Jos. Hartzler, D. W. Slagel, Jos. Becher, Daniel Grieser, I. W. Royer, A. F. Wiens, A. L. Buzzard.

Deacons

J. V. Fortner, Henry Nice, Henry Albrecht, E. H. Oyer, Samuel Zehr, Joseph Yordy.

Moved that the Conference minutes be printed in pamphlet form.

The Conference was closed by a few remarks and prayer by the moderator, to meet at Flanagan in 1924.

A. L. Buzzard, Secretary.

Married

Birky—Schertz.—On Sept. 20, 1923, occurred the marriage of Bro. Joel Birky and Sister Mable Schertz, both members of the East Bend Church near Fisher, Ill., Bro. J. A. Heiser officiating. May God bless them through life.

Hershberger—Marner.—On Aug. 22, 1923, Bro. Edward Hershberger and Sister Edna Marner, both of the Lower Deer congregation, Kalona, Ia., were united in marriage by Bro. John Y. Swartzendruber. May the Lord richly bless them at all times.

Clemens—Rittenhouse.—On Sept. 12, 1923, Bro. Samuel L. Clemens of the Salford congregation, and Sister Ada Z. Rittenhouse of the Plain congregation in Montgomery Co., Pa., were united in marriage at the home of Bro. J. C. Clemens, Lansdale, Pa. May the Lord add His blessing.

King—King.—On Sept. 1, 1923, at the home of the officiating bishop, Bro. I. G. Hartzler of near East Lynne, Mo., Bro. Archie King of West Liberty, Ohio, and Sister Fern King of Garden City, Mo., were united in the bonds of holy matrimony. May the abiding presence of Christ be theirs all thru life.

Hoover—Reesor.—On Oct. 3, 1923, at the home of the bride's parents, Bro. and Sister Tillman Reesor, Markham, Ont., Bro. Jos. B. Hoover, Ringwood, Ont., and Sister Ida Reesor, Markham, Ont., were united in matrimony, Bro. L. W. Hoover officiating. May God's richest blessing attend them.

Horst—Showalter.—At the West Liberty Church in McPherson County, Kansas, on September 30, 1923, Bishop T. M. Erb performed the ceremony which united Bro. Silas J. Horst, of the Pennsylvania congregation, to Sister Nellie Showalter, daughter of Cyrus Showalter. After a week's visiting Bro. and Sister Horst left for South English, Iowa, where they expect to make their future home. May God bless this union to His glory.

Obituary

Nelson.—Vinton Oliver, son of Joseph and Amanda Nelson, was born near Shipshewana, Ind., Jan. 22, 1916; died Oct. 8, 1923; aged 7 y. 8 m. 16 d. He leaves to mourn his early departure, his parents, two younger brothers (Burl and Kay), grandparents, un-

cles, aunts and many other relatives and friends. Vinton was sick for nearly two weeks, but only on the morning of his death did his condition become alarming. The doctor was called and we did what we could to relieve his suffering, but God wanted our dear little boy and our greatest comfort is that he is now safe in Jesus' arms. Throughout all his illness he was very patient and a few hours before the end spoke of "Far Away," which we feel sure was a glimpse of heaven where he has found rest forever. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Funeral, Oct. 10, at the Shore Church. Service conducted by Bros. Y. C. and J. P. Miller.

Brown.—Vivle May Brown was born Oct. 1, 1905; died Oct. 11, 1923; aged 18 y. 10 d. She was the fourth child of Jas. Van Brown (deceased) and Sarah Brown. For about a year she was afflicted with tuberculosis which finally ended in her death. She leaves to mourn her departure a little son, her mother, two sisters, a grandmother, a number of uncles, aunts, cousins, friends and neighbors. Vivle never united with any church. She however showed a concern for her soul's welfare and a few weeks before her death expressed her faith in Christ and a willingness to accept Him as her personal Savior. As far as health permitted she responded to the exhortation to give attendance to the reading of the Word of God. May all whom she leaves behind use their opportunity to prepare for the heavenly home. Services conducted at Gravois Mills, Mo., by Brethren J. P. Brubaker and J. R. Shank, assisted by Bro. Sims. Text, I Cor. 15:55.

J. R. Shank.

Kreider.—Susan B. Kreider was born near Gordonville, Lancaster County, Pa., Nov. 6, 1849; died Sept. 3, 1923; aged 73 y. 9 m. 27 d. She was the daughter of the late Jacob and Anna Kreider. She is survived by 3 sisters, 5 brothers having preceded her in death. She passed away rather unexpectedly. She was in failing health for about 3 months from a complication of diseases, but was confined to her bed only 2 days, when she peacefully asleep in Jesus. She passed out of this life without a struggle to awaken in the Great Beyond. She led a Christian life for many years and was always glad to go to the house of worship and sing praises unto God. She will be missed in the home by her niece (they having lived together for 19 years), in the church, and in the community. She led a quiet, unassuming life, was of a kind disposition, always ready to do little deeds of kindness and acts of love for every one. Funeral services at the home, Sept. 5, by Bro. John B. Senger and further services at the church by Bro. Jacob Mellinger and Bro. Senger. Interment at Mellinger's Cemetery.

Stutsman.—Eli C. Stutsman was born Dec. 11, 1838, in the state of Ohio, and died Oct. 6, 1923, at his home in Johnson County, Iowa, aged 84 y. 9 m. 26 d. He was married to Anna Marner, Nov. 17, 1871. To them were born nine children, two daughters and seven sons, all of whom grew to womanhood and manhood. One son died in his young manhood and all of the others are still living. He was a faithful member of the East Union Mennonite Church in Sharon Township. He is survived by his wife, Anna Marner Stutsman, the sons and daughters referred to above, nineteen grandchildren and three great-grandchildren. He will be sincerely mourned by his immediate family as a loving husband and father, and by his community as one of the best of neighbors and truest of friends. Funeral services were held at the East Union church, Oct. 8, attended by a large concourse of sorrowing friends, who gathered to pay their last act of respect to his life and memory. The service was conducted by Daniel Kauffman, assisted by the home ministers. Text, II Cor. 15:51-55. Interment was made in the cemetery near the church.

Roth.—Sister Lisetta Goldsmith Roth was born in Switzerland, Oct. 27, 1854; died at her home in Morton, Ill., Sept. 11, 1923; aged 68 y. 10 m. 14 d. In 1882 she with her sister came to America and made her home in Gridley, Ill., later coming to Washington of the same state, where she was united in marriage with Daniel Roth. To this union two children were born: Miss Amelia, who remained at home with her mother and Samuel R., who also resides in this immediate community. Besides the above named children she leaves one sister, nine step-children, one grandchild and a host of relatives and friends to mourn her death. Early in life she united with the Amish Mennonite Church and remained faithful to her profession till death. In life she always manifested a deep interest in spiritual things and during her final illness expressed an earnest desire to leave the world and be at rest. Her husband preceded her in death by nearly one and a half years and after his departure she took consolation in her children and found comfort in the hope of salvation through her Savior, in Whom she had trusted during all her Christian life. Funeral services were held at the home, Sept. 14, by Bro. S. C. Yoder of Kalona, Ia., and at the Pleasant Grove Mennonite Church by Bros. Sam Gerber and S. C. Yoder.

Yoder.—Aaron D. Yoder was born in Holmes county, Ohio, Dec. 11, 1867, where he spent the greater part of his boyhood days with his parents. Later (with the exception of a few years in the West) he came with them to Champaign county, Ohio, where his father and mother preceded him in death. On Aug. 24, 1897, he was united in matrimony with Mary Esch. This union was blessed with one son, Joseph A., and four daughters, Nora Marie (now Mrs. Ralph Owen), Alta Mae, Bertha Anna, and Ida Belle. This happy family circle remained unbroken until the early morning of October 4, 1923, when the beloved father and husband was called to his eternal rest, at his late home in Champaign county, Ohio, at the age of 55 y. 9. m. 23 d. He also leaves two grandchildren and two brothers, Jonas Yoder, of Crystal Springs, Kans., and Alfred L. Yoder, of near West Liberty, to mourn his departure. In early life the departed gave his heart to Christ and united with the Amish Mennonite Church, in which body he remained faithful until the end, ever manifesting a deep concern for the welfare of the household of his faith. Funeral services were held at Oak Grove Church, on Oct. 6, in charge of S. E. Allgyer, J. J. Warve of West Liberty, and Benjamin King, of Ft. Wayne, Ind. Burial was made in the Hooley cemetery.

Miller.—Catherine (Shetler) Miller was born in Butler County, Ohio, January 21, 1841; died at her home near Wellman, Iowa, in Johnson County, August 17, 1923, at the age of 82 y. 6 m. 27 d. She was married to Jacob B. Miller Sept. 20, 1860. She lived in matrimony for a little over 53 years, her husband having died Dec. 4, 1913. To this union were born 16 children, 5 of whom preceded her to the Great Beyond. The children yet living are as follows: Lydia Brenneman, Smithville, Ohio; Mrs. Dan. J. Boller, Wayland, Iowa; Mrs. B. J. Otto, Wellman, Iowa; Mrs. Leo Hooley, Parnell, Iowa; Mrs. A. E. Kinsinger, Parnell, Iowa; Lewis, of Wellman, Iowa; George, of Clarion, Iowa; Mrs. Marion Erb, Kalona, Iowa; Joel, of Parnell, Iowa; Mrs. Gideon Marner, Parnell, Iowa; and Ervin, of Prosser, Wash., besides 34 grandchildren and 20 great-grandchildren. She also leaves three aged brothers and one sister, namely, Christian and Peter Shetler of Kalona, and John Shetler and Mrs. E. P. Hershberger of Wellman, Iowa. She united with the Amish Mennonite Church at the age of about 17 and remained a faithful member until death. She was about as well as usual until the evening of Aug. 11, when she had a stroke of paralysis, and was not able to talk, but apparently understood what was said to her for about 9 hours, but from that time on was entirely unconscious to the end, without suffering.

Brenner.—John J. Brenner of Kissel Hill, Lancaster County, Pa., died Oct. 2, 1923; aged 72 y. 11 m. 3 d. He had been ailing two weeks when he had a cerebral hemorrhage which caused his sudden and unexpected death. He is survived by his wife, 3 sons and 2 daughters (Ira and Irvin of Lancaster, Mae, Anna and Domer at home); also 2 brothers, 1 sister and 4 grandchildren. Funeral services at the East Petersburg Church by Bros. Kreider and Hershey and Bishop Noah Landis. Texts, "In the evening time it shall be light," and "For me to live is Christ, and to die is gain." A large number of relatives and friends had gathered to pay their last tribute to one whom they had learned to love. Oh, we miss him so much.

"Some time when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here had spurned,
The things o'er which we grieve with lashes wet,
Will flash before us out of life's dark night.

* * * *

Then be content, poor heart,
God's plans are like the lilies, pure and white;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
When all shall clearly know and understand,
I think that we will say,
"God knew the best."

The family.

Graver.—Barbie Anna Graver (nee Hess) was born in Lancaster County, Pa., Oct. 21, 1893; died at the General Hospital, Lancaster, Pa., Sept. 2, 1923; aged 29 y. 10 m. 12 d. She was married to Harry Graver Nov. 19, 1914. This union was blessed with four children, Harry Jr., Verna, Velma, and a little boy who died in infancy. Sister Barbie leaves to mourn her early death, her husband, 3 children, her mother, one sister, and many relatives and friends. She confessed her Savior at the age of 16, united with the Mennonite Church and kept her faith until death. She had not been well for about a year, but she never complained. When she was asked how she was she said, "I am just living for today." She also said she could not understand things. The last time the family was together we all thought she seemed real well. Three weeks later something came over her and she became unconscious. She remained in this state for four and a half days and on the fifth day when her husband called to see her she regained consciousness for a little while and seemed to know him. Two hours later she did not know anything any more. This was on Saturday afternoon and on Sunday morning she fell asleep in Jesus. Her death was a shock to the community. These quick calls are for a warning. "Prepare to meet thy God." We know not why one so much needed should be taken so soon but sometime we will understand. God's will be done. Funeral services were conducted at the River Corner Mennonite Church, Sept. 5, by Bros. D. N. Lehman and Jacob Thomas.

A Sister-in-law.

CORRESPONDENCE

(Continued from page 615)

Word have its effect in the hearts of the hearers.

On Sunday morning we came together prepared for a communion service before which four precious souls were received into membership with the body of Christ, two being baptized and two received upon confession. It was indeed a joyful occasion. We also observed the ordinance of feetwashing together. Bro. Gingerich was with us six days, after which he left for other fields of labor in Illinois. God bless him and all His as they serve.

Fraternally,

Oct. 16, 1923. C. J. Garber.

Markham, Ont.

(Cedar Grove congregation)

The little flock worshiping at this place is made to rejoice because two souls have been added to our number by baptism. Bishop Manasseh Hallman of Petersburg, Ont., who conducted the communion service at the Wideman Church, received them last Sunday. Brother Hallman's sermon, on Sunday evening, was much appreciated. Other brethren who have spoken the Word at our regular meetings, recently, are John R. Shank, A. I. Yoder, and Isaiah Hoover. "My word shall not return unto me void."

L. J. Burkholder.

Minot, N. Dak.

Dear Herald Readers:—The Lord is still very gracious, His name be praised. "The summer is past and the harvest is ended." While the crop was not as good as we have had, yet there is no one starving or even greatly in need. There is much to be thankful for.

We also had some blessings along spiritual lines recently. On Oct. 2 Bro. Ezra Bowman of Carver, Mo., came and remained with us until the 6th, preaching for us four practical sermons for which we praise God the Giver of all good and perfect gifts.

Death has also been in our midst and claimed one of our older brethren in the person of J. D. Yoder. Otherwise health is good.

The young brethren who were here from the east for harvest have left for their homes—except a few, who will likely leave this week for Iowa, expecting there to husk corn.

In His name,

Oct. 16, 1923. L. S. Glick.

Cherry Box, Mo.

Dear Herald Readers, Greeting:—On Sept. 16 the little flock at this place had the pleasure of attending our fall Sunday school meeting. A few brethren and sisters from the Palmyra and Pea Ridge congregations were with us to help in the meeting. A number of helpful and interesting subjects were discussed. May God's blessings rest on the seed sown to our good.

We were also glad to have with us in our services, on a number of different Sundays in July, August, and September, brethren and sisters from other congregations of like faith, some from Morgan Co., and Marion Co. (this state), others from Iowa and Illinois.

So we beg you stop with us when you are passing our way.

Health of the brotherhood at this time is quite good. We are till looking forward to the time when we can begin our series of meetings. Pray for us that we may be kept true in the Faith.

Oct. 17, 1923. H. S. Bissey.

Fairview, Mich.

Greeting to all Readers of the Gospel Herald:—On Sunday, Oct. 4, we had all day meeting with council meeting in the afternoon. Many were present and peace was expressed and a desire to have communion, which was announced for Oct. 28. One sister was also taken into the Church on confession of her faith and one brother and sister were taken into the church a few Sundays before. May God bless them that they may ever remain steadfast in the faith.

Sunday school was also reorganized a few Sundays ago as follows: Supts., Brethren Oren Detweiler and Harvey Miller; Supt. Prim. Dept., Sister Malinda Detweiler; Sec-treas., Sister Lizzie Handrich; Libr., Sister Lily Esch. The new officers will not take their places until the first of the year.

The mission Sunday school is still going on; we feel that the work has been a blessing. We still have teachers' meeting the last Sunday afternoon of each month but on account of communion it will be next Sunday.

Bro. M. Esch expects to be in Huron Co., over next Sunday to hold communion at one of the churches.

We are having nice weather but still some sickness prevails. Sister Oliver Miller is not making the improvement her friends would like to see. May we pray for her speedy recovery. A neighbor's four months' old child died yesterday. My companion still remains about the same; sometimes better then worse again.

We ask an interest in the prayers of God's children in our behalf; also for the Church as well, for the enemy is also busy trying to lead people astray.

Yours in His name,

Mary M. Zook.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Gospel Herald Readers:—Our meetings, conducted by Bro. Daniel Kauffman, closed Sunday night, October 7. The purpose of these meetings was, primarily, to strengthen the brotherhood in the faith once delivered to the saints. Invitations to the lost, however, were extended several times, which resulted in one confession.

Bro. Kauffman preached a series of sermons on the Ten Commandments, showing us what great changes would occur in our community if everyone would obey them. We were made to see, not only the letter of the law, but also the spirit of the law; and we all realize more keenly the fact that the commandments are an expression of the eternal truth.

Two special services were held. The parents met Friday forenoon and in an informal meeting discussed "The Duties and Privileges of Parents." The young people met Sunday afternoon and Bro. Kauffman gave us the Biblical solutions to some of the problems confronting our young people.

In all these services brethren and sisters from the neighboring congregations worshiped with us, and so we feel that not only the members of our congregation have been blessed, but that many others have also received spiritual benefits.

Oct. 10, 1923. Cor.

"Be faithful to God, so you can be true to others."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 1, 1923 (Gospel Witness Established 1905) No. 31

EDITORIAL

The brotherhood at Duchess, Alta., is in need of a new house of worship. In a brief article on "A Word for Duchess Congregation," printed elsewhere in this issue, Bro. Derstine points out some of the reasons why this congregation should have help from those in position to give it. We can bear hearty testimony to Bro. Derstine's reference to the character and standing of Bro. Ramer, the minister in charge of the congregation.

The brotherhood in Oregon have again undertaken a short Bible Term for the coming winter. This year they have secured as instructors Bros. S. E. Allgyer of West Liberty, Ohio, N. E. Miller of Springs, Pa., and M. H. Hostetler of Hubbard, Oreg. That it will be a profitable school to attend goes without saying. It is an opportunity which many should avail themselves of. We hope to hear of a large attendance and favorable results.

A generation ago it was quite common to hear enthusiastic ministers hang the interjection, **ah!** to almost every sentence, especially after they were well warmed up to the subject in hand. This manner of delivery was made the subject for so much ridicule that ministers took note and the habit was practically broken up.

During the past few years an almost similar habit has been formed not only by ministers but by almost all kinds of public speakers. Here is a sample: "Ehh—I would like, ehh —to, ehh—say, ehh—," and after awhile the speaker says what he wanted to say. In other words, it is becoming quite common to intersperse our public utterances with an amount of public grunting that is not always edifying.

The Illinois Congressman who went to Europe to confirm his conviction that Soviet Russia should receive official recognition did the manly thing when he confessed his error after a careful investigation convinced him that he was wrong. He learned by close observation that the Russian socalled government is not only revolutionary but destructive to liberty, life, and material prosperity. And may not a similar investigation lead to a similar change of mind on the part of honest admirers of the Ku Klux Klan? Sovietism in Russia and Klanism in America are alike in that they hold to the idea of punishing alleged law violators before giving them a fair trial before an impartial and lawfully selected jury. The crimes of the American secret order may not be as flagrant as those of official Russia, but the principle by which they operate are similar and the results likewise similar. Government by mobs means anarchy and savagery.

A law-abiding citizen, in the highest sense of the word, is one who unquestioningly and habitually obeys the law of God, no matter who is in favor or who opposed. Such an attitude toward God and His Word usually means a habitual adherence to the laws of the land which gives us shelter; for the children of God are taught by the language of inspiration to "be subject unto the higher powers," "to be subject to principalities and powers, to obey magistrates," etc., etc. It sometimes happens that some government passes a law calling upon the people of God to do what the Word of God forbids, in which case the attitude of disciples today should be the same as that of the early disciples when they said, "We ought to obey God rather than men." But such laws are the exception, not the rule. Bootleggers, sabbath desecrators, violators of speed laws in automobiling, tax evaders, and all other forms of law-breakers should understand that they are not only violating the laws of the land but also the law of God which teaches submission to earthly governments.

"Ye shall not."—This is the langage of God—it is also the language of the devil.

When God told Adam and Eve of the tree of knowledge of good and evil He added, "**Ye shall not** eat of it;" warning them that in case they did they should "surely die." But along came Satan in his soul-destroying work, saying, "**Ye shall not** surely die;" assuring them of the wonderful light ahead provided they would exercise their liberty and ignore the counsels of God.

This kind of work has been going on ever since. On the one hand God, through His faithful servants, is warning people against the folly of sin. On this well known tree of knowledge of good and evil are such fruits as pride, covetousness, uncleanness, filthiness, selfishness, lying, murder, lust, lasciviousness, and other sins too numerous to mention. The edict, "In the day thou eatest thereof thou shalt surely die," is repeated in the warning of grace: "If ye live after the flesh, ye shall die." But along come the emissaries of Satan, discounting this faithful warning, and saying in the language of that eminent theologian: "**Ye shall not** surely die: for God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Many have thus been beguiled, disobeying God, giving heed to seducing spirits, vainly imagining that they were stepping out into higher light.

The question for all people to answer is, Shall we listen to God, or to the other class of teachers?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD'S HOUSE OUR PLACE OF WORSHIP

By Florence B. Lauver

For the Gospel Herald.

(These words were written to be sung to the music of "Lovely River," song number 135 in "Life Songs.")

Holy place of worship, is our church so dear,
May we truly adore Him, with a heart sincere;
To our house of worship, we will gladly go;
And sing songs of praises, To Him who loves us so.

Cho.—
Praises, Praises,
Sing unto our Lord.
Oh we thank thee,
For Thy precious Word.
Glory and Honor,
Glory and Honor,
Unto Christ our Saviour
We shall gladly sing.

Every Sunday morning, Hark the voice says, Come,
To God's house of worship, and bring your friends along;
There we hear a message, from God's Word so dear,
And our prayers with others, He does want to hear.

Enter His gates with thanksgiving, Into His courts with praise,
Says the Psalmist David, and cheerful will be your days;
Then it is our duty, To show reverence sincere.
Keep God's house sacred and worship Him in fear.

This is a place of worship and for no other cause,
Jesus cast out of the temple, those who broke these laws.
That was a house of worship, But would you believe,
That those wicked people, made it a den of thieves!

Let us do our duty, and bring others here;
For each soul is precious, and His coming near.
At God's house of worship, we daily strength receive;
And if we really love Him, we'll never our Savior leave.

THE KINGDOM OF GOD AND THE KINGDOM OF THE WORLD

By John Horsch

For the Gospel Herald.

(Concluded from last week)

There are those who hold that the purpose of Christianity is to regenerate—Christianize—the world. Christianity is working like leaven in the world, so it is supposed, and the world is in a process of regeneration. The leaven has partly permeated the lump and in course of time the whole will be regenerated, Christianized. Those who hold such opinions believed before the outbreak of the World War that at so late a date—nineteen hundred years after Christianity was planted into the world—such a war was an impossibility. The fact is that the late World War is the greatest manifestation of evil in the history of the world. Not only was the war itself due to Satanic influences but a greater degree of Satanic power was evidenced by the unprecedented confusion of mind concerning the issues involved. Never before was there such an example of the weakness of human judgment. The numerous pacifists were, with few exceptions, seized by the war mind and swept from their feet by the thought that this was a war against war, the last war. And yet they had previously denounced war on the ground that there is no excuse for saying, "Let us do evil that good may come." Ministers of the Gospel believed themselves called to preach that while hatred was wrong, it was right in the instance of this war. And the warriors who believed they were doing service to God were for the most part professing Christians.

Today those who are best informed can look into the future only with grave misgivings. The World War has left in its wake a maelstrom of diabolical hatred among European nations such as the world has not known before. There are more men under arms, a greater number of soldiers in the standing armies of the world today than ever before the outbreak of the late war, and the weapons of war that have been invented in the most recent years are far more murderous and destructive than those used in the World War. And it is the "Christian" world that is leading out in the preparation of these incomparably murderous weapons for mutual destruction.

This is not pessimism. It is looking at things as they are. On the other hand it must be said that pessimism would be unavoidable if the belief were entertained that Christianity had for its purpose the regeneration of the world, and after nearly two thousand years of work in the world we are witnessing conditions such as prevail today. To elucidate this point further we shall quote from a recent article written by a well known American Mennonite writer of liberal inclinations:

"I know, of course, the argument of those who strongly emphasize the inevitability of war. They say so long as human nature is what it is men will fight and you can't change human nature through human agency. The latter statement is true, essentially human instincts have not changed since the dawn of history and there is no evidence that there will be any decided difference for the next fifty thousand years if the human race should last that long.—Is it true, however, that all wars are the result of human depravity?"

The said writer thinks that wars have been "the result of wrong thinking rather than of evil natures," and the thinking of the world as regards war should be set right. "When the conviction prevails that war is wrong," he says further, "much will have been accomplished towards its elimination, although it is perhaps too much to hope that wars will ever be entirely banished from our civilization."

Is not this an essentially pessimistic view? If there is no ground to expect that the supposed leaven of Christianity will in fifty thousand years ("if the human race should last that long") decidedly change human depravity, the conclusion is unavoidable that Christianity is an evident failure, provided, of course, that the purpose of Christianity is to regenerate the world. The fact is that only to superficial thinking do modern religious views give room for optimism.

It may, in this connection, be worthy of notice that so far as God's Word gives us light on this matter, all creatures of God who are morally responsible, seem to be liable to fall. Satan, before his fall, was probably one of the highest order of angels. God, instead of creating man as He did, could have created a being for whom it was impossible to fall into sin. But it may well be doubted that such a being could rise to the station to which man is called. Moral responsibility toward God seems to go necessarily together with free moral agency—free will. The human will would not be free if man could choose only the good. If he will choose the good and surrender to Christ he may, notwithstanding the power of evil and the possibility to sin, "be more than conqueror through him that loved us."

The task of the Church, in the light of Scripture teaching, consists in subduing or overcoming the world, not in absorbing it. Modern religion, denying the fundamental contrast between the Church and the world, undertakes to absorb the world. Instead of bringing to the world the New Testament message of salvation from sin and from the world, the representatives of religious liberalism take the view that sin is not Satanic in character, that it is merely the

absence of good, and that it can therefore be overcome by "Christianizing the social order." Sin, in their opinion, really matters only in so far as it is a hindrance to making the world a decent place to live in. The heralds of the new gospel address themselves to the task of impressing a Christian character upon the world by reformation and socialization. The thought that the world is evil, they tell us, is responsible for the fact that it is not better than it is. Man must be brought to a realization of his splendid condition spiritually, they think. If the world needs spiritualizing, it must, in their opinion, be brought about by persuading the world of its own goodness. Through the adoption of this message most modernist movements have lost their Christian character, in so far as they had such a character to lose. To the extent that the Church is identified with these movements she is becoming worldly, antagonistic to New Testament Christianity. The absorption of the world by the Church means the Church's secularization. It means worldliness for the Church.

Scottdale, Pa.

CHRIST OUR SUFFICIENCY

Let us feel that everything that is human, everything outside the sufficiency of Christ is only helpful, in the measure in which it enables us to bring the soul to Him. If we put education of schools in the place of spiritual power to change the heart it will be a profound mistake. If we get the idea that people are going to be converted by some educational process, instead of by a regenerative re-creation, it will be a profound mistake. If we put our trust in money, or learning, or eloquence, or in anything but the Living God, it will be a profound mistake. Let all our auxiliaries be auxiliaries—means of bringing Christ and the soul into contact—then we may be truly thankful for them all. Let us exalt the glorious Gospel in our hearts, and believe that it is the power of God unto salvation. Let everything else sit at its feet. We shall never be discouraged if we realize that in Christ is our sufficiency. — China's Millions.

It is better far to spend a life in hard service for Christ, than to have a life of ease in the service of the devil. The first will yield an eternal harvest of bliss. The second will be followed by a never ending night of remorse.—Sel.

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

BIBLE REGENERATION

(Some time ago, while visiting in the home of a brother, the following tract came to notice. I was so impressed with this straightforward recital of what the writer conceives to be among the evidences of regeneration that I felt impressed to pass the message on to others. The tract is published by "The Repairer," a Holiness paper published at Atlanta, Ga. If you do not agree with all that the writer says, let the Word of God, not the inclinations of the flesh, be the foundation for your dissent.—Editor.)

Regenerated Souls Do Not Commit Sin.—They may, and do at times, feel the secret stirrings of impatience, pride, fear, lust, envy, unbelief, etc., shut up in their hearts; but the very thought of yielding is so repulsive to their new-born nature that (by the help of the Spirit) they bring every thought into captivity to the will of God, and thus overcome the outward temptation. "Whosoever abideth in him sinneth not." "He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin." I John 3:6-9, 18.

They Are Saved From the Love of the World, such as a desire for wealth, fashionable dress, worldly notoriety, worldly associates, and worldly amusements; such as horse and bicycle races, fairs, baseball games, "socials," Sunday visiting, etc. "Whosoever therefore will be a friend of the world is an enemy of God." "Love not the world, neither the things that are in the world." "If any man love the world the love of the Father is not in him." Jas. 4:4; I John 2:15; 5:4.

They Have Victory Over Depraved Appetites and Habits, such as the use of morphine and opium, chewing, smoking and snuffing tobacco; adultery, fornication, unbridled passions, etc. "They that are Christ's have crucified the flesh with the affections (passions) and lusts." Gal. 5:24; Eph. 5:8. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

They are Saved from Unholy and Unprofitable Conversation, such as obscene and foolish stories; jesting, joking and gossiping; engaging in or sanctioning that which does not edify or minister grace to the hearers. Prov. 10:19; Eccl. 5:2; Eph. 4:29; 5:3, 4.

They are Saved from Hatred, Ill Will, and Revenge, such as evil speaking, backbiting, jealousy, scolding, faultfinding, etc. "Love your enemies, do good to them which hate you." Luke 6:27-31; Eph. 4:31; Jas. 1:26.

They are Saved from Dishonesty, such as cheating, driving close bargains, taking advantage of others, evading the truth, exaggeration, carelessly leaving bills unpaid, etc. "As ye would that men should do to you, do ye also to them likewise." Luke 6:31; Psa. 15:5.

They Have Peace and Joy.—Not the peace (relief) which comes from rejected light or a stifled conscience, but peace which "passeth all understanding," that "floweth as a river." "Joy unspeakable and full of glory." "Being justified by faith we have peace with God." "The kingdom of God is righteousness, peace and joy in the Holy Ghost."

They Have the Spirit.—They have the assurance that all the past is forgiven and under the blood. They always do "those things that please Him." "The Spirit himself beareth witness with our spirit that we are the children of God." "Hereby we know that he abideth in us by the Spirit which he hath given us." Rom. 8:9; I John 3:24.

They are Teachable, and can bear to be corrected and told of their faults.

They are Patient, and can bear contradiction and misunderstanding without retaliation. "If any man have not the Spirit of Christ he is none of his."

They Love to Read the Bible and Pray in Secret.—They look forward with pleasure to the prayer and class meetings.

They are Consecrated to God—their time, talents, money, reputation, friends and all. In short, they are walking in every ray of light. They live in touch with God. Such souls are fit candidates to seek holiness, and only such. In many more cases holiness professors do not even measure up to this. "Examine yourselves whether ye be in the faith; prove your own selves." II Cor. 13:5.

THE LITTLE FOXES THAT SPOIL THE VINES

Christian, dost thou see them
On the holy ground,
How the troops of Midian
Prowl and prowl around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the Holy Cross.

Christian, dost thou feel them,
How they work within,
Striving, tempting, luring,
Goading on to sin?
Christian, never tremble;
Never yield to fear;
Smite them by the virtue
Of unceasing prayer.

Christian, dost thou hear them,
How they speak thee fair?
"Always fast and vigil?
Always watch and prayer?"
Christian, answer boldly,
"While I breathe I pray."
Peace shall follow battle,
Night shall end in day.

—Andrew of Crete, in Sabbath Reading.

PREACHERS' PAGE

SERMON OUTLINE

For the Gospel Herald.

Seven Great Truths

I Timothy 3:16

I. **A Wonderful Declaration**—
"Great is the mystery of godliness."
2. **A Divine Manifestation**—
"God was manifest in the flesh."
3. **A Perfect Justification**—
"Justified in the Spirit."
4. **An Interesting Observation**—
"Seen of angels"
5. **A Marvelous Proclamation**—
"Preached unto the Gentiles."
6. **A Wise Acceptation**—
"Believed on in the world."
7. **A Worthy Translation**—
"Received up into glory."

—J. M.

POINTS ON PREACHING

For the Gospel Herald.

"Preach the WORD."

People wake up when the preacher hits them where they live.

The length of a sermon is not so important as is the question of what is in it.

Only Spirit-filled preachers are qualified to deliver real spiritual messages. "A stream can not rise above its fountain."

In these days, when there is so much non-Biblical preaching, it is well that preachers look up and hear the Master say, "Preach..... the preaching that I bid thee."

The more of the Bible you have on tongue's end, the more Bible you are liable to get into your sermons. But remember, you must first have the Bible in your head before you can get it on the end of your tongue.

It is not enough, however, to have the Bible in your head only. Such men may be able to present the letter of the Word, but to be able to present the Gospel in the demonstration of the Spirit it is necessary also to have it in the heart.

This takes us to the heart of what we wanted to say. Live in the Bible, and you will get it more and more into your head, your heart, on your tongue, and into your message. There is a very close connection between the Book, the mind, the heart, the tongue, and the message.

The more time you spend with God in prayer, meditation, and study of the Word; the more time you devote to the interests of the individual members of your congregation, studying condition and needs; the more familiar you are with the needs of the people in your community, the less you need to worry about what you should preach.

As you think of next Sunday's sermon, what is the first thing that comes to your mind? With some the temptation is to desire eloquence; with others, to give some obstinate sinner a piece of their minds; with others, to entertain and amuse the crowds: with the faithful shepherd the burden is, "Woe is me, if I preach not the Gospel." Give this first consideration, and the other things will take care of themselves.

It helps a minister to worship with other congregations, occasionally, besides his own. New associations bring new ideas. A knowledge of the struggles in other communities helps you appreciate and wrestle with those in your own. In preaching, as in other things, "Give, and it shall be given unto you." But a preacher misses a tremendously big point when he neglects his own congregation because of the satisfaction there is in visiting others.

If it helps a minister to visit other congregations, it also helps a congregation to hear messages from ministers of other congregations. It is a part of human nature to want to hear "a strange voice," for the voice of the stranger usually brings a different way of putting things and awakens new ideas. But it is to the best interests of any congregation if the absence of the home minister from the pulpit is the exception and not the rule. Other things being equal, there is no one who knows the needs of a congregation better than the minister in charge.

It sometimes happens that evangelists are interested in other things besides evangelism. This need not necessarily be a hindrance, provided they can leave these other things away to a sufficient extent that they do not interfere with the work in the evangelistic meetings. But there are two reasons why money-making on the side is objectionable on the part of evangelists: (1) It divides their time. (2) It divides the interest of the people. While such things need not entirely disqualify a minister for evangelistic work, it is better that evangelists give full time to the meetings and attendant work while out in the field.

Sermons to be helpful in the highest sense must be interesting. This fact has been made use of by the enemy of souls in tempting preachers to resort to foolishness in order to entertain the crowds. As a result the good is overshadowed by the spectacular and the ridiculous. The clown in the pulpit is as much out of place as is the preacher in the theater or movie. The world today is pleasure-mad. Why should we add to this already great evil by prostituting the pulpit to helping along this folly? If there is anything that ought to be taken in all seriousness it is the message of the cross. To be funny in the pulpit is to be foolish in the extreme.

Wit, however, has its place, even in the pulpit. When Elijah suggested that the prophets of Baal cry louder, that perhaps their god is asleep or on a journey, he emphasized the utter folly of those raving prophets as he could in no other way. When Christ referred to Herod as a "fox" He described his leading characteristic in a single word and riveted this mischievous characteristic of that sly, crafty, selfish, treacherous monarch as no other characterization could. Wit and humor were given to man of God, and may be used to a good purpose. But there is as much difference between the humor of Elijah on Mt. Carmel and the cheap funnyisms of the modern pulpit clown as there is between day and night. One emphasizes the folly of things characterized, the other hides the truth in unsanctified levity.

The way of life is so plain that "a wayfaring man, though a fool," need not err therein. It does not take a university degree to understand it. God knew that most people in all ages would belong to "the common people," so He provided for us a common man's Bible. If we err in finding this way, it is because of a lack of knowledge of God's Word or a lack of submission to its teachings. God's plan of salvation is so simple, so plain, so easily understood, that the most simple-minded man, woman, or child can grasp it. It is the preacher's business to bring this way of life within the hearing of all and to lay it upon the consciences of all people. Lured by the glittering and deceptive things of this world, and blinded because of ignorance of the way of life, the great mass of human beings are traveling "the way that seemeth right." The minister who succeeds in awakening the multitudes to the folly of this way and interesting his people in the way of life is the man who stands in line of the Master's "Well done" at the close.—K.

THE INFALLIBLE BOOK

The Bible, the Book of all books, the Christian's guide from earth to heaven, is the only one book that has survived the changing scenes and conditions of earth and has won the admiration of nations and tongues, has withstood the efforts of infidels and critics to destroy or prove untrue, and is with us today as the greatest and only infallible Book.

Efforts have been made by its enemies from time to time to destroy it from the earth. Popery has declared it an unsafe book and with multiplied efforts has aimed at its annihilation. Infidelity clamors for its destruction. The noted infidel, "Bob" Ingersoll, once said: "I will destroy the Bible in twenty years," but it is said that the very room in which he edited his literature is stacked from floor to ceiling with Bibles, and the very press upon which he printed it, is still turning out copies of the sacred Word.

The Bible survives, while multiplied volumes of books from the most brilliant minds of men have come and gone, "and the memory of them is forgotten." The Bible survives because of its divine origin, and therefore, infallibility. Other books, being the products of fallible men, survive but for a time and then become extinct.

The Bible is infallible because it was given by inspiration of God. "Holy men of old wrote as they were moved by the Holy Ghost." It is the product of the mind of incomprehensible Deity, the creator of all the combined mental luminaries of earth.

The Bible has lighted the pathway of weary pilgrims through an unfriendly and hostile world, comforted mourners, strengthened and refreshed the weary and heavy laden, supported the weak and imparted wisdom to all who asked. Its unwavering solidity has proven a good staff upon which the redeemed of countless generations have safely leaned while crossing the river of death.—Selected.

"HEAR YE HIM"
An Appeal to Ministers

Peter, James, and John go with their Divine Master to the mountain. His appearance changes. "He is clothed with light as with a garment." Two very distinguished persons appear on the scene: The one is a law giver who, for forty years, held the destinies of a great nation in his hand, and who, through types and shadows and symbols and rituals, pointed to One who sometime would redeem a fallen race by the sacrifice of himself. The other is a representative of a long line of seers, who saw in visions the coming of the time of promise, and cheered the generations who came and went, while waiting for the fulfillment of the things predicted.

Now they meet, face to face, with the One whom the types and prophecies pointed to (Jesus Christ). They talk about his death and what it shall accomplish, and they lay their trophies, their emoluments and their honor at his feet. Then a voice from the glory-world, from the Jehovah of eternity—whose supreme power is over all things—says to them, and to all mankind, in all lands and in all ages: "this is my beloved Son; hear ye him."

This same Peter—having fully entered into his ministry, and feeling the importance of heeding the message that came out of the bright, illuminating cloud, that shielded the Author by its excess of light—broke forth in this sublime declaration: "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven, we heard when we were with him on the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts" (II Peter 1:16-19).

The apostle Paul, the master teacher—one who was familiar with the perfect manner, as well as the utility of the law and prophecies, and knew what was best suited to lift up a fallen race and save a sinful soul—declared, in the most dignified and elevated manner, that "God who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

There are some things that are called axioms—things admitted to be true—things that need no proof—self-evident facts. To undertake, in a public discourse, to prove something of this nature, is a waste of time—yes, worse, it is an insult to common intelligence and is generally received with disgust. The types and shadows of the old law furnish a fruitful field on which to exploit this sort of effort. Every little circumstance, every similarity, and some things that have to be strained into some resemblance, are pressed into service to prove some theory that is set up and, instead of clearing up some fundamental doctrine, counsel is darkened by words without knowledge.

There are types and shadows that are both interesting and instructive. But the average preacher will do well to hear Christ, and study what he says, and seek living experiences in the plain, simple and practical doctrines that he taught. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (I Tim. 4:16).

The prophecies are wonderful. The Lord drew the curtains aside and gave some men the vision of things in the years to be, and they recorded them to await the slow development of time. To our wonder and satisfaction, many of them have come to pass. Some are not yet fulfilled. And that is all we know. Nothing is more convincing of the divine wisdom than a fulfilled prophecy.

The minister who enters upon the exegesis of prophecy, has a wide field in which to work. He is confronted by many difficulties. He has many symbols to contend with. An explanation may, at best, be doubtful and uncertain. He is never positively certain that he is correct in his interpretation. He is apt to set up a theory and then search out detached texts to prove it. This makes a show of great Biblical lore and exerts a powerful influence over illiterate people. He is looked up to as a prophet himself, and indeed, some of his conclusions amount to prophesying. But what is the real gain? Instead of advancing, it is often a discredit to the cause it is to advance.

Why not get a little closer to the Savior and "hear ye him?" We may not behold his glory as the three favored ones did when the representatives of the dispensation of types and prophecies came to do him honor, to talk of what he should "accomplish by his death at Jerusalem," but the Voice that spake to them, speaks to us all. "Hear ye him."

Let us go with him to that other mountain where he sat and preached a sermon—one that is rich in good doctrine that touches the life and enters into the practical duties of life in the relation of man to man—one that enters into the experience of life—one that instructs the mind, inspires the heart, arouses the conscience and is an incentive to perform life's duties!—Jas. A. Sell in "Gospel Messenger."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

SUPPOSING

Suppose, dear wife, this day should be
The last on earth for you or me;
That one of us, life's journey done,
Should never see another sun
Arise upon the smiling earth,
Or see another spring day's birth;
Supposing all of this we knew,
But not which one, what should we do?
Would not each moment of our stay,
Bring some new token on its way,
Of fond regard, of love supreme,
To make each flying moment seem
A little space of heaven on earth
A prelude to the heavenly birth?
Would we not each do all we might
To make the other's trials light?
Now, very soon, for aught we know,
The call may come for one to go;
Then let us live each passing day
As if it were our last to stay;
You do for me; I'll do for you;
And so we'll pass life's journey through,
And all there is of heaven below,
We'll get each moment as we go.

—F. Hodgman.

"MOTHER"

The following beautiful tribute to Mother taken from one of our exchanges, is worthy of a careful reading. Outside of the Deity Himself, there is no name that should be held more sacred than that of mother. Yet it is also true, as the writer might have said, that it is only Christian mothers, having the experience of salvation in their souls and their love to God being as reverential as their love to their children is tender, that merit the tribute herein presented.—Editor.

Nearly all the things that are worth while in this life come by two's and three's—dozens and hundreds; plenty of stars, flowers, birds and trees—but only one mother in the whole wide world.

"Mother"—the very word has the softest, sweetest and most musical sound we know. It is almost always the first word a baby learns; it is the word that characterizes the greatest influence in our lives from childhood to old age. It is first in that great triangle that surrounds our lives—"Mother—Home—God." Only through mother, and the home she creates, can we ever learn to know God. Only by the spirit which she puts into her home can we love Him and serve Him.

What is it that characterizes the mother—that sets her apart from the girl or the woman? What are her attributes—are they inborn, or may they be acquired; are they of the intellect, or of the spirit; are they temporal, or are they eternal?

Is it kindness? Certainly mothers are kind. Wonderfully so—and yet it is not this that distinguishes her from her sister. For many are kind and yet are not mothers. It is something more.

Is it tenderness? Yes—mothers are tender. The fallen child that comes running to its mother's knee finds there a sweet tenderness that heals the hurt. But mere tenderness does not make the mother.

Is it sympathy? Yes, our mothers never lack sympathy. Our smallest wants—our most fanciful dreams—our deepest disappointments all find ready sympathy and understanding from the mother. But sympathy alone—or sympathy with the others I have mentioned—does not make the mother. There is still something more.

Is it patience? Is it forgiveness? Yes, both of these. Unending patience with our many stumblings and mistakes and ever-ready forgiveness when we fall. Oh, if it were not for our mothers with their untiring efforts—their comforting cheer and their simple forgiveness—where would we be? But there are those who are kind and tender, with patience and sympathy and forgiveness, yet who are not mothers in the true sense of the word.

Is it sacrifice? Yes, we can only in small measures understand the extent to which mothers sacrifice for us. Absolute selflessness, with an endurance that others can only marvel at.

Is it goodness? All mothers are good—essentially. Perhaps not with Public Opinion as the criterion of their virtue—but nevertheless good.

It is love—gloriously infinite—love that includes kindness and tenderness, sympathy and patience, cheer and forgiveness, sacrifice and virtue—love that is each one and yet is all. Mother-love! Who can adequately define it? It is that intangible and yet ever-present something that draws all these other virtues into a harmonious whole.

It is God in woman; it is the God-love breathing out into the soul of man—and after the love of God it is the greatest thing in the world. God-given, it is more powerful than weapons. It has accomplished more than the combined forces of nations. It is still "carrying on."—Helen J. Weber.

I don't know but that it will take us through all eternity to explore the riches and grace of God in Christ Jesus.—J. D. Mininger.

JUST A WORD HELPS

A young girl passing an aged aunt one day laid her hand gently on her white head, and said, "How pretty your hair is, Aunt Mary!"

The simple words, spoken without any desire to flatter, brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther today when I remarked, 'What a nice dress you have on, and how well you look in it!' She almost cried, she was so pleased. I hadn't thought that such a little thing would please her so."

"I never expect to eat any cookies as good as those you make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words; for he remembered that he had not thought to speak before for years of any of the thousand comforts with which her skill and love had filled his boyhood. —Selected.

INDIA-RUBBER PARENTS

Thoughtful men and women are seeing that, while the war has made some serious contribution to the dreadful slump in the morals of the day, and the distressing break-down in our court system has given impetus to the lawlessness of these after-war days, yet the greatest contribution that has been made to the general let down of ethical values in society and business and government has been made by the broken home life of the present time. Flapper mothers can but make flapper daughters. Fathers who violate the spirit and letter of the 18th Amendment will but produce lawless sons. Prayerless homes will never produce another Francis E. Willard nor another Gladstone.

In an address before the Philadelphia Forum, Irving Bacheller speaks some very plain and telling words on the subject under consideration. He points an accusing finger at the easy complacence of so many parents. Such parents he calls India-rubber parents and declares that children of such fathers and mothers "are brought up to regard life as an island of ice cream in an ocean of candies and chocolates. Douglas Fairbanks has taken the place of Tennyson in the homes and ideals of such families."—Christian Witness.

If you and I were conscious of the fulness of God's love for us, we never again would grieve Him.—J. D. M.

SUNDAY SCHOOL LESSON

Lesson for Nov. 11, 1923—Psa. 47: 1-9; 67:1-7; 100:1-5

SOME MISSIONARY TEACHINGS OF THE PSALMS

Golden Text.—Let the people praise thee, O God; let all the people praise thee.—Psa. 67:3.

Introductory.—We have before us three psalms, setting forth God's power, His guidance, and His goodness—three essential things to bear in mind as we contemplate the great work of making His Gospel known to all the world. We are inclined to think only of the psalms as being God's music book for His people. That the musical world has lost much in not consulting this blessed book more there is no doubt. If the spirit breathed forth in the book of psalms were more in evidence in the "psalms, hymns, and spiritual songs," —to say nothing of songs which can not be classed under either of these three heads—it would mean a wonderful uplift in our singing. The language of inspiration conveys not only truth but also worship and power. Let us therefore get more of the psalms into our hymn books and our singing. But the psalms, many of them, are prophetic as well as musical, instructive a well as prophetical. It is here that we find some of our most inspiring missionary teachings. Let us notice briefly the teaching of the three psalms from which our lesson is taken.

A Psalm of God's Power (47).—"O clap your hands, all ye people; shout unto God with the voice of triumph," said the psalmist as he burst forth in exultation and praise in reciting the matchless wonders and power of God and His provisions for the well being of man. He describes God as "King over all the earth," and thus enumerates His achievements among the children of men: "He shall subdue the people under us,... choose our inheritance for us...God reigneth over the heathen: God sitteth upon the throne of his holiness." Well may the man of God exhort us to "sing praises unto our God, sing praises unto our King, sing praises," "for the shields of the earth belong unto God." In the language of song is the power of God thus magnified in the eyes of both Jew and Gentile. When we read of God's missionary program, let us know assuredly that He is able to carry it out, the only weakness being in man's unwillingness to go along with God to the end of the world.

A Psalm of God's Guidance (67).—Christ began the Great Commission to the Christian Church with a declaration of His power and closed with the assurance: "Lo, I am with you alway, even unto the end of the world." This is the burden of the psalmist's prayer. David prays for God's mercy and grace, "that thy way may be known upon earth, thy saving health among all nations." He proceeds to exhort all people to praise the Lord and "sing for joy," assuring us that God will judge righteously, that the earth will yield her increase, and that God will bless us. The closing burden is that "all the end of the earth shall fear" the Lord. And there is nothing that can do more in the way of bringing about such a happy condition than for all who own the name of Christ to follow His leadership, to submit to the Spirit's guidance, to obey God even in the minutest detail. They who follow divine guidance will not only be guided aright on earth but will follow their Guide into and in a blessed eternity. As we think of the millions of perishing souls in need of the light and liberty of the Gospel, let the prayers and admonitions of the psalmist be made our own.

A Psalm of God's Goodness (100).—It is blessed to fear and to follow the Lord. When mortal man beholds the greatness and power of God he is moved to cry out, "God is terrible." And the greater the consciousness of human shortcomings while beholding the power and justice of God the greater the feeling of terror. It is this that makes man say, "It is a fearful thing to fall into the hands of the living God;" that that will move some, in the last day, to call on rocks and mountains to fall on them and hide them from the face of Him that sitteth upon the throne. But God is not greater in His power, no more exacting in His justice, than He is faithful in His guidance, tender in His mercies, and gracious in His goodness. "The Lord is good; his mercy is everlasting; and his truth endureth to all generations." Heaven and earth were made for man's temporal and eternal happiness and well being. Every provision has been made for man's liberation from the bondage of sin and death. Jesus Christ was here to pay the penalty for sin, the Holy Ghost is here to convict the world of sin as well as to comfort the "sinner saved by grace," the Gospel of Christ has been given us for our enlightenment, and the Christian Church has been commissioned to let all people know of the "glad tidings" of salvation to a lost and dying people. Therefore, "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing....his truth endureth to all generations."—K.

BIBLE MEETING TOPIC

OUR RESPONSIBILITY FOR KNOWING THE WORD

Topic for November 11

MOTTO

"Let the word of Christ dwell in you richly in all wisdom."

MEDITATIONS ON THE TOPIC

I. **Our Wills as Applied to Knowing the Word of God.**—Responsibility is measured by our ability to give an account. That which God has placed in our power to do or leave undone by our own choice of will, becomes a responsibility to us. Could a son plead ignorance of the father's will when the father had directed him to written instructions which he had given concerning a task in his absence? He might be truly ignorant of it because he had been careless about finding out what it was. If he is thus careless, it is evident that he is unwilling to do his father's pleasure, and may therefore be judged as an undutiful son. Is it not even the same with us in reference to the Word of God as given in the Book? We are commanded to read it, to hear it, to search it, to meditate upon it, to give earnest heed to it, to let it dwell in us. If our will is given over to do the will of our Father in heaven, there will also be an earnest desire to get a knowledge of His Word so that we may the more perfectly carry out the instructions which He has given. What excuse can we render for not knowing the Word and hence not knowing the will of God and, therefore, not doing what He commands? Jesus gave the reason for condemnation upon ignorance in His conversation with Nicodemus when He said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." Because they were unwilling to change their way for God's plan, they willingly went on in ignorance and did not come to the light for reproof.

Again we are not only responsible for our own selves but for those who are taught by us and are dependent upon us for instruction and leadership. As stewards of abilities to know the Word and help those about us to know it we shall come under condemnation if we willingly neglect to inform ourselves.

II. **The Text.—Hos. 4:1-10.**—Here was a controversy from God against Israel because they were without a knowledge of God. As a result there was much wickedness. This wickedness brought destruction upon them. God punished them because they "have left off to take heed to the Lord."

PERSONAL THOUGHT

What opportunities for a knowledge of the Word of God are before us? Are we improving those opportunities to the best of our ability so that we shall be clear before the Judgment?

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Executive Committee.—J. S. Shoemaker, J. W. Christophel, S. H. Miller, Abram Metzler, Aaron Loucks, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, S. H. Miller, M. C. Cressman, A. D. Wenger.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 1, 1923

Field Notes

The Children's Home near Grantsville, Md., has fifty-nine children in its care. They all seem happy in their home.

Thursday, Oct. 25, was the time set for the beginning of a series of meetings at Oronogo, Mo., in charge of Bro. J. D. Mininger, Kansas City, Kans.

Communion services will be held, the Lord willing, at the Mennonite Church in Lancaster, Pa., on Sunday, Nov. 25. L. S. K.

An all day meeting is announced for Frazer, Pa., on Thanksgiving day. "Come and enjoy a spiritual feast with us,' is the invitation sent out by the brotherhood there.

Bro. I. G. Hartzler of East Lynne, Mo., left his home Oct. 19 for Hydro, Okla., and Crystal Springs, Kans., where he was expected to officiate in communion services.

On October 7 baptismal services were held at the New Danville Church, Lancaster Co., Pa., when five persons were received into Church fellowship and one was reclaimed, by Bishop D. N. Lehman.

Brethren Mahlon Gross,. E. F. Hartzler, and J. W. Weaver are to be the instructors at a Bible meeting to be held in Mt. Joy, Pa., Mennonite Church Nov. 22-24. An interesting program has been arranged.

A very interesting district Mission Board meeting was held at Springs, Pa., on Thursday of last week. Says one who was present: "The weather was cold and unpleasant, but the house was well filled from the opening to the close."

Arrangements have been made to open a series of meetings at Krall's Church, on Sunday evening, Oct. 21, and at Gingerich's Church on Saturday evening, Nov. 10; also an all-day Sunday school meeting at Gingerich's Church on Saturday, Nov. 10. U.

Bro. D. H. Bender of Hesston, Kans., spent part of a day with friends and brethren at Scottdale last week. He had been called to the funeral of his brother Samuel, who died at his home in Trafford, Pa., on Monday, Oct. 22.

Bro. E. J. Berkey of Oronogo, Mo., was called home after his work with the West Union congregation in Iowa because of sickness in his family. He expects to leave for Indiana in a few weeks to assist in the work of the Lord in a number of congregations.

Missionaries to Sail for India.—Arrangements have been made for Bro. and Sister Friesen of Hesston, Kans., and Bro. and Sister Troyer of Kokomo, Ind., to sail for India Nov. 10. Passage has been secured on the S. S. "Albania" which sails from New York on the date above named.

Bro. C. F. Derstine of Eureka, Ill., expects to be with the brotherhood at Leo, Ind., in a series of meetings Nov. 6-15. His address while there will be Spencerville, Ind.

Bro. Rudy Bontrager was ordained a deacon in the Yoder, Kans., congregation on Saturday, Oct. 20. There were ten brethren in the lot. Communion services were held at the same place the day following. The bishop brethren, D. H. Bender and Harry A. Diener, had charge of these services.

Brethren Eli N. Schrock and Menno N. Schlabach were ordained to the ministry in the Old Order Amish Mennonite Church in the Sugar Creek district, Holmes Co., Ohio, following a meeting of the congregation on Friday and Saturday, Oct. 19 and 20. The Lord bless them in their responsible calling.

We are in receipt of the following from Lancaster, Pa.: "The Lord willing, a two-day Bible meeting is to be held at Mellinger's Church Oct. 13 and 14. We are looking forward to an inspiring meeting." As the post mark bears the date of Oct. 25 the writer probably intended to say that meeting will be held in November instead of October.

The Peoria Mission reports that during the third quarter, 1923, 2000 tracts, scriptures, and religious booklets were distributed, an average attendance of 50 was maintained at the church services, four persons publicly confessed Christ, and the membership increased to 20—the figures not large, yet encouraging, as the growth is in the right direction.

Ordained to the Ministry.—On Sunday, Oct. 21, Bro. George Troyer of Kokomo, Ind., was ordained to the ministry, bishops D. A. Yoder and E. A. Mast in charge of the services. Bro. Troyer and family are soon to sail for India, in company with Bro. P. A. Friesen and family. May heaven's richest blessings attend him as he goes forth to proclaim the glad tidings of salvation in that faroff land.

Dates for communion services for Bishop D. N. Lehman's district, Lancaster Co., Pa.:

Oct. 14, River Corner.
Oct. 21, New Danville.
Oct. 28, Rohrerstown.
Nov. 4, Millersville.
Nov. 11, Mountville.
Nov. 18, Habecker's.
Nov. 25, Lancaster.
Dec. 2, (P. M.) Columbia.
Dec. 9, Stony Brook.

A letter from Harrisonburg, Va., dated Oct. 26, says: "Bro. A. D. Wenger starts a ten-day series of meetings with the congregation near Crider's, Va."

Brethren H. B. Keener and Jos. W. Coffman of Rockingham Co., Va., left their homes Oct. 26 for a season of labor among the brotherhood in the West Virginia field. S.

Last Sunday was communion day in East Union and Sugarcreek churches, Iowa. On the same date a counsel meeting was to have been held in Lower Deercreek congregation near Kalona.

Work on the new mission building near the Children's Welfare Home in Kansas City, Kans., is now under way. It is estimated that there is enough money in hand to get the building under roof, and those in charge of the building have the faith to believe that there will be sufficient donations in money and labor to complete the building.

Communion services were held Sunday, Oct. 28, at Thomas Church in the Johnstown, Pa., district. In the absence of the home bishop, Bro. James Saylor, who has been confined to his home thru sickness for a number of months, Bro. J. A. Ressler of Scottdale had charge of the services. Bro. John Horsch of Scottdale accompanied Bro. Ressler.

Brethren J. H. Mellinger, O. O. Miller, and Levi Mumaw have returned to their homes after spending a week or more in Manitoba and Saskatchewan, in the interests of Russian colonization.

Correspondence

New Holland, Pa.

(Groffdale congregation)

Greeting in Jesus' Name:—Last Sunday we had our communion service which was a happy event in the life of all true followers of Christ, when we were again reminded of the death and suffering of our Lord, and what He has done for us. Bishops Weaver and Mack officiated.

We expect to have a series of meetings in the near future. Will you pray with us that many souls may be won for the kingdom? Let us also pray for the one who is to preach that a free door of utterance may be his. Pray for us.

Your Brother in Christ,
Oct. 17, 1923. Ira T. Graybill.

Springs, Pa.

Dear Herald Readers, Greetings:—We have been having very fine fall weather so far. For about a month the days have been bright and sunny, with the result, however, that it is very dry and the springs are very low.

Our young people's meetings have again been organized with the brethren Walter Bender, N. S. Maust, and Herman Bender as leaders.

It may be in place to mention that arrangements have been made for Bible conference work in our neighboring congregations as follows with Bro. N. E. Troyer and Bro. Irvin Lehman as instructors for all of the places. Gortner Nov. 18 and 19; Glade Nov. 20 and 21; Casselman Nov. 22-25; Oak Grove Nov. 26 and 27. A committee has also been appointed to arrange for a Bible conference at Springs in the late winter or spring.

The district mission meeting will be held at this place Oct. 25.

Bro. Nissley of the Altoona Mission is at present conducting a series of meetings at the Oak Grove Church. They will continue, the Lord willing, till the 23rd. We are grateful that the spiritual springs and wells of refreshing are not dry, but that God is ever making ample provisions for our welfare if we are but willing to receive the blessings He longs to bestow.

Sincerely Yours,
Oct. 17, 1923. Norman Miller.

Rockton, Pa.

Dear Readers, Greetings to you all:—The Lord willing, Bro. Isaac Metzler of this place expects to begin a series of meetings here Oct. 24, and continue until Nov. 4 at which time we expect to hold our communion meeting. We expect Bro. J. N. Durr to be with us over the communion season. We also extend an invitation to any brethren and sisters who can to enjoy these meetings with us. We also ask an interest in the prayers of all of God's children in behalf of the work here, that we as His children may be strengthened and encouraged and the many souls who are yet away from Christ may be brought to the light.

We are certainly thankful and praise the Lord for all past blessings, and may we continue to serve Him who has done so much for us.

Yours in love,
Oct. 19, 1923. Laura Metzler.

Aurora, Ohio

Greetings to Gospel Herald Readers:—On the evening of the 9th Bro. B. B. King of the Fort Wayne Mission began a series of meetings at this place and continued until the evening of the 17th. Although the farmers were very busy they did not allow their material duties to keep them from attending the services. Bro. King preached with power and demonstration of the Spirit to a full house and an attentive and appreciative congregation every night. There were sixteen confessions. Some of these, however, expressed a desire of renewing their covenant relations with the Lord. It proved a real revival and we all enjoyed this spiritual feast of good things. Bro. King left for home the following morning, accompanied by the prayers and best wishes of the whole congregation.

Oct. 20, 1923. Gladys Stoltzfus.

Kokomo, Ind.

Dear Herald Readers, Greetings:—We surely have great and many reasons to be thankful to our heavenly Father, for what He has done for us in the past.

On Sunday, Oct. 7, we held our preparatory or counsel meeting at which the interest and attendance were very good. In the past few weeks a number of visitors have been worshiping with us. Among them were Bro. and Sister Aaron Zehr, Albert Slabaugh, wife and son, and Bro. and Sister Berkey, all of Illinois. Bro. John P. Mishler and wife and Bro. Calvin Troyer and wife of La Grange Co., Ind., were also here.

On Sunday, Oct. 21, we had communion and ordination services. Bro. Geo. Troyer was ordained to the ministry, as Bro. and Sister Troyer will soon sail for India.

On Saturday evening, the 20th, Bishop D. A. Yoder of Elkhart, Ind., came here and preached the ordination sermon, on Sunday morning, after the close of the Sunday school. Bro. Yoder officiated in both the communion and ordination services.

We are looking forward and making preparation for an all day meeting on Thanksgiving Day.

Yours in love,
Oct. 21, 1923. G. W. North.

Manson, Ia.

Dear Herald Readers, Greeting in the Master's Name:—We realize the fact that, "all things work together for good to those that love the Lord," nevertheless our hearts were made sad during the past week when the Lord called from our midst our Bro. Fred Weidman. The last few years of his life were filled with much pain and suffering, yet his life of patience and submission to the Lord was an inspiration to many.

Corn husking is the order of the day. Weather is very favorable for

(Continued on page 636)

Miscellaneous

THE BOND OF PERFECTNESS

(Col. 3:14; I Cor. 13.)

By S. P. Yoder

For the Gospel Herald.

No Roman warrior could respond
To battle's call, though urged with haste,
Without his armor's bond or belt
Securely fitted round his waist.
With armor loose, its parts unbound,
In war's grim work he badly fared;
Whate'er his fighting qualities
For service he was unprepared.

The Christian soldier's belt or bond
That holds his virtues firm and true—
Binds moral purpose into strength,
And fits him both to dare and do—
Without which nothing can endure
And all his efforts failures prove,
Above and over all is placed
The all-prevailing grace of Love.

Stern Truth in all its purity
Unmixed with ardent Love's bright rays,
Repels as does the driven snow
In ice-bound Winter's dreary days.
E'en Faith, essential though it be,
Can not to righteous actions move,
Nor work perform that brings reward
Unless it is impelled by Love.

Beneficence may give great gifts,
And win the highest world-applause,
May aid the poor, with gold endow
And strengthen many a noble cause;
Unless the giver's moved by Love
His charity is all in vain,
For man must give himself in Love
Love's sure reward in heaven to gain.

When hope to full fruition comes
Its function ends, its work must cease;
But Love, immortal Love, lives on—
Its value never can decrease.
Though all things else should pass away
In earth below, in heaven above,
Love, from creation's dawn the same,
Endures for aye, for **"God is Love."**

Denbigh, Va.

THE SOURCE OF POWER

By Margaret Horst

For the Gospel Herald.

An attempt to treat this subject causes me to tremble, and yet it is a sacred, sweet service to which I am called, this privilege of witnessing to a power which makes me happy indeed.

Who is this Source? In answer to this question I should say that the source itself is vested in God. It is made possible through His Son, and evidenced in the lives of men by the Holy Spirit.

And do you ask next by whom it may be acquired? "Ye shall receive power." When? "After that the Holy Ghost is come upon you." It may be acquired by all those who are acquainted with its source—God. Permit me to illustrate my point. "One day a little girl heard a ranting preacher praying most lustily till the roof rang with the strength of his supplication. Beckoning the maternal ear down to a speaking place, she whispered, "Mother, don't you think if he lived nearer God he would not have to talk so loud?" A person who is not acquainted with the source of power need never hope to experience its presence in his life. I love the verse, "In quietness and in confidence shall be your strength."

It is not enough that this power comes from God; its acquisitions must be direct. Right here is where so many people make a fatal mistake. They go to mere men and women for help when the Father, the great Source of power, would so gladly help them. We take our automobiles to a master mechanic when they need repairing. Then why not take our souls to the great Master of souls, the one who has made us and understands our deepest needs?

How is this power acquired? "They that wait upon the Lord shall renew their strength." I love more and more just to sit in solitude at the feet of my Master. One thing is certain about God's filling station —traffic cops are never necessary. In the quiet of our own rooms God fills us with His power. The beautiful thing about it all is that for all that we love to be alone with God, we will be none the less interested in those about us. The more we are with the Master the more we become like Him and the more we become like Him the less time we will have to spend on ourselves.

But does some one still wonder, How may I, after all, know God? In the first place by reading His Word. "The entrance of thy word giveth light." And might we not also say, "The entrance of Thy Word giveth power?" Not so long ago it was my privilege to talk a little at length with a noble young man in whose welfare I have long been interested. I am sure that God has a very special place for him. But, while he is a Mennonite by name, he doesn't quite see the need of living out all of the principles of the Mennonite Church. I asked him whether he didn't think that his attitude causes him to have less power as a church worker, and he answered frankly that he believes it to be a handicap. Intellectually I was not his match. I could tell him that I am in full sympathy with all of our principles, but to tell him just why I love them was a different matter. Just at this point I noticed a small Bible in the pocket of his work shirt and immediately a prayer of thanks went up to the Father because of this. I left him and went to my own room where I committed him and his future to God feeling confident that an honest, open-minded study of the Word would give him light and power.

Bible study alone is not enough, however; prayer has a part also. I have a friend whose quietness and confidence I have long admired. Not long since I happened into her home in the morning when she was alone. It was one of those rare homes where one doesn't need to ring the door bell. I had scarcely more than entered the room until she appeared with the radiance of heaven itself upon her face. She did not tell me so but I knew that she had been alone with God in prayer. A feeling of sacredness came over me and I knew the secret of her quiet, confidential life.

"In quietness and in confidence shall be your strength." Great demonstration alone does not evidence power, neither does noise. A range with the damper open is noisy enough but it will not bake pies. What event ever brought with it greater and more lasting power than did the resurrection and yet where was the noise and demonstration? I believe that I am almost becoming radical on this question of quietness.

While demonstration alone does not evidence power, still a genuine power always manifests itself. The possessor of power may not know his own valuation as regards this matter, but those who touch his life will be aware of its presence, and he will have no greater joy than that which comes from being a living testimony to the fact that God has sanctified his life wholly.

Its lack is also most evident. Have you ever heard some one trying to grind out a testimony when there was none? I have and the effect is most exasperating. Thus both its presence and its absence are always evidenced and yet one cannot explain it. The very fact that it is beyond human conception makes it so wonderful. It must seem absurd to God to have people try to generate power by being so everlastingly busy doing what they call great things. Is it not high time for us to stop trying to do and just merely live? And yet it is not us who live but Christ lives in us.

Sometimes people look with envy upon a life of power and wish that they too might be so blessed. But is not the same source at the disposal of all? Certainly. Others think they must agonize for weeks, months, and even years trying to obtain this power. That is not necessary either, for God is only too glad to give to those whose lives are ready to receive. "Ye shall receive

power after that the Holy Ghost is come upon you."

(Concluded next week)

Hesston, Kans.

"ONLY TRUST HIM"

By A Young Sister

For the Gospel Herald.

Let not your heart be troubled: ye believe in God, believe also in me.—John 14:1.

Oh how often do we poor, weak mortals let our hearts be troubled through lack of trust! How good it would be if we trusted more to God who doeth all things well, and if we did not worry so much about temporal things and trials, which are really nothing compared with the matters of the soul and with the glory that awaits us in yonder world, if we only remain true to God. Paul says, in effect: "I count this world but loss that I may gain Christ."

How many of us have come to the place where we were ready to sink and say, "What's the use?" And we would have sunk had not the Lord sustained and strengthened us. And it seems that only after we have been through some deep sorrow and have felt His guiding hand can we really understand His goodness. Then it is that we feel from experience that the Lord will not forsake His own. How true are the following lines of the poem:

"Though earthly friends prove faithless,
And leave us one by one,
I know my Savior, Jesus,
Will not forsake His own."

If we ask the Lord when we are in trouble He is sure to help us. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7). Maybe the reason that we are sometimes not heard is because we do not abide in Him. We take our own way and trust too much in our own strength. I believe we sometimes ask God for guidance and then listen to the evil one. ("Prove the spirits, whether they be of God.") When we are wronged let us remember the words of Jesus: "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you" (Jno. 15:20).

May the Good Lord help us to be a little more loving and kind to those in trouble, even though in their hearts they may be our enemies. How often do we use sharp and bitter speech which we regret almost the moment after we have uttered it! May the Lord help us to guard our tongues so that we may never be the cause of discouraging any of His little ones.

When we tire of trying to do good, and when we seemingly do not accomplish anything, let us not despair, but rather think of the following: "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Oh, let us pray God for each other that He may give us strength to stand firm and true, that we may not faint by the wayside before we have reached our destination. Have we not nearly all felt this faintness coming over us at times? The writer for one must confess that she has felt it sorely. But the good Lord sustained me. When the clouds seem dark and heavy overhead, we are prone to grow weary. But have you noticed that each cloud has a silver lining, if we only look for it? There is always sunshine after rain.

Oh, let us not waver in our faith in God, though we stumble many a time, and the good we would we do not, and the evil that we would not, that we do, in our extreme weakness. Paul wrote: "Therefore I take pleasure in infirmities, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:10). If we have the peace of perfect trust in our hearts, then we are abundantly blessed.

A WORD FOR DUCHESS CONGREGATION

By C. F. Derstine

For the Gospel Herald.

Probably most of the readers of the Gospel Herald have noticed the above name in the Gospel Herald. At this place in the Albertan province you will find a congregation of Mennonites seeking to uphold the cause of God. Really they are the only group that do so in that community. Only one other preacher comes to that place occasionally and he is a destructive critic of the real Bible faith. Besides this, they are loyal to the distinctive tenets of the Church.

At present they are seeking to erect the only house of worship in that town. Their funds are limited because of the slump in prices of wheat, etc.

I firmly believe any offerings that will be sent to help will be appreciated and will be a real missionary contribution. We need missions in the great northwest. This request from them will only come once. I am sure that brethren with means can do the Lord's cause a service. May it have fathful consideration. The minister Bro. H. B. Ramer, is a man of God, and money entrusted to him will have faithful handling. You can address him at Duchess, Alta., Canada.

Eureka, Ill.

AMERICA'S FIRST PUBLIC SCHOOL

According to reliable information, the first public school in the New England States—in fact, the very first in the United States—was launched at Newport, R. I., 283 years ago. In that early day some public-spirited men of that State discussed the advantages of such an undertaking, and promptly voted to give it the needed financial support. Mr. Robert Lenthal, a clergyman of the Church of England, was placed in charge of the school. In those days little thought was given by most communities to the education of children from the lower walks of life—most of the well-to-do considering them to be just as well off without very much education. The Rhode Islanders, however, thought differently, and proceeded with their undertaking. A hundred-acre tract was set aside for the partial support of this earliest of public schools.—Gospel Messenger.

THE BIBLE IS INTERESTING

Hall Caine has said: "There is no book in the world like the Bible, and the finest novels ever written fall far short in interest of any one of the stories it tells." Whether we read gripping short stories of the Old Testament, Ruth, Esther, Jonah, or study the plain narrative of the four Gospels, whether we chant the psalms of Israel's sweet singer or delve into the mysteries of Revelation, we are confronted by a book, which, in point of human interest and in the power of its simplicity, has no equal in all the religious books of all ages.—Christian Cynosure.

THE BIBLE IS PRACTICAL

"We keep Homer and Shakespeare in our libraries," admitted Victor Hugo, "but Jesus belongs in our shops and our fields, wherever man is." It is not only adapted to the very day and hour in which we are living, but it also meets the circumstances of all people, in whatever station, occupation, and condition of life they may find themselves.—Christian Cynosure.

Advice should be gently given, for hearts are like flowers, which open to the softly-falling dew, but are closed to a violent downpour of rain.—Sel.

REPORT OF WORKERS' CONFERENCE

For the Gospel Herald.

Held at the Sugar Creek Church near Wayland, Iowa, Sept. 6 and 7, 1923

As usual the organization was effected in a ministerial session of Conference, and resulted as follows: Mod., J. W. Hess, Manson, Ia., Asst. Mod., Geo. Miller, Milford, Nebr.; Secy., A. G. Yoder.

The program had been arranged in three parts—Young People's, Sunday School, and Missionary. The singing was directed by the moderators, who asked Sunday school workers from as many different schools as possible to lead in song.

Young People's Session

Devotional was led by J. C. Eigsti, reading from I John 1.

1. **Relation and Contribution of the Young People's Meeting to the Work of the Church,** C. B. Stoltzfus.

The Young People's Meeting is a department of our church activities which gives opportunity along various lines that our fathers did not have. It gives legitimate opportunity for spiritual activity, causes young people to become willing to help carry responsibility, increases our interest and atteention in public worship, proves an incentive to Bible study, is a source of spiritual joy, raises the standard of Christian living.

2. **Practical Suggestions for Making our Young People's Meeting More Beneficial,** Glenn Miller.

Our goal should be to make the meeting the best possible. We should become better acquainted with the various activities of the Church. The following are a number of things that will be very beneficial to the meeting: Pray for success of meeting. Carry a Bible with you. Be an example. Do not be afraid. Make preparation for your part in the meeting. Avoid too many compliments. Select leaders with ability. Leader and program committee should cooperate. Avoid formality. Vary your methods. Be careful in assigning topics. Study the subjects during the week. Do not try to say more than you know. Have Junior meetings.

This session was followed by a sermon by Bro. J. W. Hess to the young people from Prov. 11:30 and Dan. 12:3. This message was a powerful appeal to the young people to fully yield their lives to the service of God and emphasized soul-saving as the chief business of our lives. Self-denial and a pure life are essential to an influential Christian life.

Sunday School Session

Devotional, II Pet. 2:1, by J. K. Yoder.

Field Worker's Report of Sunday schools in district was ther given as follows:

Number of schools in district reporting	17
All schools are evergreen and meet weekly.	
Total number of officers	85
Total number of teachers	372
Total enrollment	3,607
Total number of pupils over 12 years of age not church members	73
Number of schools having teachers' meetings	2
Number of schools having libraries	5
Number of chools taking missionary offerings	17
Total offerings for supplies	$1,335.93
Total offerings for missions	8915.25
Members of Sunday school received into church during year	92

A very interesting talk was given by Sebastian Gerig, the oldest bishop in the district, about the organization of the first Sunday schools in the district. The oldest school in the district is 54 years old.

1. **Essential Qualifications of a Successful Sunday School Teacher,** J. C. Roth.

The teachers play a most important part in the efficiency of the Sunday school. The teacher needs to be qualified physically, mentally, spiritually and socially. He should keep his body clean and pure. I Cor. 6:19. His mental vision must be broad; he must have a good knowledge of Scripture and know how to apply it. Spiritually he must be a man of prayer who knows Jesus and is filled with the Spirit. Socially he must mingle with his pupils and get into personal contact with them.

2. **Definite Aims in Sunday School Teaching,** Herbert Widmer.

We should aim to know what to teach, to be full of the Word, to help the pupil to know the Word, to teach according to the needs of the pupil, to be tactful, to teach the pupil to work for the Lord.

3. **Home Influences that Help or Hinder the Sunday School,** D. G. Lapp.

Influences that help are reverence for and faith in the Bible, encouragement to Bible study, family prayers, discussion of good points brought out in the Sunday school lesson, practicing in the home what is taught in the class. Influences that hinder are carelessness, criticizing the Sunday school workers, finding fault with the ministers, bad habits, tobacco, etc.

4. **Latent Talent,** Fred Gingerich.

God has always raised up men that were equal to the tasks of all ages. There is plenty of talent hidden, the question is how to bring it forth. God has power to do so, call upon Him. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Missionary Session

Song Service, by C. Z. Yoder.

Devotional, II Tim. 3, by Daniel Graber.

1. **The Influence of the Sunday School on Missionary Activities,** Alma Brenneman, M. C. Lehman.

The Sunday school influences missionary activities by implanting the missionary spirit, by giving information, by the study of the lives of missionaries and mission fields, by encouraging prayer and giving in support of the work.

2. **Missionary Obligations,** Joe C. Graber.

The Church has been entrusted with the work of giving the message of salvation to the world; she has the words of eternal life. It is her duty to send forth missionaries and to stand back of them. She is obliged to support faithfully the mission boards and other organizations whose duty it is to further mission activities.

3. **Address on the Work of the District Mission Board,** J. C. Brenneman.

The work of the board being new not a great deal has been undertaken outside of trying to find its place and relation to other organized activities of the Church. The work is encouraging. Nearly all the congregations have elected members and are sending their missionary contributions to the treasurer regularly. During the year the sum of $10,592.00 has been received, all of which (except a small amount specified otherwise) has been forwarded to the treasurer of the general board.

Bro. Brenneman also read the report of the sewing circles of the district.

Number of circles reported		13
Number of meetings held		111
Total attendance		2,355
Average attendance		214
Money received for clothing material		$1,905.23
Money expended for clothing material		1,782.94
Home Missions	$ 94.58	
Foreign Missions	422.16	
Local Charity	123.34	
Equipment for Friesen Family	110.14	
Number of garments made		2,007
Number of pieces of bedding		87
Number of miscellaneous		310
Number of garments donated		888
Provisions donated—		
Fruit (quarts)		1,589
Eggs (dozens)		60
Butter (pounds)		28

Besides a large amount of provisions of various kinds was given, of which no complete record was kept. Also a large amount of new and second hand clothing was given for Russian relief which was not reported.

Ella Fisher, Secretary.

Bros. S. C. Yoder and M. C. Lehman were next called to speak of some of the special needs of the Mennonite Mission in India. They reviewed briefly the life and labors of Bro. M. C. Lapp and spoke of the unfinished church building at Balodgahan which was being built under his supervision. Work on the building has ceased because of a lack of funds and since it was known to have been Bro. Lapp's heartfelt desire to have this church ready for use as soon as possible an offering was taken for this purpose amounting to $272.25.

4. **The Love of Christ Constraineth Us** (II Cor. 5:14), C. J. Freyenberger.

His love constrains us to work for Him, to forsake our homes to go to foreign fields, to give our means, to sacrifice all.

Children's Meeting conducted by C. Z. Yoder.

5. **South America as a Mission Field,** S. C. Yoder.

South America is a country of commercial prominence, great resources and opportunities, but is not Christian in spite of all its great attainments. In spite of its religious pretense, even its religious leaders are ignorant of the contents of the Bible. It is a land of idolatry and without a Scripturally enlightened conscience. Four years ago our first workers began work in a city of 10,000 inhabitants with very poor accommodations and equipment. Today four Sunday schools are carried on there, a congregation has been organized, a number of applicants are waiting to receive baptism, and a native of the country is regularly preaching the Word. Besides this native sisters are regularly visiting and reading the Bible in more than a hundred homes per week. Altogether four stations have now been established in that country.

A fitting conclusion to this meeting was the sermon by M. C. Lehman, missionary on furlough from India. Text, Jer. 1:15 and Acts 2:18.

As a denomination we are a people with a distinct commission, a great conviction, a peculiar message, a people who have been ready to stand for the principles of our faith, all prompted by a vision of the real purpose of Christ. The Christian Church in India numbering 3,000,000 members, among a population of 315,000,000 is the product of 70 years of missionary effort, and is composed of those who by the power of God have been transformed from their deplorable state into faithful soldiers of the cross.

Closing prayer was offered by Bro. Lehman, the audience sang, "God Be With You Till We Meet Again," and Bishop Sebastian Gerig pronounced the benediction.

One of the encouraging features of this Workers' Conference was the whole-hearted cooperation of the various church activities represented, and the spiritual harmony, fellowship, and good-will that prevailed between the aged, middle-aged, and the young. May we carry with us the deep impressions that were made at this meeting as we go out in active service for the Master.

Secretaries.

CHRISTIAN WORKERS' CONFERENCE

For the Gospel Herald.

Held at La Junta, Colo., Sept. 8, 9, 1923, under the Auspices of the Missouri-Kansas Conference

Services were opened at 9:30 A. M. by song, reading, and prayer. Bro. E. J. Berkey was chosen as moderator and Bro. Jno. Slagel as assistant moderator. Bro. Amos Gingerich was chosen assistant secretary, Bro. Paul Erb chorister, and Bro J. D. Mininger as query manager. Following were the subjects discussed:—

1. **The Source of Power.**—By Margaret Horst and S. S. Hershberger.

The source is God. It is manifest in Jesus Christ. If we would have power we must live close to Him, know Him, go to Him for power and help. "In quietness and confidence shall be your strength." "Ye shall receive power after that the Holy Ghost is come upon you." We cannot keep the Holy Ghost out of our lives when we are fit vessels for Him to dwell in.

God's power was manifest in creation, in the resurrection, and also in His servants, in overcoming their foes, in working miracles and in bringing the Gospel to all the world.

2. **The Place and Value of Memory Work in Sunday School.**—By Edward Diener.

Memory work should be of the best—God's Word; not for children only. It is a great source of power in after life.

3. **The Devotional Life.**—By J. R. Shank.

It is a life devoted to God. "Ye are not your own....Ye are God's." This life of devotion should be manifest in the Sunday school and out of it. All the workers—superintendent, teacher, chorister, janitor, secretary, etc. etc.—if they do their work in devotion to God, will be a power for the upbuilding of the cause.

4. **Personal Evangelism in the Sunday School.**—By Amos Gingerich.

Personal evangelism means to make Christ known in the Sunday school. It not only leads pupils to lay hold on Jesus Christ by faith, but it strengthens those who have started in the Christian life. In order to have evangelism we must have workers who are evangelical. We must get the instrument prepared and in touch with God to fit them to reach the individual.

5. **Creating and Fostering a Love for the Bible in the Hearts of the Children.**—By John Hamilton.

The Bible is a good book for children to love. It is the only reliable information concerning our origin and destiny. It teaches social purity. It is accurate on every subject of which it speaks.

6. **How Interest Parents Who do not Attend Sunday School and do not Encourage their Children to Attend?**—Vernon Shellenberger.

Use every opportunity to show interest in them by helping them in some way or other. Visit them in their homes. Reach them through their children. Exalt Christ before them.

7. **The Daily Vacation Bible School: (a) What it is. (b) Its Possibilities. (c) Its Difficulties.** Article by Noah Oyer, read by Paul Erb.

The subject was ably set forth. A lively discussion followed. There was a whole-hearted approval of every encouragement for a better knowledge of the Bible. There was also a wholesome caution against too great enthusiasm for methods which lead into worldliness and thus defeat the very end which we labor for.

8. **The Perilous Times of the Age.**—By John Thut.

We live in an "Evil age" (Gal. 1:4). Our view of present conditions in the world is too narrow. A comprehensive view of history and prophecy reveals the real situation. There is a disrespect and disregard of authority which will finally culminate in the rejection of God and the exaltation of man. The powers of darkness are marshaling their forces to dominate in the intellectual world to overthrow the spiritual.

9 **My Responsibility as a Sunday School Worker.**—By Sister Smith and L. C. Miller.

My first responsibility is to see that I have been born again. I must feel that each soul within my reach should be saved. I must know God and His Holy Spirit. I must know my lesson, my pupil. I must know how to reach my pupil and how to cooperate with my fellow workers in winning every pupil for my Lord. Our responsibility is limited only by our capacity, and our capacity is limited only by our lack of submission to God.

10. **Ideals of the Young Christian Man and Woman.** By Alta Erb.

Ideals are patterns we have formed in our minds, abstract but very definite, often, for our lives. We class them sometimes as "high" or "low." Some ideals are copied, some are built on principles in our lives. Copied ideals may be dangerous. Ideals formed from principles grow, are spontaneous, natural. To be Christian, the principle upon which our ideals are built must come from the Word of God.

11. **Finding Life in the Word.** By David D. Miller.

This subject cannot be defined in terms of psycholgy. It is a matter of the Word of God and of faith. Life is a mystery, but it is a fact. Life is in the Word. The child of God is born of the Word, nourished by the Word, and the Word is his very life.

12. **Divine Efficacy of Prayer.**—By J. H. Hershey.

Man is weak. God is strong Prayer links him to the power of God. The fire of the Lord fell at the prayer of Elijah. Daniel received wisdom to interpret hidden things in answer to prayer.

13. **How Win and Hold our Young People for Christ and the Church.**—By Maurice Yoder, Andrew Shenk.

Soul winning is never easy. To win souls we must prepare to meet them on some common interest. We must use tact which God will give. To hold our young people, we must see that they are built up in Christ. A knowledge of the Bible among our young people is essential if we would hold them. If there were more children consecrated to the Lord before they are born, as Samuel was, this question would be largely solved. The family altar is a great help in holding them.

14. **The True Missionary Message.**—By Esther Berkey.

The Gospel of Christ is the living message. Man is depraved. The cross of Christ is the only remedy. A world movement will not do Civilization is no substitute. Education and reform are of no avail. Regeneration, through the atoning merits of Jesus' is the only message worth while.

15. **Stewardship of our Lives and Property.**—W. S. Guengerich.

A steward is one to whom the property of another is entrusted. "It is required of a steward that he be found faithful." "We are not our own" for "we have been bought with a price." Even "the earth is the Lord's and the fullness thereof." All that God has entrusted to us should be used to His glory. The stupendous sum of money spent by Christian professors in this country for luxurious living, such as, joy-riding, pleasure resorting, extravagant buildings and furnishings, tobacco, chewing gum, soft drinks, etc., shows unfaithfulness somewhere. Are we faithful?

15. **The Call From South America,** By J. W. Shank, Emma Shank.

South America is a standing call. First, because there is a standing need. Second, God has a remedy for that need. Third, we have the ability to meet some of that need.

Ignorance, superstition, sin is on every hand. The great need is the Gospel of Jesus Christ. They need churches, orphanages, hospitals, etc.

We have entrusted to us the responsibility of carrying the living message. We have the means to at least double our missionary offerings We have the men and the women.

Each member should cleanse his own heart and life and pray that the Lord might give us a vision of the need and possibilities of the work and a willingness to do all we can to supply the need.

16. **"The Master is Come and Calleth for Thee."**—By Henry King

A whole Gospel for the whole world. Every child of God has a call to service God does not call every one alike, but He calls every one to witness for Him The call to service is conditional. It is first a call to salvation It means a call to a full surrender of our will. It requires a devoted maintenance of the prayer life. It means a willing obedience to all the Master's commands And above all it requires faithfulness.

An offering was received for South America amounting to $143.09.

Number of Schools Reported	32
Number that meet weekly	31
Number of officers	172
Number of teachers	194
Enrollment	2932
Average attendance	2258
Number under 9 years	735

Number between 9 and 16 yrs.	599
Number over 12 yrs. not church members	120
Number not of Mennonite parentage	196
Schools having Teachers' meeting	10
Schools having a S. S. Library	10
Number of volumes in libraries	763
Number using Quarter Investment Fund	21
Number using	
(1) Words of Cheer	25
(2) Beams of Light	21
(3) Youths' C. C.	13
Number of S. S. pupils received into Church	25
Number of Young People's Meetings	26
Number using the Regular Topics	24
Number having Junior Meetings	22

The evening sessions were spent in discussion of a doctrinal subject followed by a Gospel sermon. All of the discussions were very edifying and we trust have left a lasting impression upon all present for good.

Amos Gingerich, Ass't Sec'y.

CORRESPONDENCE

(Continued on page 631)

this kind of work. We have with us quite a number of young brethren from different states who are helping in the gathering of the corn crop.

Bro. Hess is faithfully engaged in evangelistic work, the prayers of the congregation continue in his behalf.

Oct. 21, 1923. A. R. E.

Goshen, Ind.

Dear Readers:—Our Sunday school record for the year ending September 30th, shows the following percentages of attendance per enrollment: For the Oct.-Dec. (1922) quarter it was 78 percent; Jan.-Mar. (1923), 71 per cent; Apr.-Jun., 86 per cent; and Jul.-Sept., 92 per cent. The average for the year was 82 per cent.

The mission study course on Japan announced some time ago is progressing nicely. The course was opened with an illustrated lecture on Japan by Bro. A. E. Kreider with a large audience. On the second Sunday evening the class work began with an attendance of 67. At that time Sister Mabel Kurtz gave a talk on the general development of Japan before the war. Last evening the classes met with an attendance of 80. In the general discussion Sister Anna Yoder told us about the effects of the World's Sunday School Convention held at Tokio in 1920, and Bro. Waldo Stalter discussed the recent developments of Japan.

We are sowing and watering, and the Lord is giving the increase.

Sincerely,

Oct. 22, 1923. Rudy Senger.

Limon, Colo.

Dear Herald Readers, Greetings in Jesus' name:—Our Sunday school was reorganized for the year, with Bros. J. M. Troyer and Earl Hartzler Supts., John Hartzler Chor., and Lydia Hartzler Sec-treas.

Sister Ummel and daughters and son-in-law moved here from Kansas. We welcome them in our midst.

We were glad to have Bro. J. W. Shank with us, Aug. 9, to tell us of the great need, of the work in the South America field.

We were glad to have Bro. J. M. Kreider from Missouri stop with us on his way home from conference and give us a message from God's Word.

On Oct. 17 Bro. C. Z. Yoder of Wooster, Ohio, came here and stayed three days. He is full of life and spirit. He and the children had happy meetings together, before the sermons.

On Oct. 20 Bro. J. A. Heatwole and wife, Bro. D. S. Weaver and wife, and Bro. John Thut of La Junta, Colo., came here, and on the 21st we had communion services. One young brother was received in the church this morning. May he be true and faithful. Come again, brethren, to encourage us and our brother who so earnestly gives us the Gospel message every Sunday.

Weather is nice. We had much rain this summer.

Yours in love,

Oct. 22, 1923. Sarah Hartzler.

Topeka, Ind.

(Emma congregation)

On Oct. 21 we again had the privilege of partaking of the communion. About 85 members were present and communed. We expect to have revival meetings here. May we not only pray for the meetings, but make haste and gather in souls while it is day. We ask an interest in the prayers of God's people.

Oct. 22, 1923. Alta Bontrager.

Newton, Kans.

Gospel Herald Readers:—Several weeks ago we reorganized our Sunday school for the coming year. Sunday, Oct. 21, we were privileged to partake of the communion. This service always brings blessings to the child of God. Oh that there were more of a common union among professed believers. The evening of the same day we held our ninety-first quarterly Sunday school meeting. A number of edifying thoughts were presented. May we all be benefited by them.

Oct. 22, 1923 Cor.

Elmira, Ont.

(Floradale congregation)

Dear Gospel Herald Readers, Greeting in the Master's Name:—We have been wonderfully blessed naturally, and had also a season of spiritual feasting. Bro. J. W. Hess of Manson, Iowa, came into our midst Oct. 4 and continued with us till the 13th. The meetings were well attended and great interest was manifested. The farmers were very busy but attended the meetings regularly, showing their desire for spiritual food. What was accomplished during these meetings was due to prayers of God's people. I believe when the Church has the salvation of souls at heart, the Lord will bless the efforts put forth. Bro. Hess spoke the first two evenings on prayer, emphasizing the importance of prayer in our Christian life. Real prayer will keep us from sin. If we love God we like to talk with Him. Some of the other subjects were, Faith, Conversion, Repentance, Leprosy a Type of Sin, The Unpardonable Sin, Peter's Denial, Eternal Punishment, God's Care for His Children. The church was revived and nine precious souls confessed Jesus as their Savior. Let us pray for them that they may be true to God, to the end. May we also pray for each other that we faint not by the way. May the Lord bless the brother in his work, that many more souls might be brought to Christ through him.

Oct. 23, 1923. Isaiah G. Bauman.

Haven, Kans.

(Yoder congregation)

Greeting to all Gospel Herald Readers:—We again have reasons to rejoice as on the 18th Bro. J. W. Shank, South America missionary, visited our congregation and gave us many good thoughts on the evangelizing work in the Argentine. It was quite uplifting to the hearers and made them to feel it their duty to aid in the cause.

On the evening of the 19th Bro. D. H. Bender of Hesston came here to take a voice of the Church for a deacon and on the evening of the 20th the ordination took place. Eight brethren were voted for. The lot was cast and it fell on Bro. Rudy Bontrager. May we uphold him in our prayers that he may receive strength from above to perform his duty well.

On the 21st we held our communion, of which 121 partook. Services were conducted by Bro. Bender, assisted by our home ministers. There

were also 2 received by letter from another denomination. We ask an interest in the prayers of God's people that the work may progress according to His will and glory.

Oct. 23, 1923. C. C. Schrock.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—On Sept. 15 harvest and inquiry meetings were held. Peace and union were expressed by all present. May God give grace, that all may live in that way at all time, for in union there is strength.

Communion meeting was held at the Mt. View Church on Sunday, Sept. 30, the 4th Sunday of this month at the Hildebrand Church, and the 1st Sunday of November at Springdale.

We were agreeably surprised to have ministering brethren with us from other places on Sunday the 21st, both for morning and evening services. The brethren, Robert and Jasper Smith, with their wives, were with us in the morning. Bro. Robert gave us a practical talk on Mark 12:1, Bro. Jasper opened the meeting and addressed the Sunday school. They were from the mission field of West Virginia. In the evening the brethren, George R., Samuel, and Frank Brunk, and Timothy Wenger of Denbigh and Fentress, Va., on their way home from conference stopped with us. Bro. Samuel gave us a good sermon on Consecration, text, "Draw nigh to God." Following the sermon, Bro. George R. told us in an interesting way of some of the great things God has done for him since he has yielded himself entirely into His hands. We also enjoyed a short visit from Bro. C. B. Byers and family in September. All are welcome. Come again.

Yours till He comes,
Maggie M. Driver.

Oct. 24, 1923.

Chappell, Neb.

Greeting to the Herald Readers:—Bro. C. Z. Yoder came into our midst and held a series of meetings from Sept. 30 to Oct. 7. We had much rain and bad roads, so the meetings were not so well attended. We had communion on Sunday, Sept. 7. On Monday Bro. Yoder left for Thurman, Colo. We feel thankful for the blessings. He devoted one half hour before each sermon to children's meeting, which were very interesting and much enjoyed both by the old and young. We hope that these meetings may be remembered as the Word was so plainly brought to our hearts both in sermon and the songs. The Bro. sang to the children and all enjoyed it so much. Remember us at the Throne of Grace.

Yours in the Master's name,
Oct. 24, 1923. Anna C. Yoder.

Married

Moyer.—Moyer.—On Oct. 13, 1923, Bro. Elmer M. Moyer and Sister Sadie F. Moyer, both of the Franconia, Pa., congregation, were united in the bonds of holy matrimony. Bro. A. G. Clemmer officiated. May the Lord abundantly bless this union.

Moyer—Nice.—On Oct. 13, 1923, Bro. Linford D. Moyer and Sister Katie C. Nice, both of the Franconia congregation, were united in marriage by Bro. A. G. Clemmer, Franconia, Pa. May this union be blessed by Him from whom all blessings flow.

Erb—Ropp.—On Aug. 19, 1923, at the home of the bride's parents, Bro. M. S. Ropp, Kalona, Iowa, their daughter Alta was united in marriage to Bro. Joe Erb, of South English, Iowa. May God richly bless them through life.

Kinsinger—Miller.—Bro. Vernie Kinsinger, and Sister Ethel Miller, both of East Union congregation, were married on Oct. 11, 1923, at the home of the officiating minister, Bro. S. C. Yoder. May the blessings of heaven be their portion through life.

Eigsti—Hartzler.—On Sept. 1, 1923, at the home of the bride's parents, Bro. and Sister J. B. Hartzler, Marshallville, Ohio, Bro. Ira Eigsti of Tiskilwa, Ill., and Sister Esther Hartzler of West Liberty, Ohio, were united in marriage by Bro. C. A. Hartzler. May their journey through life be attended by God's richest blessings.

Obituary

Humphreys.—On July 25, 1923, Bro. W. E. Humphreys departed this life, at his home near Lyndhurst, Va., at the age of 72 y. 11 m. 15 d. His wife preceded him about 18 months. He leaves 5 sons and 4 daughters to mourn their loss. He was a member of the Springdale congregation, at which place the funeral services were held by the brethren, A. P. Heatwole and J. R. Driver.

Yoder.—Lois Lucretia, infant daughter of Daniel M. and Nancy Yoder, Kalona, Ia., died Oct. 20, 1923; aged 2 d.

"Some sweet day when life is o'er,
We shall meet above
With our little blue-eyed angel child
In that land of love."

Short funeral services were conducted at the home on Sunday afternoon by John Y. Swartzendruber.

Huber.—George, son of John and Anna Huber, was born in Putnam Co., O., Sept. 24, 1853. On Jan. 9, 1876, he was united in marriage with Sarah Amelia Swickard, in Sandusky, O. He died at his home in Wakarusa, Ind., Oct. 4, 1923; aged 70 y. 10 d. He leaves wife, an invalid brother, 3 sisters, and many friends. Parents, 2 sisters, and 3 brothers have gone on before, one brother, Jacob, passing away June 3, 1923. Funeral services were held at the First M. E. Church, Wakarusa, Ind. (where he held his membership), by the pastor, W. B. Fallis, and by his nephew, D. A. Yoder. Burial in cemetery adjoining Olive Mennonite Church,

H. N. Y.

Newcomer.—Abraham K. Newcomer was born July 8, 1842; died Sept. 5, 1923; aged 81 y. 1 m. 28 d. He was married to Mary Ann Rutt in 1870. To this union were born 6 girls and 3 boys, all living, also 32 grandchildren and 4 great-grandchildren. He is greatly missed, yet we trust that our loss is his gain. He was deacon in the Mennonite Church for many years. Funeral services were held at the Habeckers Mennonite Church by Bro. Jacob Habecker and Daniel Lehman. Interment in the adjoining cemetery.

"Shall we meet beyond the river,
Where the surges cease to roll?
Where in all the bright forever,
Sorrows ne'er shall press the soul."

Musser.—David Musser was born in Juniata Co., Pa., Aug. 4, 1842; died July 29, 1923, at the home of Eli Graybill, after a week's sickness of pneumonia; aged 80 y. 11 m. 25 d. He was the last of a family of ten children. His wife (Elizabeth Shelley) preceded him 9 years ago. He was also preceded in death by four children. He is survived by four children (Emma Graybill, Clara Shellenberger, Samuel and John), eleven grandchildren, two foster-grandchildren, and four great-grandchildren. Funeral services were held at the Lost Creek Mennonite Church (of which he was a member) Aug. 1, conducted by Bro. Wm. W. Graybill and Bro. Samuel Leiter. Interment in adjoining cemetery.

Hart.—Anna, wife of John E. Hart, was born in Lancaster Co., Pa., Aug. 15, 1842; died at Maugansville, Md., Oct. 10, 1923; aged 81 y. 1 m. 26 d. She leaves to mourn her departure her bosom companion, 6 children (3 sons, 3 daughters), 1 brother (John M. Good, Ephrata, Pa.), 19 grandchildren, and 14 great-grandchildren and a host of relatives and friends. Funeral services were conducted at the Reiff's Mennonite Church (of which she was a member for many years) by the brethren, George S. Keener, C. R. Strite, and John D. Risser. Text (selected by our dear mother), Isa. 40:6-8.

"Oh that call, that gentle knocking,
It was Jesus at the door;
Thou didst open, and He whispered,
'Come now to the other shore.'"

A. G. S.

Miller.—Anna Miller, aged 78 years, daughter of Henry and Mary Geisinger, and wife of Eli J. Miller, died at her home in Bristol, Ind., Sept. 29, 1923. She was born in Medina Co., O., April 3, 1845, and came with her parents to Elkhart Co., Ind. She was preceded in death by one son and three daughters, all dying while quite young; also by her husband who died about ten years ago. She is survived by one son (Amasa), two granddaughters (Wilhelmina and Ruth), two brothers and sisters, besides a large number of friends and relatives who mourn her departure. She was a member of the Mennonite Church, and during her sickness expressed a readiness for the journey from whence no traveler returns. Funeral services were conducted at the home by Harvey Friesner and at the Clinton Brick Church by J. S. Hartzler. Text, Rev. 14:13.

Stoltzfus.—John F., son of Isaac and Malinda Stoltzfus, Ronks, Pa., was born May 31, 1904; died Oct. 15, 1923; aged 19 y. 4 m. 15 d. He leaves parents, a sister, uncles, aunts, and a host of friends. One brother and one sister preceded him in death. He was suddenly stricken with appendicitis, taken to the hospital, where he died the following week. A few weeks before his death he united with the Amish Church. He will be missed in home and church and by many friends. He had a meek and quiet spirit, and was at peace with members of the

Church and friends and neighbors. Funeral services at the Brethren Church near Bird-in-Hand, Pa., Oct. 18, conducted by Bros. John Zook, Daniel Stoltzfus, and John Stoltzfus. Interment in Ronks Cemetery.

"Brother, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrows,
Tears will all be wiped away."

Shantz.—John D. Schantz was born in Waterloo, Ont., Oct. 4, 1839; died at the residence of his son, Ezra S. Schantz, near Baden, Ont., June 13, 1923; aged 83 y. 8 m. 9 d. He was married to Elizabeth Steiner on Feb. 13, 1866. This union was blessed with 10 children and 20 grandchildren. His wife, 4 children and 1 grandchild preceded him to the spirit world. He is survived by 3 sons and 3 daughters—Ezra S., Sarah (Mrs. George Weber), Tobias S., Elizabeth (Mrs. Sollie Gehman), John S., and Mary (Mrs. Noah Hunsberger)—all of Ontario, and 19 grandchildren. He is also survived by 1 sister, Lydia (Mrs. Daniel Hostetler), the only one left out of a family of 12 children. He was converted and received into the Mennonite Church, was ordained to the office of deacon, and served about 40 years. Funeral services at the home of his son, Ezra S. Shantz, and at the Shantz Church near Baden, Ont., June 17. The services were conducted by Brethren Manassa Hallman, Jonas Snyder, and Orphan Wismer.

His daughter-in-law.

King.—Jacob. M., son of Jacob and Susan King, was born in Lancaster Co., Pa., Feb. 7, 1849. When fifteen years of age he came to Wayne Co., O., where he resided for five years; he then came to West Liberty, O., where he resided continuously until death. He was united in marriage to Mattie Knepp, Feb. 7, 1871. To this union were born nine children, all of whom are now living except Mrs. Rebecca Kauffman, who died April 21, 1917. In early life he united with the Amish Mennonite Church, and when he came to Logan county he united with and attended the South Union Church. In 1900 his faithful companion was called away by death, and the deceased has since made his home most of the time in West Liberty, and as a matter of convenience, had been a regular attendant at the Christian Church. During the latter days of his life he became a great student of the Bible, and many were the hours he would spend in reading its sacred pages. After an illness of nearly two months from diseases common to old age, the Master came and said, "It is enough, come up higher." He passed away Wednesday, October 3, 1923, at the home of his daughter, Mrs. John Ricketts, in West Liberty; aged 74 y. 7 m. 26 d. Funeral services were held at the Christian Church in West Liberty, in charge of the pastor, J. C. Francis. Interment in South Union Cemetery.

Weideman.—Frederick William, son of Charles and Mary Weideman, was born Mar. 7, 1888, near Grafton, N. Dak.; died Oct. 16, 1923, at Richards, Ia.; aged 35 y. 7 m. 9 d. He accepted Christ as his personal Savior and was baptized Aug. 24, 1920, affiliating with the Mennonite Church of which he has since been a faithful and consistent member. He had a severe attack of rheumatism when sixteen years old, from which he seemingly recovered for a time. In 1913 he had another severe rheumatic attack, at which time his heart became affected. Since then he had gradually become weaker, at times suffering intense pain. For the last three and one-half years he suffered severe pain almost continually, not having a day without much pain. In all his suffering he was very patient, never complaining, fully resigned to what he believed to be God's will, bearing his lot in Christian fortitude, trusting in his Savior. To the very last he expressed his readiness to go to be with his Lord, and peacefully fell asleep in his mother's arms. His last words were, "Goodbye, Ma, I am ready to go." He leaves father, mother, 3 brothers, 4 sisters, and a host of relatives and friends. Funeral services were held at the Manson Mennonite Church, conducted by Bro. S. C. Yoder of Kalona, Ia. Text, I Pet. 1:3, 4.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

Yoder.—John D., eldest son of David and Salome Yoder, was born in Mifflin Co., Pa., Feb. 4, 1857; died at his late home in Surrey, N. Dak., Oct. 10, 1923; aged 66 y. 8 m. 6 d. He was married to Rachel C. Yoder Dec. 23, 1879. To this union were born 5 children, 4 of whom preceded him to the spirit world. He is survived by his beloved companion, one son (Jesse, of this place), one foster-daughter (Minnie Stoll, of Wolford, N. Dak.), and 4 grandchildren, 2 brothers (J. Z. and D. F.), one sister (Mrs. I. T. Zook), and many other friends. He was a farmer all his life except the last few years while he lived in Surrey. In the spring of 1903 he with his family and a number of others migrated to Surrey, N. Dak., to gain for themselves homes of their own. About one year ago he began to suffer internally not knowing for some time what the trouble was, but about 5 months ago a more thorough examination revealed an incurable cancer of the stomach, and he was told by his family physician to set his house in order as his time might not be long here. This he did with as much grace as was given him, waiting for the end. He suffered almost constant pain, especially toward the last, but would still say, "I am not suffering near what He did for us." He was a faithful member of the Mennonite faith from youth. Services were held from his late home, and at the Brethren M. H. where his body was laid at rest, conducted by L. S. Glick, from the text selected by the deceased II Tim. 4:6-8.

ITEMS AND COMMENTS

The cotton crop this year is larger by a million and a quarter bales than the production last year according to the forecast made by the Department of Agriculture. This year's crop is estimated at 11,015,000 bales.

According to a record disclosed by the marriage and divorce survey of the Census Bureau, there was one divorce to every 7.6 marriages in the United States last year. This is certainly an unenviable record. America can well afford to hide her face in shame when it comes to the observance of the sacredness of the marriage vow.

It is reported by Sir William Flinders Petrie to the London Times that a discovery of great interest to Bible students has recently been made in Egypt. An ancient copy of the Gospel of John was found buried in the ground but well protected by a bundle of cloth. The manuscript is written in the earliest Coptic style and is expected to shed considerable light on the Greek text that was first used in Egypt.

The sensational fight in Oklahoma between Governor Walton and the Ku Klux Klan has resulted, so far, in the temporary removal of the governor from office pending his impeachment trial. Twenty-two charges have been preferred against him, and at this writing it looks very much like a Ku Klux victory. Nov. 1 has been set as the time when the governor is to appear before the senate to answer charges against him.

The merry war precipitated in political circles by the proposition of Governor Pinchot of Pennsylvania that President Coolidge assume direct charge of prohibition enforcement has attracted nation-wide attention. In this prominent politicians in positions of power have resorted to the well known policy of playing foot-ball with responsibility. While national and state officials are quarreling over ways and means of securing proper respect for law the bootleggers are reaping a harvest. If prohibition is ever made effective it will be because public sentiment will be strong enough to override the tricks of politicians and place men in power who at heart are temperance people.

ANNOUNCEMENT

The annual meeting of the Old People's Mennonite Home Association, will be held at the Home at Oreville, Lancaster Co., Pa., on Saturday afternoon, Nov. 10, at 1 o'clock. All those interested are cordially invited to attend.

Secretary.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

NOVEMBER 1, 1923

"Look on the fields; for they are white already to harvest."

"If we live in the Spirit, let us also walk in the Spirit."

The third Sunday of November has been designated as "Mission Sunday" for our Sunday schools. Since the whole quarter's lessons are of a missionary character, it will present no special difficulty to have this day observed as a special day for emphasizing the missionary character of our Sunday school work.

In schools where this can be done, it will be found interesting to have the children take a leading part in singing missionary songs, or giving missionary recitations. Where the Quarter Fund system is used it will probably be a good thing to have the ingathering complete by this time and a report can be made as to results. If the Quarter Fund is not in use, the day might still be observed by a special collection for missions—an offering in which the children may have a part.

We cannot begin too early to train for the great first work of the Church. Last Sunday morning when I was getting out the car for one of the boys to go over and get some persons to church, a neighbor walked by with his little two-year-old boy in charge. This neighbor is an active member of one of the other churches in town. I saw he was not exactly dressed for church attendance, but before I could make any remarks, he explained that he was taking care of "Baby" while mamma and the two older children went to Sunday school. In his church it is not customary to take children to church. Undoubtedly it would greatly disturb both minister and the congregation to have as active a youngster as this particular "Baby" in attendance at either church or Sunday school. I reflected upon the habit our people have in most places of taking babies to church as soon as they are old enough to be carried there—and they form the habit before they are old enough to object. Mission training should be begun very little later, when the little hand can be taught to drop the penny tightly clutched in the hand where it will do some good for the Master.

"A voyage across salt water does not make a missionary." It is a rather blunt way of putting it, but it is the absolute truth. If you are not a missionary in your home community, in your own home church, in your own family, it will not be worth the money it costs to send you across the water to be a missionary to the heathen. In fact, you would be far too expensive to send if you should pay your own fare and something else besides. You would be more of a hindrance than a help on the mission field.

Does that discourage you?

Do not let it do that. If you are a true Christian, you will be a missionary of the truest type wherever you go or stay. Nothing can keep you from being a missionary. If God has your faculties at His command He will be sure to use them in a way that will tell for Him.

The most powerful forces in the missionary activities of the Church are the consistent lives of Christ's faithful ones. The most powerful enemy to the cause of the spreading of the Gospel is just simple indifference. Would you consider it an insult if I were to call it plain laziness?

Consistent life and laziness are both manifest in the community where you live and the world sees the qualities in you that predominate. On which side is your influence cast?

Cartoons often preach a powerful sermon—cartoons of the right kind. I saw one the other day that was right to this point. A very tired looking individual was sitting in his office chair and the "friend of humanity" was trying to interest him in the need there was of being helpful to humanity. The man in the office chair said, "Yes, yes," but was unimpressed. The "friend of humanity" told of the horrible state of affairs in some parts of the world, and some of them right near home, and the man in the chair grunted his assent, looking bored and tired. The friend of humanity left. Then came two or three men with hunting garb and an inviting look. The man in the chair jumped up and was all animation. Humanity's needs had no interest for him, but a little selfish pleasure claimed his attention at once.

You may not be the man in the chair, but if look about you, if you live in the town, I venture to assert that within five minutes' walk of where you are at the moment you read this you can find some one who would be the better for a friendly word and an uplifting message showing that you are a Christian with a true Christian's love for Christ and those whom He loved. If you live in the country, unless your community is very thinly settled, I feel sure that you will be able to find similar circumstances within a radius of two miles from your home. In the Great Day it will be idle to say you did not know. "The love of Christ constraineth us," to an effort to find out.

Where are your influences cast?

Our daily life is the index which shows our character. If we are most interested in the things of the world—the acquisition of wealth, of power, of position, or in the pursuit of the fleeting pleasures of earth—the place where we have our "treasure" or our "heart," as Christ said, is clearly revealed. And if our lives show these things it is conclusive that our missionary activities are rather superficial, to say the least, and we need not be surprised if they are devoid of practical results. May the Spirit of Christ so grip us that our missionary work will simply be Him working thru us. Then our labors will not be unfruitful.

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

V. Observations and Experiences in our Mission Visitations while in India.

The reader undoubtedly remembers that in our last communication the writer said "Goodbye" after presenting a picture of the encouraging work carried on at Ankleswar, India, under the auspices of the Brethren Mission Board, with Bro. W. B. Stover in charge. We trust that the reader may be pleased to accompany us as we continue our trip in visiting other Mission activities in northwestern India. In consulting memory's Note Book I find that on Saturday afternoon of November 26, after a season of devotion with Bro. Stover and workers, we went to the Railway Station and boarded a train for Umalla 24 miles to the northeast, here we were met by the servants of Bro. Lichty who conveyed us in primitive vehicles two miles distant to the Brethren Mission established at Vulli. Upon our arrival we received a hearty welcome on the part of Bro. and Sister Lichty. We spent the Sunday at this place greatly appreciating our visit with the workers and enjoying the services held on the Lord's Day. We attended Sunday school at 9:00 A. M., followed with preaching services. Bro. M. C. Lapp brought to us the Gospel message, basing his remarks on Jno. 1:12. He preached to a very attentive audience in the Hindi language, of course the writer failed to understand the message, but was much pleased with the spirit of devotion manifested in the meeting. A soul reviving prayer meeting was held with the native Christians in the afternoon, and in the evening another preaching service was held in the bamboo church building. Brother Hartzler and the writer spoke to the congregation with Bro. Lichty as interpreter. Bro. H. based his remarks on I Pet. 2:2, 3. The attendance and interest were exceptionally good, hence were led to believe that the day was spent profitably.

Bro. Lichty kindly took us around to visit in the homes of some of the native Christians, the same was of special interest to us, in some of the homes or huts, composed of but one room, parents, children, dog, goats, oxen, rice bin, furniture, and farming implements all were in the same apartment, and the spirit of contentment was very manifest on the part of the occupants.

Seven or eight village schools were established in the surrounding district of which Bro. Lichty had the oversight, however the mission activities of this station consisted principally of Bible and evangelistic work. The Lord has been pleased to prosper His work at this place. The fellowship enjoyed with the workers at this place will not soon be forgotten.

From Vulli we returned to Ankleswar where Bro. W. B. Stover met us at the Railway Station and accompanied us to Baroda 50 miles farther north, where we visited a flourishing Mission under the auspices of the M. E. Church Board. Upon our arrival at the Station we secured a "gari" to convey us to the Mission referred to. L. E. Linzelle the Superintendent of the work at that place extended to us a hearty welcome, and well do we remember how our host, the Superintendent, kindly arranged to have some one escort us thru the various departments of the extensive work established at this place. Mrs. Eldridge took us thru both the Vernacular and High Schools, composed of several hundred students; Mr. Eldridge escorted us thru the Boys' Orphanage and the Industrial Shops; Miss Robinson accompanied us thru the Girls' Orphanage; Miss Allen, M. D., led us thru the Hospital and Prof. Barker went with us thru the Theological School. After visiting the various departments of the institution we were entertained as guests at the home of Rev. Linzelle the General Superintendent of the work. Our observations at this place have left with us pleasant memories.

From Baroda we wended our way to Nadiad 33 miles farther north, at which place the Methodists are also carrying on extensive Mission work. Rev. Park the Superintendent of the work met us at the Railway Station and escorted us to the place of their mission activities, three-fourths of a mile distant, here we were kindly cared for during our short stay. The Superintendent showed us the various departments of their work. He took us first to visit their school which was at that time held in their church building. The attendance in school was about 135, principally orphan boys who attended school one half day and worked in the Industrial Shops the other half. We were also escorted thru the weaving, carpentering, blacksmithing and mechanical drawing departments. About 100 boys were employed in the various industrial departments. There were eleven looms in operation. Carpenters did their work on benches which was something unusual for India, and the machine shop was equipped with first class machinery run by gasoline engines and dynamos. The orphanage was well arranged and equipped for its line of work, and a hospital was under construction and about ready to be opened to care for the sick and afflicted. We considered our visit at this Institution of special benefit to us in more ways than one. Pleasant memories of our visit with Superintendent Park and wife will linger with us.

After bidding the workers at Nadiad Goodbye we repaired to the Railway station where we secured third class tickets for Agra, one of the principal cities of India situated over 560 miles northeast of Nadiad. Our train being one of the accommodation class which stopped at every station along the way, it took us 42 hours to make the trip, with a stop over of seven and a half hours at Ahmedebad to make connections. Our slow rate of traveling gave us an excellent opportunity to take in the sights along the way. We passed thru much waste country with hills and mountains to our right and left. An extensive section thru which we passed was covered with large granite boulders which to us was a strange sight. Other sections thru which we passed seemed to be splendid pasture lands. Large flocks of sheep and herds of cattle were grazing on those fertile plains. Many deer and wild peacocks were seen along the way, in fact the scenes were varied and of special interest, scenes not soon to be forgotten.

We spent one day at Agra during which time we visited several places of special interest in the city. After eating our breakfast we walked about two miles to see the Taj Mahal, the world famous Mausoleum built by the Emperor Shah Jehan in honor of his beautiful and accomplished wife, known in history by the name of Mumtaz-i-Mahal. She is buried in this celebrated building which is said to excel all other buildings in the world for beauty of architecture. The building with its minarets is constructed of beautiful white marble inlaid with precious stones of various colors arranged in the most artistic manner. It is said to be the most beautiful building in the world. Its grandeur cannot be described, and when once seen cannot be forgotten.

We also visited Agra Fort with its fine stately buildings constructed of beautiful red sand stone and white marble. At one time it was the residence of Emperor Shah Jehan and his wives, afterwards it became the residence of his son Aurangzeb who dethroned his father in 1658. Here Shah Jehan lived in grandeur and affluence with his wife Mumtaz-i-Mahal, and here it was that he murderously disposed of a number of

his wives because his affection for them was sadly lacking. The scenes, and incidents which were reported to us as having taken place at Fort Agra has left with us both pleasant and horrifying memories.

From Agra our little tourist band went on to Delhi the capital of India situated 140 miles northwest of Agra. Upon our arrival in this noted city we made a diligent effort to locate Rev. Wilson who had charge of mission activities along evangelistic lines under the auspices of the M. E. Mission Board, with headquarters at Delhi. After several hours search we located him and he extended to us a hearty welcome. While in the city we visited the Jumma Musjid, the large Mohammedan worshiping place. It being Friday, the Mohammedan's Sabbath, their regular day of worship, there were at least four thousand, if not five thousand Mohammedans gathered together for worship when we were there. To see this vast multitude bow and rise together in perfect order according to the direction of their chief priest was a scene not soon to be forgotten. The Mosque is a building of magnificent architecture and immense in size.

We also visited the Fort occupied at that time by a garrison of soldiers. Inside of the walls of the Fort was a beautiful palace of white marble ornamented with rich mosaics, in the palace was to be seen the finest specimens of art. What is called the Pearl Mosque is also inside the enclosure. This mosque tho small in comparison to many of the other buildings inside of the walls of the Fort, is the most exquisitely finished, hence exceedingly beautiful. Some time after leaving the Fort we in company with Rev. Wilson went to what is called the Ridge west of the City; here we had a splendid view of Delhi with its population of 270,000. Aston pillar, 75 feet in height, is standing in this part of the City, said to have been erected 300 years B. C. From this hill we saw a large herd of Government camels grazing on a vacant parcel of ground. These scenes were all of special interest to us.

Later our escort took us into the heart of the city where we left our "gari" and walked some distance thru the dark, filthy, narrow, crowded streets to a small enclosure surrounded by a number of native huts, here we held a religious service in the darkness with an eager congregation seated on the ground in a semi-circle before us. Bro. Hartzler and the writer gave short talks with a Mr. Keister, a visiting minister, as interpreter. The brethren Lapp and Keister followed speaking to the people in their native language. The audience seemed to be very appreciative, which was an inspiration to us. The following day we visited a large Observatory just southeast of the city limits, the same was well equipped and is said to be second to none other in the world. We also visited the S. P. G. College with a student body of 150, of which 23 were Christians, 34 Mohammedans and 93 Hindus. We next visited the Baptist Mission Home, the Superintendent not being at home we did not get to see any of their work. Our observations in Delhi and our visit with our friend Wilson have left with us encouraging memories.

We shall call a halt at this noted place and resume our journey northeastward a month later.

Dakota, Ill.

VILLAGE SCHOOLS AS AN EVANGELISTIC AGENT

Geo. J. Lapp

For the Gospel Herald.

Our station school at Ghatula is in reality a village school and until recently the children from the surrounding villages attended regularly but were induced to stop coming through the influence of radical Non-cooperation agitators who also told the village people that their children would most certainly become Christians if they attended the Mission school. To prove that this would be the case one of the Non-cooperation leaders in a meeting of the people held in Ghatula called a number of children together and had them sing several Christian hymns and repeat several Scripture verses which they had learned in the Mission school. "There," he said, "you can see how the Mission intends to make Christians out of your children and if you keep sending them they all will go over to the Christian religion and their castes and customs will go." The village people readily agreed to not send their children to the Mission school and only two or three have been coming since. The children of our Christian community are attending. A rival school was opened in Ghatula and the children have been going there but the masters mistreat the children so that many of them have stopped going and are ready to return to our school as soon as their parents give their consent. We believe the Lord will give the children back to us.

In a general way our Mission village schools have not been so much affected by the Non-cooperation agitation. A few attempts were made to boycott them but little resulted. The schools, some of which were begun ten or more years ago have exerted a good influence over the villages among which they have been established. The writer has gone to villages and market places within the area of these village schools and has heard the voices of the children singing Christian hymns. They had learned them in the village schools. They have also stood by when preaching services were held in the market places and helped in the singing and even repeated Scripture verses.

A uniform system of Bible teaching has been adopted for our village schools. Hymns and Bible verses are taught the children daily and need not wonder that they are prejudiced against [illegible] keep the children [illegible] school's. On the other hand the parents who are [illegible] to attend such a school really [illegible] go where no religious influence is exerted or where the children are taught to be deceptive and untrue by their heathen masters. A splendid set of books written by A. C. Clayton has been translated into the Hindi language and is [illegible] our Mission schools. These are Bible stories and Bible character studies with suitable comments. We also use these books for teaching in our Village Sunday Schools as many of the International Series are too hard for the illiterate village people. The comments are such as bring to bear upon the child the sense of his own need of a pure life and of accepting Christ. While only a small percent of the village children have been won for Christ yet the influence exerted upon them is such that we believe the future will reveal large results.

One phase of evangelism in the village schools is often overlooked and that is the indirect influence of the methods of teaching coming into use at the present time. Missions are generally the pioneers of new methods and they are (at the present time) responsible for emphasizing vocational training and the use of the "Project Method" in village schools. In this way the Christian teacher has the opportunity of teaching the pupils the principles of honesty and uprightness coupled with the fear of God in business and social relations. By actually demonstrating the use of different things such as the growth of different plants, the value of different trades, and the practical application of their studies to these trades and work they come to realize the real dignity of labor and that handicraft is honorable. They receive a different outlook on life and develop

a conscience which is sadly neglected in many schools taught by non-Christian teachers.

A few weeks ago our Mission had an educational conference and the regular annual Teachers' Normal. The writer was not privileged to attend but the enthusiasm of the teachers who returned from them convinced him that the meetings were a success. Beside the regular Scripture study courses there was instruction given on various subjects related to their educational work. Mr. McKee of North India was one of the instructors and his lectures took such hold on them that my teachers wanted to put all his methods in force at once and wanted me to get all the necessary equipment post haste. Mr. McKee has been so successful in his work among his village schools that Government and other Missions have put forth efforts to pattern after his methods where means were available. He has practical work in his schools and seeks to give the pupils the Christian conception of labor and human relationships.

Therefore, regular Bible teaching for a half hour or more each day and a careful teaching of all subjects so as to arouse in the pupils a sense of the need of honesty, uprightness, integrity, and the fear of God will do much in evangelizing them and finally bringing them to the feet of Jesus. If you wish to study the schools of India more thoroly the writer would recommend two books, "Schools with a Message in India" and "Village Education in India," both can be had through the Mennonite Publishing House, Scottdale, Pa.

Note.—As the books referred to are imported, there may be some delay in securing them for our readers, but we shall be willing to try. —Editor.

VILLAGE SCHOOLS IN INDIA

By J. H. Warye

For the Gospel Herald.

The masses of the Indian people live in villages. Here we find the ignorant and depressed who are steeped in what we call heathendom. Among these people our mission is working and we have set ourselves by the help of God and His people to win them for Christian living.

The village school is one of the methods we use to enter a village. At first thought this sounds like an easy method and especially if the children need pay no fees. However, there are many obstacles in the way. Schools are associated with the government which in many sections the people are taught to disobey. Extreme poverty exists and children are kept at home to do whatever work they can. Education is new and most of the parents see no value in it. The majority of the children attending soon relapse into illiteracy after leaving school. The methods used are poor, the teachers poorly trained, and the school course is not adapted to the needs of the community. We as a mission are putting forth our best efforts to use better methods, more trained teachers, and a more suitable course of study. It takes time and patience to change things in India.

We shall now describe a village school. The building has generally only one room with from two to four masters. The size of the schools vary from 30 to 100 enrolled but the average daily attendance is generally less than 50 per cent of this number. The five lower grades are taught and the schools are called Primary. They are in daily session from about 7:30 A. M. to 12:00 except in the hot season when they close at 10:30. There is no distinct summer vacation as we have it in America but there are three busy seasons in which a two weeks' holiday is given. These are in June at rice sowing time, in August at weeding time, and in November at harvest time. At Christmas time there is also a week given.

The furniture and equipment of the school is simple. Instead of benches to sit on the pupils generally have strips of bamboo matting, only the masters have chairs and tables or desks. In a good school there are a few maps, small black boards, and mottoes on the walls. There is also a system of registers to keep up. These are semi-annually inspected by a government official.

The method of calling the boys to school is very interesting (very few girls are ever found in village schools). There are about four villages assigned to one school and the masters early in the morning go to them to call the boys. Sometimes the boys hide or run away when they see their master coming. Then the master tries to catch them and bring them by force. Sometimes they are found sleeping and these are generally easily taken. There are also boys who are glad to see their master come but very few would go to school promptly of their own accord. There is no general school law for compulsory attendance in our province and so the masters are compelled to resort to various methods to get their boys to school.

The branches studied vary a little from what we have in America. They are reading, learning of poetry, writing, mental and written arithmetic, colors, drawing, some grammar, geography, and surveying. In the Mission schools Bible is taught to every class. The learning to read goes very slowly. Most of the boys require three years to pass the first class. In their learning to read one boy will spell the word with a high pitched voice and the others will repeat after him. Sometimes they will be looking in another direction as they are following their leader instead of looking on their books or the blackboard. The multiplication tables are taught up to the 20's by singing. There is always plenty of noise in the school room and the shouting teacher seems to get along better than the more quiet one.

The Bible has an important place in our schools and the Hindus do not seem to object to its being taught. One striking incident at our last year's Christmas services at the Balodgahan Church was the reciting of lengthy selections from the old prophets concerning Christ by a class of Hindu boys. The future will only reveal the fruits of these efforts.

We have tried in a simple way to tell you about our Primary Village Schools. We need more of them very much. We also need more teachers and better trained ones. Who can help? At our present rate it takes about seven dollars per month to support our average village teacher. By this method hundreds can be reached by the Gospel which would probably never have heard the story of the Savior.

Dhamtari, C. P., India.
Sept. 21, 1923.

MISSIONARY MESSAGE
III.

By Geo. J. Lapp

For the Gospel Herald.

The Missionaries' Psalm. Ps. 91.

Matthew Henry has called it a writ for all true believers. Delitzsch describes it as, "One which praises the protecting and rescuing grace which he who believingly takes refuge in God experiences at all times of danger and distress." It has also been called one of the freshest and most beautiful psalms. Some hold it to have been penned by King David at the time he and his people were suffering from the pestilence of II Sam. 24 therefore manifesting humility and total submission to God who protects during times of dire distress. Others see the prophetic element in the Psalm not only because of verse 11 but because the words of the whole Psalm are so applicable to Christ as Mediator and through Him

to all suffering, care-worn, persecuted, troubled believers to whom the Psalm becomes so precious and comforting.

Missionaries cannot claim it theirs only but it is very dear to them and is perhaps the most widely read by them of all the Psalms because of its clearcut expressions of protection and rescue. One missionary was told on the authority of this and similar passages of Scripture that, "Remember, brother, that you are invulnerable until your work is done." However we may regard such an expression, yet we rejoice at the assurances and re-assurances of special divine protection and intervention in times of danger from man, beast, and the elemets, and when suffering hardship, unusual self-denial, and sickness. This is not only comfort for the missionary but for every believer in Christ. Taking the words of the Psalm may we consider their application to missionary life and experiences.

Our Dwelling Place. vv. 1,2. The shadow of the Almighty Who is also our Refuge and our Rock. We have here implied a life of constant communion with Him. How many who are struggling with difficult problems and bearing heavy burdens on the mission field have said, "I have to exercise great care or I feel myself slipping away from close communion with God, and become aware that I am not sustained by the everlasting arms." They become conscious of having committed regretable errors in dealing with those to whom they are called, have felt fear in the face of danger, discouragement, and difficulty. At times of discouragement we become prone to compare the difficulties before us with our own strength and not with God's. Not we, but our Father in heaven overcomes them for us. We can tell Him all that burdens and concerns us and move on with confidence.

His Protecting Hand. vv 3,4. He brings deliverance by routing the foe, removing the difficulty and further arming us against future trials and discouragements and by revealing His truth to us. It has been demonstrated over and over again that superstition is the fear of "That which is not." Truth brings us inteliigence of the real in Christian experience and in all our relationships; which intelligence if coupled with the love of God makes us unafraid (I Jno. 4:8) and is in reality a shield and buckler.

We Shall Be Unafraid. vv 5,6. Gravevards will have no terrors for us. We shall be able to pass them as well by night as by day. Wandering phantoms which lurk in the fancies only of the ignorant, cease to be. The child of God called out on duty in the foreign field often finds that robbers lurked in some hiding place to waylay him, but they didn't. A tiger followed near to take him unawares, but he didn't. A serpent lay near the bed coiled and ready to spring but the sleepers remained unharmed. Threats are often made against the lives of the missionaries but their purposes were thwarted. John G. Paton while living in the New Hebrides was told one morning that a company of natives had gathered round the house the previous night to kill him. But they saw a sentinel stationed at each corner of the house with a flaming sword and they became afraid and left. Paton had not stationed the sentinels but the Lord had, unknown to him and he and his wife slept peacefully. He was not slow however to render thanks to his divine Protector when he found this out.

Pestilence and destruction whether by day or by night have no terrors. If need be the missionary can face contagion, the dangers of famine and attending plague, cholera, typhus, and such like in order to save souls and the lives of the people. Let me tell you that this is not only possible but is done in actual service every day. Space forbids illustration. Suffice it to say that few days pass but what we are exposed to some sort of venereal or other loathsome contagious disease. Only the protection of God keeps us in health and strength. Proper precautions should be taken but it is more needful to trust God.

Our Security Is In Him. vv. 7-13. Not in battle array but in times of death dealing epidemics when thousands fall at our right and left shall we remain untouched. The boastful wicked shall come to an untimely end, and suffer the reward of a misspent life, (v. 8) but our trust is in God; our deliverance is assured. His angels shall keep us and bear us up, lest our feet stumble or we become disheartened. Ravenous beasts and poisonous serpents (v. 13) even the most terrible beasts shall have no terror for us. Carrying the analogy a little further, the terrible beastly foe shall be quelled. There are those who have had the muderer's club raised over their heads only to be lowered again. They have had cocked rifles aimed at them and even snapped but the victims remained unharmed. Missionaries have been taken captive for ransom but God suffered them to again be freed untouched by cruel hands. Read, if you will, the capturing of Miss Mary Stone by Turkish outlaws, and the capture of Europeans in China today. So we not only think of animals but also of evil intents of beastly human beings.

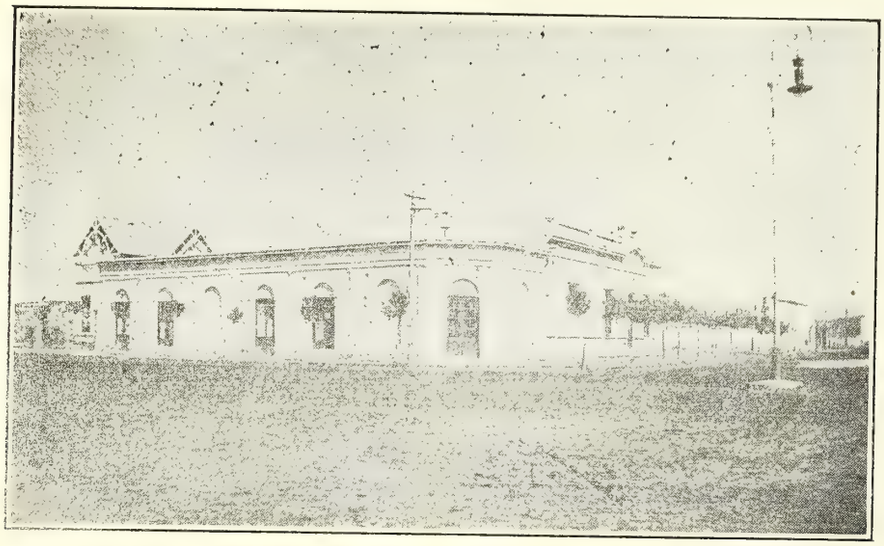
Jehovah's Declarations. vv. 14-16. "Because....Therefore" contains the secret of God's care for His own on whom He has set His seal. "He hath set His love upon me," "this child of mine, and daily manifests it in his love service to his fellow men. He hath not taken the credit of his successes to himself but placed it where it belongs. He hath recognized the source of his power and of the truth he teaches therefore I answer his prayers by giving him souls for his hire and by granting him deeper joys and peace. I exalt him according to his rightful dues knowing that such honor only humbles him the more as he sees his increased responsibility. He will cling all the closer to me," saith God.

He Shall Have Fulltime Service. v. 15. According to man's reckoning he may be superannuated but not so in God's. The perennial freshness of his Christian life from having walked with God and having been so alive all these years will lead others to seek his council, and solicit his blessings upon their work. It will be his privilege to lighten many a burden. A touching scene was enacted in a sister mission not many months ago. A bachelor missionary who had labored in a station a great many years passed away. His Indian flock of believers stood around the bier, stroked his grey hair and beard, wept over his remains and exclaimed, "Although his spirit is gone he is still our Sahib and though dead he yet speaketh." During the war this same missionary was about to be deported by the Government because of being a citizen of an enemy country. When his summons was served his people gathered and appealingly said, "He is our Sahib, and is loyal to God, to you, and to us. We cannot let him go." Their appeals impressed the officials and one in higher authority became his bondsman and they allowed him to remain in the country and carry on his mission work.

"Lord give me such an end that after years of service, years of thy protection, care, deliverance, and harvests of souls, I may be gathered to my fathers with the full consciousness that I have lived to please Thee, to glorify Thee, and to love friend and foe for their souls' sake."

But many are not permitted to give what we would consider full time service. Some serve only a few years and are taken. Others are taken in middle life. Some suffer violent deaths from man and beast.

What message from this Psalm for them? Their times as well as ours are in God's hands. He reckons not by days and years but by faithfulness, loving service, submission to



[illegible] have accomplished more in a few years than others of us in a lifetime. Their [illegible] far more valuable than our service. They die happy in Him. He grants them a double assurance of His approbation.

What a wonderful God we have and what implicit trust we may have in Him and know that He will protect and preserve us till our work is done, and then take us to Himself.

Sihawa, via Dhamtari, India.

THE NEW MISSION HOME IN TRENQUE LAUQUEN, ARGENTINA, SOUTH AMERICA

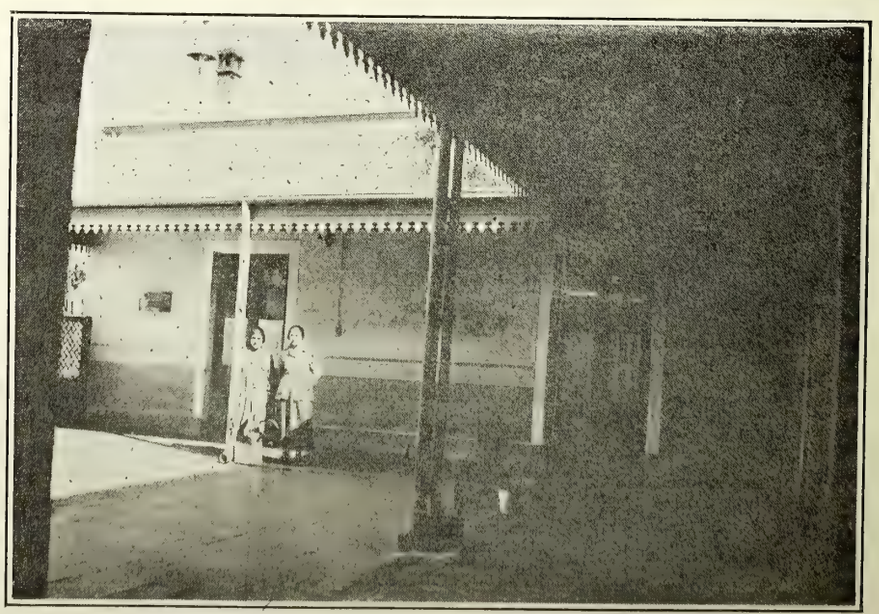
The property is centrally located, corner of Alsina and Belgrano streets, two blocks from the P. O., three from the plaza and four from the R. R. Station.

The house was built two years ago, has two bedrooms, a sitting room, dining room and kitchen. Each room has two doors and large double windows, thus making them light and cheerful, especially is this true of the kitchen, in which is installed an Economical Stove, in which we burn wood and charcoal, the principal fuels of this town. There is also a bathroom, between the two bedrooms, which fills a vital necessity in the life of those who are often called to visit the sick and diseased in body and mind. There are two smaller rooms occupied by the native helpers on the opposite side of the Patio, or cement porch and back corridor.

Back of the house there is a lawn, garden, playground for the children, a place for the chickens, dogs, the Ford, fuel, etc. The windmill supplies running water from a well 100 feet deep, which is soft and pleasant to the taste and also pure. The place is surrounded by a seven foot wall, brick and mud, making the property safe and private. As there are no high buildings close we have plenty of fresh air and sunshine.

The Halls

The hall is on the corner and measures 20 feet by 80, divided into two separate rooms. The Front one is 20 by 50 and the rear one 20 by 30 feet. The rear hall is used for the Infant department of the Sunday school, for prayer meetings and for



Patio in Trenque Lauquen

Kindergarten and School. The larger front hall is used for the Church exclusively. The rafters have been whitewashed and the doors and windows painted and with good lighting the Hall looks real nice and inviting to the outsiders at the door. There are benches and chairs to accommodate 100 persons, but we will need more as they are usually all occupied in the regular services and in special meetings many have to stand.

The principal drawback is the lack of reverence and respect for the House of God as many of those who attend the services remember when the hall was used as a bakery and storeroom. We are all anxiously looking forward to the time when here too we will have the privilege of worshiping in a building erected for that purpose.

We thank all of you, who by your gifts, have made it possible for the town of Trenque Lauquen to have a permanent Mission Home and Hall for the worship of God and the preaching of the Tidings of Salvation.

By Lillie F. Lantz

THE CRUSADES

By Samuel M. King

For the Gospel Herald.

Mohammendanism had not been founded long until its influence was felt in many parts of the world. For many years previous to the eleventh century Palestine and the surrounding territory was under Moslem control. Many of the European Christians became alarmed at this situation and as a result there arose near the close of the eleventh century a series of events known as the "Crusades," a movement which is sometimes called the "missions militant" of the Christian Church. The purpose of the Crusades was to rescue from Moslem control the Holy Land, and especially the Holy Sepulchre.

Before taking up the story of the

Crusades we will briefly mention a few things which occasioned them.

First, we notice that this was a reawakening of the spirit of adventure and conquest in Europe. Up to this time many were bound by the feudal system. Feudal rulers, however were learning that wars with their neighbors were becoming less profitable and they also saw the danger of an overwhelming Mohammedan invasion from the East. Besides, the popes were becoming more influential in the political strifes of Christendom and were taking to themselves advantages from these wars.

Second, the conversion of the Normans to the Catholic faith (911) is another important factor. The Normans were continually gaining power. They were interested in driving the Saracens from the western Mediterranean and by 1090 they had rescued a few places from Moslem rule. This achievement increased their appetite for Oriental conquest and also for the subjugation of Mohammedan powers.

Aside from these secular considerations we find, thirdly, that a more important religious enthusiasm lay at the basis of the Crusades. Superstition, and the veneration for shrines and relics were almost universal. After the fifth century the pilgrimages to the Holy Land were regarded as the surest way to acquire merit and to atone for the most grievous sins. The fact that Christ did not return in the year 1000, as the Christians expected, also greatly stimulated these pilgrimages.

A fourth factor in bringing about the Crusades was the conversion of Hungary (997) which opened up an overland route to the Holy Land and thus tended to multiply the number of pilgrims.

Fifth, in 999 Pope Sylvester II exhorted his people to protect the pilgrims and likewise other interests in Jerusalem. At about the same time Gregory VII exhorted the Christians to go to Jerusalem for the sake of the faith and to "defend our Christian brothers."

The sixth, and no doubt, the immediate, occasion for the Crusades was the report throughout Europe of the awful atrocities in Palestine. The chief sanctuaries were destroyed. "Extortionate tolls, robbery, imprisonment, and acts of sacrilege, greatly exasperated the pious pilgrims, "and thus swayed by passion many were led out into an unfamiliar East.

Altho some historians record as high as eleven Crusades it is usually reckoned that there were seven outstanding ones. We will not treat of these separately but in a general way, picking out a few details.

As was noted above, the immediate cause of the Crusades was the oppression and cruelties wrought by the more fanatical Moslems upon Christian pilgrims to Palestine. In 1093 the Greek Emperor Alexius, sorely beset by these atrocities asked aid from Western Christiandom, and Pope Urban II being impressed with this opportunity to extend the domain of the Church and to do a "highly meritorious work," began to preach a crusade. Peter the Hermit, who had just returned from a pilgrimage, also preached a crusade with great zeal. The Pope and other leaders used various means in stirring up enthusiasm. Insolvent debtors were forgiven, prisons were emptied, even the worst prisoners were encouraged to join the crusading hosts. Plenary indulgences were granted to all who would go. Past sins were forgiven and forgiveness was advanced for future sins, with the assurance of freedom from purgatorial pains.

At last in 1096 about 600,000 men, besides women and children, were ready for the first crusade. Being poorly organized and freed from restraint thru plenary indulgences, and hence freed from moral obligation, they carried on devastation everywhere. Their numbers were rapidly reduced by pestilence and famine and when they captured Jerusalem (1099) only about 40,000 had been spared to participate in the glory.

Upon capturing Jerusalem Godfrey of Bouillon was elected king of the Christian kingdom which included all of Palestine and part of Syria. Repeated attempts were made by the Moslems to recapture their lost possessions but for nearly fifty years they failed. Then followed the Second Crusade (1147-1153) of which Bernard of Clairvaux was chief promoter. Altho promoted by a strong man, this crusade was a complete failure. Other Crusades were launched on about the following dates: 1109, 1203, 1228, 1244, and 1270. But as far as the real purpose is concerned all were without important results.

No doubt the outstanding reasons for the failure of purpose of the Crusades were: first, they were lacking in New Testament principle; second, there was want of foresight, e. g., the Children's Crusade; third, bad leadership and generalship; and fourth, corruption of the army.

The effects or results of the Crusades may be classified in the following manner: Political, Intellectual, Social, and Religious.

Firstly, there was a breaking up of feudalism and an establishment of great nations. These periods of turmoil finally resulted in the consolidation of the states of Europe. Secondly, contact with the learning and civilization of the East resulted in a general diffusion of enlightenment. The Crusaders were brought into a richer civilization and were no doubt impressed by the refinement of the East. Thirdly, great social changes were brought about. Commerce was opened up and great commercial centers were established. Trade and factories were revived and nations began to produce wealth. Fourthly, "There was a deepening consciousness of religious unity in Europe," which at first resulted in greater power and influence for the popes. But this influence was soon decreased by the popes themselves in trying to encourage Crusades after the people had lost the crusading spirit.

While the Crusades were in no true sense a missionary movement, yet they exerted a strong influence upon mediaeval and even modern life. The knowledge of Christianity was spread among regions in which it had for a long time been unknown. The East and West were brought together in a way that had been heretofore impossible. The Christians became better acquainted with Mohammedanism and thus were better enabled to meet that religion. And even tho the Moslems were not destroyed yet their invasions were held in check for some time.

Hesston, Kans.

THE CANDIDATE WHO IS LIKELY TO BE A FAILURE AS A MISSIONARY

This article is not written with the thought of criticizing anyone, but rather with the hope that it may contain a few helpful suggestions for our young people who have thoughts of some day going out as missionaries.

The members of our local foreign mission boards are oftentimes perplexed as to whether they should encourage or discourage certain ones who are offering themselves for the foreign field. This brings us to the discussion of some undesirable traits which are likely to cause a young person to become a failure on the field.

Taking it for granted that there is no lack of spirituality, or of the missionary spirit, perhaps one of the first things that should be mentioned is that the candidate, who does not possess the important quality of getting along with other folks, is likely to prove a failure. He must have **adaptability.** He must be able to adjust himself easily to many a brand-new situation, and work in happy and

hearty cooperation with his fellow-missionaries. Many a failure comes from a lack of appreciation of others.

Perhaps the next thing to be mentioned is a **lack of appreciation of the natives.** The young missionary who lacks in sympathetic understanding of the native life, soon finds himself floundering with situations which he cannot adequately meet. It is a mistake to rush into the work without a proper understanding of the native and his needs. Such a missionary soon becomes discouraged and dissatisfied.

Another cause of failure is that the missionary is sometimes placed in a position for which he has had **no adequate training.** He is called upon to perform tasks, with which he has never had even a bowing acquaintance. Perhaps the failure really has been on the part of the older missionaries who have failed to send such information to the Home Board as would help the candidate to understand, beforehand, the nature of the work, and the circumstances under which he must labor; so that he could **shape his training with a view to filling that position.** Some mission stations are always understaffed, and in a chronic state of emergency, and for this reason the newcomer is often forced into a position for which he has had no previous training.

The candidate who is not prepared to meet with disappointments of various kinds, and **who cannot get along without encouragement and advice** that he has been accustomed to at home, as well as getting along without many aids in the way of equipment, is not likely to be a success.

The same may be said of **the one who lacks common sense,** and cannot **control both his feelings and his speech;** the one who lacks the **ability to overcome obstacles** and achieve great things in spite of them; the one who lacks a **deep sense of responsibility,** and is not willing to work painfully in order to succeed; the one who lacks a **strong spirit** and **a balanced mind;** the one who lets the natives and his uncongenial surroundings **offend his delicate sensibilities;** the one who lacks the **cheerful missionary spirit** that is willing to sacrifice in order to meet an emergency; the one who lacks the **all-around training** required to make a capable, general missionary.
—Mrs. D. C. Eby in Gospel Banner.

It cost God much to make a man; it costs a man to have God make him. Yet the Lord counts no price too great to pay for a man.—Sel.

"The quickest way to get on to your feet is to get on to your knees."

CHURCH LOYALTY AN ESSENTIAL FOR SUCCESS IN MISSION WORK

By J. D. Mininger

For the Gospel Herald.

They forsook all and followed Jesus.—Lu. 5:11.

If any man love Me, he **will** keep My Words.—Jno 14:23.

They continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers. —Acts 2:42.

For the sake of convenience, let us together look at this subject from three viewpoints, namely:

I. CHURCH LOYALTY DEFINED.
II. HOW BROUGHT ABOUT.
III. RESULTS OF CHURCH LOYALTY.

First let us get a glimpse of what we mean by church loyalty, or

I. CHURCH LOYALTY DEFINED

1. Church Loyalty Means First of all, Loyalty to God and His Word.

Thou shalt have no other gods before Me.—Ex. 20:3.

Because thou hast rejected the Word of the Lord, He hath also rejected thee.—I Sam. 15:23.

When the three Hebrews, (of whom we read in Daniel the third chapter) chose to go into the "burning, fiery furnace," in preference to disobeying the one and only true God, they furnished to the world one of the most brilliant illustrations of the wisdom and blessedness of obeying God, regardless of what others may do. Had they been "compromisers," what splendid (?) excuses they might have made for doing as the others did. They might have said, "Nebuchadnezzar the king, the world's highest official or authority commands it, so we must obey." But they remembered and obeyed Exodus 20.3. They might have said, "Everybody else is doing it, and we do not want to make ourselves conspicuous, so we will bow down with the crowd." But they had too much backbone for that. They might have said, "True, God in His Word says, 'Thou shalt have no other gods before Me,' but in this one case it is different; if we would not bow down, we'd lose our lives, and any way we are far from home, the 'home folks' will hardly find it out, and this is one of the times it will be all right 'when in Rome to do as the Romans do.'" But praise God they did not do any such thing. They obeyed God and no doubt had one of the brightest experiences of "the presence of the Lord" that they had in their lives. What a precious fulfillment of that promise, "Them that honor Me, I will honor" (I Sam. 2:30). There is no such thing as being loyal to the Church without also being loyal to God and His Word. Read that third chapter of Daniel once again, it always brings fresh blessedness to the real lover of the Lord.

2. Church Loyalty Means Loyalty to Christ as Head of the Church.

And Simon answering said unto Him, Master, we have toiled all night and have taken nothing: nevertheless at Thy Word, I will let down the net.—Lu. 5:5.

Did you ever take notice, how wonderfully it paid Peter to ignore his own little finite mind and accept the will and mind of the Master in his fishing experiences? When he fished according to his own judgment he failed utterly; when he, "at His Word let down the net," they filled "two boats with fishes so that they began to sink." **Obedience to Christ, brings similar returns today. Read Mark 10:29, 30.** Have we learned the same lesson?

Church loyalty means loyalty to a Person—the Person of Jesus Christ. That Person fills the Bible. Luke 24:27. To think of the Bible without Christ in it, would be like thinking of a man's suit of clothes without the man in it.

The members in the human body, when normal are under the control of the mind, the seat of the intellect and will. Just so in the "body of Christ," since "we are members of His body," our foremost desire is **"that in all things, He might have the preeminence."**

It is unthinkable for a person to be obedient to Christ, without being loyal to His Word. Hence, loyalty to Christ, naturally means a literal observance of the teachings of the Savior in the Sermon on the Mount. I have no sympathy with the teaching advanced by some, so prevalent in some places, that the Sermon on the Mount is the constitution for the kingdom age and hence not in force at this time.

Some would have you think for instance, that in time of conflict between nations, one brother may take a gun, murder as many of his brethren in the Lord, in the enemy's ranks as he possibly can and still love his brethren as himself, be at perfect peace with God and a faithful follower of Christ. This teaching is as absurd as it is unscriptural. Clearly then, there is no such thing as loyalty to the Church, without loyalty to the Person and Word of Christ. Furthermore,

3. It means Obedience to the Church.

If he neglect to hear the church, let him be unto thee as an heathen man and a publican.—Matt. 18:17

They delivered them the **decrees for to keep,** that were ordained of the elders which were at Jerusalem.—Acts 16:4.

The above two Scriptures one by Luke, the other by our Lord Jesus, are sufficient to prove that God has vested the Church with authority, not only to make "decrees," but also to see that they are enforced.

Church loyalty then, **means a life-long observance of the baptismal vow.**

It means **not merely a subscribing in a passive way to her doctrines, but a whole-hearted exemplifying and championing of same.**

It means to do as the Roman brethren did, when they **"obeyed from the heart that form of sound doctrine** delivered them" (Rom. 6:17), and thus **"adorned the doctrines"** of God.

It means to rejoicingly sing from the heart,

"I love Thy Church O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end."

To be loyal to the Church, furthermore, means that we can truly paraphrase Psa. 137:6 to read: "If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Christ and His Church above my chief joy." It means also that we prefer the literature produced by those "of like precious faith" above that of other literature. Some places the Gospel Herald for instance, may be a week late, and nobody will notice it, while at another home that I get to sometimes, everything stops the moment the "Herald" comes, until it is carefully scanned. How do we account for the difference?

It means also that we support with our finances the institutions of "like precious faith" in preference to others.

It means that we gladly sacrifice, for the cause of Christ and the Church. Like, for instance, Bro. M. C. Lapp did. One of the last recollections I have of him, is when he was home on furlough. It happened that Bro. J. S. Shoemaker and I were with Bro. Lapp in the home of Bro. G. L. Bender, Elkhart, Ind. He told us of the work that lay so close to his heart; he also told us of how he and his wife were "scimping in their living" and thus save of their allowance money to provide means for a converted native sister to become a trained nurse.

What was it that prompted Bro. Lapp to do that? Love and loyalty to Christ and the Church. God give us men with that spirit and mountains of difficulties will vanish as snow before the noon-day sun.

4. Church Loyalty Involves also Loyalty to Church Leaders.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.—Heb. 13:17

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.—I Tim. 5:17.

The above are two among many other references which might be cited, to prove that loyal church leaders are both to be obeyed and honored.

Among God's choicest gifts to this sin-cursed world are good men (Eph. 4:8)—men of God who are "faithful and able" and who do not shun to declare all the "counsel of God."

One of the highest privileges this side of heaven, is to whole-heartedly cooperate with men of this kind, in the great work to which we have all been called.

They, like John, have "no greater joy than to see that their children walk in the truth."

Shall we deny them that joy? God forbid.

As a church, we are highly favored with men, church leaders, "whose obedience has come abroad," who "count not their lives dear unto themselves," so that the Gospel might be furthered, who have made "full proof of their ministry."

Let's give them the "flowers" of whole-hearted obedience "now." One of the ways for deluded souls to expose their sin and folly is to lightly esteem loyal church leaders.

Give Them the Flowers Now

"Closed eyes can't see the white roses,
Cold hands can't hold them, you know
Breath that is still cannot gather
The odors that sweet from them flow.
Death with a peace beyond dreaming
Its children of earth doth endow.
Life is the time we can help them,
So give them the flowers now.

"Just a kind word or a greeting
Just a warm grasp or a smile;
These are the flowers that will lighten
The burdens for many a mile.
After the journey is over,
What is the use of them? How
Can they carry them, who must be carried?
Oh, give them the flowers now.

"Blooms for the happy heart's garden
Plucked in the spirit of love,
Blooms that are earthly reflections
Of flowers that bloom above,
Words cannot tell what a measure
Of blessings such gifts will allow.
In life is the time to give treasure,
Oh, give them the flowers now."

5. It Means Loyalty to one another.

All things whatsoever ye would that men should do unto you, do ye even so to them.—Matt. 7:12.

Hereby shall all men know that ye are My disciples, if ye have love one to another.—Jno. 13:35.

Loyalty to the Church demands that members are loyal to one another. That is another way of saying that they should love one another. "In honor preferring one another."

This love and loyalty manifests itself in various ways. Moreover, it is spontaneous, rather than forced.

It means that when Aquilla and Priscilla see that Apollos needs to be shown "the way of God more perfectly," that they do it "with all humility of mind," and that Apollos accepts it in the same loving spirit in which it was given.

It means the observance of Gal. 6:1, that if "a brother be overtaken in a fault," that faithful efforts be put forth to restore such an one. It means that we have the same attitude toward all of God's children that Paul had toward the Ephesian elders when he said "I kept back nothing that was profitable for you." It means in short, the observance of the Golden Rule.

II.—HOW BROUGHT ABOUT

1. By Means of Regeneration.

It is hopeless and vain to think of persons being loyal to God and His Word, loyal to Christ as Head of the Church, loyal to the Church, loyal to church leaders, and loyal to one another, without first having been "born again." "The carnal mind is enmity against God, is not subject to the law of God neither indeed can be; so then **they that are in the flesh cannot please God," no matter how gifted or cultured.**

The conscientious church leader will see that only such persons are admitted into church fellowship as give evidence of the "new creature," of old things passed away, and of "all things having become new"

2. By Godly Submission.

Submit yourselves therefore to God.—James 4:7.

Submitting yourselves one to another in the fear of God.—Eph. 5:21.

D M Stearns gave expression to an important truth, when he remarked that the "greatest mission is not home-mission, not foreign-mission, but sub-mission. A study of the lives of Abraham, Stephen and Christ will reveal helpful incidents of "victory thru surrender or submission." The **opposite of submission is rebellion which is as "the sin of witchcraft and stubbornness as iniquity and idolatry"** (I Sam. 15:23). **Which will we exercise?**

3. By Means of Spirit-filled Lives.

Be filled with the Spirit.—Eph. 5:18.

Just as it is possible for a railroad engine to be equipped with the most modern improvements, and yet be powerless because of there being no fire in the fire-box, so it is possible for a person to have much of schooling and yet be powerless for God God's work must be done **"not by might, nor by power, but by my Spirit saith the Lord of hosts."**

Peter furnishes us with a splendid example of the result of "being endued with power from on high." Before Pentecost he denies his Lord, after Pentecost he boldly and publicly exposes the sin of the men who drove the nails when his Lord was crucified

To be loyal to God and the Church these days, it is imperative that we be "filled with the Spirit as commanded in Eph. 5:18 and as the apostles were, at any cost. One of the most helpful and sane books on this subject is "The Baptism with the Holy Spirit," by R. A. Torrey.

4. By Faithful Teaching.

Go ye therefore....teaching them to observe all things.—Matt. 28:19, 20

I have taught you publicly, and from house to house.—Acts 20:20.

Did you ever notice that the Bible records **many more instances of Jesus' teaching** than it does of Him **preaching?** When we stop to notice the condition of the world and the Church today we

are impressed that His example should certainly be followed, at the present time. It is alarming to note the ignorance of God's Word that exists among church members today. Paul followed this method. He taught both "publicly and from house to house."

Every congregation should be a Missionary training school, with the minister taking the lead in indoctrinating his members and in training his members for active, effective work for the Master.

Then too, missionary information should be constantly given to the congregation, while it is yet fresh and thus a live interest in missions be maintained.

I noticed in the "Herald" lately, that our South American Missionaries make use of that pamphlet published by the Board entitled, "A Statement of Christian Doctrine" This has been a real help to us also in Kansas City.

About twice a year we distribute these among our people and read same alternately with the congregation and allow them to take them along home, thus refreshing our minds with what we as a church stand for. I have seen this same practice put to good use in a number of our older and more established country congregations.

Why is it that in some quarters, it appears some ministers are as **silent as death on the unpopular subjects of "Separation from the World" and Repentance?**

I certainly admire the plain, outspoken and Scriptural manner in which the subject was handled under "The Bible Teaching on Dress" in a recent number of the "Eastern School Journal."

How can we stand before God and say, "We are free from the blood of all men," and "We have not shunned to declare the whole counsel of God" **unless we do likewise?**

5. **By Wholesome Discipline.**

It is true as a brother said some time ago: "If we drop the lines of church discipline, the devil will pick them up and drive the church to hell."

In a certain home (and that of church members, too) one of the children was accused of a certain wrong The mother instead of dealing justly with the child, went and said, "You didn't do this, did you?" and thus covered up the child's sin.

No wonder that that family was brought to shame and reproach! The same principle holds true in the Church. If the Bible standard of purity and holiness is to be maintained in the Church, there must be faithful discipline exercised—and no matter who it hits.

In the conference sermon at the Missouri-Kansas Conference held last year near Versailles, Mo., the following was given as the order of authority in the church: First, there is God, then Christ, then the Church, then General Conference, then District conferences, then the local congregations, and lastly the individual believer. If this order is properly recognized by every one I am confident there will be harmony and growth.

One of the things, I could never understand is how a minister can expect to have influence with his people when he himself ignores the rulings of Conference in which he is located.

How is church loyalty brought about? Show me a congregation where the people are "born again," where they are submitting themselves to God and to one another, where they are "filled with the Spirit," where "faithful and able" teaching is done constantly, and where wholesome discipline is practiced, and I will show you an example of church loyalty and of evergreen interest in Missions.

Having called to mind how Church loyalty is brought about, we now want to note some

III. RESULTS OF CHURCH LOYALTY

"Because thou hast done this thing —I will bless thee—and in thy seed shall all nations of the earth be blessed; because thou hast obeyed My voice.—Gen 22:16-18.

This man shall be blessed in his deed.—James 1:25.

1. **Persecution** is one of the inevitable results of whole-hearted loyalty to God and His Word. It was always thus. And the "offence of the cross" has not yet ceased. On this subject let us listen to the testimony of Paul and of Christ Himself.

The apostle says, "All they that will live godly in Christ Jesus shall suffer persecution." Christ says, "The servant is not greater than his lord, if they have persecuted Me, they will also persecute you" (Jno. 15:20).

Paul had his share of persecution, and some one said that "he did not have enough 'pull' or influence with the civil authorities of his day to keep out of jail."

But how precious to note that he had enough power with God in prayer to pray himself out. Also to have the earthquake come, shake the prison walls, loosen all the bands, and to see the jailer (instead of committing suicide), get saved, along with "his household." There is real "glory" connected with really suffering for Christ's sake. Of this "the world is not worthy." Another result of loyalty to God and the church is

2. **The Direct Leading of the Holy Spirit,** as was the case in Acts 13:3 when the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them" This will be the case again today, when men get really burdened for the lost, and give themselves to fasting and prayer. Without the Holy Spirit's presence and power, all human efforts spell failure.

3. **Freedom** is another glorious result of church loyalty. The devil would have folks believe that church loyalty means bondage and the curtailment of one's liberties. But let us never forget that Jesus rightfully branded the devil a liar (Jno. 8:44).

The person who is loyal to Christ and the church is free from the law, free from care, free from burdens, free from fear and condemnation and free from the guilt of sin. No wonder Christ said: "If therefore the Son shall make you free, ye shall be free indeed" (Jno. 8:36).

4. **Beautiful Lives and Happy Deaths.** At the Virginia conference, last fall, the statement was made that "in the Mennonite church, people can live beautiful lives and die happy deaths." It was also said that the speaker had yet to learn of the first church "knocker" to die happy and triumphantly. No wonder the loyal servant of God lives a beautiful life. He has the consciousness of "God's presence" here, and that is beauty of the highest type No adornment like "the beauty of the Lord" being "upon" His children. (Psa. 90:17). Of Peter and John it was said: "That they took knowledge of them that they had been with Jesus. "What beautiful lives they must have been. Of Obededom it is said that the "Lord blessed everything that pertained to his house, because of the presence of the ark," (which is, of course typical of the presence of the Lord.).

A devoted missionary of the cross, lay dying; he was heard saying, "I'd do it again, I'd do it again, I'd leave America to go to heaven via the jungles of India."

Beautiful lives and happy deaths surely are the result of loyalty to Christ and to His church.

5. **Answered Prayer** is another result of loyalty.

Was not that a wonderful testimony of John's when he said: "Whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight?"

It is nothing unusual for the whole-hearted Christian to receive definite answers to his prayers. It is rather the every-day occurance. Oh the joy of such fellowship.

6 **A Deeper Love and Reverence for God's Word** always is connected with whole-heartedness for God. "O how love I Thy law, it is my meditation all the day" is the testimony of every one who "walks in the light as He is in the light."

Pick out ten men whose lives have been a lasting blessing to the world, and whom God has mightily used and I will show you ten men who have a deep love and reverence for the Book of God, or the god of books, as the Bible is sometimes called

7. **It Means the Smile of God's Approval,** like Enoch had when "he had the tetimony that he pleased God." Heb. 11:5. Well may we then sing:

Oh the light of His smile, makes our life worth while
So whatever betide, let our faith abide,
For there is nothing so sweet, Making life complete
As the light of a smile from Jesus."

In one of our northern cities, on a cold winter day, stood a gateman at a door in the railroad station calling out "Tickets, please," to the passengers as they were going out to get on their train. The travelers would have to set down their baggage, and make a search in their winter clothes for their tickets. Then some one remarked to the gateman, "You do not seem to be very popular about here." "Well," said he, "it makes very little difference, as long as I am popular with the Superintendent of the Railroad Company."

In like manner, the Christian of today, separated from the world with his citizenship in heaven, may not be very popular in this Christ rejecting world, but he, like Enoch may have "the testimony that he pleases God" and all else is after all of little consequence.

8. **It Means Abounding Love and Harmony in the Church.**

Hereby shall all men know that ye are my disciples, **if ye have love one toward another.**—Jno. 3:35.

That their hearts might be comforted, being **knit together** in love.—Col. 2:2.

Those brethren and sisters who are here in this meeting, today, and are true to God and to the denomination represented here, are no more separate from the world in attire, than they are separate from the world in heart, in spirit, in motive and in conversation.

A dear minister friend of mine who has gone to be "with Christ" used to say, that when two of God's "born again" children get together it is just like two drops of water meeting on a window pane,—they become one. Abounding love and harmony characterizes a body of people who are loyal church members.

Descriptive of the early church, we repeatedly see such expressions, as "They were all with one accord," etc. The remarkable thing about this love and union is that it not only "knits" God's people together, but that God Himself is in this, thus forming a love-bond, uniting God's people not only to one another, but also to God.

True the disloyal, compromising, empty professor, and the worldling know nothing of this, Another result is

9. **An Enlargement of the Borders of the Church.** Nowhere do we have a better illustration of this, than what is given us in the Book of Acts. In the beginning of this book, we see a church started at Jerusalem on Pentecost. At the close of the book, we notice that the Gospel has been carried as far as Rome and practically to all of the then known world.

Loyal to God and the church, those men, without the backing of a Mission Board "hazarded their lives" so that the glorious Gospel of God's Son, might be carried to the lost of earth.

We claim to be in "apostolic succession." May the Lord help us to not merely claim it, but really demonstrate it, to our generation in word and deed. Finally, among other things, church loyalty will result in a

10. **Rich Inheritance and Great Reward.**

"He that overcometh shall inherit all things."

"In the keeping of them there is great reward."

"The toil of the road will seem nothing,
When we get to the end of the way."

"No more sin, sorrow, suffering, sickness, no more pain, no more tears, no more death in that land of endless day."

A dear friend of mine, who has been blind for over sixteen years, says that the first man he expects to see, is the man Christ Jesus Who died for him on Calvary. How like the song,

"But I long to meet my Savior first of all."

Then the thought of meeting the redeemed from India, from South America, from the different cities who were rescued from the shackles of sin and have since gone on to glory. Then the wonder of meeting the saints of all ages and of all climes. This reminds me of what Paul says "that in the ages to come, He might show the exceeding riches of His grace in His kindness towards us in Christ Jesus." Eph. 2:7. Halleluia. Beloved, Does it pay?

In Conclusion

My heart's desire and prayer to God for the church in the home land, her Mission Board, her Missionaries at home and abroad and all her institutions is, that she might ever be true to her vow, loyal to her Head Christ Jesus, separated from the world and "unto God" and thus continue "a peculiar people, zealous of good works and as never before, "show forth the praises of Him, Who has called us out of darkness into His marvelous light."

Kansas City, Kansas.

PLOWING AROUND A ROCK

"I had plowed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labor to remove it. But today, when I began to plow for corn, I thought that by-and-by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it, and find out its size once for all, and it was one of the surprises of my life to find that it was a little more than two feet long. It was standing on its edge, and was so light that I could lift it into the wagon without help."

"The first time you really faced your trouble, you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles squarely in the face.

Imagine the farmer plowing around that rock for five years, praying all the while, "O Lord, remove that rock!" when he didn't know whether it was a big rock or a little flat stone!

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, and when if we would face the trouble and call it by its name one half of its terror would be gone.

The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know.

Let us not allow our unmapped troubles to make barren the years of our lives; but may we face it, and with God's help work out our own salvation through it.

Many a Christian has been plowing around a duty, a cross, a bad habit, and we know not what for more than five years, afraid to touch it or examine it, and it stands in the way today as it did at first. Rout it out! It is an easy job when once you take hold of it.—Sel.

THE RESULT OF A LOOK

"Look unto me and be ye saved, all the ends of the earth."

A young man started for his family church one cold, snowy morning in England; but the weather was so severe that he decided to drop into a nearby Methodist chapel. The storm had kept away the regular pastor, and an illiterate layman led the service for the seventeen people who were present. After song, prayer, and Scripture reading, he announced as his text, "Look unto me, and be ye saved, all the ends of the earth." There was no firstly, secondly, or thirdly, but an earnest exhortation to look to Jesus for salvation. When the exhorter saw the sad face of the young man under the gallery, he said, "Young man, you are not happy, and what you need is to look to Jesus and be saved." Several times he looked into the young man's face and said, with stentorian voice, "Young man, look to Jesus!" The young man "looked," and Charles Spurgeon went out of that chapel to spend his life telling others to do likewise.—Sel.

"The apostle says that the day of the Lord will come as a thief in the night. We need to be vigilant about it."

LETTER FROM SOUTH AMERICA TO THE CHURCH IN THE HOMELAND

By T. K. Hershey

For the Gospel Herald.

Pehuajo, Sept. 12, 1923.

To the Church in the Homeland:—

Dear Brethren and Sisters, Greeting in Jesus' name:—The purpose of this letter is, to convey in a very definite, personal way to the contributors toward the new church at Pehuajo, Argentina, S. A., the heartfelt thanks of not only the missionaries, but also of the brotherhood at Pehuajo.

Something over a year ago about thirty members of the congregation met for special prayer. We all knelt on the grounds where the building now stands, when many requests were made for the new church. I am sure my dear brethren, your hearts would have overflowed with joy on hearing these prayers. O, how they wrestled with God for a church! Many vows and promises were made, and special petitions were sent to the throne of God in behalf of their unconverted friends, some of whom have since been converted. Can you imagine the joy of these faithful children of God when they actually saw their prayers so marvelously answered?

Now their prayer is that of thanksgiving. Repeatedly they thank God for having so wonderfully answered their prayers. It has helped to have more faith and trust in God. Your contribution brother, sister, has been the cause of much rejoicing. Souls are being converted, and we believe will continue to be converted, because you not only prayed for us and the work, but because you contributed toward the erection of a church at Pehuajo.

The building, outside.—The building is a 25 by 60 ft. outside measurement, with a basement under the whole building. It is made of brick, with iron frames for the windows and a galvanized roof. The front and side next to the street are finished in imitation of stone. The rear and other side are finished in a cement and lime finish. Around and underneath the basement floor, we put "cerecita" a waterproof mixture. This is guaranteed to keep out all moisture and dampness. This was necessary as water is very near the surface here.

Inside.—Inside of the main entrance there are six steps which lead to the main room, on each side of which, there are two small rooms. In the one to the right are steps leading to the basement and also to the gallery, which extends over the two little rooms The church with the gallery will seat about four hundred. At the opposite end of the main room is an ordinary platform 6 by 10 feet with a beautiful pulpit stand made of cedar wood, which has been donated by a brother of the congregation. There are only twelve benches in it, we are hoping to have four more made. These benches are very simply made of cedar wood. Both the church and basement floors are covered with an 8 by 8 inches square tiling made of cement with different designs. This tiling is made in the country and therefore cheaper than lumber that is shipped in from North America. It is also very much easier to keep clean and very much more sanitary.

Cost of building.—The entire building including the plastering of the front of the old building in imitation of stone, and all the other sides in cement and lime finish, cost, in cash, 21978.83 (pesos) or about $8000.00 U. S. currency. We were fortunate in getting 25 per cent rebate on all freight from Buenos Aires also received material as donations from different firms to the amount of 2578.47, pesos. The Pehuajo congregation contributed 580 10 pesos and the other three congregations together contributed 75 80 pesos.

The building represents the first Mennonite church in the Argentine. We trust the day may speedily come when there shall be many more.

In order that our dear brethren and sisters may fully understand how our brethren and sisters here at Pehuajo appreciate your kindness in making possible for them their new church, the following is a resolution from them to the church at home:—

Pehuajo, F. C. O, Sept. 25, 1923.

To the Mennonite Church of United States and Canada.

Dear Brethren and Sisters, Greeting in Jesus' Name:—The congregation here at Pehuajo has an inevitable debt to compensate the congregations of like faith in North America for their gratefulness and meritorious work, that they have done for us. Perhaps at the cost of great sacrifices they were moved to provide us with a Church Building which was impossible for us to do.

Now it stands in our town as a monument that symbolizes the existence of a group of believers in Jesus, the divine Master and Saviour of mankind, and is a testimony to the fundamental basis of our belief. Its splendid architectural style and finish announce to those who pass, its real purpose—that here souls may come to receive real spiritual help. This increases our obligation and moves us to thank you and God for what has been done.

Dear brethren, you in the United States are not in a position to appreciate the real worth of the evangelical teaching and work here. This judging belongs to us alone We can see that the condition in general in our country, which we love, is being changed, due to the teaching of the Gospel. This improvement is increasing each day, and we trust the day is not far off when we shall see in many other towns around us similar church buildings It will be then, when the people will cease looking with unbelief and distrust upon our brethren who preach the Gospel, or think of them as commercial or political agents sent out as conquerors to conquer our country, and will begin to look upon them as genuine heralds of Christ and of His Gospel.

We shall always remember with open hearts that we are debtors to you, for the many blessings we have received from God through you. It is impossible to pay this debt. We shall try and pay it by carrying the Gospel to others who are now living in sin and darkness. The Word says, "It is more blessed to give than to receive," which is also a promise of reward for you.

May the Lord reward all our dear brethren both materially and spiritually for their gifts and prayers in our behalf, and prosper the Church in North America, in order that when Christ comes He may find her busily engaged in the work of the Lord

In the name of the Congregation here at Pehuajo, we, a committee appointed for this purpose send greetings to you, and in the name of Jesus our Saviour, thank you for what you have and are doing for us.

Yours for Christ and His cause,

The congregation at Pehuajo per Committee:—Carlos Cavadore, Juan Michelli, Federico Wetzel As pronounced in English: Charles Cavadore, John Michelli, Frederick Wetzel.

GLEANINGS

Sundar Singh Still Living

An Associated Press dispatch given out in Bombay, to the effect that Sadhu Sundar Singh had been murdered by a fanatic in Tibet, created a great sensation among Indian Christians, and according to The Christian Patriot, "revealed the profound affection in which the Sadhu is held among Indians, and the void that would be created by his passing away." When the report came, some friends of the Sadhu recalled a saying of his, uttered in moments of spiritual exaltation, a devout longing of his soul, that he might die a martyr in his thirty-third year like his Lord. The Sadhu is now thirty-three years old. The Pioneer was the first to doubt the rumor, and stated that a letter had been received from Sundar Singh, apparently dated after the day of his alleged death, but fears were finally ended by the receipt of a telegram, "Sadhu Sundar Singh in Kotgarh and in good health."

An Argument on Idolatry

A recent controversy between the editors of two Indian Christian papers throws an interesting light on some Oriental thought processes. It began with a recommendation by the editor of the Christian Patriot, of Madras, that an image of our Lord be worshiped in a Christian service, and the quoting in reply of the Second Commandment by the editor of the Dnyanodaya. The former thereupon retorted: "This Commandment is so purely Jewish that it is not binding on Christians, as Indians are, just as the prohibition against pork is not binding on Europeans. ....It was because the Jews were a very inartistic people, with very little genius for the plastic arts, that God commanded them not to make ugly representations of Himself."

The Dnyanodaya editor asks for one Scripture proof in support of such a statement, and concludes: "Confronted with the idolatry of his day St. Paul evidently thought it was not 'ugly representations of God' that were forbidden, but any 'representation' at all (Acts 17:29 and Rom. 1:23). We plead with the loyal and devoted editor of the Patriot to cease coquetting with idolatry."

Temperance Teaching in India

In 1921 the North India Mission of the Presbyterian Board appointed a special temperance committee, which planned for the following activities: (1) Educational work—providing temperance material for schools, temperance speakers or demonstrators, temperance leaflets, etc. (2) Temperance itineration—including a full-time worker to visit stations with literature, slides, exhibits, etc. (3) A general propaganda, which would include charts, exhibits and leaflets, and provide a magic lantern to be used by temperance workers. An outline for scientific temperance instruction in schools was prepared, and sent to every school in the bounds of the mission, while the National W. C. T. U. took 3,000 copies and sent them throughout India, Burma and Ceylon and even into Africa. School examiners were asked to include temperance in their annual examination of the school, and an effort was made to enlist men who would take a short temperance training course, with a view to teaching and organizing temperance societies in the villages.

Christian Progress in Assam

Statistics from "The Administration Report of the Province of Assam" are quoted by the Australian Christian World as "of very great interest to those who watch the progress of Christianity in India": "The increase of Christians has been remarkable. In ten years the number has almost doubled. In the Lushai Hills the movement has been described as mass conversion. In this district, where in 1911 there were 2,000 Christians, there are now 27,000, constituting more than one quarter of the whole population. The Superintendent of the Lushai Hills remarks that Christianity is now the fashion, and even chiefs have embraced it in some cases. The chief Christian mission in the Province is the Welsh Calvinistic Methodist Mission, whose educational, medical and linguistic work is well known."

An Invitation from Buddhists

From Thongwa, Burma, Mr. C. E. Olmstead writes in The Indian Witness of an interesting opening in a newly organized cooperative land society, Sin Kyun by name, to the members of which Government has given the lease for twenty years of forty acres of new jungle land, recently reclaimed from the sea. "Sin Kyun's headman," he says, "is a Buddhist Karen who, three years ago, hated Christians. There was not one of them in his society. But when the workers saw him, this year, they found that his heart had been strangely warmed from the two summers of contact with Christian leaders. Now he proposed that a day be set when he would invite the people of all the surrounding villages to enjoy his hospitality, and we should come out and preach to them. We gladly accepted the opportunity, hardly daring to believe it could be true, for for a Buddhist to invite and entertain his friends for a day to hear the Christian message is something new in Burma." Large audiences came for two days in succession and the workers have continued to preach, teach, and minister to the sick, most of the season. "The people still come to the meetings and listen keenly. Not many have yet broken with ancient customs to become Christians; but we now have a young preacher stationed there, and we confidently expect a large movement toward Christ from that area."

Buddhism and Christianity

Buddhism has no real strength or comfort in such a time of calamity as that through which Japan is passing. Professor W. E. Soothill writes in The Observatory: "Buddhism is as complex as is Christianity. Its various schools of thought and practice are as numerous as our own. To describe it in half an hour is about as easy as it would be to discuss, in the same space of time, the whole of Christianity, Nestorian, Orthodox, Roman and Protestant, together with Modernism. The difference between the two great schools, Hinayana and Mahayana, is greater than that between Romanism and Protestantism. It is Mahayanism which most nearly approximates to Christian modes of thought, and this is the type prevalent in the Far East.

"A revival in Mahayana Budhism is taking place in Japan and China. To my mind this revival is one of the finest tributes to the success of Christian missions. It is their success which has stirred the imitative mind of Japan to action, and now, both there and in China, the methods of the Christian Church are being copied in detail. Buddhism was sleeping itself into Nirvana when Christian missions became active. It has sprung into wakefulness again and—there is nothing to fear. If the East will really awake to the value of religion I think they will want the best, and the best, I doubt not, will prove to be the religion of our Lord."

Bible Women and Bandits

Miss Christine J. Braskamp, missionary of the Presbyterian Board since 1911 in Chefoo, China, writes: "Our Bible women in the country villages are doing exceptionally fine work, this year, facing all kinds of trials, opposition and dangers. One Bible woman told me of her experience while she and another Bible woman were out on a four months' trip in the heathen villages. The country swarmed with armed robbers. One day these two Bible women were holding a Bible class for heathen women in a country village. Suddenly they heard strange noises. All the village people and the women in the class were called to flee to the thick trees in the mountains because the robbers were entering the village. The two Bible women stayed quietly in their room, and knelt down to pray. The following day the village people, who had been so much frightened, returned from their hiding places in search of the Bible women. They were surprised that the women had not fled, but had stayed and prayed to God, and they said to them: 'We see that you are not afraid; teach us to pray, and we will stay with you, since we see that you are safe.' The robbers never again returned to that village and both men and women have become interested in the Gospel."

Bread and Bibles

Although the raid and capture by bandits of American and European passengers on the train in Shantung Province occurred several months ago, one aspect of the story—how American missionaries supplied the captives with bread and Bibles—has just been told in The Continent. The first food to get through the lines of the bandits for the hungry captives was that sent by Presbyterian missionaries at Yihsien. It was carried by a woman messenger, who reached the camp where the prisoners were held the fifth day after the wreck and after trying for two days to find them. After that the mission frequently sent up fresh bread, though the bulk of the prisoners' food came from Shanghai, from the American Board of Trade. Along with the food, the missionaries sent what reading matter they could, including a New Testament and a copy of the Psalms for each individual. In regard to this J. B. Powell, one of the captives, wrote to the missionary sending the book: "In the supplies of today we found among other things a New Testament with your name on the front leaf. I am writing to thank you for it, as it is truly appreciated—appreciated twice, for the gift itself and for your thoughtfulness."

Non-cooperation in Palestine

A movement has been started in Palestine by the non-Jewish population, similar to the non-cooperation movement in India. It is in protest against the British declaration favoring a national home for the Jews in their ancient land.

The recent census gives the Arab or Moslem population as 79 per cent., the Jewish as 11 per cent. and the Christian as 9 per cent. The recent elections were boycotted by large numbers because fifteen places in the administrative assembly were given to Jews while only ten places were assigned to Gentiles. Jewish money and British military power are opposed by Moslem and Christian numerical superiority.

The Jews in Palestine are divided into the Orthodox, who are in the minority, and the Nationalistic Hebrews who are usually rationalistic and materialistic but are "wiser in their generation than the children of light." Palestine may yet be the area for non-political, racial and spiritual conflicts.—Selected.

British Treaty with Irak

A cable dispatch to the New York Times in May, shortly before Stanley Baldwin became Prime Minister, quoted his announcement in the House of Commons that a protocol had been signed by which the British treaty with King Feisal of Irak would cease to be effective when that country joined the League of Nations, and, in any event, within four years of the signing of the peace treaty with Turkey. The treaty with Irak, which was signed October 10, 1922, provided for the establishment of an independent constitutional government in Irak, that country to have a certain measure of advice and assistance from Great Britain.—Selected.

More Hope of Lepers

"The work in the Leper Asylum is most encouraging," wrote Sam Higginbottom in February. "……Under the good treatment of Dr. Douglas Forman we have two cures; six cases noticeably improved and eighty per cent. of all those taking the chaulmoogra oil derivative treatment showing noticeable improvement. We feel that we can really accomplish something in curing the lepers. We have fourteen children ranging in age from eight to fourteen who are afflicted with the disease, but who have so far lost no fingers or toes. They are all undergoing the regular treatment and we have high hopes of saving every one of them." Microscopic tests are now being made to discover whether the lepers are also suffering from any of the various diseases which are so common among the poor of India, and so have not a fair chance to respond to the treatment for leprosy. Several of them have been cured of these other diseases, and now there is much more hope of their recovering from leprosy as well.—Selected.

Church Growth and Brigandage

When Chinese brigands, comprising some twenty bands of armed men, entered Kweilin, a town in the province of Kwangsi, their first act was to break open the prisons and turn loose nearly 2,000 criminals. The brigands walked the streets fully armed, and behaved as they pleased, practicing a one-sided communism. A missionary of the Church Missionary Society in describing the above incident says that, in spite of all the strain and actual danger, God in His goodness has given a greater advance in the growth of His Kingdom than during any previous year. The congregations in every place have grown in number; the number of children in the schools has increased; the evangelistic services have been better attended: and the Christians themselves have taken a fuller part in the work of preaching the Gospel.—Selected.

WHEN JESUS STOOD STILL

All things that are written....concerning the Son of man shall be accomplished (Luke 18:31).

And Jesus stood still (Mark 10:49).
The Son of man must go as it was written:
Be mocked and scourged, in agony must die;
Steadfast he set his face toward shame and spitting.
Yet could he halt at Bartimaeus' cry.

This too was written; from the world's foundation
It was ordained that here the two should meet,
That at the wayside beggar's prayer for mercy
The Son of God just here should stay his feet.

No powers of earth or hell can change his purpose,
Or turn aside the thing he hath decreed;
All things concerning him must be accomplished,—
So must he hear the sinner's cry of need;

So must he hearken unto thee, who trusts him,
This too concerns him, for he loveth thee;
Come thou in faith, the world of doubt defying,
And all that doubting world must wait thy plea.

—Annie Johnson Flint.

FINANCIAL REPORT

MENNONITE BOARD OF MISSIONS AND CHARITIES FOR SEPTEMBER, 1923

GENERAL

Forks cong Ind	$30 25
A Bro Ill	100 00
Bethel cong Mo	7 15
Mt Zion cong Mo	2 50
Crystal Spgs cong Kans	9 48
Hopedale cong Ill	50 00
A Sister Ill	6 00
Rockton S S Pa	5 52
Clearspring cong Md	7 50
Daytonville S S Ia	5 17
Roseland cong Neb	6 85
Lower Deer Creek S S Ia	87 24
E Union cong Ia	18 78
Liberty cong Ia	5 00
	$341 44

INDIA

General

E Fairview S S Neb	$148 11
Ohio S S Conf	47 51
Peter Kauffman	10 00
La Junta S S Colo	19 96
Mt Zion cong Mo	2 00
A Bro Mo	22 00
Freeport cong Ill	45 37
Canton S S O	5 64
Goodfield cong Ill	13 25
Mary Hooker	5 00
Calkins cong Mont	1 83
Fairview cong N D	5 00
Souderton T M Pa	34 26
Middlebury cong Ind	15 25
Bethel cong Mich	5 00
Stahl cong Pa	23 37
Plum Creek S S Neb	10 00
Salem S S Neb	38 25
Sugar Creek cong Ia	98 83
E Chestnut St S S Lanc Pa	49 02
B H Kreider	15 00
David Stoltzfus Class	6 00
Salunga S S Pa	41 50
	$662 15

Missionary Support

Mary B Nofziger	$300 00
Willow Spgs cong Ill	150 00
Henry V Albrecht	150 00
C J Gunden and wife	150 00
Pleasant Valley S S Kan	15 00
Roanoke cong Ill	35 00
Blooming Glen S S Pa	112 50
Elkhart cong Ind	44 00
E Men Bd of M & C	150 00
	$1106 50

Missionary Children Support

Logan Co S C O	$7 00
Larned S S Kan	7 50
S Union & W Grove S S	9 50
Elkhart S S Prim Dept Ind	10 50
W Union S S Prim Dept Ia	7 55
	$42 95

Native Workers

A Sister Ind	$5 00
Spring Val cong	5 00
A Bro Pa	10 00
Two Sisters Pa	5 00
Max Heller	5 00
Ft Wayne cong Ind	5 00
Shore Y P B M Ind	21 00
E Petersburg S S Pa	15 00
E Petersburg Y M B C Pa	7 50
Manheim Bible Study Class Pa	7 50
	$86 00

Bible Women

Oak Grove S S O Sisters Cl Champaign Co O	$4 75
A Bro & Sister Kan	9 00
Logan Co S C Ohio	8 00
Leetonia S S 2 Sisters' Classes O	24 00
Bowne cong Mich	3 00
Weaver S C Pa	18 00
	$66 75

Orphans

Berlin A M S S O Class 2	$7 00
Classes 3 & 4	7 50
Roanoke S S Prim Dep Cl 2 Ill	3 31
Willow Spgs S S Prim Dep Ill	14 50
Mrs S M Kanagy's S S Class	7 50
Stahl's S S Pa	52 92
W F Hartman's S S Cl	7 00
Maple Grove S S Ind	24 10
Bethel & Guilford congs Ohio	59 00
Cherry Box cong Mo	15 00
Sycamore Grove cong Mo	29 72
Mrs Henry Kortemeier & Children	21 00
Harmony S S Ill	7 86
Lizzie Schrock	14 00
Ed Oyer's Class	7 00
Pleasant Hill S S Ill	7 50
Mattie Crawford & Son	7 50
O Grove S S Champaign Co O Prim Dept	2 50
Intermediate Dept	2 50
Old Sister's Class	2 50
A Bro Ohio	2 50
Mt Pleasant S S Va Classes 1 & 2	5 00
Class 3	2 50
Class 4	5 00
Class 5	2 50
Class 6	5 00
Yellow Creek S S Ind Schuyler Pletcher's C	7 00
Harvey Wise's Cl	2 00
John Mumaw's Cl	8 50
Olive cong Ind	72 50
Shore S S Classes	15 00
Elkhart S S Daughters of the King Cl	3 50
Weaver's S S Pa	37 50
Hopedale S S Prim Dept Ill	7 50
Stauffer's S S Md	10 50
F C Schnell	7 00
Paradise S S C 6 Pa	28 00
	$521 41

Widows

John Boss	$15 00
A Bro & Sister Ia	10 00
Forks S S Cl 16	10 00
A Bro & Sister Ore	10 00
Bethel & Guilford congs Ohio	35 00
Susie C Hess	20 00
	$100 00

Medical

C B Birky & S S Cl	22 00
Berlin A M S S O	10 59
Mt Pleasant S S Va Class 8	5 25
Class 9	11 50
Jesse R Shetler	5 00
Elkhart S S Young Mother's Cl Ind	5 25
Friends Md	15 00
West Union cong Ia	47 04
	$121 63

Hospital

Sugar Creek cong Ia	176 00
Home Mis S S Beg Dept Ill	15 00
Iva & Edna Cook	5 00
Anna Weaver	17 00
Hesston S S Kans	10 00
L Deer Creek S C Ia	602 00
W Union cong Ia	1 00
	$826 00

Hospital Endowment

A Sister Ind	$10 00

Sankra Church Building

Mrs A M Zook	6 00
A Sister Pa	3 00
	$9 00

Balodgahan Church Building

Ia-Neb Conf Offering	259 43

Sundarganj Church Building

A Sister Pa	$3 00

Native Teacher's Fund

4 Sisters Pa	9 00
Ethel M Myers Pa	7 00
Several Sisters Pa	6 00
Mary K Zimmerman Pa	6 00
Mollie Weaver's S S C	5 00
A Sister Pa	5 00
J H Bontrager's S S C	3 46
Mt Zion cong Mo	10 50
Elkhart S S Berean Y M Cl Ind	22 50
Friends Md	10 00
Strasburg S S Pa	14 00
	$98 46

Native Teacher's Home Fund

Manson S S Golden Rule Class Ia	19 50

Native Nurse's Support

Two Sisters Pa	8 00

Sankra Evangelistic Fund

Lower Deer Creek S C Ia	$21 50

Ghatula Dispensary

Anna H Ranck	$10 00
Total Contributions for India	$3971 38

SOUTH AMERICA

General

Lillie Hostetler	$11 00
A Sister O	5 00
Ohio S S Conf Offering	47 50
Limon cong Colo	4 00
Roseland cong Neb	10 10
Shickley cong Neb	19 60
Milford & Beaver Crossing congs Neb	51 82
A Bro Neb	5 00
Bro Eicher	5 00
Peoria cong Ill	1 30
Clinton Brick S S Berean Cl Ind	2 00
Fairview cong Ore	14 34
Peter Kauffman	10 00
La Junta S S Colo	19 96
Mt Zion cong Mo	3 75
Mo-Kans S S Conf Offering	145 05
La Junta cong Colo	1 60
Canton S S Ohio	5 64
Oak Grove S S Champaign Co O	77 90
Calkins cong Mont	5 00
Fairview Y P M & cong Mich	20 15
David Stoltzfus S S Cl	6 00
	$471 71

Missionary Support

Mary B Nafziger	$100 00
Belleville cong Pa	325 00
Sycamore Grove cong Mo	46 50
Landisville cong Pa	100 00
	$571 50

Missionary Children Support

Hopewell S S Prim Dept Ind	$1 20

Pehuajo Building Fund

John & Minnie Yousey	$20 00

Trenque Lauquen Bldg. Fund

S E Graybill	$40 00
Andrew Schrock	15 00
Holdeman S S	1 00
Norman Hostetler	10 00
J B Moyer	50 00
Per E Men Bd of Mis & C	30 00
	$146 00

Native Evangelist Support

John & Minnie Yousey	$20 00
Friends Md	15 00
E Union cong Ia	100 00
	$135 00

Bible Reader

A Sister	$16 00

New Missionary Fund

Plum Creek S S Neb	$10 00

Kindergarten

Friends Md	$10 00

"The True Way"

David Stoltzfus' S S Cl	$5 00

Personal Funds

Mrs Rohrer's S S Cl	$5 00
Joanna Toombs	1 00
	$6 00
Total Contributions for South America	$1392 41

CITY MISSIONS

Altoona Mission

Scottdale cong Pa	$9 85
Springs cong Pa (Bldg Debt)	12 61
	$22 46

Canton

A Sister Ont	$10 00
Ohio S S Conf Offering	15 00
Leetonia cong O	21 88
House Income	12 50
Beach Y P B M O	14 86
C N Miller	3 00
Harry Sommers	5 00
Martin's Y P B M O	7 62
A Few Brethren	15 87
Mission S S Offerings	20 41
Minnie Campbell	2 00
	$128 14

Chicago Home Mission

Bethel & Guilford congs	$32 00
Catherine Ruvenacht	20 00
Willow Spgs cong	6 08
Ill S S Conf Offering	30 70
Scottdale cong Pa	9 86
Ida Yoder	1 00
Ada Orendorff	1 00
L C Yoder	5 00
Samuel Yoder	1 00
C B Birky	5 00
Elsie K Cender	5 00
Mrs Connell	1 00
Mrs Wought	50
Miss Gerig	4 00
House Income	46 00
	$204 14

Chicago Gospel Mission

Second Payment on Option	300 00

Fort Wayne

Howard-Miami cong Ind	$17 70
Shore cong Ind	10 00
	$27 70

Kansas City

Catherine Ruvenacht	$20 00
Sonnenberg S C O	10 00
Mt Zion cong Mo	2 50
Bethel S S Mo	15 00
Jesse R Shetler	5 00
Wood River cong Neb	30 11
Plum Creek S S Neb	10 00
Liberty cong Ia	1 00
	$93 61

Lima Mission

Ohio S S Conf Offering	$15 01
Harry D Zook	1 00
Emma Zook	1 00
Mrs K Conrad	3 00
Lizzie Stoltzfus	50
Loma Kauffman	2 00
Eli Stoltzfus	32 50
Sunday Evening Collections	10 19
Sunday school Offerings	16 54
Friends	2 26
	$84 00

Peoria Mission

Catherine Ruvenacht	$20 00
Harmony Y P M Ill	3 81
Willow Springs cong Ill	6 07
Ill S S Conf Offering	30 70
Hopedale cong	35 00
Chris Studer	1 00
A Bro Ill	1 00
Garage Income	6 00
	$103 58

Portland Mission

A Sister Ont	$2 00

Wichita Mission

Mt Zion cong Mo	$2 00
Jesse Hamilton (Bldg)	20 00
	$22 00

Youngstown Mission

Ohio S S Conf Offering	$15 00
Total Contributed for City Missions	$1002 63

CHARITABLE INSTITUTIONS

Children's Welfare Home

Calkins cong Mont	25
Plum Creek cong Neb	6 26

Aaron Mack	4 00
Special Support	233 00
	$243 51

Illinois Home for the Aged

Catherin Ruvenacht	$200 00
Mt Zion cong Mo	10
Ill S S Conf Offering	30 70
Wm Everett Guardian	87 50
Wm Doering	37 25
Mrs Andy Ulrich	5 00
John Y Yoder	5 00
Farm Income	2 22
Peter Zehr	32 00
Christ Greaser	2 00
	$401 77

Orphans' Home

Willow Spgs cong Ill	$17 95
Mt Zion cong Mo	40
Shore S S Y Women's Class	1 75
Plum Creek S S Neb	6 00
John & Ruth Showalter	5 90
Ada & Anna Showalter	8 36
F B Showalter	5 00
Clinton Frame S C Ind	5 00
J W Hess	1 00
Crown Hill S C Ohio	20 00
Ella Markley	10 00
	$81 36

Home for Aged (Elevator Fund)

Delbert Householder	$10 00
G S Nice	20 00
	$30 00

Sanitarium

Schellburg cong Pa	$1 00
T M Erb	10 00
Sister Gager	10 90
Margaret Landis	5 00
Sanitarium Farm (for charity)	500 00
Hospital fees	1719 65
	$2240 65

Sanitarium Charity Endowment Fund

A Sister Md	$20 00

City Hospital

Hospital Fees	$2123 75
Total Receipts for Charitable Institutions	$5141 04

OTHER FUNDS

District General Fund

Kaufman cong Pa	$22 75
Blough cong Pa	22 50
Lakeview cong N D	6 75
Spring Val cong N D	2 20
Fairview cong N D	10 00
Calkins cong Mont	3 22
Lower Salford S S Pa	47 00
Bowne cong Mich	11 00
Clinton Frame cong Ind	39 63
Emma cong Ind	9 88
Shore cong Ind	8 00
Midland cong Mich	7 34
Mt Zion cong Mo	34 25
Bethel cong Mo	5 00
Hesston cong Kans	16 21
Ransom cong Kans	1 00
Pleasant View cong Okla	1 62
La Junta cong Colo	22 14
	$270 84

Publishing House

Wm Eigsti	$50 00

Duchess Church Building Fund

Bethel cong Mo	$7 75
Spring Val cong N D	7 00
	$14 75

Manitou Church Building

Per E Men Bd of Miss & Ch	3 00

Rural Missions

Kaufman cong Pa	$13 50
Samuel Eash	1 00
Beulah Beach	8 00
White Cloud cong Mich	2 28
Hopewell cong Ind	8 00
Leo cong Ind	19 03
Yellow Creek cong Ind	35 00
Shore cong Ind	5 00
Zion cong Mich	3 00
Mt Zion cong Mo	1 15
Otis J Bontrager & Wife	11 50
	$107 46

Menn. Board of Education

Waldo cong Ill	$13 00
Schellburg cong Pa	2 00
	$15 00

Conference Funds

Casselman cong Pa	$2 63
Stahl cong Pa	17 00
Glade cong Md	1 39
Palmyra cong Mo	5 00
Mt Zion cong Mo	16 00
White Hall cong Mo	2 00
Cherry Box cong Mo	5 00
La Junta cong Colo	16 00
E Holbrook cong Colo	17 37
Spring Valley cong Kan	12 15
Yoder cong Kan	16 00
Protection cong Kans	8 00
Larned cong Kan	7 00
Pleasant Val cong Kan	14 00
Penna cong Kans	13 00
Milan Val cong Okla	4 82
Bethel cong Mich	6 30
	$163 66

General Conf. Delegate Expense

Mt Zion cong	$1 00

S. S. Conf. Mis. Fund

Kaufman S S Pa	12 14
Blough S S Pa	13 85
Weaver S S Pa	18 90
	$44 89

Evangelizing Fund

Mt Zion cong Mo	$5 50
Bethel cong Mo	5 00
	$10 50

Colportage and Tracts

Olive cong Ind	$23 73

Old People's Home

Weaver cong Pa	$12 00

Personal

West Union cong	$150 50
Total for Other Funds	$837 33

SUMMARY

Dak-Mont Dist Mis Bd	$ 46 25
E Men Bd of M & C	513 52
Franc Conf Dist	216 76
Ill Dist Mis Bd	323 54
Ind-Mich Dist Mis Bd	693 05
Ia-Neb Dist Mis Bd	1522 51
Mo-Kan Dist Mis Bd	649 63
Ohio Dist Mis Bd	242 21
S W Penna Dist Mis Bd	256 37
Wash Co Md-Frank Co Pa Dist Mis Bd	18 00
Men Bd of M & C	8204 38
	$12686 23

Gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.
1711 Prairie St.

CONTRIBUTIONS

Received by the Mennonite Relief Commission during the month of September 1923, for War Sufferers' Relief

General

W H Lehman	$10 00
N J Roth	7 00
S Union & Walnut Creek Sunday Schools O	66 64
A R Miller	5 00
Sugar Creek cong Ia	60 00
Mark C Showalter	20 80
Congregations in Fulton Co O	385 00
Allen E Yoder	3 00
	$557 44

Germany

Berlin A M S S O	$12 01
A Bro & Sister	15 00
Levi Martin	5 00
A Friend	25 00
A Bro & Sister	12 50
Nettie Showalter	5 00
	$74 51

Japan

Peoria Miss cong Ill	$9 27
Forks cong Ind	45 30
M C Beachy	10 00
Science Ridge cong Ill	56 55
Lewis R Hoover	10 00
Rockton cong Pa	7 21
Sarah Bullard	1 00
Hopedale S S Prim Dept Ill	6 00
K P Epp	32 20
Line Lexington cong Pa	79 00
Souderton cong Pa	97 10
	$353 63

Near East

Maple Grove S S Ind (Armenia)	$ 4 50
Noah M Gingerich	10 00
Catlin S S Kans	5 00
Bethel S S Mo	5 00
Alpha S S Minn	2 03
Spring City cong Pa	65 00
Worcester cong Pa (Armenia)	13 00
	$104 53

Russia

Howard-Miami S S Class 14 Ind	$5 00
Fairview S S Mich Teachers reserve	2 50
Class 8	2 50
Class 9	1 25
Class 10	2 00
Class 11	2 50
Class 12	2 50
Class 13	5 00
Class 14	2 50
Class 15	2 50
F F Stutzman	2 50
Chancey Zook	2 50
The S N Beachy Church Ill	57 50
Belleville A M S S Pa	7 50
Mattawana S S Pa Class 3 & Teacher	2 50
Class 1	2 50
Class 2	2 50
Bethel S S Cl 2 Mich	2 50
Alice Hershberger & Others	2 50
Delaware S S Pa	10 00
Howard-Miami S S Classes Ind	9 00
Midland S S Cl 4 Ind	2 50
A Bro & Sister	15 00
W Market St Nappanee S S Cl 9 Ind	20 00
Midland S S Cl 4 Mich	2 50
Levi Martin	5 00
Lockport A M S S O	40 50
A Bro Okla	2 50
J H Eigsti	5 00
A Bro Harmony S S Ill	100 00
Bethel &, Guilford cong O	7 50
Otis J Bontrager & wife	2 50
Belleville S S Cl 15 Pa	2 50
Mt Zion cong Mo	14 00
Limon S S Colo	2 50
Crystal Spgs cong Kan	12 50
Bethel cong Mo	2 50
Cherry Box cong Mo	5 00
E Holbrook S S Colo	10 85
Sycamore Grove S S Mo	29 72
D Hershberger & Cl	2 50
Lydia Kauffman & Cl	5 00
A D Hartzler & Fam	2 50
F P Kauffman & family	2 50
Pleasant View cong Okla	20 00
White Hall S S Mo	2 50
Penna S S Kan A D Driver's Class	5 00
Roanoke cong Ill	10 00
Pleasant View S S O	12 20
Zion S S O	30 00
Eugene Yoder	5 00
Amos Yoder	5 00
Oak Grove S S Champaign Co O Prim Dept	2 50
Int Dept	2 50
A Bro	2 50
Beach S S Ohio	20 00
Beach Y P B M O	2 50
Calkins cong Mont	2 00
Fair View N D	2 50
Geo L Brubaker	7 50
Holdeman S S Ind	17 15
Bowne cong Mich	5 00
Bethel S S Cl 1 Mich	2 50
Emma S S Cl 7 Ind	7 00
Lizzie Coffman	5 00
Clinton Frame S S Ind	15 00
A Bro & Sister Ind	5 00
Wm Holdeman	5 00
A R Miller	5 00
Blough S S Pa	30 00
A Bro & Sister Ind	12 50
Pigeon River cong Mich	32 50
Wood River cong Neb	30 90
Emerson Rodgers & wife	7 50
West Union S S Ia Class 3 Jr Dept	1 25
Class 20	4 00
Class 24	3 50
Lower Deer Creek S S Class 17 Ia	5 00
Joseph Schantz and S S Class	2 50
Liberty S S Cl 3 Ia	1 40
Deep Run cong Pa (Orphans)	66 00
Plumstead cong Pa (Orphans)	44 50
Doylestown cong Pa	45 00
Plain cong Pa	87 40
Towamencin cong Pa	65 00
	$1062 12

Siberia

Levi Martin	$5 00
M C Beachy	10 00
Mary Burkhart	5 00
Lewis R Hoover	5 00
A Friend Ind	25 00
A Sister Ill	6 00
Sugar Creek cong Ia	142 68
Morrison cong Ill	17 80
	$216 48

Total Contributed for the month of Sept. 1923	$2368 71
Previously reported	644210 23
Total	$646578 94
Previously reported by E M B of M & C	191971 15
Grand Total	$838550 09

Gratefully acknowledged and reported by Mennonite Board of Missions & Charities.
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 8, 1923 (Gospel Witness Established 1905) No. 32

EDITORIAL

"Can two walk together except they be agreed?"

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

II Tim. 2:15 is the golden text of the Christian worker's life. Your life may be such that you have completely satisfied your church, but you should not be satisfied with yourself until you are assured by the light of Scripture that you have also satisfied God.

Goshen College.—The attention of our readers, especially those interested in the future welfare of Goshen College, is called to an article, printed elsewhere in this issue, by Bro. S. C. Yoder, on "Plans for the Reorganization of Goshen College." Bro. Yoder discusses the points at issue in a free, frank, and matter-of-fact way that ought to appeal to every one interested in the welfare of our young people. Those interested and having suggestions to offer will do well to write him and give him the benefit of their opinions.

The present financial crisis facing both nations and industries might be greatly relieved if people could be induced to stop wasting money. The greatest sums are spent for luxuries, not necessities. There is not a nation in existence that is not wasting more money on strong drink, tobacco, narcotics, worldly amusements, and other things hurtful to both body and soul, than is needed to pay off debts and restore happiness and prosperity to its people. With economy practiced in the lives of individuals and the Golden Rule established in both personal and national life, nine-tenths of the present commercial ills would disappear.

Safeguarding the Church.—We sometimes hear that it is "more important to save the world than it is to save the Church." This is a very short-sighted expression. After the Church is lost, where is the body through whom God can work to save the world? During the past few weeks our Sunday schools have been studying Israel as a missionary nation. But Israel as a nation failed in its mission because "the church in the wilderness" became "like other nations" and went to nothing. Only in this, that God of the "Seed" of Abraham organized an entirely new Church, was God able to bring to the world a real Gospel of salvation. To bring the message of saving grace to a lost and dying world it takes a pure Church as well as a pure Gospel. We have the pure Gospel; upon the people of God at the present time rests the responsibility of maintaining and fostering a pure Church.

OUR STANDARD

1. To give Jesus Christ and His Gospel first place in our lives.
2. To make the study of the Bible a daily practice.
3. To begin and end each day with prayer and communion with God.
4. To make the most of present opportunities by diligent application to present duties.
5. To promote a normal development of body, mind, and spiritual life through temperate habits, diligence in study and work, healthful recreation, purity in thought and life, and faithful effort to solve each problem before us.
6. To maintain a submissive, respectful attitude toward all in authority—in home, in school, in community, in state, in Church.
7. To render efficient service in whatever tasks are assigned us.
8. To lend active support to all students' or young people's activities which are for physical, intellectual, social, moral, and spiritual uplift and betterment.
9. To attend no social gatherings or entertainments which can not be consistently opened and closed with prayer.
10. To hold ourselves aloof from all world movements having a compromising attitude toward liberal theology, militarism, the secret lodge and popular sports.
11. To practice uniform kindness and helpfulness toward all people, especially the friendless and needy.
12. To prepare for stations in life in which we may be in complete harmony with the Gospel of Christ and the church of our choice, in active fellowship with those "of like precious faith," in places where our time and talents may be used to best advantage in the cause of Christ and the Church.

Upon the Church as a whole, especially upon its overseers, rests the responsibility of maintaining the Church in the purity of the Gospel. To this end it will be necessary to safeguard its members, especially th lambs of the fold. As in the days of Israel, so in the present days, there are enemies at work following in the footsteps of him of whom it is said that he is trying to deceive even "the very elect." The purpose of church organization is so admirably and forcibly set forth in Eph. 4:11-16 that the kind reader is asked to turn to that Scripture at once and meditate upon the message. Ministers are admonished to "feed the flock of God," parents are charged with bringing up their children "in the nurture and admonition of the the Lord," watchmen upon the walls are charged that they should "cry aloud and spare not," and the Church given strict instructions with reference to discipline in the matter of receiving penitent believers, holding and nourishing the faithful, and excommunicating those who are obstinately disobedient. Following are among the Bible instructions to be followed in safeguarding the individual members of the Church:

1. Preach the whole Gospel. The Great Commission to the Church is to teach "all nations....to observe all things whatsoever" Christ commanded. "Preach the WORD," was

Paul's charge to Timothy, he himself being faithful to declare "all the counsel of God." In like manner should we be faithful to the same charge. As a Church we want to teach the "all things whatsoever" of the Great Commission, and the same standard should be maintained in every Christian home.

2. Maintain Gospel standards in the Church. This is more than a privilege—it is sacred duty. Let it never be forgotten that "a little leaven leaveneth the whole lump." The evils tolerated in one generation become the rule in the next. It is time that the Church quits pitying the transgressor and lets him go on in his transgressions undisturbed, and commences pitying the members who are still loyal but who are subjected to trying temptations because transgressors in the Church are not dealt with as the Gospel directs. Let the standards of the Gospel with reference to faith and life be maintained in every congregation, and the Church is not only safeguarded against evil but also kept in vigorous working order in saving people from the power of evil.

3. Maintain Gospel standards in the Home. Every head in Christian homes should be able to say, "As for me and my house, we will serve the Lord." In every church there should be standards that are in keeping and harmony with the standards of the Gospel, and every home should be kept in harmony with the standards of the Church. If we were half as willing to keep the standards in our homes "approved unto God" as we are to permit things that will enable us to glide along smoothly with the world, it would mean a radical revolution in many a home. Keep your home Christian, and one of the strongest safeguards of the Church is in evidence.

4. Teach both the truth and its applications. We all profess to believe in honesty; but too many people who profess such belief fail to put it into effect in their business transactions. The word COVETOUSNESS is pronounced with a shudder—and yet it is almost universally practiced. Many who profess to believe in the Bible doctrine of nonconformity to the world are the first to protest when it is proposed to put this Bible doctrine into practice. When it comes to giving "as the Lord hath prospered" we all profess to favor it; but the moment a suggestion is offered to reduce this to practice (by tithing or some other systematic method) we hear protests. So we might continue indefinitely. Men are too prone to admit the truth but deny its proper application, thus making the Bible a dead letter when it comes to applying its precepts to daily living. Every church is safe when not only the full Gospel is acknowledged but also put into daily practice by the entire membership.

5. Provide for proper pastoral oversight. A congregation, like a family of children, needs constant care if its members are to be kept in proper spiritual condition. Many weaklings are allowed to perish for want of proper attention. They do not want to give way to the tempter's power, but they are too ignorant to know and too weak to resist. Here is where a faithful, wide-awake overseer may do much in caring for the for the lambs that they may in time grow into vigorous sheep. Every minister should keep in touch with every member of his flock, rendering such assistance as he may be able to give. It is the neglected flock that is most liable to be scattered by the ravening wolves. To both pastor and people the admonition comes, "Bear ye one another's burdens, and so fulfill the law of Christ."

7. Keep members properly occupied in scripturally lawful things. In this connection, may we quote several homely proverbs: "An idle brain is the devil's workshop;" "Satan has some mischief still, for idle hands to do." From the time that the lambs are gathered into the fold they should be kept occupied with things that contribute to the well-being of their souls. In early life is the time to begin habits of Bible study, holy meditations, and active Christian work. In every neighborhood there are enough opportunities to keep every member busy in things that are uplifting, helpful to those in need, and strengthening to those about their Father's business. Heads of home and Church should co-operate with all who feel the need of faithful training along right lines in the work of keeping the minds of our young people occupied in useful pursuits of life, in healthful companionship in the social circle, in active Christian work. If the Church fails to take charge of her young people, the world will. Keep the young man Absalom safe by early training him in safe pursuits, cultivating heaven-approved habits.

Safeguard the highest interests of the Church, and encourage conditions that are conducive to spiritual growth, to the development of that which is best and noblest and truest in man, to the ingathering of the lost and holding them for faithful, joyous service here and blissful glory hereafter.

THE RELATION OF THOUGHT TO A PURE LIFE

By Ellen Landis

For the Gospel Herald.

John Milton said:

"He that has light within his own clear breast
May sit in the center and enjoy bright day
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun."

"As a man thinketh in his heart so is he."

Our thought life, or imagination, which is really our inner thoughts, determines the plane of life we live on; our thoughts are either stepping stones or hindrances to the higher, purer life. Our joys, our desires, what we love, all portray our thought life. We are not tempted with the grosser sins—such as murder, lying, stealing—for we know their consequence, we fear for our reputation and would not stoop to them; but the sins we experience in our thoughts and imaginations are the ones that steal upon us unawares. They are the ones that undermine our Christian character. You cannot tell what I am thinking, nor can I tell your thoughts. We know not are they beautiful or wicked, high or low, uplifting or degrading; only God and ourselves know them. But let these thoughts control us long enough, they will be reflected in our lives whether we desire it or not. If we become slaves to evil thoughts they cannot be rooted out and we are slaves to sin. An impure word, a foul thought, a hateful thought or a mean thought rising in the mind, if nurtured there will create an evil heart. "Keep thy heart with all diligence; for out of it are the issues of life." Every thought stamps itself upon our hearts and becomes part of ourselves; it is the most important factor in our moral lives and determines our conduct. The heart is the seed bed where the fruits of life germinate. An evil heart never brought forth pure living nor will a pure heart bring forth impure living.

Men and women who lead outward faultless lives may indulge in harboring sinful thoughts and imaginations. They see no harm in this so long as the world does not know. A man may hate his neighbor, wish him ill, and secretly rejoice in his downfall; only God and himself know the wickedness he conceals. He is not harming his neighbor but committing a great sin against himself, for "whoso hateth his brother is a murderer."

Therefore this man is a murderer. We are afraid of our reputation and would not want the world to know the workings of our sinful hearts, so we appear to be what we are not; and if we indulge in mean thoughts are not better than hypocrites.

We cannot measure the power of secret thoughts. We make ourselves believe thinking evil is no sin so long as there is no deed done. Others are not harmed but we do ourselves the greatest harm and after all what we are determines what we do. Paul said "Whatsoever things are pure; whatsoever things are honest; whatsoever things are just; whatsoever things are lovely; whatsoever things are of good report; think on these things." This will so fill our thoughts that there is no room for hate, envy, and the sinful things of life. Get people to think right and their lives will be right. The thoughts must be trained the same as any other faculty. Get the murderer, thief, and sinner to change their way of thinking and they will change their way of living. Our ministers, teachers and reformers are all working to direct people's thoughts in the right line, to get them to think pure, clean and upright thoughts and their lives will follow those thoughts. Teach a child to think nobly, love the beautiful, good and true, and he will hate wickedness.

We become what we are beholding what our longings are; what we put into our mental pictures. If we behold Christ, if He is in our meditation, our ideal, His image will be reflected in us. Hawthorne in his story, "The Great Stone Face," portrays this beautifully. The people of the valley are all looking for the man who will be the exact image of the stone visage. They expect him to come from distant lands. Ernest, a little boy is anxious with the rest to see the image, but he sees more in the Great Stone Face than the rest of the people. He admires it, spends many hours looking at it and thinking about it, he beholds its beauty, to him it almost takes life, he imagines it speaks to him, it is real in his life. To his surprise when he had grown to manhood, they all recognized his striking resemblance to the Great Stone Face; there was no mistake, he was the exact image. If the heavenly image is real to us, if we direct our thoughts and live in constant communion with God, we will partake of His nature and be His image.

Our thoughts are our constant companions, we cannot get away from them like we can from undesirable companions. They follow us. We are thinking all the time, our minds are never blank during our waking hours. We can't keep from thinking, but we can choose the trend of our thoughts and imaginations. Each one has a certain line of thought he follows when alone, and this in a large degree moulds the character. Our thoughts may carry us miles away, into all kinds of experiences, pleasant or unpleasant. We sometimes make ourselves miserable because we imagine everything goes wrong, nobody cares for us, we are hated by others, when all the trouble is, we have our thoughts directed wrong. Many people spend hundreds of dollars for doctors when what they need is a change of mind, a living faith in Christ: their impure thinking is poisoning, not the disease. Thinking filthy thoughts, base passions, vain conceits, lust for power, money or whatever it may be is as sinful to ourselves as though they were deeds done. We do not believe in self-destruction, but if we cherish sinful thoughts we are destroying ourselves. In our quiet meditations, when we are alone with our thoughts, would we be willing to have them read by the world, or even by our best friend, or would we want to proof read them first? Blessed are the pure in heart and if we are pure in heart we would be willing to have our thoughts read by any person. A sinful thought goes thru the soul the same as a sinful deed. Sometimes we see a virtuous life suddenly collapse, we wonder why; the answer is, the secret thoughts were bad and at last they resulted in evil deeds and wrong actions. Wickedness of all kinds has its origin in the wicked thoughts of some person. The actual deed may not have been planned, but hate, envy and sin was nurtured and when an opportunity was presented it took the course of action following the thoughts. Just as evil deeds originate in the heart so all worthy causes, charity and good deeds were espoused by some one who had noble thoughts and a pure heart, some good thinking person thought right and the good deed followed. Follow one line of thought for some time and you will arrive at the act that follows the thoughts. Think long enough that an act is not wrong and you will find yourself believing it is not wrong.

"Sow a thought reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character reap a destiny."

Natural man is evil minded and his thoughts tend to be degraded and vile but the Holy Spirit will cleanse, purify, and glorify our inner lives. We cannot entirely control our thoughts; evil suggestions will come, even though we try hard to keep them out, but the harm lies in cherishing them. We must resist them with all our will power. Of ourselves we cannot, but the Holy Spirit will lead and guide into all purity and holiness. We must set our affections on things above. We can fill our minds with good so it will crowd out the evil. Read good and wholesome literature. We need healthful amusements and high ideals. Meditate, but do not brood. Meditate on the pure and holy things of life, on elevating things of life. Do not associate with the impure unless it is to lift them to a higher plane of living. Let us remember that prayer changes things. Prayer in faith believing will keep our lives conformed to the Christ life in thought and deed.

The sins of thought are subtler by far and more dangerous than the sins of deeds performed, and though man does not know our thoughts, God does, and will hold us accountable for our thoughts and imaginings, even though the world may laud us as virtuous characters.

"You are pure you say; are your thoughts as white
As the snow that falls with the midnight's hush?
Could you see them blazoned in letters of light,
For the world to read, and feel no blush?
If you stood in the court of heaven, mid swift,
Glad greetings of loved ones who know no wrong,
Could you bare your heart to them all, and lift
Unshrinking eyes to that spotless throng?"

Lititz, Pa.

HELP THAT HARMS

It is said that if the butterfly is assisted in escaping from its chrysalis its wings will not develop properly. The reason is that it is the struggle to effect the escape which forces blood into the wings and expands them. And to make the struggle unnecessary is to hinder rather than help the creature which seeks to soar into a larger world. The necessity of overcoming difficulties always develops and expands.

Do not ask that all obstacles be removed. To surmount obstacles is to ascend to a larger, fuller life. The Christian life that is without trial and temptation and their consequent struggle is likely to be a partially developed life. To struggle with and overcome environment is the way to ascend to higher realms of life.—Sel.

Would you be willing to die rather than give up your faith? If not, why should you unite with the Church?—A. B. Gilnett.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

West Liberty, O.

(Orphans' Home)

Dear Herald Readers, Greeting:—We have 41 children at this place, and all in good health, for which we are very thankful. Bro. Dan. Lehman and Sister Lizzie Kauffman have been on the sick-list, but are better again. Two of our children were placed in the home of their grandparents last week.

Bro. A. J. Steiner of North Lima paid the Home a visit Oct. 13. Bro. and Sister Harvey Yoder, and Bro. and Sister Irvin Troyer, all of Indiana, visited the Home from Oct. 20 to 22.

We wish to thank the different congregations who have sent us fruit, both canned and dried. We also wish to thank the Oak Grove Sewing Circle for helping us with our sewing and housecleaning, Oct. 18. We are grateful to both Oak Grove and South Union circles for sending us helpers one day each week.

Nov. 1, 1923. Kathryn Stalter.

Chicago, Ill.

(1907 S. Union Ave.)

Bro. S. E. Allgyer and wife paid us a pleasant visit recently while on their way thru the city, and while here Bro. Allgyer spoke at our Wednesday evening services.

Not long ago we enjoyed the presence of Brethren J. D. Hartzler and Geo. Shoemaker, members of our Local Board. We were glad for the two messages given by Bro. Hartzler while with us.

Bro. S. M. Kanagy, our Superintendent, has begun work on our Christmas chorus which will be rendered by the young people some time during the Christmas season.

We very much appreciate the help we receive in our different services at the mission, from the goodly number of young people working in the city at present.

May God's people everywhere continue to remember this place at the Throne of Grace,

Oct. 27, 1923. Anna Yordy.

Altoona, Pa.

(1614 Eighth Ave.)

The all day Harvest Home and Sunday School Meeting held here Sept. 23, was well attended by the brotherhood from Mifflin, Blair, Somerset, and Cambria counties. Those present from more distant communities were Brethren J. G. Godshall, Telford, Pa., D. Stoner Krady, Supt. Vine St., Mission, and Paul Mosemann, Lancaster, Pa.; Sisters Martha F., and Verna M. Mosemann, Lancaster, Pa., and M. Ruth Hershey, East Petersburg, Pa.

Sister Lura Lauver who has been away for several weeks has returned to again take up the responsibility of the work.

Bro. Lloy Kniss of Johnstown, Pa.,

MISSIONARY DAY

The third Sunday in November has been designated by the General Sunday School Committee of the Mennonite Church as Missionary Day.

The purpose of Missionary Day is: first, to provide a suitable opportunity for the return in each congregation of the proceeds of the Children's Investment Fund as encouraged by our General Mission Board; second, to foster and maintain a live interest in missionary activity and furnish an opportunity for a united emphasis on the subject of Missions, through programs, talks, songs, prayers, sermons, and special teaching in class. by presenting Bible truths on Missions, noting world conditions, giving missionary facts, and stating the progress and needs of our own missions with an earnest appeal for intercessory prayer and cheerful giving; third, to lift up Christ as our great Missionary Example and uphold the Bible as our great Missionary Book and to lift up our eyes and look on the Field ready to harvest, and to help the Church to witness for Christ, carry the Bible message and send forth laborers into His Vineyard.

Suggestions for Missionary Day Program

1. The day may be observed by simply bringing in the earnings of the children with appropriate remarks by superintendent or teacher.
2. If programs are planned it should not be with the idea of entertainment but in giving of Bible teaching on missions, missionary songs, facts, experiences, and writings.
3. For program material use appropriate portions of Scripture, songs, selections from our church papers, mission study books, bulletins, letters from missionaries, etc.
4. Sunday school superintendents, Young People's Meeting leaders, and ministers should plan the work together where convenient.
5. Have the names of our foreign missionaries and the names of the city and rural workers who are in your district written on a blackboard or chart and place in view of the whole Sunday school.
6. If the third Sunday in November is not convenient for your Sunday school, use some other time.
7. Helpful information for Missionary Day may be secured by writing to Vernon Reiff, Treasurer of General Mission Board, Elkhart, Ind., who has prepared a booklet full of missionary facts and statistics.

Suggestive Program Adapted to the Sunday School Session

Song, My Faith Looks up to Thee, No. 247.
(All hymn numbers are taken from Life Songs.)
Scripture, Mark 9:35, 38, read by Superintendent; Jno. 3:16, repeated by School.
Prayer.
Song, Jesus Calls Us, No. 252.
Purpose of Missionary Day, brief statement by Superintendent or some one appointed.
Study of the Sunday School Lesson.
Song, Call to Workers, No. 175.
Short Talk on World Conditions.
A Brief Statement of the Progress and Need of our Work in India, South America, City and Rural Stations in your District.
Report of Earnings of the Boys and Girls.
Missionary Offering by Classes or Congregation.
Song, Heralds of Jesus, No. 121.
Responsive Reading, Psa. 67.
Lord's Prayer in Unison.
Sermon, Matt. 9: 38, "Pray Ye."

For Young People's Meeting Program, see topic arranged by the Young People's Meeting Topic Committee.

Since the needs of the world are many, the commands of the Lord are definite, and the promises of God are sure, let us see the needs, obey the commands, and claim the promises in Him.

I. W. Royer, General Secretary.

filled the regular appointments here Sunday, Oct. 14, Bro. C. A. Graybill, Martinsburg, Pa., Sunday, Oct. 21, in the morning and Bro. E. J. Blough, Davidsville, Pa., in the evening, in the absence of the writer who was engaged in a series of meetings at the Oak Grove Church near Grantsville, Md.

Bro. O. D. Yoder, Mattawana, Pa., has come to the city and is working in the railroad shops. He is lending a helping hand in the services.

The Lord has blessed the union of Bro. and Sister Swartzendruber with a daughter, Esther.

We acknowledge the receipt of the following contributions:

Cash Received During October

Scottdale Cong.	$ 9.85
Conestoga A. M. Cong.	16 00
Millwood S. S.	12.00
Allensville S. S.	12.59
Mattawana S. S.	10.00
Springs S. S.	5.45
No. —	4.00
No. —	5.00
	$74.89

Mission Bldg. Debt Fund

Kauffman S. S. Lancaster Co.	$23.10
A Sister Lancaster City	5.00
A Bro. Telford, Pa.	25.00
	$53.10

Cash Value Clothing and Provisions

Cross Roads & Lauvers S. C.	$ 2.50
Beech S. C. Ohio	10 00
Crown Hill S. C. Ohio	2.50
Belleville Cong.	8.00
Allensville Cong.	10.00
	$33.00

Many thanks for your support and interest in the work.

Oct. 29, 1923. Joseph M. Nissley.

WEEKLY LETTER FROM THE ARGENTINE

(Oct. 1, 1923)

By Florence B. Lauver

For the Gospel Herald.

On October 2, Bro. Luyaza of Santa Rosa came to Carlos Casares to hold a series of meetings. He was accompanied by a sister from his congregation who also spent a few days here and with Bro. Hershey went to Buenos Aires to see an eye specialist. The young sister's eyesight seems to be gradually failing her. May you pray for her as well as for one of our faithful members whose husband is in prison. She must support her two children the best way possible and her eyesight is gradually failing her also. Her husband, who was a policeman, committed a crime while he was on duty under the influence of drink. She with great faith is praying that he may be released and become converted. Since she is converted a number of years have been taken off his term of imprisonment because of good conduct while in prison. She gives the Lord the praise.

Sisters Gamber and Hallman came on Friday to spend some days with us. We greatly enjoyed their presence. It seemed as tho we were home in North America again while visiting with them. While they were here we had a meeting of welcome for them. The members and converts are so pleased that they came to this country and as well as us would like to have them with us all the time at this station.

On Saturday, Sept. 29, nine more souls were received as members by water baptism, making fourteen members in all. There are about fourteen more converts under instruction for baptism in the near future.

The meetings began with good attendance and attention. On the fourth night the invitation was given and eight souls stood up for Christ, among them the grandmother and mother of one of our members, Marie Flores. They have been coming regularly for about six months and always liked it, but still held to some of the unscriptural teachings of the Catholic Church and the grandmother, especially, built on her good works. We thank the Lord for helping them to renounce all and follow Him, as we have had them on our prayer list for some time.

Two others were mothers from homes where we have been visiting for over a year. The one confessed before but is a slave to drink and could not get the victory over her sin. But now she seems to feel more than ever that with God's help she will overcome. The others were men. One young man seems to be in great earnest.

After the first four nights of special meetings we have had continuous rainy days which have kept the people from coming, and on account of one of his members Bro. Luayza thinks he should go home. So we have about decided to discontinue the meetings and have them in December when Bro. Luayza wishes to come to Pehuajo again. May you pray for a special awakening and that many may accept Christ.

At Pehuajo, in the presence of over a hundred people six souls expressed their desire to accept Christ. The same Sunday there were present in the different Pehuajo Sunday schools, 250 people.

A business meeting was held at Pehuajo at which the following things were decided.

1. Sister Zapico was elected church secretary and Bro. John Michelli treasurer. Before this Bro. Hershey kept all records of contributions. It is the plan to turn this work over to the natives as fast as possible in the different stations.

2. They voted to contribute 10 pesos monthly toward the publication of the church paper "The Camino Verdadero," and 15 pesos monthly for the rent of a hall in another part of town.

3. Decided to start a "Baby caring department," where babies will be left in the old hall in charge of several sisters who have volunteered to care for them so the mothers can enjoy the services.

4. Bro. Hershey read a report of the expenses of the building, explained where all money comes from and a report of the expenses of the last 8 months. The congregation contributed in this time 685.65 pesos.

5. The members gave themselves over to fasting and prayer for a spiritual awakening. May you pray for the same for all the towns.

While the church was being built the devil did not hinder but now is very busy using the priest as his tool. He has written mean articles about us and paid large sums to have them printed. Bro. H. asked if he wished to go to the public square to debate on "Whose teaching is more Scriptural, the Protestants or Catholics," saying he was ready to debate with him. The priest did not answer and has not done much since.

In Trenque Lauquen Bro. Dodero has given a number of good talks lately. Pray that he may be used in spreading the glorious Gospel of Christ.

Bro. Garcia is doing a good work in Trenque Lauquen selling Bibles, Testaments and other religious literature from house to house. He ably explains the way of salvation to the people and invited them to the meetings.

Bro. Luayza on his way to Carlos Casares stopped in Trenque Lauquen and preached to an appreciative audience which completely filled the new hall.

Carlos Casares, Argentina, S. A.

Any girl can be happy who gets the most from what she has. Any girl can be miserable who continually sets her heart on what is out of reach. Instead of sighing for the moon, pick the sweet flowers that grow at your feet. Instead of wishing for what you cannot have, be glad that so many beautiful things are close at hand.—Selected.

When we are well we are often too busy to think. It is when we are sick that we take time to reflect.—Milton B. Miller.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A HOME SONG

I turned an ancient poet's book
And found upon the page;
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more;
You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where love abides
And friendship is a guest,
Is surely home, and home, sweet home
For there the heart can rest.

—Henry Van Dyke.

IS YOUR HOUSE A HOME?

Sel. by Lucy Oswald

Is your house a home? Such a foolish question. House and home are synonymous, both Anglo-Saxon words meaning a dwelling or place of abode. Home, however, implies a great deal more than a mere abiding place. When John Howard Payne wrote "Home, Sweet Home," he did not mean "House, Sweet House." Undoubtedly there were fond recollections of the place itself, but he cherished far more sacred memories of his home as a place of peace and security, removed from the cares of the world.

Home, in its broader sense, means a dwelling that is endeared as a place of domestic love and happy family life. As a poet has aptly described it:

"Home's not merely four square walls,
Tho with pictures hung and gilded,
Home is where affection calls—
Where its shrine the heart has builded."

The call in these scientific days is for efficiency—budgets for running the house economically, labor-saving devices to shorten the hours of work, and scientific diet to keep our bodies physically fit. But nowhere does there seem to be an efficient plan for bringing the family closer together and strengthening home ties. The trend of the times is quite the reverse.

Family prayer is no longer common. Holidays, with perhaps the exception of Christmas, have lost much of their significance as times of family gatherings. With the advent of modern machinery much of the work which was once done in the home has been removed to factories. Girls formerly helped in the home and in their spare time did spinning and weaving in preparation for future homes of their own. The modern girl finishes school and gets into some kind of work. When she has need of a hope-chest the things are gotten together in a hurry, most of them bought ready-made. The change in the boy's mode of life has not been so marked, but it has been subtle. Instead of walking or driving his horse when he goes calling, he drives up in his car, and off the young people go, seeking their pleasure away from home. Surely no one begrudges the youth of today their independent spirit, their lack of dependence on others, but we must all take heed that it does not destroy the sanctity of family life.

The home and the family are the oldest institutions in the world. Society has evolved and organized complex forms of government, but the home has come down thru the ages intact, the foundation of all government. Today the power of the home should be more potent than ever because there are so many outside influences to distract. And our nation will improve only as our family life is consecrated.

Let us then develop our home life. One of the best ways to do this is to share our pleasures. If everyone is busy during the day at least mealtimes can be made happy occasions. Some people think that is the time to tell all their troubles, and do all their scolding because the whole family is there and forced to listen. How much better it would be if everyone told something pleasant. A laugh helps the digestion more than a dose of medicine, and certainly is a good appetizer. How about evenings? Does each member of the family have his individual pleasures and pursue them alone, and usually away from home? Do you have popcorn and homemade candy occasionally when you have no guests? Do you have music in your home? Music is recognized as one of the strongest factors in community work. It is just as effective in home life even if you can't sing like an artist. Sing together and you will strike a chord that will echo harmony in your family ties.

Are you courteous in the home? Do you treat your family as well as you do strangers and casual friends? Most of us do not. We would stick by a member of our family thru thick and thin, if we were put to a real test, but in daily life we are often less charitable with them than with outsiders. We ought to practice keeping our tempers at home so that when an emergency arises outside we would be prepared. How much happier life could be if we were as courteous and thoughtful at home as we are to strangers or in the business world!

Most families think too little about love. If a member of the family departs he is missed, but while he is at home he is taken for granted. After a child is out of the cradle there is often no demonstration of love for him except at leave-takings or when he comes home. Perhaps you have heard remarks like this, which were made by a young woman after the death of her brother: "We are such an undemonstrative family. If he only could know how much we care." Aren't there lots of such homes, good substantial people, who are rather ashamed to show love for one another?

What kind of home is yours? Is it the kind of a home you want your children to remember in after years? Will its memory be a benediction to those who have shared it?

Millersburg, O.

WHERE ARE WE GOING TONIGHT?

"Where are we going tonight?"

Many American homes are motivated by that inquiry.

When father gets through dinner, he asks: "Where are we going tonight?"

Before mother gets through the evening work she wants to know: "Where are we going tonight?"

If son is past eighteen he does not ask at home, because he has already asked his boy and girl companions: "Where are we going tonight?"

If daughter is beyond sixteen, she and her escort or her girl friends have all answered to their own conclusive satisfaction and without any authority of review by parent or guardian: "Where are we going tonight?"

And if this keeps on, the first speech of the babe after it is weaned will be: "Where are we going tonight?"

Any careful observer can tell where that kind of a home is going—perhaps not tonight but after a succession of feverish nights. And any student of history can tell where the country is going eventually which is made up of that kind of homes.

"Where are we going tonight?"

Mostly toward the pit.—Christian Statesman.

One of the best forms of mission work is the caring for parents by children in their own home.—J. M. N.

Workers must know the Word.—J. M. Nissley.

SUNDAY SCHOOL LESSON

Lesson for Nov. 18, 1923—Matt. 9: 35-38; Luk. 8:1-3; Jno. 3:16, 17

OUR LORD JESUS A MISSIONARY

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

A missionary has been defined as "one sent." In this sense was Christ a missionary—and as a missionary, as well as in all other things, He is a perfect example. Well may we study His life therefore, not only because of the things which He taught but also because of the way He went about teaching them. Our lesson gives us three glimpses into His mission and life.

Purpose of His Coming (Jno. 3:16, 17).—As we consider this well known reference we are impressed with two things: (1) the dire need of a lost and sinful world; (2) God's method of supplying the need. Because God saw the need He supplied the remedy. Another thought worth remembering is that both He that sent and He that was sent had a vital part in this work. So in our day both the Church that sends and the missionary that is sent have a vital part in mission work. The thought which impresses us most is that neither the Father nor the Son staggered at the cost of the remedy. The need was there, and they supplied it, without making a single reservation in point of sacrifice. In the purpose of the sending we note the following: (1) God's love for the world; (2) "whosoever believeth;" (3) "should not **perish** but have everlasting life;" (4) not "to condemn the world"—sin had already done that; (5) "that the world through him might be **saved.**" SALVATION has ever been, is now, and ever will be the great CAUSE for missionary endeavor. As soon as social uplift, polish, culture, civilization, reputable standing, or any other thing though in itself commendable shall be substituted for this first great cause of missions, the backbone of missionary effort is broken.

Faithful Service (Matt. 9:35-38).—The same spirit of sacrifice which marked the coming of our Lord also marked His service in behalf of men. "Jesus went about all the cities and villages," and missed no opportunity to further the cause of salvation. Notice the different things which He did: "preaching the gospel of the kingdom;" "healing every sickness and every disease among the people;" "when he saw the multitudes he was moved with compassion;" lamented that there were so few laborers and exhorted His disciples to "pray the Lord of the harvest" for more laborers. It was the record of a faithful, burdened soul, having at heart the welfare of all the people. The secret of power is found in v. 38, where Christ admonished His disciples to "pray the Lord of the harvest" for what they wanted. Too many Christian workers make the mistake of short-cutting their endeavors and failing to connect everything with the Throne.

Jesus and His Co-laborers (Luke 8:1-3).—This scripture shows our blessed Lord laboring in connection with others. The same zeal manifest in the preceding verses is manifested here. "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." In other words, He was whole-hearted in His endeavors, both in His preaching and in His personal work. It was the same spirit which was afterwards manifest in the apostle Paul who was able to say, "I have not shunned to declare unto you all the counsel of God;" "For the space of three years I ceased not to warn every one night and day with tears." It is a zeal that is very much needed for effective service—the "first love" which the angel of the church of Ephesus had lost and for which he was exhorted to repent.

But the part of this scripture reference that we wish to notice is the light which it sheds upon the work of Jesus in connection with fellow-laborers. "The twelve were with him." He was evidently training them for service after He should be gone. But aside from this He did His work in connection with others interested in the same cause. Every devoted follower of Jesus is not only interested in his own work but also in the work of others. There was no disposition on the part of Jesus to work alone but rather in conjunction and harmony with others. To His fellow workers there was the especial advantage of being able to hear His teachings, to take observation as to His methods, to witness His Spirit, and to be corrected in their errors. The women also, having been healed from their infirmities and taking lessons from His life, showed the same traits of character which He Himself possessed in that they were active in service and "ministered unto him of their substance." Sacrifice, gratitude, and unselfish devotion to Christ and the cause which He represents are among the marks of the true disciples of Christ. The scripture here under consideration is a lesson on discipleship as well as a lesson in service. Missionary service may be described as a whole-hearted co-operation in a common cause.—K.

BIBLE MEETING TOPIC

GOD'S MISSIONARY PLAN.—Matt. 28:19, 20; 24:14; Acts 1:8

Topic for November 18.

MOTTO

"The Grace of God that bringeth salvation hath appeared to all men."

MEDITATIONS ON THE TOPIC

I. **The Simplicity of God's Plan.**—The greatest things, the most valuable, are often the simplest. Nothing of greater value or more far reaching in its effects ever was started than God's way of giving the message of life to the world. It is however so simple and so natural that no one can fail to understand it if they will. A little child can understand the word, "**Go.**" It stands for action. There is nothing said as to how we are to go, whether by train or ship, or by carriage, or car, or on foot, but to obey we must move to another place. Then we can understand the words, "**all the world.**" They answer the question, Where? Everyone who goes must go somewhere. And while it might be a question as to the possibility of one person going everywhere it is not for us to reject the command nor to deny any place the right to have someone come. God will work out that part of the plan of who shall go and to what special places they may reach, if His children are willing to do all that is in their power to do in order that they may go into all the world.

But this going is not just a sight-seeing affair. The answer to the question, What for? is found in the words "**Preach the** Gospel to every creature." The tidings of salvation through Christ is **good tidings.** That is the meaning of the word **Gospel.** To "**preach**" does not mean that we are to be able to give a lengthy discourse. It does mean that we are to tell them of the way of salvation. That can be done by anyone who knows it whether they be old or young, rich or poor, educated or uneducated. Some have calls to special work. Some have gifts that others have not. And these God expects them to exercise. But whether we have large or small gifts does not affect the command to use the power God gives according to our ability. If all Christians tell as many as possible, according to their gift in their God given way, as God gives the grace and power, the world will soon know.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "**Preach**"
2. Telling all about Jesus.

For Young People

1. Who Shall Tell the Story?
2. Qualified Witnesses.
3. Duties to Those Who Accept.
4. Perpetuating the Work.

Gospel Herald

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 8, 1923

Field Notes

A number of correspondence items intended for publication this week were crowded out for want of room.

Bro. C. C. Culp of Chief, Mich., is (at the time of this writing) holding a series of meetings with the congregation worshiping at Shore Church near Shipshewana, Ind. Good interest is reported.

Communion and baptismal services were held at Blanchard Church near Continental, Ohio, on Sunday, Oct. 22.

Communion services have been arranged for in churches in Elkhart Co., Ind., as follows:
Yellow Creek, Nov. 4.
Olive, Nov. 11.

Bro. J. W. Hess of Manson, Iowa, has recently been in Fulton Co., Ohio, lending assistance to the brotherhood there in the work of strengthening the cause in that community.

Last Sunday was the time appointed for communion services at Medway Church near Osborne, Ohio, Bro. J. M. Shenk of Elida, Ohio, was expected to be present and officiate in the service.

The Lord willing, a series of meetings will begin at Stauffer's Church, Dauphin Co., Pa., on Sunday, Nov. 11. "Come and help make these meetings a success," is the invitation sent out by the brotherhood there.

On November 17 Bro. Henry Bechtel of Spring City, Pa., will (D. V.) begin a series of meetings at the Providence Church near Yerkes, Pa. We ask an interest in your prayers in behalf of this work. M.

A Light-house for Young Believers.—This is a booklet of 24 pages compiled by C. F. Derstine which has been very helpful to those starting out in the Christian life. A new edition has just been printed. Price, 5 cents each; 50 cents per dozen, prepaid. Address orders to the Mennonite Publishing House, Scottdale, Pa.

Bro. Earl Miller, superintendent of the Orphans' Home at West Liberty, Ohio, has the following report to make with reference to his institution: Number of children in the Home: boys, 29; girls, 14; church members, 18; number in school, 33. They have religious instructions daily, and fourteen meetings each week.

Altoona Mission Debt.—At the present time there is a debt of $6216.45 on the Altoona Mission building. An effort is being made to greatly reduce this debt and, if possible, pay it off altogether. A number have already contributed liberally to this end, for which the thanks of the mission workers are extended. As the effort to level off this debt is now being made, we trust that there may be a hearty and extended effort by the friends of the Mission to make it succeed.

Last Sunday was the time set for a missionary meeting at Elkhart, Ind., at which time the missionaries who are soon to sail for India—Bro. and Sister Friesen and Bro. and Sister Troyer—were to be present and have part in the program.

Correspondence

Orrville, Ohio

(Orrville Mennonite Mission Church)

Sincere greetings to all:—On Oct. 14, Bro. J. S. Gerig was with us and delivered the Gospel message. Text, Mark 16:15, 16. The same day two souls were received into church fellowship by water baptism.

Oct. 21, Bro. Arthur Slagel of Flanagan, Ill., was with us and favored us with a report of relief work in Russia. We are always glad for such visits, and extend a hearty welcome to brethren of like faith to come and worship with us.

Flanagan, Ill.

Greetings in the Name of Him who died that we might live.

Oct. 14, instead of having our regular young people's Bible meeting the young people of the Metamora and Union Churches rendered for us the Cantata "Ruth," Bro. Walter Yoder directing. It was much appreciated and enjoyed. Come again.

Bro. J. S. Shoemaker came on Friday, Oct. 26, and in the evening held an instruction meeting for the five boys who have recently decided to live for Christ. On Saturday evening baptismal and preparatory services were held. He also received a brother and sister from one of the neighboring churches on confession.

On Sunday morning we had the privilege of partaking of the sacred emblems of the shed blood and broken body of our dear Savior, after which the ordinance of feetwashing was observed.

Bro. Shoemaker made everything very plain to us, especially the solemnity and joy of the occasion. Many of the members could not see their way clear at this time to take part in the service and a few could not be there on account of sickness. Our dear, aged Sister Ruvenacht who is past eighty-eight years old was with us. May God give us grace that we may be a good example to those young brethren and all remember that only through much prayer can we live a life that is pleasing to Him who did so much for us.

In my last correspondence I was made to say that Bro. Almon Stalter is in the sanitarium at Pontiac, Mich. The correct address is Pontiac, Ill.

Lydia H. Smith.

New Hamburg, Ont.

Greeting:—Bro. John. W. Hess from Manson, Iowa, came into our midst on Sunday, Oct. 14, and preached every evening for one week. The meetings were well attended and all were interested. The Word was preached with great power. Scripture texts were riveted upon our hearts and minds. Tobacco users were made to see the inconsistency of their evil practice. We were also taught that confessing our sins is not all of repenting of our sins. Many illustratiions were given. Judas confessed his sin. He threw down the thirty pieces of silver and said he betrayed innocent blood. Instead of repenting he went out and hanged himself. Repenting of our sins requires the making right of the wrong done in our life. Singing was very good and uplifting. As a visible result of these meetings eleven precious souls confessed Christ and one was brought back into the fold. Let us pray that they all may be kept by the keeping power of God. May God bless the work that many more such revivals may take place.

Yours in His service,
Oct. 24, 1923. Ephraim Baer.

Hinton, Va.

Dear Herald Readers, Greeting:—On Oct. 19 and 20 the Annual Va. Conference was held at the Lyndale Church. The attendance was good, both on the part of the ministry and laity, and the interest and harmony that was manifest was especially marked.

Bro. S. H. Rhodes is being used at this time in a series of meetings at the Bethany church near Spring Creek, Va.

Today Bro. H. B. Keener and wife and Bro. Jos. W. Coffman left for Horton, W. Va., where they will be engaged in the work of the Lord for a few weeks. They were accompanied by Sister Fannie Kurtz, one of our faithful mission workers at that place, who had spent a week here.

The ministering brethren on the West Virginia field, Bro. Jasper Smith and wife, Bro. Robert Smith and wife, and Bro. Rhine W. Benner, have also returned to their homes after attending conference.

Bro. Benner preached for the little congregation at the Peake Church on Sunday.

Oct. 27, 1923. Cor.

Garden City, Mo.
(Bethel Congregation)

Gospel Herald Readers:—All members enjoyed the recent Bible Conference held at this place beginning Oct. 9. Bro. J. D. Mininger and Bro. Daniel Kauffman were the instructors. Meetings closed Sunday night Oct. 14, with six public confessions.

On Saturday, Oct. 13, counsel meeting was held and on the following day communion was observed, Bro. Kauffman still being with us on that day. Bro. Mininger left for Kansas City several days previous.

We expect Bro. J. W. Shank to be with us in the near future.

Oct. 28, 1923. Myrtle M. King.

Souderton, Pa.

Gospel Herald Readers, Greeting:—Bro. Wilson R. Moyer gave us a message from Luke 15:18 last night, a timely advice to all unsaved. We are glad that four young men are willing to forsake the worldly pleasures and accept a Father's care. We are praying that others too may come. I sometimes fear we are not concerned enough in the welfare of the unsaved all about us.

As the Thanksgiving season approaches we as a family feel we have been particularly blessed these past summer months. Our parents have been privileged to revisit our former home at Sterling, Ill., and also many relatives and friends enroute, thru Illinois, Ohio, and western part of Penna., being blessed with health throughout. Two weeks after their return we were privileged to visit the West Virginia and Knoxville, Tenn., fields. Our month's experience gave us a faint idea of the workers and their work in those needy places.

Oct. 29, 1923. Jennie Ebersole.

Protection, Kans.

Greetings to all Readers of the Gospel Herald:—We have many reasons to be thankful to a kind heavenly Father for the many blessings which He bestows on us. We were again made to rejoice for the privilege of again commemorating the death and suffering of our blessed Master, on Oct. 21, at which time our bishop, Bro. S. C. Miller, was with us. He presented many helpful truths to us. May God so bless the seed sown that much good may come therefrom.

On Oct. 22, Bro. J. W. Shank gave us a very much appreciated talk on the mission work of South America.

We are looking forward to Nov. 24, at which time we expect to begin our revival meetings and Bible conference with Bro. Allen Erb in charge. May God's blessings attend these meetings. We wish to extend a hearty invitation to all who can, to come and be with us during this time.

Pray for the work at this place that the will of the Lord may be done and the lost be led to Christ.

Yours in His name,
Oct. 29, 1923. C. Schweitzer.

Paradise, Pa.

Dear Herald Readers:—We desire to announce that arrangements have been completed for a course of Bible study to be held at the Paradise Church every Wednesday evening. The first lesson will be on the evening of Nov. 7, the Lord willing.

The course will embrace some of the minor epistles and the fore part of the book of Acts, being a continuation of the course taken last year.

The enrollment at present is eighty, this is encouraging, an invitation is extended for others who could and should avail themselves of this privilege.

Bro. John Senger is the instructor. If you cannot join the class and be there regularly, a visit would be helpful. Pray for the work.

Nov. 1, 1923. Secretary.

Scottdale, Pa.

Dear Gospel Herald Readers, Greeting:—This season of the year finds the workers of the Publishing House quite busy. A number of new books have just been printed, reviews of which are found elsewhere. The book catalog, too, will soon be ready.

Recent visitors were: Bro. I. W. Royer of Orrville, O., who spent a short time here in the interests of the General Sunday School Committee; Bro. and Sister Howard G. Greider, and Bro. and Sister D. Chas. Kauffman, all of Lancaster Co., Pa., who worshiped with us Sunday evening, Oct. 28.

Sister Anna Stull, one of our Publishing House workers who had an attack of diphtheria recently, is again able to resume her work.

Council meeting was held Sunday, Oct. 28, at which time peace was expressed by those present and arrangements were made to hold communion services, Sunday, Nov. 11, with preparatory services Saturday evening preceding. A number have made application to unite with the church here. They will be received in the near future. Remember them as well as all of us in your prayers.

Nov. 3, 1923. Cor.

"The stronger your faith, the greater is your hope."

"There is beautiful vision for every one who is hid away in Christ."

Miscellaneous

PLANS FOR THE REORGANIZATION OF GOSHEN COLLEGE

By Sanford Yoder

For the Gospel Herald.

This is my first message to the Church since I have been chosen president of Goshen College to which position I was called at an informal meeting of the Mennonite Board of Education, held at Waterloo, Ont., Aug. 29, during the time of General Conference.

No doubt many who are interested in the educational problems of the Church, are looking for some expression of ideals and policies by which the new administration expects to be governed in the endeavor to conduct a school that will serve both patrons and students, as well as the community in which the institution is located, and at the same time maintain the ideals and practices which our Church has held dear from its earliest existence. For this reason it is deemed expedient to give a brief review of the events that led up to the action above noted, and also to set forth an outline of policies by which the administration expects to stand, as well as a statement of plans for the future as regards organization, faculty, finances, and accreditment.

The Work of the Administrative Committee

At the last meeting of the Mennonite Board of Education held some time in June, 1923, it was decided that Goshen College should open in the fall of 1924, and continue to operate under the direction and supervision of the Board above mentioned. Accordingly an Administrative Committee, consisting of five brethren, was appointed to choose a President, Dean, and Business Manager for the College and to work out such other plans as may be necessary for the opening of school in the fall of 1924.

This committee organized with Daniel Kauffman as Chairman, and at once began its work by sending out circular letters calling for plans of procedure and suggestions for prospective officials for the school. The response to these circulars showed a widespread interest in the cause of education under the direction of the Church, and led the above committee to call for an informal meeting of the Board of Education at Waterloo, Ont., Aug. 29, at which time the committee submitted a report of its investigations which together with the following recommendations was adopted:

1. That a president for the college shall be elected at once.

2 That the newly elected president shall assume at once the responsibilities of the office and direct the forces for the reorganization of the college.

3. That plans be laid for liquidation of the debt now resting on the Board.

4. That plans, looking forward to a constructive financial program for the support of the schools, be worked out and put in operation.

As noted above the recommendations were adopted and S. C. Yoder was elected President of the school, and authorized to work with the Administrative Committee in formulating plans for the further organization of the school and the carrying out of the recommendations of the committee. After the meeting adjourned the Administrative Committee met. The President of Goshen College was chosen chairman of the committee and plans were laid for carrying out the above named recommendations.

Policies

The question of where the school is to stand in its relationship to the Church is one which is uppermost in the minds of many people. It has always been my sincere conviction that the school or whatever other institution it may be that is operated by the Church, should be the servant of the Church, and further that any institution that does not perpetuate, champion and uphold the doctrines and principles of the particular denomination which brought it into existence, can not nor rightfully ought to expect support from the constituency which brought it into existence. With this conviction, then, it is my desire to work with and under the Board which is elected by the Church to direct its educational affairs, and carry out its policies as far as that is possible under conditions now existing, and to put forth an effort to maintain and uphold the principles of our faith as reflected in the decisions of the Board under which the institution shall operate.

Purpose of the Institution

As the need presents itself to me the need is not primarily more schools, but rather more schools of a certain type. Public schools and colleges, as well as certain types of so-called Christian colleges, are not wanting—there are plenty of them. But the type of a school which offers a curriculum that provides for a broad, general education under strong Christian influences, and is in full harmony with the distinctive and fundamental doctrines of the church which founded it, is the kind of institution which is now especially called for and needed.

With this in mind, it shall be our endeavor to work out such a curriculum and select such a faculty of competent instructors as will enable the school to rank in the first lines as a college and at the same time enable those of our faith to obtain an education under influences that will fit them for service in their respective fields and come out strong in the faith we hold dear.

We are not unmindful, however, that there are those who are not of our faith that must also be taken into consideration and to whom we owe something. It should also be the aim of every college to offer strong, unbiased courses, in so far as that can be done without sacrificing any of the principles for which our particular denomination stands, to all who wish to avail themselves of the advantages of a Christian school To this end we earnestly solicit your prayers that the Lord may direct us and give us the grace and wisdom needed.

Bible School

One of the chief fields with which a denominational school should concern itself, is the field of the Bible. From the response to the circulars sent out during the summer we are led to believe that there is a strong demand for a good Bible School. This does not mean that every other department must be neglected at the expense of the Bible department but rather that in connection with a strong College and Academy we also maintain a strong Bible department. In this field it should not only be the aim to give general courses, but also to give special attention to the particular principles of our own faith.

In accordance with this view it is the aim of the committee to strive to make the Bible School one of the strongest features of the institution, and in making provision for it we shall be mindful of the instructors, their qualifications, training, standing with the Church, and courses offered, hoping to make it a school that will be of real help to the Church by espousing its cause and championing its faith.

Finances

All who are interested in the educational problems of the present day and give them much thought have realized that it takes money for a church to operate schools. Buildings and equipment have to be added from time to time and the general cost of operation is such that funds are continually needed, in addition to what the schools produce. In order that these needs may be met and the institutions enabled to fulfil their purpose, it is necessary that some provisions be made for endowment from which a steady income may be derived to meet these expenses. In accordance with this need the committee recommended that plans be made looking forward to a constructive financial program for the raising of such funds. These plans have not been fully worked out, and if any one has any suggestions to give, the same will be appreciated by those who are responsible for this problem.

There is also at this time hanging over the Board an indebtedness amounting to about $20,000.00 part of which is carried over from the old indebtedness of several years ago, and part of it is the result of a deficit of last year which could not be met owing to the closing of the school. For school to open again with this burden resting upon it would be a serious handicap. Hence the Board is making an effort to raise money during the winter to liquidate this debt so the school may open with a clean slate. We sincerely trust that the brethren will respond to the need and make this possible. There has been an urgent demand for a school and it is possible to have it if those who are interested in the cause will respond with their means, thus relieving the school from the special burden of finances which are so necessary in order to conduct a school that will be worthy of patronage.

Faculty and Organization

It becomes at once apparent to all who are interested that a school to be worthy of patronage must be manned by those who are acquainted with the problems which they are called upon to work with. In this I have in mind church as well as school problems, as a church school can not be separated from the problems of the Church and prosper. This calls for a dean and business manager who are conversant with the educational, Church, and financial needs of the institution. The election of the officials is now being considered and as early as possible in the new year we hope to be able to make definite announcement as to their personnel, and as soon thereafter as possible to announce the personnel of the staff of instructors as well as the curriculum.

In securing instructors it shall be the aim to secure men and women who are properly trained and fitted for the particular fields in which they are to teach, and such as are not only trained but also able to present their subjects. We earnestly solicit the prayers of the Church in our behalf that we may be able to secure such a staff of instructors as will be in full harmony with the position of the Church and will actively cooperate with the administration and organization in carrying out the policies of the Church under which we labor.

Accreditment

What shall be the status of Goshen College as regards standardization? This is a leading question with many people, and involves a question which can not be

ignored in view of the fact that the status of those who expect to enter the teaching profession will be largely determined by the status of the school where they receive their training.

I do not believe that a church institution should sacrifice principles in order that the standards of outside agencies may be complied with; and yet, we recognize in state accreditment sufficient value to merit serious consideration, and justify an earnest effort on the part of the Board to secure such rating for its institutions, and especially so since it does not involve the violation of any principle of our faith.

This raises the question: Does the state make demands which the Church can not consistently meet? To this we can reply that it does not. Requirements for standard rating consist of certain prescribed standards which have to do with the number and training of instructors, financial resources of the school, which at this time amount to an income of $25,000 yer year, outside of the income of the school from tuition, etc., equipment of laboratories, library, etc., none of which in any way involve the violation of any principle for which the Church stands.

Whether or not the school shall start as a standard college will depend on the support which the Church gives it. It shall be the aim to open on that basis and an effort will be made to do so; but, as noted before, it will depend on the support the Church gives. In this matter we earnestly request that those who are interested in the educational problems of the Church, give this matter prayerful attention and lend their support to a cause which we hope by the grace of God may mean much good to the Church in the future.

Educational Problems

We fully realize that the problems of education are fraught with much danger, but to ignore them in the light of present conditions is only opening the door for greater and more far-reaching dangers. Other schools are now educating, and in the future will educate increasing numbers of our young people who will come back to the Church, if they come back at all, with changed ideas based on popular worldly ideals which are now strongly set forth by many schools. In order to guard against this and strengthen the Church of the future, it is necessary for each denomination to maintain its own institutions of learning, if the ideals of its faith are to be perpetuated. Many of the institutions of the past were founded and dedicated to such a noble cause, but have since been swept far from their moorings. To avoid such a condition in our Church, requires that the Church supports by prayer, counsel, and means those who are directly responsible for the schools, in order that they may steadfastly serve the purpose for which they were founded. This does not only include those who are actively interested in the education of the youth of the Church, but also of those who are interested in the future welfare of the Church.

Conclusion

It is not without an appreciation of the greatness of the task that lies before me that I assume the duties of the position to which I have been called by the Church through her official board. The work of gathering and organizing our forces into a body of ardent champions of the great cause to which we have pledged our powers and devotions, is a stupendous one in the light of conditions which are facing us at this time. With the world in general in turmoil, and the Church in a restless condition, the task looms up large before us; but we have faith in God who has promised to be with the Church to the end, and with this faith in God and the Church we enter upon the work.

Kalona, Iowa.

THE SOURCE OF POWER

By Margaret Horst

For the Gospel Herald.

(Concluded from last week)

Some of the characteristics of a life of power are:

1. **Kindness.**—A life of power will be kind. Christ, the cross, the blood—all portray a superlative kindness. How then could Christ-like people be otherwise?

2. **Sympathy.**—Those tears which Jesus shed while He looked upon a lost people in Jerusalem were tears of sympathy. He had compassion on the multitude for the people were as sheep not having a shepherd, and so we, too, must live lives sympathetically, in tune with those who need it and there are few who do not.

3. **A Spirit of Sacrifice.**—Not only will a life of power be kind and sympathetic but it will also reflect a spirit of sacrifice. In this respect our church has, I believe, great room for improvement. The best definition for sacrifice is lived rather than spoken. Why do I hear some people say that the church has reached the limit of her capacity so far as missionary endeavors are concerned? Because we have attempted to carry on a progressive missionary program without involving any sacrifice. The most successful missionary achievements have been born through sacrifice.

4. **Constancy.**—At this time when change and a lack of permanency are so painfully evident, it is most refreshing to know that there is a class of people in whose lives is reflected a beautiful constancy. Isn't it distracting to find that the person in whom you had implicit confidence after all isn't constant? No wonder that ministers lose sleep wondering who after all is going to remain faithful to the end. How must it seem to a mission board to count on some one who is lacking neither in talent nor in training, and then find that he after all isn't permeated by a spirit of constancy? Christ is saying to us as a church, "You must live out the principles for which I died, for how else shall the world know me?" Where are the fathers and mothers, the young men and women upon whom we thought we could depend? And may I ask farther, Whom are they benefiting now? Herein is the tragedy. A God who calls to a service will also keep in that service when His power is within. When He laid down the principles for the church He meant that those principles should stand, for He is the Lord; He changes not. Some people contend that the church is lacking in power because she places too much emphasis on little nonessentials. This is not true and these same people are a testimony to the fact because they place no emphasis on little, so-called nonessentials and they have no power either. Some of these little principles are more basic in a constant, Christian life than we may think. Our church has a unique place and she must be kept pure. If she is to carry the Gospel Message, she must take it in its simplicity. Do we actually love the Church of Jesus Christ? If so, let us live for her regardless of what others say and do. When God is our rock and Christ is our life principles will be firmly fixed and we will be constant.

5. **Courage.**—A life of power must needs be courageous. I sometimes think we Mennonites are cowards. No wonder many people think that our religion is not a practical one. We are afraid to face the world for fear we will not stand. Isn't it about time for us to let God's power meet the situation for us?

6. **Charity.**—Just how much sweetness, joy, and Christian progress is denied us because of our lack of charity, we will never know. Charity when it comes to dealing with our bretaren, our neighbors, and with those who know not our Savior. This I name as the sixth characteristic in a life of power.

7. **Consistency.**—We call ourselves plain people. Are we, or is it merely a nominal expression? Girls, when we pack our suitcases what do we put in first, our powder-puffs or our Bibles? And which do we use more often? The King's daughter is all glorious within and needs no imported beauty pasted on the outside. Fathers and mothers, just how much do your lives show that you love simplicity? Merely saying that we are gloriously saved and sanctified does not make it so; a parrot could say as much. There must be a consistent life back of such a testimony before God can manifest His power. Our lives do not mean enough to those about us, and why? Because we lack power. Why do we lack power? Because we are not acquainted with its Source. O, for more of this jewel, consistency.

The Church has many beautiful mechanical specimens; the carbureters are set just right, and the levers adjusted properly. There are young people of talent, training, and accom-

(Continued on page 670)

OHIO SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

The Twentieth Annual Ohio Mennonite Sunday School Conference enjoyed the hospitality of the North Lima, Midway, and Leetonia congregations in Mahoning and Columbiana Counties. The Conference was held at the Midway Church near Columbiana, Ohio, August 7-9, 1923. Each succeeding annual meeting seems to be "best" along some particular line. This year visitors were especially impressed with the air of seriousness, earnestness, the fine spirit of Christian fellowship, and the extraordinary quiet that prevailed in the tent and about the grounds during the various sessions. Much of the credit for these favorable conditions must go to those of the local people who had charge of the preliminary arrangements for the Conference. The fellowship meetings on the church lawn at the sunset hour added much to the fervent spirit of devotion and consecration felt so strongly throughout.

No chorister was elected but N. E. Troyer, Lester Hostetler, Otis Johns, Gaius Baumgartner, Cris Augsburger, Ed. King, Daniel Hostetler and others, each acted in that capacity for one or more sessions. A male quartette consisting of Ed. King, Lester Hostetler, Gaius Baumgartner and Daniel Hostetler rendered a number of very appropriate and inspirational hymns.

Only one candidate was considered for moderator of the Conference. M. C. Lehman was unanimously elected to that important position.

Beginning Tuesday evening and closing Thursday evening the following program was carried out:

Tuesday Evening

Meeting of Delegates.
Prayer Service, "Watch and Pray," led by Jesse Smucker, Smithville, Ohio.
Song Service, led by N. E. Troyer, Cable, Ohio.
Organization: Moderator, M. C. Lehman, Dhamtari, C. P., India.
Scripture Reading and Prayer, Deut. 6:4-9, J. L. Stauffer, Harrisonburg, Va.
Maintaining the Spiritual Life of the Youth, J. B. Smith, Elida, Ohio.
Reading of Minutes, I. W. Royer, Secretary, Orrville, Ohio.
Scripture Reading, I Pet. 4:8-11, I. B. Witmer, Columbiana, O.
Christian Hospitality, A. J. Steiner, North Lima, Ohio.
Announcements.
Closing Prayer, N. O. Blosser, Rawson, Ohio.

Wednesday Morning

Conference for Song Leaders and Choristers, led by N. E. Troyer.
Song Service, Devotional Hymns, led by Lester Hostetler, Sugar Creek, Ohio.
Scripture Reading and Prayer, Luke 14:23-33, Counting the Cost, J. D. Miller, Louisville, Ohio.
A Well Organized Sunday School, C. W. Leininger, Field Worker, Indiana-Michigan District, Elkhart, Ind.
Secretary's Report, Remarks and Questions, I. W. Royer.
Outline of Old Testament History (S S Lessons for first half of 1924), P. E. Whitmer, Bluffton, Ohio.
Closing Prayer, J. S. Gerig, Smithville, Ohio.

Wednesday Afternoon

Song Service, led by I. B. Witmer and C. Z. Yoder.
Children's Meeting (in Church), led by Lydia Lehman, Dhamtari, C. P., India
Devotional Reading and Address, I Pet. 3:8-17, Christian Courtesy, Harvey Schnell, Millersburg, Ohio.
Prayer, Lester Hostetler.
Offering for Expenses.
Report of Treasurer, D. S. Yoder.
Gospel Song, My Glory Will Then be Complete, Male Quartette.
Our Sunday School Lesson Systems, S. C. Plank, West Liberty, Ohio.
The Need of Better Organization among the Juniors in our Sunday Schools and How to Get the Adult Members to see this Need and Plan for it, paper prepared by C. D. Brenneman, Lima, Ohio, and read by John Umble.
Open Discussion.
Gospel Song, In the Sunlight of His Glory, Male Quartette.
Closing Prayer, N. E. Byers.
Sectional Meetings:

1. Teachers
   (a) Beginners and Primaries, Martha Steiner.
   (b) Juniors and Intermediates, John Umble.
2. Superintendents, Ministers and Parents, I. W. Royer.
3. Teen Age, Wilbur Miller, Middlebury, Ind.

Wednesday Evening

Conference of Y. P. B. M. Workers, led by A. C. Ramseyer, Smithville, Ohio.
Fellowship Hour, "Abide With Us," led by Jesse Smucker.
Song Service.
Intercessory Prayer, Dr. George Troyer, Kokomo, Ind.
The Calling of the Sunday School Teacher, C. W. Leininger.
Choosing a Life Work, M. C. Lehman.
Gospel Song, I Want my Life to Tell for Jesus, Male Quartette.
Closing Prayer, M. C. Lehman.

Thursday Morning

Delegates' Meeting.
Song Service.
Scripture Lesson and Address, I Tim. 4: 12-16, "Take Heed," S. H. Miller, Walnut Creek, Ohio.
Best Ways of Indoctrinating **our Young People in the Teachings of the Bible and Doctrines of the Church,** J. B. Smith, Vernon Smucker.
Hymn, O, How Love I Thy Law, led by Daniel Hostetler.
Open Discussion.
Missionary Messages of the Bible, (S. S. Lessons for the Last Quarter of 1923), M. C. Lehman.
Closing Prayer, Noah Hilty.

Thursday Afternoon

Junior Missionary Conference (in Church), led by I. W. Royer.
Song Service.
Devotional Service, Scripture Lesson and Address, followed by prayer, Acts 16:1-9, "Come over and Help Us," Amos Swartzendruber, Youngstown, Ohio.
Gospel Song, Glorious Things of Thee are Spoken, Male Quartette.
Words from the Home Field:
(a) Rural, Alfred Brenner, Ashtabula, Ohio.
(b) City, Otis Johns, Canton, Ohio.
Hearing and Heeding the Call, paper by Vera Hallman, missionary to South America, read by Sister Swartzendruber.
Hymn, Jesus Shall Reign, led by Lester Hostetler.
Words from the Foreign Field:
(a) South America, Extracts from letters sent to the General Treasurer's office.
(b) India, M. C. Lehman.
Brief Remarks, by Dr. George Troyer and Sister Troyer.
The Problems and Joys of the Foreign Missionary, Lydia Lehman.
Hymns in Hindi, M. C. and Lydia Lehman and daughters.
Offering for Missions.
Gospel Song, Shepherd of Israel, Male Quartette.
Closing Prayer, N. E. Byers.
Delegates' Meeting.

Thursday Evening

Fellowship Meeting (on Church lawn), "Here am I," led by Jesse Smucker.
Song Service
Business Meeting.
Scripture Reading and Prayer, John 21:1-25, I W. Royer.
Hindi Hymns (by special request), Bro. and Sister M. C. Lehman and daughters.
Gospel Hymn, Light of Life, Male Quartette.
Winning and Building for Christ and the Church, N. E. Troyer.
Gospel Song, Wonderful Grace, Mixed Quartette.
Sermon, "Follow Thou Me," P. E. Whitmer.
Gospel Song, O Listen to the Wondrous Story, Male Quartette.
Hymn, Blest be the Tie that Binds,
Closing Prayer and Benediction, P. E. Whitmer.

SECRETARY'S REPORT

Greetings in Jesus' name:—It is with pleasure we greet you as we look back over another year's work and see the many blessings that have come to us on every hand. Much work is still undone and at this time we should renew our zeal for more faithful and efficient service in the Sunday school cause.

The work of the Secretary was along the lines of correspondence, tent purchasing, preparing programs, visiting a few Sunday schools and teachers' meetings, and a number of local and district Sunday school and mission meetings. Quite a bit of time was used in personal interviews with Sunday school workers and church leaders in encouraging Sunday school activities, also considering problems and conditions which must be carefully noted so as to keep on a working basis, for there are differences and many opinions in regard to the work. Along the line of correspondence there were letters to individual inquirers and letters to all the Sunday schools encouraging the Missionary Investment Fund, Missionary Day, also sending out blanks for reports of Sunday schools and calling for suggestions and topics for the Conference program. A questionnaire was sent out relating to the work of our young people's meetings. More time was spent in working out the Conference program than usual on account of so many varied suggestions relative to the nature of

the program and the personnel of the speakers. Following are some of the suggestions that were taken into consideration:

"Give more practical help to Sunday school workers."
"Have the program more inspirational and spiritual."
"Don't overcrowd the program."
"Give more time for open discussion."
"Provide sectional meetings for discussion of technical questions."
"Don't have the sessions too long."
"Don't have so many preachers on the program."
"Don't use so many speakers we can hear at home."
"Get speakers that know their subjects."
"Don't have too many speakers outside of our state."
"Be careful in selecting speakers."
"Don't incur too much expense in getting speakers."
"Why do you get so many of the college people on the program?"
"Why don't you get more of our school people on the program?"
"Why not have more sisters on the program?"
"Keep the young people in mind."
"Keep the good of the Church in mind."
"Provide more time for social intercourse."
"Don't have so much platform work and more time for personal interviews."
"Don't have a straddler program. Come out and show where you stand."
"Don't put people on for the sake of representing all the Sunday schools."
"Why wasn't there some one on the program from this or that Sunday school?"

With all this in mind by the efficient and agreeable help of the Executive Committee and the suggestions of a joint meeting with the Executive Committees of our Church Conferences and District Mission Board and a final meeting with the ministers and Sunday school superintendents of the churches of Columbiana and Mahoning Counties where the Conference convenes, the program was accepted as it now stands.

Concerning the work in general there was a marked improvement along missionary endeavors but a decline in teachers' meetings and teacher training and mission study classes. There is an increase in the enrollment and average attendance but slight decrease in the offerings.

No courses have been prepared or suggested for Vacation Bible Schools by the Committee but calls are coming for such courses.

The Book Committee has not submitted a list of books for our libraries but is working. Quite a number of calls have come for books. We would urge that a list of books be selected that would give help on various topics such as temperance, purity, missions, Christian life, helps for teachers, church history, etc.

It seems to me the time is ripe to give to our Sunday schools and young people's meetings a set of standards that will serve as a guide and goal toward which to work.

There are continued requests coming in for help and suggestions on organization, best way for electing officers, selecting teachers, how get interest for teachers' meetings, teacher training and mission study classes. Some of these subjects and problems cannot be taken up in some communities because of other problems.

The need for conservative, constructive, intelligent, sympathetic help is very apparent. Let us renew our zeal and continue our work for the boys and girls who are reading, studying, learning, developing, deciding, choosing and going on and not waiting until our problems are solved. We must help them now or never. God will not let them wait for us. He pushes them on; they must go on. Will we be used to win them and build them up for Him?

Statistical Report

Number of Sunday schools	43
Number meeting every Sunday	35
Number reorganized first of the year	37
Number of officers	231
Number of teachers	542
Total enrollment	7718
Average attendance	5204
Number of cradle rolls	8
Number of beginners' depts.,	14
Number of primary depts.,	21
Number of junior depts.,	16
Number of intermediate depts.,	14
Number of home depts.,	3
Number of pupils under 9 years of age	1175
Number of pupils between the ages of 9 and 16	1284
Number of non-church members over 12 years of age	452
Number of pupils not of Mennonite parentage	576
Number of schools using graded lessons	1
Number of teacher training classes	1
Number of Bible Study classes	3
Number completing teacher training courses	6
Number of teachers' meetings	16
Number of Sunday school libraries	18
Number of volumes in libraries	1036
Number of schools receiving missionary offerings	31
Number of schools using Investment Fund	17
Number of Mission Study classes	3
Number of schools observing Missionary Day	21
Number of mission Sunday schools	8
Number of union Sunday schools	2
Number of regularly held district Sunday school meetings	6
Number of regularly held mission meetings	2
Number of regularly held Fourth of July meetings	2
Offerings for supplies	$2686.72
Offerings for missions, relief, etc.	7663.88
	$10350.60
Number of schools using Words of Cheer	28
Number of schools using Beams of Light	19
Number of schools using Youth's Christian Companion	18
Number of pupils received into Church	168
Number of young people's Bible meetings	33
Number using regular topics	29
Number having junior meetings	26

I. W. Royer, Secretary.

TREASURER'S REPORT

Receipts

Balance Aug. 17, 1922	$137.38
Offering for Expenses at Conference, 1922	165.12
Received from Sunday schools during year	205.55
Interest	6.63
	$514.68

Expenses Paid

Traveling expenses of Conference speakers	$47.00
Secretary's expenses, car fare, time, etc.	62.00
Executive Committee traveling expenses	43.00
Printing programs	14.00
Stationery	9.60
Expenses Executive Committee and Secretary at Orrville meeting	80.00
Publishing Conference reports	17.00
	$347.60
Balance Aug. 9, 1923	$167.08

Missionary Fund

Receipts Aug. 17, 1922, S. S. Conf. for Missions	$409.10
Receipts Aug. 17, 1922, S. S. Conf. for Russian Relief	120.96
Total	$530.06

Paid to Mennonite Board of Missions & Charities

For South America	$204.55	
For India	204.55	
For Russian Relief	120 96	$530.06

DELEGATE MEETING

Three delegate meetings were held during the Conference for the transaction of routine business and for the discussion of special problems relating to the work and organization of the Sunday school and young people's Bible meeting. The Executive Committee had passed a resolution appointing Ivan Lehman, Harvey Schnell, and C. D. Brenneman a tent committee whose duty it shall be to care for, insure, erect, and store the tent, as well as to draw up regulations for the use and rental of the tent, the committee to serve one year or until their successors are appointed. This action was ratified by the delegate body by motion duly made, seconded and carried. The chairman of the Executive Committee was authorized to draw up a set of standards for Sunday schools and young people's Bible meetings, the work of the committee to be submitted to the next annual meeting for approval. The following were appointed on this committee: J. N. Smucker, I. W. Royer, Harvey Schnell.

In the absence of the chairman of the Book Committee, the remaining members, E. M. Detweiler and Lester Hostetler, gave a partial report. The committee has examined and believes worthy of consideration the following books: Irving King, "The High School Age," Dodds, Merrill; H. F. Cope, "The Parent and the Child," Geo. H. Doran and Co.; David R. Breed, "The History and Use of Hymns and Hymn Tunes," Revell.

On motion by A. J. Steiner, seconded by C. Z. Yoder, and unanimously passed by the delegates, it was

Resolved, That we look with favor upon the work of the Book Committee and that we encourage them in conjunction with the Executive Committee to procure a number of suitable books and to spend some time together in examining them with a view

to recommending some of them for the use of teachers and Sunday school libraries.

The Secretary was authorized to have the report of this Conference printed in pamphlet form.

In response to the Secretary's request for an expression regarding the kind of program desired for next year, several voiced appreciation of the fact that the present Conference program was not so crowded; several wished more time for delegate meetings; some desired more time for sectional meetings and the discussion of special Sunday school and young people's Bible meeting problems, and considerable stress was laid on providing for the outer, physical, mechanical arrangements for the Conference along the line of plans that had been so successfully worked out by the local Committee on Arrangements for the present Conference.

The Nominating Committee, A. J. Steiner, D. S. Yoder, and Lester Hostetler, submitted the following report: For Secretary for three years to succeed I. W. Royer, the names of I. W. Royer and J. N. Smucker. For members of the Executive Committee for two years to succeed N. E. Troyer and John Umble, the names of N. E. Troyer, George Lehman, Lloyd Kreider, S. C. Plank, and John Umble. From these names the delegates chose by ballot the following to be recommended to the Conference for election: For Secretary, I. W. Royer; For members of the Executive Committee, Lloyd Kreider and John Umble. Those recommended were elected by the Conference.

Resolutions

The Committee on Resolutions submitted the following report which was unanimously adopted by the Conference:

Whereas, our Heavenly Father in His divine providence has seen fit to remove from this life, Warren G. Harding, President of the United States, therefore be it

Resolved, That we, The Ohio Mennonite Sunday School Conference, in session near Columbiana, Ohio, express our sympathy to Mrs. Harding in her bereavement, and our heartfelt sorrow in the loss of the nation's Chief Executive, a sincere and able friend of the cause of world peace, and be it further

Resolved, That these resolutions be spread on the minutes of the Conference, and, that a copy be forwarded to the bereaved widow of the late president.

Whereas, we realize from the Secretary's report a need of more definite personal work to gather into our various Sunday schools those neglected ones in our immediate communities, therefore be it

Resolved, That we urge our Sunday school superintendents and teachers to make a canvass of their respective communities and to put forth greater effort in the future to bring these neglected ones into our Sunday schools and to win them for Christ and the Church.

Whereas, the congregations of Midway, North Lima, and Leetonia have extended to our Conference such cordial hospitality and so generously provided for our need and comfort, and,

Whereas, the Columbiana Pump Company has furnished water equipment free, Troyer Brothers of North Lima have furnished lumber for our seats, and the Harmony Light Company has furnished electric current, therefore be it

Resolved, That we extend our thanks to the congregations of North Lima, Midway, and Leetonia for the Christian hospitality, to the Columbiana Pump Company, Troyer Brothers of North Lima, and the Harmony Light Company for their generous assistance, and to all others who contributed to the success of the Conference.

Whereas, Sisters Selena Gamber and Vera Hallman are soon to sail as missionaries to South America, and Bro. George Troyer and Sister Troyer to India, therefore be it

Resolved, That we, The Ohio Mennonite Sunday School Conference, in session near Columbiana, Ohio, assure them of our hearty support with prayers and means, and that we send with them greetings to the faithful missionaries in those fields, and we wish especially to express sympathy to Sister Lapp in her sad bereavement, and our keen sense of loss in the death of so able and hardworking a missionary as Bro. Mahlon Lapp.

Committee: J. S. Gerig, S. C. Plank, Elmer Yoder.

"WORDS FITLY SPOKEN"

When the prodigal son left home he said, "Father give me....," but when he came to himself he said, "Father, make me...." So let us not be praying, "Father, give me Thy blessings," but, "Father, make me what Thou wouldst have me to be."

* * *

Not all are adapted for nurturing the spiritual life of young people. Such must be "apt to teach." Teachers are a gift of the Holy Spirit to the Church. Christ said "teach" seven times for every time He said "preach." He is called "Teacher" forty times, never "Preacher."

* * *

The higher up you go in animal life the more helpless you find the young at birth. Still higher above these the spiritual babe in Christ is the most helpless of all. But "the Lord gives His strength."

We nurture spiritual life by fostering the divinely appointed means conducive to spiritual life. These are prayer, the Word of God, and Christian service. We begin life physically by breathing; spiritually by prayer; we sustain life physically by eating and assimilating food, spiritually by partaking and assimilating the Word of God; and we vitalize life physically by exercise, spiritually by Christian service.

* * *

Pertinent suggestions for improving our congregational singing: provide enough books, encourage the young chorister, have institutes for choristers and take a little more time for teaching the boys and girls. See that they learn the good old hymns and tunes to counteract the "too much jazz in the day schools five days a week." Take time to sing in connection with family worship.

* * *

In our Christian social relations, are we growing too reserved and independent? Or are we yielding to the spirit of the age that gives superficial forms of entertainment instead of giving of ourselves to make each other better? Must we yield to earthly, sensual, fleeting pleasures to satisfy our instinctive desire for social communion? No; let us live the great idea that Jesus brought—that we love one another and serve Him.

* * *

In molding lives, be patient, like the potter. Don't discard your material because it has a flaw in it and you fail in shaping it the first time you try.

* * *

We do not need men like Cain, Korah, and others; we need constructive workers and builders like Moses and Nehemiah.

* * *

Hold your "meanest boy." Jesus took that meanest boy, Matthew, and made him a fisher of men, a writer of a gospel.

* * *

We fail in our Sunday school work because we have no definite aim. We do not see the finished product. See your boys as the future bishops, preachers, deacons, superintendents, and teachers.

* * *

If you take a few facts of science and then say to yourself: "If there be a God He is a weak one; if there be a God He is not concerned in individuals"—then take a look at Israel in Canaan.

* * *

What is the Old Testament? A great series of sermons, hortative, admoninishing, correcting, nurturing, cheering—a mighty series of sermons out of the storehouse of God.

* * *

As one type of Christian courtesy, we might denominate that Christian grace that leads to put forth mental effort in order to understand and appreciate the view of our brother.

* * *

Too many teachers are teaching because they are put at it, instead of really wanting to teach. Oh, if we could only find more teachers who love to teach!

* * *

Choosing a life work—the decision of an individual as to what lines of action he will follow in a proper administration of a God-given stewardship. It is God's wise order that man's highest happiness and comfort and satisfaction is best assured by giving service to mankind. One of the greatest present needs is consecrated, efficient money-making. Ask yourself the question, How far will this contemplated line of activity help me to glorify my Maker by doing good to my fellowmen?

* * *

We must be on the alert these days. We must "take heed to the doctrine." There are doctrines of God, doctrines of devils, and doctrines of men. We need to lay special emphasis on the first of these. On account of their increasing unpopularity, we need just now to emphasize the distinctive doctrines of the Mennonite Church—nonresistance, nonconformity, feetwashing, devotional covering. Orthodoxy should come before activity, doctrine must come before fellowship, obedience before love, loyalty before liberty.

* * *

As Mennonites we do not devote nearly as much time to the indoctrination of our boys and girls in the principles of our faith as other religions and sects do. Do we think we have done our duty and have done our best in the half hour in the Sunday school? Primarily we should plan our Sunday school work for the growth and benefit of our boys and girls. Have we been selfish in our planning for the Sunday school? Do the adult classes have the best places? Do we plan our opening exercises to suit our own needs and expect the boys and girls to sit and keep quiet while we worship? Can we plan somehow for more than the half hour in Sunday school by using the Vacation Bible School? Can we increase the efficiency of our teachers by conducting Teacher Training classes? Will the special course in doctrine which is now in preparation by our own publishing house not be a valuable aid?

God's plan for winning is not by force but by the wonderful power of love. Christ once won a very bad woman from a life of sin. In speaking of it to her friends she said, "He told me all that ever I did." But He must have told it in a very peculiar way because, instead of turning away in disgust when He pointed out her sin, she brought a whole city to Him. By the power of love He won her and He won the city. Let us be sure we are winning to God and not to ourselves.

* * *

The vast majority of church members are entirely undependable. They assume no responsibility, they make no contribution to the service of Christ.

* * *

There are individuals who look for nothing more than physical pleasure or satisfaction. Many people actually think nothing counts but financial gain. With others, to live in comfort and to put up a respectable appearance in public is the only thing that counts. "What is that to thee, follow thou Me." ....

I. W. Royer, Secretary.
John Umble, Ass't Sec'y.

Married

Guth—Yordy.—On Sept. 27, 1923, Bro. Arthur Guth and Sister Erma Yordy were married at the home of the bride's father in Flanagan, Ill., Bro. Samuel Gerber, Tremont, Ill., officiating. May God bless them through life.

Clemmer—Moyer.—On Oct. 24, Bro. Willis H. Clemmer, of the Souderton congregation, and Sister Hannah A. Moyer, of the Plain congregation, were united in the bonds of holy matrimony at the home of Jacob M. Moyer. May God richly bless them.

Wiker—Krantz.—On Oct. 29, Bro. Samuel F. Wiker and Sister Kathryn Krantz both of Providence Twp., Lancaster Co., Pa., were united in the bonds of holy matrimony by Bro. Frank M. Herr at his residence, Willow Street, Pa. May the blessing of the Lord go with them thru life.

Ringenberg—Stalter.—Sept. 21, 1923, at the home of the bride's father, Henry Stalter, near Meadows, Ill., Bro. Arthur Ringenberg and Sister Ella Stalter were united in the bonds of holy matrimony, Bro. Samuel Gerber officiating. We wish them God's richest blessing.

Suter—Shank.—On Oct. 14, 1923, at the home of the bride's parents, Bro. and Sister Jacob L. Shank of Dayton, Va., Bro. Jacob C. Suter of Harrisonburg, Va., and Sister Mary F. Shank were united in matrimony, Bro. S. H. Rhodes officiating. May God's richest blessing attend them thru life.

Groff—Rohrer.—On Oct. 25, 1923, at the home of the officiating bishop, Bro. C. M. Brackbill of Kinzer, Pa., Bro. Clayton B. Groff and Sister Mary L. Rohrer, both of the Mellinger congregation, were united in marriage. May the rich blessings of heaven be their portion through life.

Buschert—Snyder.—On Oct. 20, 1923, at the home of the officiating minister, Bro. Oscar Burkholder, Breslau, Ont., Bro. Chester Buschert of Preston, Ont., and Sister Mary Edna Snyder of Hespeler, Ont., were united in the bonds of holy matrimony. May they enjoy the abiding presence of Christ all thru life.

Sheats—Hunsberger.—On Oct. 20, 1923, at the home of the officiating bishop, Bro. Warren G. Bean, Collegeville, Pa., Bro. True Ocker Sheats and Sister Susanna Jones Hunsberger, both members of the Providence congregation were united in marriage. May the rich blessing of God attend them through the journey of life.

Obituary

Bender.—Samuel O. Bender was born in Garrett Co., Md., Jan. 7, 1875; died from the after effects of typhoid fever at his home in Trafford City, Pa., Oct. 22, 1923; aged 48 y. 9 m. 15 d. He united with the Mennonite Church in his youth and lived a Christian life to the end. He was married to Nellie Fogle. To this union were born three sons, who with their mother survive him. Funeral on Oct. 24, 1923, conducted by Preachers Brown and Gallegher of the Methodist Church and D. H. Bender, brother of the deceased.

Bowers.—Ethel May, daughter of Jacob H. and Anna M. (Landis) Bowers of near Landisville, Pa., was born August 7, 1923; died Sept. 17, 1923. Beside the parents she is survived by two sisters, Ruth L., and Anna M., at home. Funeral services were held at Landisville Mennonite Church. Burial made in adjoining cemetery.

"Away from earth and all its woes
God has called her; she must go;
He has gathered her to His watchful care,
His blessings and goodness she will share."

By Mother.

Kandel.—Verna, daughter of Joe A., and Fannie Kandel, was born Sept. 26, 1914; after a brief illness departed to her Heavenly home, Oct. 18, 1923, at the age of 9 y. 22 d. She leaves to mourn her early departure father, mother, 1 brother, 8 sisters and a host of friends.

"Oh, Verna, how we miss your smiles,
Your loving, tender voice;
How we longed to keep you with us,
But God has made His choice."

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Hooley.—Esther Elizabeth, daughter of Melvin and Mary Hooley was born Feb. 3, 1922; died near Hubbard, Oreg., Aug. 28, 1923; aged 1 y. 6 m. 25 d. She is survived by father, mother, one brother, two sisters, four grandparents and many other relatives and friends. Little Esther suffered a great deal the first year of her life. Just before her last, short sickness, Esther enjoyed a few pleasant months free from so much pain. The bereft family finds comfort in the hope of meeting her again on the shining shore above. Services by A. P. Troyer and E. Z. Yoder. Text, Song of Solomon, 6:2.

Hess.—Mary Irene, daughter of Abraham B. and Anna Murry Hess, died at St. Joseph's Hospital, Lancaster, Pa., Oct. 21, 1923; aged 1 y. 5 m. 23 d. She is survived by her parents, 3 brothers (Charles, Amos, and Christian, all at home) 1 grandfather, 2 grandmothers, 1 great-grandmother and many other relatives. She was sick only two days. Death was due to convulsions. Funeral service was conducted Oct. 24, 1923, by Bros. Aaron Harnish and John Mosemann at the New Danville Mennonite Church. Interment in adjoining cemetery.

All is dark within our dwelling,
Lonely are our hearts today.
For the one we loved so dearly
Has forever passed away.

The Parents.

Shellenberger. — Isaac Shellenberger was born March 28, 1843; died Sept. 3, 1923; aged 80 y. 5 m. 4 d. He died at the home of his daughter, Mrs. William Shelley, near Oakland Mills, Pa. Feb. 12, 1867, he was married to Elizabeth Brubaker. To this union were born four children of whom two have preceded him to the spirit world. In 1906 his wife died. Those who survive him are his son, Henry Shellenberger and daughter, Mrs. William Shelley, 8 grandchildren, 3 great-grandchildren and 1 brother, John Shellenberger, who lives in Kansas. In 1911 he was again married this time to Annie Erisman, of Lancaster Co. She also preceded him in death, one year ago. Interment in Lost Creek cemetery; funeral services by William Graybill and Ammon Brubaker. Text, II Tim. 4:6-8. The Children.

Weaver.—Jacob, son of Pre. John and Magdaline Weaver was born Dec. 24, 1857; died Oct. 20, 1923, after an illness of ten days from complications. He had been in failing health for some time. His entire life was spent in the Spring Creek section, where he was born. He was twice married; his first wife, Miss Kate Heatwole, died in 1898. His second wife, who survives, was Mrs. Jacob T. Miller. Surviving are two children (John Weaver and Mrs. William Skinner), a brother (Reuben Weaver), and a sister (Mrs. Chas. Shank). He was a faithful member of the Mennonite Church and a man of exceptional qualities and strict integrity, being highly esteemed by all who knew him.

Funeral services were held from his home, Oct. 21, 1923, by S. H. Rhodes, J. L. Early, and M. J. Cline.

Herr.—Meriam Elizabeth, daughter of Bro. Norman and Sister Cora Herr, died Sept. 19, 1923; aged 3 y. 11 m. 19 d. She leaves her parents, one brother (Benjamin), two grandmothers, two grandfathers, and many other relatives. Little Meriam Elizabeth's stay on earth was short, and her last days were full of suffering; but we have the blessed assurance that she has gone to a long eternity where there is no more suffering. She was laid to rest in the cemetery in Mechanics Grove, Pa. Funeral services were conducted by Bro. Abram Metzler and Bro. John Myers. Text, Job. 1:21.

"The great Jehovah, full of love,
An angel bright did send,
And took our little Meriam home,
To joys that never end."

By her Grandmother.

Eby.—Cyrus, the last survivor of the Jacob B., and Mary Eby family, was born in Berlin (now Kitchner), Ont., Jan. 28, 1849. At about the age of twelve, he moved with his parents to Elkhart Co., Ind., where he has resided since. On Sept. 5, 1869, he was united in marriage to Anna Wenger, to which union were born the following children: Mrs. Albert Enders, Mrs. S. E. Weaver, Mrs. David Schrock, Mrs. Ralph Paritt, Elmer Eby, Mrs. Frank Sawyer, and Mrs. C. L. Amick. He united with the Mennonite Church in 1911 and remained a faithful member until death. He departed this life Oct. 26, 1923; aged 74 y. 8 m. 28 d., leaving his companion, 7 children, 21 grandchildren, 11 great-grandchildren, besides a large circle of relatives and friends, to mourn the loss of a husband, father, grandfather, and neighbors. Funeral services at the Olive Mennonite Church conducted by C. A. Shank and D. A. Yoder. II Cor. 5:1.

Culp.—David, son of Mr. and Mrs. George Culp was born in Mahoning Co., Ohio, Feb. 13, 1832; died at the home of his daughter, Mrs. John Stouder, Oct. 25, 1923; aged 91 y. 8 m. 12 d. He moved to Elkhart Co., Ind., in 1850, where he spent his many years forming a wide acquaintanceship and will always be remembered for his willingness to help wherever there was a song service wanted. His wife, Magdalina Wisler Culp, preceded him in death and he leaves 6 daughters and 4 sons. They are: Mrs. Emery Kintig, Mrs. Samuel Yoder, Mrs. Lucinda Wilson, Mrs. Magdalina Cramer, Eli Culp of Elkhart, Ezra Culp, and Noah Culp, Mrs. John Stouder, Mrs. George Huffman, and Jacob Culp. One daughter (Mrs. C. O. Gerig) died Oct. 16, 1897, and one son (Cornelius Culp) died Aug. 6, 1913. He also leaves one brother (Daniel), 55 grandchildren, 85 great grandchildren and a large number of other relatives and friends.

He united with the Mennonite Church when 20 years of age and kept to his faith unto death; being a member of the Church over 71 years.

Funeral services at the Yellow Creek Church, conducted by J. F. Funk and D. A. Yoder. Text, Matt. 24:44.

Kaufman. — Catharine Ann, daughter of Moses and Christina Livingston, was the eldest of eight children and was born in Somerset Co., Pa., March 5, 1842. She moved to Bowne, Mich., with her parents in March, 1866, and was united in marriage to John Kaufman of Bowne Aug. 21, 1870. For over fifty-three years they have travelled life's pathway together, sharing their joys and sorrows, while they faithfully worked to rear their family and build up the home they have enjoyed together for many years. During the first few years of their married life they resided near Elmdale and then moved to East Campbell upon the farm which has been their home for over forty years. She was the mother of six sons and one daughter. One son, (Moses) died in infancy, another son (Amos) died Feb. 5, 1913, and her eldest son (Anthony Weaver) died Feb. 1, 1916. An only daughter and three sons have remained and with her devoted companion gave her loving care and comfort in her last days. The deceased has been a faithful member of the Mennonite Church of Bowne for over fifty years and in her meek and humble way sought to follow in her Master's footsteps by ministering to the sick and needy, doing what she could to render help and give comfort where needed, and her kindly greetings and cheerful smiles were given to all who met her. A good woman has been called to her reward. After several months of illness she peacefully passed away at her home Oct. 22, 1923; aged 81 y. 7 m. 17 d. She is survived by her aged husband, her daughter (Mrs. Christina Weaver) three sons (Hiram, William, and John H.) 20 grandchildren, 2 sisters (Mrs. William Mishler and Mrs. John Lenhard) one brother (Josiah Livingston) a large number of nephews and nieces, and many other relatives.

"Humbly she walked with her Savior
As she faithfully toiled along life's way
With patience she bore her trials and burdens,
Cheerfully smiling to all each day."

Funeral services held at the Bowne Mennonite Church conducted by Aldus Brackbill and D. A. Yoder. Text, Psa. 116:15.

ANNOUNCEMENT

The annual meeting of the Old People's Mennonite Home Association, will be held at the Home at Oreville, Lancaster Co., Pa., on Saturday afternoon, Nov. 10, at 1 o'clock. All those interested are cordially invited to attend. Secretary,

FAMILY ALMANAC
1924

This annual publication is just off the press. As usual it contains all the astronomical features, weather forecasts, etc., which are found in all almanacs. A new feature is that the topics for the International Sunday School lessons and daily readings are given for each day. Many interesting and helpful articles are also presented, the subject matter treating of things of interest from a Christian standpoint, as well as matters pertaining to the farm and home. The ministers' list of names and addresses has been revised and brought up to date as nearly as possible. This publication should find a place in every home. Price, 10 cents each; 85 cents per dozen; $6 00 per hundred. Address orders to

Mennonite Publishing House,
Scottdale, Pa.

BOOK REVIEWS

The Mennonite Church and Current Issues

By Daniel Kauffman

A new book of 136 pages just off the press. As the title suggests, it deals with some important present day issues that confront the Christian Church in general and the Mennonite Church in particular. The author takes cognizance of the dangers which these issues have brought to the Church and deals with them in a straightforward manner, pointing out and suggesting remedial measures. Historical sketches are given with a discussion of the events that have led up to the present situation. The purpose of the book is to give information which will help to stem the tide of Modernism that is extant at this time The following table of chapter heads will give some further idea of the contents of the book:

1. Church History.
2. Mennonite Doctrine.
3. The Menace of Modernism.
4. Dangers Confronting our Young People.
5. The Mennonite Church.
6. The Christian Home.
7. Our Place in the Mission Field.
8. Our Publication Interests.
9. Church and School.

A Book which deserves a wide reading. Paper covers. Price, single copy, prepaid, 35 cents; per dozen, $3.50. Address orders to

Mennonite Publishing House,
Scottdale, Pa.

Twenty-six Studies on Christian Doctrine

By J. R. Shank

This is a new book published under the auspices of the General Sunday School Committee of the Mennonite Church. The topics were selected by a committee appointed by the Eastern Amish Mennonite Conference in cooperation with the Committee named above. The Author has arranged them for study, giving in connection with each lesson a Scripture Outline, A Talk about the Lesson, Questions for Recitation and Thought, Thoughts about the Lesson Illustrated, and Note-book and Research Work. These studies have been prepared because of the conviction that our young people need to have a more thorough knowledge of the doctrines of the Bible, especially those which are distinctive of the Mennonite Church. They are especially suited to the teen age pupil, but are not so elementary that mature Bible students may not find them both interesting and profitable. This book is designed to fill a long felt need.

Following is the list of topics for study: The Bible; The Beginning of Man; Man's Disobedience; The End of Sin; The Father of the Faithful; The Child of Faith; Choosing the Best; God's Righteous Law; The Work of Christ; The New Birth; How to Be Saved; The Church; The Holy Spirit; Separation or Non-Alliance with the World; Nonconformity; Nonresistance; Water Baptism; Communion, or Lord's Supper; Feet Washing; Devotional Covering; The Lord's Day; Worship; Purity; Satan; Second Coming of Christ; The Destiny of Man.

Contains 120 pages. Price, single copy, prepaid, 25 cents; per dozen, $2.50. Address orders to

Mennonite Publishing House,
Scottdale, Pa.

MY LIFE

"Behind my life the Weaver stands,
And works His wondrous will.
I leave it in His all-wise hands,
And trust His perfect skill;
Should mystery enshroud His plan,
And my short sight be dim,
I will not try the whole to scan,
But leave each thread with Him."

THE SOURCE OF POWER

(Continued from page 665)

plishment, but they are as millstones about the neck of the Church because there is no power. It is one thing to sing "We will be true to Thee till death," and quite another thing to live for the cause about which we sing.

In conclusion permit me to say, Whenever we are really linked up with the great source of power, we will say:

"For me to live is Christ."

We will be determined not to know anything among those about us save Jesus Christ and Him Crucified.

We will be convinced that nothing shall separate us from the love of Christ.

And we will cry out, "O, that I might know Him and the power of His resurrection."

Hesston, Kans.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, NOV. 15, 1923 (Gospel Witness) Established 1905 No. 33

EDITORIAL

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

It is better to "study to shew thyself unto God" than to study to make special effort to convince other people how good we are. Not what we confess ourselves to be, not what we may lead other people to think us to be, but what God **knows** us to be, is what determines our standing before God, is what counts for time and eternity. "Lord, what wilt THOU have me to be?" should be our constant prayer.

This generation is calling upon us for testimony. We have been chosen as witnesses for Christ, beginning at home and extending to the "uttermost part of the earth." Our life is supposed to be a model, saying to the unsaved, "Be ye followers of me, even as I also am of Christ." Confessing ourselves to be Christians, we stand as lights before the world, as followers of the meek and lowly Jesus, willing to "observe all things whatsoever" our Lord commanded. Can we give a good account of our professions? Does our life show that these professions are real, or that there is nothing in them?

Family Almanac.—Our Family Almanac for 1924 is now ready for delivery. Look on last page for a description of this annual messenger. We feel quite sure that you will consider the reading matter in it alone worth several times the price of the Almanac, to say nothing of the astronomical calculations and other features usually found in an almanac or calendar. One new feature is the compiling of the daily readings as arranged by the International Sunday School Committee, and which many of our people follow in their daily devotional readings in the home. Every home should be supplied with a copy. See that some one of your congregation gets a supply for community use, or send directly to the Mennonite Publishing House for one or more copies.

Our Annual Catalogue is being sent out over the Gospel Herald subscription list this week. If for any reason your copy failed to reach you, or if this should come to the notice of one who is not a Herald subscriber, don't fail to send to the Mennonite Publishing House for a catalogue. This is the time of the year when people order an unusual amount of books for the holiday trade or for reading during the long evenings during the winter. Our people have done well, during the past few years, in sending in their orders early and thus avoiding a holiday rush on our part and securing their books more promptly than they would have done by postponing their orders until the early days of December. We trust that you may keep up this practice. Send in your orders early. This applies to sending for Sunday school supplies as well as to book orders. We will do our best to give you satisfaction. Thank you.

Immediate Needs for the Mission Cause.—A letter from Bro. Vernon Reiff, treasurer of the Mennonite Board of Missions and Charities, informs us that the total amount of overchecked funds amounts to $3963.73, while the current needs of our mission activities requires an expenditure of about $13,400 during the month of November, making a total of over $17,000. The meeting of this is not an extraordinary task, as there have been a number of months when the total ordinary contributions to the Board have amounted to over $20,000. But to meet these obligations requires prompt action, and we believe that our readers have only to know the needs and they are ready to meet them. On another page we print the items showing which funds are overchecked, as well as the current needs of various mission activities. One way to clear up the overchecked funds is to contribute to the general fund, with instructions to apply to some fund that is overchecked.

On another page we print a very timely message on the matter of reverence and irreverence in the house of God. As our brother points out, our church houses are intended to be houses for worship. It is here that people are supposed to congregate in holy worship and admonish one another in the fear of God. It is here, in the presence of God, that we learn of God's Word through the instructions given us in the preaching service, the Sunday school, the young people's meeting, and other forms of Christian service. You always have a feeling of reverence when you come into the presence of one whom you regard as very much your superior in intellect, knowledge, or power. How much greater should be our reverence in the presence of the living God in whom all power in heaven and earth are concentrated. Whispering and other forms of "cutting up" in church should not be tolerated on the part of children, and held to be reprehensible and heathenish on the part of grownups. We bespeak a careful reading of Bro. Gehman's message on this subject, and suggest that all people work against unseemly conduct in the house of God.

One of the most accurate tests of how deep your religious experience goes is the sacrifice and inconvenience you are willing to endure in response to the call of Christian duty. There are those who are ready to go out any time of the night, to go through all kinds of weather,

to give the last penny in their pocket, to deny themselves of even the commonest necessities of life, to endure ridicule and persecution, to forsake the cherished association of loved ones, and to make other sacrifices if thereby the cause of Christ is advanced, the Church is strengthened, and souls are won for the Kingdom. They have only to know what God and the Church want of them, and they are ready to comply. Then there are those who are ready to go to similar lengths in search of pleasure, riches, or standing before the world but resent the idea of the Church asking anything of them that would seriously interfere with their business, their pleasures, their standing in society, or their personal convenience. All men are consecrated—but some test like this will reveal to you whether you are consecrated to God, to self, to the world, or something else.

Patriotism.—In the midst of rumblings which in the ears of many people sound like the approach of another war, the nations are giving greater attention to the matter of teaching patriotism to their citizens. While not all people are agreed as to what constitutes real patriotism, or as to what are the best means of fostering it, practically all people are agreed as to its importance. Other things being equal, that nation is most liable to win which holds the warmest loyalty on the part of its citizens.

And should not the Church manifest an even greater zeal in fostering the spirit of loyalty and teaching the importance of patriotism in the Kingdom of our God? If men are ready to lay down their lives for their country, how much more willing should we be to lay down our lives for the heavenly King? Patriotism, which includes loyalty to God and His Word and willingness to suffer anything that will add to the advancement of His cause, should be one of the characteristics of every one bearing the name of Jesus. With the shouts of heavenly patriotism ringing throughout the ranks of Christendom, we may expect mighty conquests for our King.

Doctrinal

THE NEW BIRTH

By J. D. Mininger

For the Gospel Herald.

I. **The New Birth Defined.**
1. What it is not:
   a. Quitting bad habits.
   b. Giving money to the poor.
   c. Turning over a new leaf.
   d. Living a moral life.
   e. Culture nor education.
   f. Water baptism. See cts 8:21.
2. What it is:
   a. A new creation. II Cor. 5:17.
   b. A passing out of death into life. I Jno. 3:14 (R. V.) Eph. 2:1, 4, 5 (R. V.).
   c. A making anew of the mind Rom. 12:2; Titus 3:5.
   d. "The impartation of a new nature even God's own nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4).
   e. A circumcision. Deut. 30:6.

It is a divine and supernatural work altogether. nJo. 1:13. It is not by natural generation. It is not "of blood" nor of the will of the flesh, nor of the will of man "It is of God. It is alone and only and all of God."

II **By Whom Taught.**
1. **Ezekiel:** "A new heart also will I give you, and a new spirit will I put into you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezek. 36:26, 27).
2. **Peter:** "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23).
3. **James:** Of His Own will begat He us, with the Word of Truth, that we should be a kind of first fruits of His creatures" (Jas. 1:18).
4. **John:** "Which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God. Jno. 1:13. See also I Jno 5:1.
5. **Paul:** "If any man be in Christ Jesus, he is a new creature, old things have passed away, behold all things have become new" (II Cor. 5:17.
6. **Jesus:** "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jno. 3:3. See also v 5.

III. **The Need of it, or why necessary.**
1. **Because man was conceived in sin.** Behold I was shapen in iniquity, and in sin did my mother conceive me. Psa. 51:5
2. **Because the imaginations of the thoughts of man's heart are evil.** And God saw—that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).
3. **Because human righteousnesses are as filthy rags.** But we are all as an unclean thing, and all our righteousnesses are as filthy rags: and we all do fade as a leaf; and our iniquities like the wind have taken us away" (Isa. 64: .
4. **Because the natural heart is deceitful and desperately wicked.** "The heart is deceitful above all things and desperately wicked: who can know it?"
5. **Because the natural man is at enmity against God, not subject to His law, nor can be, because they that are in the flesh can neither understand nor please God.** "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, So then they that are in the flesh cannot please God" (Rom. 8:7, 8).
6. **For Paul's word picture of the human heart** see Rom. 3:10-18.
   For Christ's word picture of same see Mark 7:21, 23.

No wonder Jesus said: "YE MUST BE BORN AGAIN."

IV. **The new Birth—How brought about.**
7. By the Word of God. I Pet. 1:23; Jas. 1:18.
2. By the renewing of the Holy Ghost. Titus 3:5.
3. By repenting and believing the gospel. I Jno. 5:1. Mark 5:1.
4. By receiving Jesus Christ. Jno. 1:12, 13.

V. **Evidences of the New Birth or New birth marks.** "He that hath the Son hath life and he that hath not the Son of God, hath not life" (I Jno. 5:12)

Evidences of having the Son.
1 If we keep His commandments. I Jno. 2:3, 5.
2. If we overcome the world. I Jno. 5:4, 5.
3. If we love the brethren. I Jno. 3: 14, 15, 18.
4. By the witness of the Spirit. Rom. 8:16.
5. By a new relish for God's Word. I Pet. 2:22.
6. By a love for communion with Jesus. Mk. 5:18.
7. Desire and efforts for the salvation of others. Jno. 1:41, 45; Jno. 4:39.

VI. **The New Birth leads to assurance of salvation.**
1. The early apostles had this Lk. 10:20.
2. Mary had it. Lk. 7:47.
3. The thief on the cross had it. Lk. 23:43.
4 Zaccheus had it. Lk 19:9.
5. John had it. I Jno 3:1.
6 Paul had it. II Cor. 5:1; Phil. 1:21.
7. The epistle of John is written that you might have it. I Jno. 5:13.

Then you can joyfully sing:

"My sins, oh the bliss of this glorious thought;
My sins not in part but the whole,
Are nailed to His cross and I bear them no more,
Praise the Lord, praise the Lord, Oh my soul."

VII. **Bible examples of the New Birth.**
1. Peter. Jno. 1:42.
2. Andrew. Jno. 1:40, 41.
3 Phillipian jailor. Acts 16:31.
4. The Ethiopian. Acts 8:39.
5. Woman at the well. Jno. 4:29.
6 Lydia and her household. Acts 16:15.
7. Paul. Acts 9:15, 19.

FAITH AND LIFE

For the Gospel Herald.

There is a very close connection between faith and life.

There are those who tell us that it is not so essential what you believe about the authority of Scripture, the virgin birth and deity of Christ, the future punishment of the wicked, the supernatural in religion, and kindred points of faith, just so your life is right.

As well may one say: It matters not whether your food is poisonous,

or nutritious, just so you keep healthy.

When, in a burning building, you hear some one call out "Fire!" does it make any difference in your actions whether you believe it or not? Is the life of the man who believes in free love as pure as the life of the man who looks upon marriage as something sacred? And does it make any difference in the life of an individual whether or not he believes in the Bible doctrine of an endless hell for the wicked? Upon whom has the Bible the securest grip, the one who believes that its every word is from God or the one who thinks it is simply the writings of men?

As the Christian's life and character are moulded by his conceptions of the Deity and eternal truth held forth in the Bible, so the Mohammedan's life is shaped by what he thinks of Mohammed and what he reads in the Koran. The idolater is but a reproduction of the qualities ascribed to his idols and what he is taught by his spiritual leaders. On one occasion Charles T. Russell deplored the fact that where people accepted his theory of no hell there immorality sprang up. It was but one of the fruits of his antiscriptural creed. Faith and works go together. It is true that some people do not live up to their convictions, while others, for the sake of putting on a respectable appearance, disguise their real self in some form of godliness. But as a rule, and in the long run, the things which we believe stamp themselves indelibly upon our lives and characters.

It takes faith in the Bible as the Word and will of God to draw one to a reverential obedience to its truths. The man who rejects the doctrine of the plenary and verbal inspiration of Scripture can at best be but formal in his Christian life, for the truth of God's Word can not grip the life of such a man as it does the man of real faith. The man who rejects the idea of the Supernatural in divine revelation of God's Word and will as revealed in the Bible—as every one must do who rejects the fundamentals of Christian faith; such as the deity and virgin birth of Christ, the atonement for sin through His shed blood, the second coming of Christ, heaven for the saint and hell for the wicked, etc., etc.—rejects God Himself. For this reason it is true that "He that believeth not is condemned already." Eternal life and death are dependent upon what we believe or fail to believe. It was no mere accident that when the inspired men spoke as the oracles of God they said, among other things, "Believe on the Lord Jesus Christ, and thou shalt be saved."

There are many reasons why we should accept without question the authenticity and authority of the Bible as God's Word. The fact is established beyond question, both by inside and outside evidence. The book has stood the test of the ages. It is the only authority on Truth that has never been compelled to reverse itself on a single point. It has meant enlightenment wherever its truths have gone. Every true believer has the witness within himself that it is true and reliable. It brings to us the message of Divine Wisdom. It is the message of spiritual and moral uplift in time and unadulterated bliss and glory in eternity. But our present plea for unwavering faith in the Bible as the Word of God is based on what this pure faith in the pure Word of God does for our lives, what it does for our souls, what it does for our influence over others, what it does for us in eternity.

"Believe on the Lord Jesus Christ, and thou shalt be saved"—saved from sin and sinning in time, saved from the results of sin in eternity.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—K.

FRUITS OF THE LIVING FAITH

By Susan Sensenich

For the Gospel Herald.

To have that living faith implies a new birth, a transformation of character, an humble and surrendered life, a new creature renewed in heart, mind, and body. Following this marvelous change we have the fruits of the living faith recorded by Paul in Gal. 5:22, 23: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." They that have the living faith have crucified the flesh with the affections and lusts and are enabled by grace to walk in the Spirit. We might enumerate the works of the flesh, but will simply say that they who live after the flesh shall not inherit the kingdom of God. For "he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

We have many examples among Bible characters of men and women of faith, who were consequently able to think right, speak right, do right, and live right and who by faith were able to do marvelous things, endure hardships, suffer persecution, and sacrifice their lives for the furtherance of Christ's kingdom on earth.

The Lord desires us to be fruitful. Jesus says, "As a branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." Hence the secret of fruit-bearing is Abiding.

Love, one of the fruits, is of two kinds: Love to God and love to man. "Thou shalt love the Lord thy God with all thy strength." We show our love by obeying His commandments and serving Him with the whole heart. "And the second is like unto it. Thou shalt love thy neighbor as thyself." We have faith—a living faith—we will obey these commandments, who which Jesus said there is none greater than these.

Joy is a delight in God arising from a sense of our relation to Him. Peace with God is a quietness of the conscience and a peaceable disposition as opposed to strife. Patience and a forgiving spirit are also some fruits to expect.

Fruits are the outward acts of holiness and righteousness which spring from a pure heart within. If there were a strong, living faith which brings the fruits of obedience, there would be more harmony and peace among individuals.

Men of faith have a closer relationship with God, a fuller fellowship with His Son, the Holy Ghost, and their fellowmen and a higher ideal of the Christ life which He Himself established in the hearts of His humble followers.

We often think that if we had that man's means or that man's ability or that man's opportunity we could do something worth doing. Yet God does not want us to fill any other man's work. God wants us to improve our own opportunity with the possessions and the powers that he has given us. It is a very great thing for us to do the very best we can do, just where and as we are. God asks no one of us to do more than this, nor has any one of us a right to do less.—M. D. Babcock.

Profession does not make one a Christian, but a humble walk in the steps of the lowly Christ will make one a Bible Christian, approved of men.—A. H. L.

Gospel Herald—Subscription Rate $1.50. Sample copies sent free upon application. Send us names of those whom you think might be interested in this periodical.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

(Mennonite Children's Home)

The Mennonite Children's Home is quarantined on account of chickenpox. There are 36 children in the Home, twenty of them being of school age. Our children attend the school of practice at the State Normal, located in our village and can not attend school during the quarantine period.

Contributions of provisions are coming in from the various congregations. We appreciate the liberal donation of potatoes and fruit. May the Lord bless all who have and may yet contribute.

Yours for the children,
The Workers.

La Junta, Colo.

(Mennonite Sanitarium)

To the Gospel Herald Readers, a Christian Greeting:—We are continually reminded that "the Lord is not slack concerning His promises," and again we are grateful for answer to prayer. We have just enjoyed a series of inspiring prayer meetings, under the direction of Bro. Erb, which has strengthened our faith in prayer. As definite requests have been definitely answered, they have been removed from our "prayer list," and others are added.

Our Father has provided our immediate needs very specifically in sending us workers for the kitchen and laundry. The workers on the farm are busy hauling beets at present. Our brother, Baldwin Miller, has been ill for the past month and at present is in the City Hospital, where we trust his improvement will be speedy. Bro. Dan Horst, after spending a few months in Kansas and various other states, has resumed his duties on the farm.

We praise God for health among the nurses at this time. Sister Lavina Miller was confined to her bed for a few weeks, but is again at her post of duty, enjoying normal health. Several of our number have gone to Pueblo for affiliated work in Minnequa Hospital. We crave your prayers for them as well as all others connected with the work here.

In the recent past several patients have gone to their homes, improved in health, and others have come to us. Among those recently admitted is a young Turk who has been in the United States for three years. Several members of his family died of starvation a number of years ago during the trying times following the World War. The Near East has come to our door. Another man—a "down and out" from the streets of Chicago—was sent here by Bethany Bible School a few weeks ago. Both these men are Catholics. We are glad to say that most of the patients here at present are professors of Christianity. While folks come to us in pursuit of physical health, we trust we may be faithful as well in regard to their spiritual needs. In this connection we praise the Lord that souls have been won to the Savior and others have been strengthened in faith.

Because of special meetings and programs at neighboring churches, as well as the Church Conference which convened here this fall, not all services have been held regularly. However, the Sunday school work has been kept up and a number of special services were held for the patients who could not get away.

We believe the Lord's hand is upon us to direct the work. We feel that He has laid the burden for this work upon the Church as never before; and, because when we ask in faith we have the things we ask for, we know that much glory will be given to the Lord thru the ministry of caring for the sick at this place. Continue to support us with your prayers.

Nov. 3, 1923. The Workers.

Canton, Ohio

(1939 3rd St., S. E.)

Dear Herald Readers, Greeting:—During the past few weeks we were again privileged to enjoy a real spiritual feast. Bro. Abram Metzler, of Matrinsburg, Pa., was with us and conducted a series of meetings.

He gave us inspiring messages, presenting the plain Gospel with it's power. What the world needs today is not fables or theories nor messages that tickle the ears of man and furnish him with a sort of amusement that appeals to his carnal nature, but it is the real Gospel message that is soul-stirring, the truth that shall make men free (Jno. 8:32), words of life, the message that lifts up the Christ. During the meetings there were eight confessions, besides a few confessions from our church members. There are many others who need salvation.

Let our prayers continually ascend to the Throne in behalf of lost souls, and for those who have just started in the Christian life that they might be strengthened and continue to grow, and for the Church in general that she may remain true to her head, the Bridegroom, and earnestly contend for the faith once delivered unto the saints. Jude 3.

Remember us in your prayers.

Nov. 7, 1923. O. N. Johns.

Wichita, Kans.

(1750 Woodland Ave.)

Dear Herald Readers, Greeting:—The work at this place is still progressing.

We were glad for a visit from Bro. J. W. Shank of South America on Oct. 26. This was an interesting meeting for us all and we learned many new things from that field.

Oct. 28 Bro. Paul Erb held our council meeting, at which time all members present expressed peace in their soul and desired to commune. There is now a membership of 22 at this place, including ten young people who are employed here. Their presence and help are highly appreciated.

On Nov. 11, D. V., we expect to hold our communion at this place, Bro. T. M. Erb officiating. At this service one applicant will be received into church fellowship by water baptism. We are truly thankful for this precious soul and trust he will ever remain faithful to his vow.

Construction of the new church building at this place is progressing as fast as volunteer help is secured. The outside is completed and we are glad for prospects of the inside being finished within a month or so.

Vernon Shellenberger.

Nov. 7, 1923.

Philadelphia, Pa.

(2151 N. Howard St.)

Greetings in Jesus' Name:—Bro. and Sister G. D. Troyer and family and Sister Friesen and family were with us in a service last evening, Nov. 7. Bro. Troyer preached a helpful sermon. Bro. Friesen was expected also, but had been detained in New York. By the time this is read, if present plans carry, they will be sailing on the way to India. We are trusting their safe arrival there.

Preparatory and communion services were held here last Saturday evening and Sunday afternoon respectively. Our bishop Bro. C. M. Brackbill, was with us.

We are expecting Bro. Joseph Ruth to preach in the Thanksgiving evening service at this place.

In His Name.

Nov. 8, 1923. The Workers.

IMMEDIATE MISSIONARY NEEDS

For the Gospel Herald.

The following items are copied from the monthly statement of Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, and from a letter accompanying the statement:

Enclosed you will find statement of the Mission and Relief balances for the month ending Oct. 1, 1923.

First, we call your attention to the list of overchecked funds on the enclosed statement which should be brought to the attention of all Gospel Herald readers before Nov. 18:

India Mission	$ 314.28
South America	278.10
Chicago Home Mission	273.08
Ft. Wayne Mission	507.89
Kansas City Mission	271.40
Peoria Mission	279.94
Youngstown Mission	104.64
Children's Welfare Home	32.13
Orphans' Home (Ohio)	155 99
Home for the Aged	1745.28
Total	$3963.73

In addition to the overchecked funds we will need and disburse during November the following amounts in order to keep the work in operation:

India General	$2,500.00
India New Missionary	900.00
India Balodgahan Church	1700.00
So. America Missionary	600.00
So. America Native Evangelist	300.00
So. America Kindergarten	200.00
Home for Aged Building	1,000 00
India Missionary Support	$2,500.00
India Missionary Children Support	700.00
India Sundarganj Church	1,500.00
City Missions	500.00
Orphans' Home, Ohio	300 00
Home for Aged—Furnishing	400 00
Home for Aged Maintenance	300.00

The total of these items amount to $13,400.00 that we should have, beside the amount of $3963.73, which is the amount of the overchecked funds Nov. 1.

MISSIONARY MESSAGE

IV

The Macedonian Call

By Geo. J. Lapp

For the Gospel Herald.

> And the vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him saying, Come over into Macedonia and help us.—Acts 16:9.

It was divinely determined that the Gospel should be carried by the Apostle Paul westward instead of eastward. Note in verse 7 Paul's determination to go east but the Spirit suffered him not. Then comes the vision of verse 9, the cry of a human soul. This cry had come up to God as had the cries of the children of Israel while in bondage in Egypt. God gave Paul a telescopic view of these sin-stricken souls in the vision of the man standing on the western bank of the Aegean Sea and calling him. He was given to see his heart yearning and, knowing the Father's heart yearning for them, did not hesitate to cross into Macedonia to preach the Gospel. When he got there he found this man to be a multitude, dwelling here and there—Bereans, Corinthians, Achaians, Thessalonians, many of them ready to receive the truth and believe on Christ. There were many noble among them who searched the Scriptures daily. True the apostles had to suffer persecution but their faithfulness under such trying circumstances was a means in God's hand of establishing strong churches in these regions. Many of the converts were from among the Jews and had known the Old Testament Scriptures. They could now read them in the light of the risen Savior, their Messiah and Lord, and rejoice in salvation through Him.

Joseph Robinowitz, of Southern Russia, was marvelously converted to Christ from Judaism while visiting the Holy land and sitting on the Mount of Olives and looking down over Jerusalem and meditating on her present condition. He looked on Calvary and on the place of the tomb, and then reached in his pocket and took out a copy of the New Testament which he had brought with him to be a sort of guide, and read of the crucifixion and the resurrection. There dawned upon him the realization of fulfilled prophecy so clearly that it was like a voice from heaven and his whole life was changed in the twinkling of an tye. He is called by some a modern Paul because of his influence among his own people and because of the blessings that are resting upon his work. His testimony of the Word of God is, "My view is that this is the Word of God; the Spirit of God dwells in It. When I read It I know that God is speaking to me and when I preach I say to the people, 'Be silent and hear what Jehovah will say to you!' ....So the Holy Spirit dwells in the Holy Scriptures as His proper medium but not in other writings, because He has no affinity with them." Of the Savior he said, "From the time I saw Christ to be the Messiah, the whole Old Testament became to me an illumined Book and I found Christ everywhere in it; and the New Testament became the divine Key." He has become a powerful apostle to the Jews. Such were Apollos, Aquila, Luke, Timothy and others who accepted Christ as a result of the Spirit turning him westward. Not only some of the Jews accepted the message but also many of the Gentiles who turned from their idols to serve the living God. They gladly abstained from meat offered to idols, from fornication, from blood, and from things strangled, and left their powerless gods and clung to Him who was precious to their souls.

Macedonian calls come today. There are so few preaching the Gospel in remote regions compared to those at home. Where are your Macedonias? One whom we well knew found his first Macedonia in a little Sunday school held in a schoolhouse sixteen miles from his home. He would attend his own service on Sunday morning, feed the horses while worshiping, eat his noon lunch on the road and get there in time to superintend the little Sunday school and return late in the evening tired but happy in the Lord's service. The Lord brought before him another Macedonia, this time across several seas, and he as willingly answered the summons and his messages in an acquired tongue proved a great blessing to many a soul. He found his grave "under the mango tree" in India. While sitting by his bedside during his last days on this earth we could hear his praise to God for bringing him to this land where heathen hearts were brought to the feet of Jesus. He was a man of deep Christian experience and of intercessory prayer. He is spoken of to this day (by those who knew him) as the praying missionary. Another, and nearer to us because of family ties, now lies beside him under the shade of the selfsame tree. I sat time after time by his bedside during his long months of intense suffering and asked him whether he had any final message to give to the Church or to the people of India before the Lord should call him Home. His answer would be, "No, I have spent these twenty years telling them the story of Jesus and His love and if they will not heed, what more I might say will not help them." When suffering from pain he would join the Indian brethren in song of praise to God in the Hindi language. Shortly before leaving for the hospital in Calcutta we had evening worship with those who assisted in caring for him in their language. Before they took their leave for the night he greeted them with the kiss of love. His first Macedonia was the slums of a large American city. His call to further service was across the ocean to the heathen in India. One of his last testimonies was, "I would like, if the Lord will, to serve India to a ripe old age, but if my work is done I am ready to go."

(Continued on page 682)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is using the word "damned" swearing or not? A brother.

That depends wholly upon the way it is used. The word may be used to impress the gravity of the penalty for sin—as in Paul's declaration, "He that doubteth is damned if he eat"—or it may be used irreverently, as many people today use it in blasphemous foolishness or hellish display of temper. Some tell us that the word "God" must be associated with the word "damn" before you can call it swearing, but that is not correct. To use this word as a byword indicates not only coarseness and irreverence but such use constitutes real, genuine swearing, a kind of language which no man of God in his right mind will use.

What is meant by the words, "and upbraideth not," in Jas. 1:5? D. M.

Without grudging or scolding because of ignorance or shortcoming. In other words, God is such a loving, compassionate Friend, that when a child of faith approaches Him with a petition for more wisdom He answers that prayer with the same readiness and cheerfulness that He would any other kind of petition. The most ignorant petitioner finds in God a willing Friend.

What is the present number of workers in the Mennonite Publishing House? A reader.

Regular workers, 30. Occasional workers, 3.

Why did Jesus speak to the Canaanitish woman as He did (Matt. 15:24)**—came only for the lost sheep of the house of Israel?** D. M.

Matt. 15:24 reads: "I am not sent but unto the lost sheep of the house of Israel." This verse is in harmony with a number of other scriptures which tell us that Jesus came "unto his own"—that is, His own people, the Jews. But the record of His life, in ministering to all who came to Him in faith, whether they were Jews or Gentiles, was in harmony with the great and final commission which He left His people, that in making the Gospel known they should go "into all the world, and preach the Gospel to every creature." While His work was among His own people, the Gospel which He came to bring is for all the world. This is still His rule—the Holy Ghost at work bringing to His people the remembrance of Christ's teaching, moving the people of God to go out to "make disciples of all nations."

Why does it sometimes happen that addresses are not changed on periodicals when requested? H. J.

It is the policy of the House to attend to such requests promptly. But there are a number of reasons why delays do sometimes occur. It may be that a letter is delayed in transit. Or, perhaps, the writer fails to sign his or her name, so that we must first get hold of the name before we know whose paper it is that we are called upon to change. Sometimes, in the rush of business, the change in address is delayed a week or two. It may be, also, that the request is handed to some House representative on the field, and he fails to report until his return to the House, perhaps a few weeks later. Ordinarily all labels should be changed within two or three weeks after the order for renewal, change of address, etc., is sent in. Where this is not done, we would consider it a favor if a card were sent us, with explanations. We would suggest, also, that in all such cases the writer exercise care that names are plainly written, statement made as to whether the order is for a new subscriber or a renewal, and in cases of a change in address, give both the old and the new addresses.

Is it right to charge interest on money loaned to another? A. M. D.

There are some who believe that since the taking of usury was forbidden under the law, it is still wrong, under the Gospel, to accept interest on money loaned out. This impression is not lessened any by the extortionate rate sometimes charged, or the oppression often practiced by money-lenders.

When it comes to extortion, this is no less taught against in the New Testament than in the Old. Paul classes the sin of extortion with such sins as drunkenness and other sins which bar people out of heaven, and covetousness is twice referred to as "idolatry." When Paul wrote, "The love of money is the root of all evil," he touched a sin that condemns many people. It may not be true now, as it was in the days of Jeremiah, that "from the least of them even unto the greatest of them, every one is given to covetousness," but that sin is altogether too prevalent among us, too prevalent for any country called Christian.

But to say that it is contrary to the teachings of the Gospel of Christ, which under the present dispensation is our rule of life, to accept interest on money, is making a statement without scriptural foundation. We pay taxes on all our possessions, and it is but right that an income is taken from whatever wealth may belong to our stewardship to cover the cost of retaining it. It depends altogether upon what use we make of our means as to whether we call it extortion. As one man expressed himself: "If I would not have had the privilege of paying $11,000 interest, I would not now have the privilege of owning a farm." Somebody had accommodated him by loaning him money. If that somebody used the part of that $11,000 that was not consumed in taxes or other necessary expenses in handling it, in a way that redounded to the glory of God, there was a blessing to the cause of Christ in such a steward of God being in possession of the money. Men of means may be of great service in helping the needy, both by direct donations and by assisting them in their business, provided they keep such means upon the altar of the Lord.

This for the Christian handling of money. But a mad rush for wealth is never right, whether by means of interest on invested money, driving sharp bargains, withholding from the Lord that which rightfully belongs to Him, or some other means which the Word of God forbids. In money-lending, as well as in all other business transactions, let this be the rule: "Whatsoever ye would that men should do to you, do ye even so to them."

LOVE THY NEIGHBOR

To live in peace with one's neighbor is a desirable thing. It is the only way to get any satisfaction out of life. The Master said, "Love thy neighbor as thyself." That is Christ's law of life. A chorus of voices responds, "Impossible." That depends on which one puts first, love or law. We are not made for law, but for love. Failure to love one's neighbors is a condition of heart that fails to recognize that man is made on a scale large enough to so love his neighbor and his brother as to make that habit of life the law of his being. The human society of which we are a part has a constitution, unwritten it may be, but real. It is the two emphatic truths given us by Jesus, love to God and love to man. When a man is what God wants him to be, and what God is constantly working to make him, his enemy is changed to his friend, and love has won. The working of love is purity, gentleness, kindness, perfect life.—Sel.

SUNDAY SCHOOL LESSON

Lesson for Nov. 25, 1923—Jno. 17:18; Matt. 28:16-20; Acts 1:6-8

CHRISTIANS CALLED TO BE MISSIONARIES

Golden Text.—Go ye therefore, and teach all nations.—Matt. 28:19.

The "Sent" One Sending (Jno. 17:18).—In our lesson of last week we studied about Jesus Christ as the Greatest Missionary, the One sent of God to give His life as a sacrifice for the sins of the world. In this passage taken from Christ's prayer immediately before going to the Garden of Gethsemane, where He was apprehended by the Roman soldiers assisted by Judas, we have Him speaking to the Father and stating the basis of His sending His faithful followers on their mission of carrying the Gospel to those who had not yet heard or accepted it. He is conscious that His time on earth is short, the shadow of the Cross hangs heavily over Him, He is about to pray the agonizing prayer that brings the drops of bloody sweat, and now He sends His disciples for the same purpose that the Father had sent Him. They are His representatives; they must carry on the work that He can no longer continue because He will soon return to the Father, whence He came. This is a solemn statement which we do well to deeply ponder so that its import may sink into our hearts: "As thou hast sent me into the world, even so have I also sent them into the world."

The Galilee Commission (Matt. 28:16-20).—The many mountain experiences of the Bible would make an interesting study. We have two of them in our lesson today. The crucifixion with all its attendant scenes of crime and darkness and despair is over. The resurrection with its accompanying experiences of joy and gladness too is a matter of history. And Jesus has made an appointment with the eleven disciples (Judas, the betrayer, had already come to an untimely end by his own hand) to meet Him in a mountain in Galilee. At the appointed time they were all there and the Savior appeared. Some worshipped; others doubted, but the Master had a very important message for them and later events prove that the doubters must have been thoroughly convinced that He was risen indeed. Here in the midst of Nature's beauties, far removed from the madding crowds that used to throng Him, He delivered that Great Commission that has been the clarion call to the missionary cause all down through the centuries. He tells them of His power. He is eminently qualified to give the great call to evangelize the world. "Go ye therefore," He says, and this message has become, and rightly so, one of the most often quoted sayings of the Master. Let us not forget though, in our zeal to go to the uttermost parts of the earth that the command to teach the observance of **"all things whatsoever"** He has commanded us, should have equal emphasis with the command to **"go."** "Go," "teach," "baptize," "observe all things," and then you can claim the promise, "Lo, I am with you alway, even unto the end of the world."

The Olivet Commission (Acts 1:6-8).—Forty days have passed since the Savior rose from the dead. Once more Christ and the disciples are assembled together on a mountain, this time on Mount Olivet, just a "sabbath day's journey from Jerusalem." They ask Him a question concerning the restoration of the kingdom of Israel but He tells them that it is not for them "to know the times or the seasons, which the Father hath put in His own power." He has, however, a very important message to leave with them before He ascends to the Father. "Ye shall receive power, after that the Holy Ghost is come upon you." Here is the secret of power to the Church. Does the present day church lack power? Is the old time fire and zeal lacking? Do we have to resort to artificial means and methods of a worldly and questionable nature in order to draw the people? If such is the case we do well to remember that the only source of power is the Spirit of God and no amount of activity on our part can make up for the absence of His indwelling presence among and in us. Let us pray and wait for the power that comes from on High. Jesus commanded the disciples to wait at Jerusalem until they should receive the baptism of the Holy Ghost. Then, when that had taken place they were to go forth into all the world witnessing for Him. "Ye shall witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Here we have the divine order as to the progression of missionary activities. Begin at home first; then reach out to adjacent communities, until you have reached the farthest distant nation. These were the last words of Jesus. After He has spoken these words He ascended to heaven. He is depending on us to be His faithful witnesses. Are we true to our trust?—H.

BIBLE MEETING TOPIC

A NATIONAL THANKSGIVING.—Ezra 3:10-13.

Topic for November 25

MOTTO

"Let all the people praise thee, O God."

MEDITATIONS ON THE TOPIC

I **A Thankful Nation Blessed.**—The Nation of Israel had gone through a period of chastening and was just realizing deliverance and God's hand in their restoration. They had passed through the experience of a long and tiresome journey. They had learned that God was directing them and making it possible for them to begin to build a house of worship. The fact that foundations were being laid was an occasion of great rejoicing and called for a general season of thanksgiving. This was appropriate in that it gave an intelligent expression of their gratitude to God, the Author of all their blessings. They might have had a demonstration of emotion and have given speeches about the great leaders who had led them, but it would not have been a proper expression of fact To God is all the glory, and to Him all glory and praise is due.

The experience of Israel is a fitting lesson to any people or nation The past of our experience has been a lesson to all who will take heed that God's ways are the best ways. Our blessings which we enjoy are the gracious dispensation of His providences toward us and are appropriate causes for a national call to thanksgiving But this call to national thanksgiving is not properly observed unless God is made the real benefactor to whom all praise is due. But as we remember our blessings in gratitude, we should not forget to be humble because of our past failures so that we might not become lifted up with vanity over our favors from God. The true feeling of our unworthiness is a means of deepening our gratitude and a safeguard to future failure In this line of thought we do well to ponder the weeping of the fathers of Israel as a very fitting expression of their feelings of unworthiness, if it did not go beyond measure and lead them into discouragement.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Thanks"**
2. Blessings for which we are thankful.

For Young People

1. Blessings Which Our Nation Enjoys.
2. Thanks Due to God.
3. How We May Render unto God His Due.

For Older People

1. How Our Worship Becomes Acceptable before God.
2. Personal Benefits That Fill Us with Gratitude.

PERSONAL THOUGHT

Every blessing should receive consideration from us and cause gratitude toward God While we cannot enumerate all the blessings, it is well that every great enterprise that affects all the people should have a public recognition on appropriate occasion for thanksgiving.

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Contributing Editors
John W. Weaver, Union Grove, Pa.
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Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 15, 1923

Field Notes

Communion services were announced for Manheim, Pa., on Sunday, Nov. 11. Preparatory services on Saturday afternoon previous.

November 10 was the time set for the beginning of a series of meetings at the Mount Joy, Pa., Mennonite Church, in charge of Bro. John W. Weaver.

Bro. C. B. Byer, superintendent of the Knoxville Mission sends us an interesting news letter from his station. Our readers will have the privilege of reading it next week.

At this writing Bro. E. D. Hess is at the Blough Church, Johnstown, Pa., district, holding meetings. Good interest is manifest, and good results are hopefully looked for.

Chestnut Hill Church, Lancaster Co., Pa., has recently been the scene of an extended effort for the revival of faith and life and the ingathering of the lost. Bro. Sanford Landis of Bird-in-hand, Pa., was the evangelist.

Bro. J. F. Slabaugh, formerly of Goshen, Ind., now teaching at DeMotte, Ind., is doing nicely in his work and enjoys the privilege of worshiping with the brotherhood at Kouts.

Bro. Andrew Baumgartner of Johnstown, Pa., has the sympathy of many friends and brethren in the sudden death of his wife on the evening of Nov. 4. The Lord comfort him and his family in their bereavement.

Eleven congregations in the Franconia conference district have recently donated $1975.81 towards support of the work in the Near East. An itemized account of these donations will be published next week, the Lord willing.

Brethren N. E. Troyer and Irvin Lehman are the instructors chosen to assist the brotherhood of the Casselman Valley district in a Bible conference to be held Nov. 24-Dec. 4 at Gortner mission station and Glade, Casselman, and Oak Grove churches, all in Garrett Co., Md.

Bro. Jos. M. Nissley, superintendent of the Altoona Mission, informs us that they are making preparations for an evangelistic effort at this mission, beginning Dec. 5, in charge of Bro. N. E. Troyer. The prayers of God's people are solicited in behalf of the meetings.

Bro. Abram Metzler of Martinsburg, Pa., expects to be with the brotherhood worshiping at the Kaufman Church near Davidsville, Pa., where arrangements have been made for an evangelistic revival and Bible Conference Nov. 17-30. In the Bible instruction work Bro. Metzler is to be assisted by the home ministers. "All invited to attend," says the printed program.

November 25 is the time set for the beginning of a series of meetings at Groffsdale Church near New Holland, Pa., with Bro. Ammon G. Brubaker of Mifflin, Pa., in charge. The prayers of God's people in behalf of the meetings are desired. G.

The brotherhood worshiping at the Ephrata, Pa., Mennonite Church have arranged for a Bible meeting, beginning Friday evening, Nov. 16, and closing on Sunday evening following. Live topics assigned to live speakers, is the way the reading of the program impresses the casual reader.

Bro. J. F. Bressler of Lancaster, Pa., accompanied by Sister Bressler, is contemplating a trip to the South, where he expects to spend a few months in the evangelistic field. Among the scenes of their prospective labors are our scattered congregations and members in Mississippi, Louisiana, and Texas.

Corrections.—Our correspondents from New Hamburg, Ont., and Souderton, Pa., send us the following corrections in items that appeared recently from those places:

New Hamburg: Nine public confessions during recent meetings, instead of eleven.

Souderton: Eight applicants for baptism, instead of four.

Recent visitors at the Mennonite Publishing House and community were Bro. Homer Lehman and family of North Lima, Ohio, who worshipped with us on Sunday, Nov. 4; and Bros. Lewis and Omer Bender, Elk Lick, Pa., Sisters Lucy Bender, Greenwood, Del., Lena Bender, Elk Lick, Pa., and Norma Maust, Meyersdale, Pa., who stopped here the latter part of last week.

The Eastern Mennonite Board of Missions and Charities had a meeting at the Vine Street Mission, Lancaster, Pa., discussing ways and means of aiding Russian immigration. Several brethren from the Franconia district met with them, among whom were Bros. Warren Bean, A. O. Histand, J. C. Clemens, and Elmer Mack. Bro. Histand preached an acceptable sermon at East Chestnut St. Church in the evening.

Correspondence

Tofield, Alta.

Dear Herald Readers:—As the days are getting shorter and the weather is cooler, we are again reminded that another year is fast drawing toward the end. But we have the beautiful

thought that each day brings us nearer to our heavenly home.

Sunday we had our communion services, again reminding us of the suffering and death of our Lord. Nearly all members partook of the sacred emblems.

Sunday evening, Oct. 7, one precious soul was received into church fellowship by baptism. We are glad that souls are being won for the Kingdom. We as true Christians should let our lights so shine that the world may see our good works and glorify our Father which is in heaven.

Bro. and Sister Dan Hershberger of Garden City, Mo., left for home after spending several weeks here visiting their son and friends.

We are having very favorable weather, which is appreciated by farmers who are still busy threshing. The crops are very good this year.

May we at all times praise Him for the many blessings we are privileged to enjoy.

Oct. 24, 1923. Cor.

Canton, Kans.

Dear Herald Readers, Greeting:—Our 26th Sunday school meeting was held on the evening of Oct. 21. On Sunday morning examination meeting was held and peace was unanimously expressed. The Lord willing, on Nov. 4 we expect to commemorate the death and suffering of our Lord, with Bro. Harry Diener in charge.

We expect Bro. J. W. Shank to be here on the evening of Oct. 31.

Sister Anna Switzer, a worker at the Children's Welfare Home in Kansas City, spent a few days visiting friends in our vicinity.

Sister Lydia Diener, who has been in poor health for some time, is still confined to her home.

The past few days remind us that winter is coming on.

Hattie Sommerfeld.

Oct. 27, 1923.

Wakarusa, Ind.

(Holdeman Congregation)

Dear Herald Readers, Greeting:—On Sunday, Oct. 21, our Sunday school was reorganized for the coming year with the following results: Supts., Edwin Weaver, Arthur Weldy; Primary Supts., S. C. Hartzler, Grace Shaum; Treas., Joe Brown; Secy., Goldie Hygema; Chor., J. I. Weldy. During the third quarter of this year our average attendance was 205.

Bro. C. F. Derstine was with us for a few services on Oct. 26 to 28, preaching in his usual hearty way to attentive audiences. On Sunday afternoon he filled an appointment at Nappanee.

Our series of meetings is dated to begin Nov. 8, to be conducted by Bro. E. J. Berkey. We hope the Father may have in store a blessing for us and that we may not fail to use the same to His glory.

Oct. 29, 1923. S. C. Hartzler.

Guernsey, Sask.

(Sharon Mennonite Church)

Dear Readers, Greetings in Jesus' Name:—We can truly say with the psalmist, "The Lord has done great things for us, whereof we are glad."

Bro. E. C. Bowman of Carver, Mo., came into our midst Oct. 14. He preached four interesting sermons. Sunday, Oc. 21, communion services were held. Nearly all members partook of the sacred emblems.

We were pleasantly surprised when Bro. John Mellinger and Bro. Orie Miller of Lancaster county, Pa., and Bro. Levi Mumaw of Scottdale, Pa., came into our midst Oct. 20 afternoon. They were here for communion services, and left with noon train, enroute for Rosthern, Sask., in the interest of the Russian immigration work. Bro. E. S. Hallman accompanied them to Rosthern.

The brethren gave short and interesting talks to the Sunday school. We were very sorry they could not stay longer, as there were some Russian people in the audience, who remembered Bro. Miller when he was across the seas.

We welcome anyone coming this way, to come and worship with us. Health in general is good. We ask an interest in your prayers in behalf of the work at this place.

Nov. 1, 1923. N. M. S.

Palmyra, Mo.

Dear Herald Readers, Greeting in the Master's Name:—Our communion service was held Oct. 4. Grandmother Buckwalter was unable to attend because of ill health. A private communion service was held for her a few days later.

On Oct. 14 Bro. S. S. Hershberger of Latour, Mo., began a series of meetings here. He preached the Word earnestly each evening till Oct. 24. We enjoyed a rich spiritual feast and are grateful to God and to our brother for the same.

We were glad to have with us several young folks from Virginia last Sunday, and appreciated their help in our services.

We crave an interest in the prayers of God's people.

Nov. 2, 1923. Anna M. Kreider.

Kalona, Ia.

(East Union congregation)

Greeting of Love to All:—On Sunday, Oct. 28, communion services were held in our congregation, when a large number partook of the emblems representing the broken body and shed blood of our Lord and Savior.

On Wednesday, Oct. 31, afternoon and evening, Bro. and Sister P. A. and Florence Friesen were with us, stopping on their journey east, expecting to sail for India soon. In the evening Bro. Friesen preached for us, using as a text Ezek. 37:1-14, impressing on us that the text is a good picture of conditions in India. We wish Bro. and Sister Friesen Godspeed as they go to their field of labor. May God bless them and make them a blessing in their work.

Nov. 2, 1923. Cor.

Ashley, Mich.

Dear Readers of the Herald:—It was our privilege to have a number of visitors stop with us enroute from General Conference; among them Bro. Joseph Hartzler of Flanagan, Ill., who preached for us on Sunday, Sept. 2.

The ministerial and Sunday school meeting held here Sept. 18-20 was well attended. (This conference has been reported in the Herald.)

On the evening of Oct. 16, Bro. C. F. Derstine began a series of meetings which closed Oct. 25. Notwithstanding the rainy weather a few evenings, a large crowd was in attendance and we greatly appreciated these meetings.

On Oct. 14 we reorganized our Sunday school. Officers were elected as follows: Bros. J. J. Smith and Joel Bachman Superintendents, Ottis Bontrager Secretary and Treasurer, and Tilman Smith Chorister.

On Sunday evening, Nov. 4, our young people's Bible meeting was reorganized for the following year. Bro. Tilman Smith was elected Superintendent and Bro. Erie Bontrager Primary Superintendent.

A mid-week mission study class was organized this fall, with Tilman Smith as leader.

Nov. 6, 1923. Edna Oyer.

Fisher, Ill.

Greetings in our Master's name:—On Nov. 4 an all day meeting was held. In the forenoon we had our regular Sunday school, also preparatory services. In the afternoon one soul was received into church fellowship by water baptism, one reclaimed, and two received by letter. As we grow in number, may we also grow in grace and knowledge of the Lord Jesus.

Nov. 11 is the day set for communion services. This service always brings blessings to God's people.

Nov. 6, 1923. Josephine Schrock.

Miscellaneous

RELIEF AND IMMIGRATION ACTIVITIES

By Levi Mumaw

For the Gospel Herald.

Information has been given from time to time through our conferences, general and special meetings, Relief notes, etc., but it has been considered opportune to give some general statements relative to present activities and needs along these lines.

It will be remembered that there are at present five Mennonite relief workers in Russia under the direction of the American Mennonite Relief controlled by the Mennonite Central Committee. The work being done is largely along the line of reconstruction which was made necessary through the serious difficulties of the past few years. It is also necessary to give special aid to families and individuals but no general feeding thru the kitchens is being done. The budget for actual cash outlay for this work is very small, not exceeding $2,000.00 per month. Certain supplies were left on hand from the general feeding and grain was harvested from the land cultivated by the American tractors, etc.

In connection with this work, however, a new obligation has arisen in Siberia. As reported recently, the Mennonite colonists are facing starvation because of crop failure this year. The office of the American Mennoninte Relief at Moscow has undertaken to bring relief to these stricken people. Help is being given in the form of food and material for clothing, which can be bought within a reasonable distance from the suffering groups. About ten thousand dollars has been appropriated for this work and additional amounts will be needed during the winter months or until the next harvest. The need for assistance is very urgent.

The work in Germany is being continued through the local organization "Christenpflicht," as reported previously. Since the partial collapse of the German Government, conditions are rapidly growing worse and many will be dependent on relief from other sources for the winter. Arrangements are being made thru American organizations to feed 2,000,000 children. We can do our part through our own organization which is now in operation. Besides the children, there are many who are out of employment and have no means of providing for themselves and families. The widows and aged are also among the very needy classes.

Clothing has been gathered this fall through the efforts of our sewing circles. The larger portion of this will be sent to Germany within the next few weeks. Our workers in Russia report that it is not advisable to send it to them on account of the high freight rates to Russia and for delivery in the interior. We are therefore diverting it for this purpose. The appeals for clothing in Germany have been very urgent. The sewing circles who wish to continue in this work can send their finished garments as heretofore and further shipments will be made as the clothing accumulates in sufficient quantities for shipment.

Additional funds will be needed for the work in Germany. It is very desirable to send a certain amount each month to provide regularly for certain sections for which the "Christenpflicht" has arranged to cover. In this connection, there are about 420 Russian refugees on the Lechfeld in Germany who are depending on the American Mennonites for support. They are awaiting permission to emmigrate to Canada but may be detained there for the winter.

The contributions for relief work during the past five years have been very liberal. We are confident that this support will continue as the needs are presented. Funds are being received for each of the above general needs and as the Thanksgiving season approaches, we are making further plans to help the needy. This is an opportune time for the opening of our campaigns for the winter. In cases where funds are not specified, the contribution is being placed in the General Relief fund. This general fund can be used as the needs are presented and is very helpful to those who have charge of the distribution of the funds. As we approach the Thanksgiving season, we will recall the many blessings at our command and also our obligation to others less fortunate.

In connection with our relief work another door of activity has opened and appeals have been made for our assistance. This is in the form of emigration from Russia. While there are no real famine conditions in Russia proper, the Mennonites in the Ukraine are finding their present spiritual and moral conditions very unsatisfactory and in the majority of cases their physical condition has no promise for the future. Church property has been taken over by the Government and public religious instruction of children under eighteen has been declared illegal. It is therefore against the law in Russia for any Mennonite child under eighteen to attend any Sunday school or Church service. Because of these conditions, the details of which cannot be given in a report of this kind, 43,000 out of the total of 95,000 Mennonites in Russia have registered themselves as anxious to leave at the earliest opportunity.

In order to assist these unfortunate people, believing that religious liberty and instruction for the rising generation is an essential factor in their lives, steps have been taken to assist them. During the past three years a Committee of Colonization has been wrestling with the problem and at a recent meeting at Newton, Kans., a larger organization was effected under the name of Mennonite Colonization Board, including the old Committee, adding one member from each Relief organization of the different Mennonite bodies in the United States and four members at large. Thru this organization each constituency will determine its course of action thru its relief organization and will have full control of the disbursement of funds except as may be entrusted to the larger organization thru its Secretary-Treasurer.

About 2200 of these people have already reached Canada thru a special arrangement with the Canadian Pacific Railway by the Canadian Mennonite Board of Colonization. These are being cared for by the resident Mennonites in Canada for the winter without cost to the immigrants. They were permitted to work in the harvest fields this fall and a part of their passage expenses have been earned in this way and turned over to the Colonization Board, but the larger portion is yet to be raised. Appeals have been made for our assistance in the forms of loans and donations. The Eastern Mennonite Board of Missions and Charities has worked out a plan for their district and is making an effort to raise funds for this purpose. The Mennonite Relief Commission for War Sufferers is also working on the problem and will be ready in the near future to submit ways and means whereby assistance can be given thru its channels. Further announcements will be made as early as possible.

Scottdale, Pa.

ANARCHY

By Jacob M. Moyer

For the Gospel Herald.

Anarchy is lawlessness, a want of government. An anarchist may seem to want government, but the government he wants must be as changeable as his own mind.

We picture an anarchist as one with a desperate look; his eyebrows

not set on a level; his features displaying an uneven, distrustful, and unstable character.

We have thought them to be in Russia mostly, and in a few other foreign countries; however, America is not without them.

The reason for anarchy is found in the make-up of man. It is more natural for man in his natural condition to be anarchistic than not to be so. It is aggravated by conditions. Oppression of the poorer classes and an ambition of many to rule share a large part of the responsibility. Knowing the cause of something is, however, very different from knowing what and how to apply a remedy.

The remedy is available in the form of God's own Word. Surely no one need look for anything more authoritative or effective.

The probable reason that this sure remedy is not being applied may be due largely to the fact that it does not fuction properly in the Christian Church. While the Christian Church should be busily engaged "selling" this remedy, she is wasting so much of it on her own sores. While no one in the Christian Church wants to be termed an "anarchist," yet the spirit of anarchism is present east and west, north and south. Looking over the conference proceedings of almost any denomination will convince one of the same. The Mennonite Church is not without it.

To us as a nonresistant body the charge is the more condemning. Because of these conditions we are fast approaching a stage similar to that of a church at Ephesus when they were charged with having left their "first love." By the time we have our problems threshed out among ourselves we are all bleeding and full of scars. Having tired ourselves through the conflict and endeavoring to apply the Remedy (God's Word) to ourselves and our brethren with so little effect, our zeal to "sell" this Remedy to the outside world is almost perished, all because we are either improperly organized or are fighting those called to authority. Do we realize that if such conditions exist in our particular Church we may individually be much to blame? Many Church members having been offended by some trifle seek to overthrow Church government, little thinking of consequences. They do not stop to think that they also suffer with the body. They fail to see a host of heathens pointing the finger of scorn at the Church. They fail to see the derision of the sects who feed upon the spoils.

Dear brother and sister, let us not permit Satan to get in between us. Let us surrender ourselves fully to Him who is our peace. Let His Word be the solution to our difficulties. Let us not waste so much of it upon ourselves lest we have none left for a dying world.

Souderton, Pa.

WHAT WILL BECOME OF THE CHURCH?

By A. H. Leaman

For the Gospel Herald.

What will become of the Church in the next generation? is a serious question. Will she be able to continue on in her course at the rate she is going? When the enemy comes in like a flood will she be able to raise her standard against the tide?

These questions touch the very heart of the supreme problem of Christianity. Organizations and agencies are at work to maintain an evangelical strength to hold it from the vanishing point.

May I state the elements that are at work to destroy our present evangelical faith.

Unbelief

For more than a quarter of a century a deadening unbelief has been sweeping over the Church. It came in like a lamb, but has now reached lion strength. In those early years a few men secretly felt they discovered a new truth; namely, that the authority of Scripture was not the final authority for rule and practice of man. This led them to question the inspiration of the Word of God. From this point it grew until today it is no more a secret, but an open and avowed truth by many. Unbelief in the Word and the redemptive plan of salvation has reached from the primary room in our Sunday schools to the pulpit and theological circles. Unbelief is trying the evangelical faith to its very limit.

Political Corruption

The political condition of the world is alarming. Men hoped the war would bring a settled condition among men, but results show it is sinking the nations into deeper mire of despair. Nations have taken things in their own hands and left God out. The Church has been thrown into this circle and is endeavoring to offer a solution without the aid of Christ and His kingdom. Agencies and organizations are endeavoring to raise the moral standard of the Church instead of presenting the claims of Jesus Christ. Graft is reigning in the center of the political world, causing the very command of God to be broken. Political conditions are growing worse and the evangelical strength of the Church is in the balance; but, thank God, so far it is not wanting.

Social Disorder

Labor conditions are bringing their problems to the front. It is threatening the industry of the world. Many laws are passed in their favor. Unionism has grown so rapidly that it has become a mighty factor in the world. Men have bound themselves together as one man and defy the very God of the universe. The Church in many places has swung from its pivot, is supporting these organizations, and is losing its evangelical faith. What must we say of the social condition of the home? Authority is gone, disrespect of children for parents has taken its place, heart-broken mothers and fathers weep and lament over the lost condition of their children. The evangelical faith is being tried.

The Lodge

The recent developments in Oklahoma relative to Governor Walton and the Ku Klux Klan reveal the secret power of said organization. They are seeking control of the Government and they are not far from it. They are coming into the Church, hooded. They come in the name of religion and the Church. Ministers in some places have welcomed them with open arms—in fact ministers are joining them in large numbers. In one town of seventy thousand all the ministers have joined but one. Evangelical faith is being tested and Christ's name is dishonored. The work of the lodge is done under cover. Who will keep the revival fires burning? Who will keep aloft the torch of a pure and vital faith among swarming millions that are untouched by the ordinary ministries of the Church?

Chicago, Ill.

"TAKE THESE THINGS HENCE"

By M. G. Gehman

The above words were spoken by Christ, to them who had brought the merchandise into the Temple. Why this sharp rebuke? Was it wrong to trade in merchandise? There was nothing wrong as to the business, but, there was something seriously wrong as to the place, and probably to the time in which it was conducted. These business transactions would leave a wrong impression on the Gentile world. Buying and selling going on in the court intended for their worship would hinder the true light of Jehovah to enter into their hearts. Such a scene would detract the minds of the wor-

shipers, would drive from their minds that reverence for God, God's house and His Word, which should always be felt in seasons of devotion. When the spirit of commercialism comes into the Church, then the Spirit of God leaves.

In our places of worship, where we assemble to magnify His holy name, everything that hinders (or might hinder) our approach to God should likewise be taken "hence." The Church is not to be taken as a handle to transact business affairs that are wholly secular. Some people take advantage of the Lord's day to arrange their work for the week days in order to gain time. The faithful Christian will so plan weekday labors that he will be free in mind and body, as far as possible, that he may be in the Spirit on the Lord's day, to the degree that God wants us to be. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

A Modern Encroachment

We need a certain portion of natural food to sustain our bodies on the Lord's day as well as on other days. The Marthas of today may well remember the Martha of Christ's time (Lu. 10:38-42). Probably our dear sisters are not alone to blame for putting forth so much effort to bring into practice a dozen or more branches of the culinary science at one single sitting. Martha was cumbered with much serving. She was "distracted," so the word means. She was losing a spiritual feast while worrying over a natural one. Don't you think our Lord would be better pleased with us if we would use our God-given strength first for the acquiring the food for the soul? When the entertainment feature becomes so big in our life that some must stay away from church services just because of the "big dinner," it shows that there is something sadly wrong with the "inner man." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Christ was sociable. His followers will be likewise. But sociability is only a means to an end, the edifying and enlightening of one another in the Christian life.

Thoughtlessness in Worship

The giggles and titters sometimes seen and heard in the house of God are a grating discord to the work of the Holy Spirit. It shows a habitual shallowness of thought, which can and should be overcome. We should practice the art of meditation at all times, and especially so when assembled for worship. Thinking may be hard work, as some one has said, but it brings bountiful blessings to those who are willing to pay the price. Having formed the habit of meditation one may be, as a certain poet said, "Alone and yet not alone." It is well for us, in our young and tender years to associate with thinking minds. It will help us to sooner conquer that jollying, frolicking disposition which goes with unrestrained human nature. Yes, we want to be cheerful and joyful, but let us guard against foolishness. If the church giggler would know how sinful he appears to thoughtful people he would cease his annoyance. The whisperer is not a whit better than the giggler. How a member can chatter all the way through a service in church or Sunday school is something we cannot understand. It may be natural for school girls and boys, but when met with in young women and young men of eighteen or nineteen years of age, it is unpardonable. Such ought "to be sober and watch unto prayer."

Paul gave to the Philippians a beautiful motto for their thought realm, which will do us a whole lot of good if we hang it up on memory's walls and look at it daily: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, **think on these things."**

Denver, Pa.

MISSIONARY MESSAGE

(Continued from page 675)

The calls, "Come over and help us," come from many kinds of places and people. George Mueller's call came from the orphans of London for whom he built a huge orphanage, a monument of faith. Pandita Ramabai's Macedonian call came from the downtrodden widows in India. Though she is dead yet she speaketh through the large institution she established. The call of William Duncan came from the Indians of British Columbia as he saw them from Fort Simpson, "howling like a pack of wolves, tearing limb from limb the body of a murdered woman." He learned their language, went among them unarmed and established a Christian industrial colony and got before them the story of Jesus, which, with visits to the sick, rapidly unlocked the doors of their hearts. The story of the Metlakahtla in British Columbia and the New Metlakahtla in Alaska, recently visited by the late President Harding, cannot be told here but they stand out as beacon lights among the Original Americans who have been many times as grievously wronged.

Read the calls of the heroes of the Faith who were called to establish evangelical churches in papal Europe such as that of Robert McCall to France where he was told, "Hundreds are sick of forms and ceremonies and are ready to hear the Gospel;" or as that of the Spanish Protestants who after 1868 were allowed to return with their Bibles under their arms after long years of banishment. Also the calls of men and women to go into remote regions as William Ellis to the island of Madagascar where believers had been so bitterly persecuted by heathen rulers and yet multiplied so rapidly; or as Captain Diaz after his marvelous conversion in New York was called to return to his native home in the West Indies where as a colporteur he faithfully labored only to suffer persecution and violent death.

Then there are the peculiar calls of "Father Nash" who in Chas. G. Finney's time prayed with the world map before him, Alef Clary who could do little else but pray and often became completely exhausted from the effects of intercession, or of the bedridden woman of Dublin, Ireland, of whom it is said that she prayed D. L. Moody to the British Isles, or of "Praying Hyde," called to India as an intercessory missionary who won so many souls to Christ by his earnest, intense, intercessory prayer. He physically wore out praying but God blessed with such rich fruitage.

Samuel Adjan Crowther was the first African Bishop of the Niger Valley in Africa. He was released from slavery on the West coast, was taken to England and educated, was converted, and by a series of successes in Christian service became a Bishop and wielded a large influence among his people. His Macedonian call is evident.

Wherever our Macedonian calls are they are determined by God Himself who also determines the bounds of our service by our submission to His divine will. Our willingness to serve in the most humble capacity to His glory enables him to open doors of further service.

Our Macedonia may be training others to go, or it may be in our homes rearing a family of servants of God—remember SERVANTS OF GOD. It may in providing the means for others to go who have not the wherewithal but do have the qualifications and the will. It is any door open to us which renders us able to serve in the highest and noblest and most self-sacrificing capacity in which we may serve God and our fellow men.

Sihawa, via Dhamtari, C. P., India.

SOUTHWESTERN PENNSYLVANIA SUNDAY SCHOOL CONFERENCE

Report of the Twenty-ninth Annual Sunday School Conference of the Southwestern Pennsylvania Mennonite District, Held at Masontown, Pa., August 14 and 15, 1923.

The Conference convened on Tuesday evening, Aug. 14.

The devotion was conducted by Bro. Irvin Lehman, of Marion, Pa.

Some Present Day Sunday School Problems, the first subject, was discussed by Bro. N. E. Miller of Springs, Pa.

Here are some of the problems given. To secure a corps of workers that are first of all spiritual, and are faithful and dependable. A lighthouse whose lamps fail to shine for but one hour may cause a ship to be wrecked Securing workers that are consecrated Creating and maintaining a wholesome atmosphere in the Sunday school. An atmosphere of industry and concern. An atmosphere of reverence. Meeting the spiritual needs of the pupils; doing definite work; having the seed take root.

My Responsibility to Meet the Problems was the second subject discussed by Bro. Joshua B. Zook of Mill Creek, Pa.

Our being here has increased our responsibility to meet the problems that are before us today. God expects us to do what we can. If the Holy Spirit has possession of our lives we will realize the responsibility that rests upon us We are too much inclined to shift the responsibility. God holds us responsible and expects us to do when we know. Do the things that the Holy Spirit impresses upon you.

Wednesday forenoon was occupied in the discussion of the subject,

The Three-fold Purpose of the Sunday School. First, **Teaching the Word of Christ,** by Bro. Abram Metzler, of Martinsburg, Pa.; Second, **Bringing Souls to Christ,** by Laban Swartzentruber, of Altoona, Pa., Third, **Building up Souls in Christ,** by Bro. John L. Horst, of Scottdale, Pa.

We need to exalt Jesus Christ, the Incarnate Word, which is the essential theme of the Bible. No one can teach the Word of Christ except by the power of the Holy Spirit. We need to give the proper interpretation of the text. Supplement the teaching with intercessory prayer. We dare not guess at Biblical interpretation. In bringing souls to Christ we are bringing them to one who is greater than men. Teaching the Word of Christ will result in bringing them to Him. There are many Sunday schools that do not realize the importance of bringing souls to Christ. There is something wrong when they come to our school from year to year and are not led to Christ. What is needed is a corps of efficient, consecrated workers who are thorough Christians and possess something that shows that they have been with Jesus. If Jesus Christ is exalted in our lives it will lead people to Him. If the Word is properly taught to people they will be built up in Christ. It is one of the duties of the Sunday school. It is not hard to get the Sunday school pupil into the fold but it is a problem to hold them and have them continue faithfully in the service. Growth is necessary to a healthy life It is pitiful to see any one physically dwarfed It is more pitiful to see them dwarfed mentally and intellectually, but it is most pitiful to see any one who is dwarfed spiritually. The general trend toward worldliness is one of the greatest hindrances to spiritual growth. Modern pleasures and bad literature are hindering many, especially among the young people. The Sunday school must have a clean testimony on nonconformity to the world if we would have our pupils built up in Christ. The work of the Sunday school is not to teach other things but to teach the Word of God.

In the afternoon there was a short time given to the children by Sister Anna Loucks assisted by Sister Lina Ressler. Sister Loucks gave object lessons showing how the Bible is like a lamp, a mirror, a shoe, a sword, etc. Sister Ressler related incidents of children in India. This was followed by the subject,

The Teacher—Preparing, by Bro. W. S. Hershberger, of Johnstown, Pa.

In preparing the teacher needs to know the beginning, the middle, and the end of the lesson period. Boil the lesson to a few important truths. Remember the lesson period is short. Do not try to crowd everything into the lesson. Study how to impress upon the pupil the effect of the lesson upon their lives. We can not successfully teach a lesson until it is mastered Attend Bible schools when possible. Teacher training classes are very helpful; there should be more of them. Teachers' meetings help to unify the teaching of the teachers.

The Teacher—Teaching, was next discussed by Bro. E. J. Blough of Davidsville, Pa.

We should pattern after the great Teacher. The teacher's success lies largely in the spirit in which he does the work. He should not be too exacting and stiff in the selection of his words. There should be a spirit of freedom between the teacher and pupil. There must be a free cooperation and not a forced cooperation. Have a plan of procedure. The teaching must be adapted to the ability of the class. Repeat. Have a spirit of pleasantness, sympathy, and cheerfulness He must have a good Christian character grounded in the doctrine of the Word of God.

Routine in the Sunday School was discussed by Bro. Ezra Bender of Martinsburg, Pa.

Only whole-hearted officers who are best fitted for the place should be elected. Be prompt. Begin on time and be sure and close on time. The singing should not be merely to fill in but should be considered an important part of the service. Superintendents should visit other schools and learn one from the other. Use variation in the devotion. Our prayers should be brief and earnest. Announcements should be brief and given only once. The closing prayer should not always be the same or it will become formal.

Missionary Activities in the Sunday School, was next discussed by Bro. C. F. Yake of Scottdale, Pa.

One of the purposes of the Sunday school is to promote a missionary spirit in the mind of the child. Offering money for a missonary purpose should be considered a privilege and not merely a duty. The child should be interested in the field to which the offering is sent. The quarter fund has been a good way to interest the child in mission work. More than six thousand dollars has been raised in this way that would otherwise not have been secured. Every school should observe a missionary day and missionary programs should be given. Mission study classes are very helpful. Missionary literature should be included in the reading matter of the Sunday school pupil. Let the boys and girls visit the sick and sing for them. Get them interested in bringing in others who are not attending any Sunday school.

A Missionary Sermon based on Matt. 28:19 was delivered by Bro. J. L. Stauffer, of Harrisonburg, Va.

If we can not go we need to be willing to let go. We can help go. We need to have the spirit of willingness to go. Our mission is to teach all nations. To teach them to observe all things. Many country churches are closed because there are not enough preachers.

In the Delegate meetings and business sessions of Conference the following subjects were considered and decisions made:

Motion was carried that we continue for one year the support of Bro. J. N. Kaufman and his two boys.

The three books, namely—Spiritual Life in the Sunday School, How to Bring Men to Christ, and Common Sense were reviewed. (Note.—These books had been recommended by the Library Committee a year ago.)

The question was discussed, **How Can the Executive Committee get in Closer Touch with the Schools?** After a thorough consideration of the subject the following resolution was adopted:

Inasmuch as the Executive Committee sees the need of being in closer touch with the Sunday schools, be it

Resolved, That the Secretary be held responsible to arrange for visits to the schools of the district and for securing information of the work of the schools through correspondence and giving help where needed.

The question, **What are our Schools Doing with the Quarter Fund?** was taken up. The discussion showed that the quarter fund has been a great inspiration in mission work. The superintendents need to be in close touch and cooperate with those who have the quarters entrusted to them. In some places the quarter fund does not work well and should not be urged. We should encourage our schools to use the quarter fund wherever it is practical. A request came from the Sunday School Conference of the Johnstown District asking for the consideration of another system of Sunday school lessons since the present system is not satisfactory because many fundamental teachings of the Bible are never included in the series of lessons. The question was freely discussed and the following resolution was passed:

Believing that the present system of Sunday school lessons is not entirely meeting the demands and approval of the Church, we, the Mennonite Sunday School Conference of the Southwestern Pa District, hereby appeal to General Conference to consider the advisability of the Mennonite Church arranging for the selection of a new system of lessons, or adopting some other series of lessons.

The Treasurer's report was given and accepted.

Balance on hand July 1, 1922	$ 35.29

Receipts during the year	205.84
Total	$241.13
Amount paid out during the year	$231.50
Balance in treasury, June 30, 1923	$ 9.63

The offering of the conference was $55.47. This will be used to defray the expenses incidental to this Conference and the balance placed into the treasury of the Sunday School Conference.

The officers elected were: Bro. John L. Horst of Scottdale, Pa., Moderator for next Conference; Bro. Ed. Miller, of Pinto, Md, Secretary for three years.

A statistical report was given by the Secretary which contained the following information:

There are twenty schools in the district, including two union and two mission schools. The total enrollment is 2076, an increase of 99 over last year. The average attendance was 1303, a loss of 46. Percent of attendance 62.7, a loss of 5.5 per cent. There are 125 officers, an increase of 10, and 162 teachers, an increase of 3. The Blough School of the Johnstown District is the largest school, with an enrollment of 225 and an average of 136. The highest per cent of attendance was the Weaver School with 82.7 per cent, a gain of 1.7, and a gain by the same school of 5.7 per cent. Eight schools have a cradle roll, five have a Home Department, and six had teacher training classes. Nine members completed the course. Eight schools have teachers' meetings, and ten have libraries with a total of about 726 volumes. Sixteen schools held regular missionary offerings. Ten used the quarter investment fund, and fourteen observed a missionary day. Fourteen schools use Words of Cheer, fourteen use Beams of Light and twelve have the Youth's Christian Companion. Four schools have no paper. Seventeen congregations have Young People's Bible meetings. Sixteen use the regular topics, and eight have junior programs. There were 27 Sunday school pupils received into the Church.

Offerings for supplies	$1337.63
For Missions	2011.41
For Relief	1211.72
For orphans	2351.34
Other causes	526.08
Total for Mission and other causes	6100 55
Total for all causes	$7444.46

Cost per pupil per year for supplies (approximately) 64
Cost per pupil per week for supplies (nearly) 1¼ cents.
Total offerings for all causes per pupil per week 6.8 cents.

The Conference was well attended and a spirit of cooperation seemed to prevail throughout the meetings.

Vernon Smucker, Moderator.
Ed. Miller, Secretary.

Married

Shank—Witmer. — On Thursday evening, Nov. 1, 1923, at the home of the officiating bishop, Bro. Abram L. Martin, Gordonville, Pa., Bro. Samuel Shank of Dayton, Va., and Sister Ada Witmer of Paradise, Pa., were united in holy matrimony.

May their walk through life be blessed.

Hochstetler—Tyson.—Bro. Levi G. Hochstetler and Sister Ruth L. Tyson both of near Goshen, Ind., were united in marriage on Nov. 3, 1923, at the home of the officiating bishop, Bro. J. W. Christophel. May God bless and prosper their journey through life.

Obituary

Bone.—Henry Lee, son of Mr. and Mrs. Wm. G. Bone, near Peoria, Ill., was born June 16, 1922; died Sept. 27, 1923. His death was a great shock to the family and community, as he was instantly killed by an interurban car. near his home. Funeral services at the residence were conducted by J. A. Hieser, Sept. 29.

Hershberger.—Kenneth Harold, loving son of Bro. Owen and Sister Clara (Brenneman) Hershberger, was born near Tofield, Alta., April 28, 1923; died Oct. 26, 1923. Death was caused by scarlet fever and bronchial pneumonia. He leaves parents, 1 brother (Glenn), grandparents, 3 great-grandparents, uncles, aunts, and a host of relatives and friends. He was of a sweet, loving disposition and it was hard to part with him; but we know that in God's hands he is safe. No funeral services on account of scarlet fever in the home but memorial services later.

By Parents.

Saylor.—John S. Saylor was born June 4, 1850; died in Johnstown, Pa., Oct. 22, 1923; aged 73 y. 4 m. 18 d. He is survived by his widow (Catharine Trexel Saylor) eight children, and eight grandchildren; also by 5 brothers and 2 sisters. He was a faithful member of the Mennonite Church for many years. Bro. Saylor suffered a great deal for a number of months, but he died fully resigned to God's will. He made all arrangements for the funeral, selecting his text—Job. 1:21. Funeral services were conducted at the home by L. A. Blough, and ——— Barlet and ———Mickley. Buried in Grandview Cemetery.

Miller.—Jacob U. Miller was born in New Danville, Pa., June 1,1885; died in Lancaster General Hospital after an illness of three weeks from typhoid fever, Oct. 22, 1923; aged 38 y. 4 m. 21 d. He leaves his wife and one son (Kendig) also an aged mother and two sisters. He lived in Millersville and was a member of the Mennonite Church at that place. Funeral services Oct. 25 conducted in the home by Bro. D. N. Gish and at the church by Bro. Jacob Hess. Text, Jas. 4:14. He will be greatly missed. His chair is vacant, his voice is silent.

"Father, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrows,
Tears will all be wiped away."

L. S. M.

Shantz.—Valina, only daughter of Bro. and Sister Eli Shantz, was born near Kitchener, Ont., Oct. 23, 1880; she had been ailing for some time and during the month of August went through an operation, after which she seemed to improve for a time but afterwards gradually went backwards until death claimed her on Oct. 27, her age being 43 y. 4 d. About 18 years ago Sister Valina accepted her Savior, joined with the Mennonite Church and lived a consistent life. She had one brother who died about 27 years ago. Bro. and Sister Shantz have the sympathy of a wide circle of friends in the loss of their only living child. Funeral services were held at the First Mennonite Church, Oct. 31 by the brethren, U. K. Weber and Jonas Snider. Texts, Jno. 5:39, 40 and Jno. 1:12.

Garber.—Irwin Junior, son of Irwin and Fannie Garber of near Argonia, Kans., died Oct. 25, 1923, aged 21 d. He leaves father, mother, one brother and two sisters. His stay on earth was short, but we know when the dear little jewels are taken away they are safe in the arms of Jesus and it gives us a new interest in heaven and spurs us on to greater faithfulness, knowing our reward will be a happy reunion some day. Funeral services were conducted at the home by Bro. R. M. Weaver and little Irwin was laid to rest in the Pleasant Valley Cemetery.

"Around the throne of God in Heaven
Thousands of children stand
Children whose sins are all forgiven
A holy happy band singing
Glory, glory, glory be to God on high."

Summers.—Parke Samuel, son of Jacob and Florence Summers, was born Mar. 11, 1921, in Lancaster Co., Pa., and met his death by drowning in the Conestoga Creek near Terre Hill, Pa., Oct. 13, 1923; aged 2 y. 7 m. 2 d. While playing in the yard of his home he wandered away to the meadow alone, and in some manner toppled in. Mother missed him and began to search. Soon father and neighbors began to search. He was found 4 hours later. He was a bright, healthy little boy and is greatly missed by the parents and brothers. We cannot understand. But we'll say, "Thy will be done." The parents, 3 brothers (Titus, John and Paul) and 4 grandparents remain. Bros. Benj. Weaver and John Sauder conducted funeral services, held at Goodville Church and interment in the adjoining cemetery.

Weber.—Levi Weber was born Mar. 14, 1850 on a farm where part of the city of Kitchener, Ont., now stands; died Oct. 24, 1923, at the Kitchener-Waterloo Hospital after about two days' illness with pneumonia; aged 73 y. 7 m. 10 d. He was married to Susannah Bowman who died a little over three years ago. Eleven children were born to this union of whom seven survive (Mrs. Moses Schmitt, Jeremiah, Abram, Burton, Mrs. Harvey Bricker, Mrs. Joseph Cressman, Mrs. S. S. Shantz). There are also a number of grandchildren, besides two brothers and four sisters to mourn his departure. He united with the Mennonite Church in his young years, lived a consistent life to the end, and also had the satisfaction of seeing all his children accept their Saviour. Funeral services Oct. 28 from the home of his son-in-law, Bro. Joseph Cressman, to the First Mennonite Church for services which were conducted by the brethren, U. K. Weber and Abram Gingrich.

Landes—Tyson. Mary C. wife of Bro. John T. Landes, was born July 20, 1871 aged 52 y. 3 m. 8 d. Sister Landes had been suffering for 12 weeks. She bore her suffering very patiently until the end came. She lived in the hope that the Lord would again restore her, until a short time before her departure. She believed her usefulness in her large family was yet needed, but the Lord thought otherwise. Her husband and many children stood by her side to help her all they could. She was wholly resigned to the Lord's will, as nearly everything pertaining to her funeral was arranged by herself before her departure. A husband, four

sons, and seven daughters survive to mourn their loss of a kind Christian mother. Text, Rev. 14:13. While Sister Landes died on Sunday evening her brother, Henry C. Tyson, died just 9 hours later in Norristown, Pa. Both bodies were taken to the Upper Skippack Mennonite Church where services were conducted at the same time. Henry Tyson leaves 3 daughters to mourn his departure. Age, 63 years. After the services Sister Landes was buried in the adjoining cemetery and her brother was taken to the Lower Skippack Cemetery for burial.

Crawford.—Hattie Crawford (nee Miller) of Cloverdale Ill., was born at Shelby, Mo., Sept. 2, 1876; died at the St. Francis Hospital at Peoria Ill., June 23, 1923; aged 47 y. 9 m. 21 d.

On Nov. 1, 1901, she was united in marriage to David B. Crawford at El Reno, Okla. This union was blessed with four children (Clint, who died in childhood, Chester, Virgil, and Lester). Besides her husband and three sons she leaves her daughter-in-law, Rosa Crawford, two grandsons, an aged mother, 3 sisters, 2 brothers, and many other relatives and friends.

In her youth she united with the Christian Church. When the Mennonite rural mission Sunday school at Pleasant Hill near her home was opened several years ago she took an active interest in the work and transferred her church membership to the congregation at that place.

Sister Crawford was a faithful Christian mother, greatly concerned for the spiritual welfare of her family and very devoted to the work of the Church. By her departure the church loses a faithful worker and the Community a kindly neighbor and friend. Services at the residence by J. A. Hieser. Texts, Psa. 91 and II Cor. 5:1, 10. Burial in Fundulac Cemetery.

Zeigler. — Martin Zeigler was born in Wayne Co., Ohio, April 25, 1846; died at his home in Garden City, Mo., Oct. 24, 1923; aged 77 y. 5 m. 29 d. He was married to Lydia Nafziger in Lagrange Co., Ind., Feb. 7, 1869. To this union were born 4 sons and 5 daughters.

He united with the Mennonite Church in 1866 and lived in its faith till death.

He moved from Iowa to Cass Co., Mo., in 1878 and a few years later settled on a farm near Eightmile. Here he lived until he had to undergo an operation, which caused him to give up the old homestead and move to Garden City, where he lived till the end came.

This is the second death in the Zeigler family within one year. His second son (Simon) died Dec. 23, 1922, from the result of an operation.

Besides his faithful wife and companion, he is survived by 3 sons and 5 daughters (Levi, Vernon, Frank, Mrs. U. S. G. Plank, Mrs. Amanda Wykle, Mrs. Selina Roberts, Mrs. Mattie Conn, Mrs. Ethel Garmon), also 1 brother (Dan Zeigler) and a half-brother (David Zeigler), a number of grandchildren and a host of friends are left to mourn the loss of a loving husband, father, neighbor, and friend. Bro. Zeigler had been suffering 13 weeks of creeping paralysis. He was resigned and ready to welcome the summons, "Come up higher."

He was very much interested in the Bible and during his sickness longed to have the Word read and have prayer with him. He chose his own funeral text: Rev. 14:13. Funeral services were held Oct. 28, at the Sycamore Grove Church by —— Davenport of Holden and L. J. Miller of the home congregation. Buried in the Clearfork Cemetery.

FINANCIAL REPORT

Report of Receipts of Eastern Mennonite Board of Missions and Charities for October, 1923

Altoona Mission bldg.

Erbs S. S.	$ 21 00
Sister 7718 Pa.	5 00
Elizabethtown Pa S S	50 00
Manheim Cong	19 00
E Chestnut St S S Lanc Pa	23 50
	$118 50

Children's Quarter fund

Mellingers S S	$ 80 00
Two Sisters Gap Pa	7 58
	$ 87 58

Canton, O., Mission

E Petersburg Sisters B C	$ 9 80

General Mission Fund

Habeckers S S	$ 45 60
Hersheys S S	50 00
Gingrich Mission meeting	30 00
Gingrich S S	25 00
Mt Pleasant Cong	20 00
Elmer W Martin	15 00
Goods Y P M	5 75
A Sister	10 00
Mellingers S S	50 00
Byerland Cong	140 00
Interest on Bonds	206 14
Manheim Pa S S Meeting	10 00
Mabel Brubakers S S Cl	5 00
Strasburg Pa S S	53 21
Groffdale Pa S S	73 00
Landisville Pa S S	31 77
	$772 47

India Mission

General

E Chestnut St S S Lanc Pa	$ 30 00
Gehmans S S	37 85
Mount Joy Y P M	8 00
Bowmansville Mission friends	63 63
Kraybills S S	27 52
Belleville A M Cong	15 00
	$182 00

Native Worker Support

E Petersburg Y P M	$ 7 50
Manheim Bible Study Class	7 50
	$ 15 00

Orphan Support

Barbara Musser	$ 14 00
Lebanon Co S S Workers	28 00
A W Denlinger	25 00
Mrs Sam'l Longeneckers S S Cl	14 00
Allen Gantz	7 00
A Sister E Petersburg S S	14 50
	$102 50

Missionary Support

A W Denlinger	$ 39 40

Widow Support

Mrs Warren Farmers S S Cl	$ 8 25

Happy Five Leper Children

Thirteen Sisters Erbs Cong	$ 39 00

Teachers Support Girls School

Strasburg Pa S S	$ 14 00

Fannie Hershey Lapp (Personal)

Sisters Lititz Pa	$ 6 50

Geo. J. Lapp (Personal)

Lititz Pa Y P M	$ 30 00

Japanese Relief

Landisville & Salunga Cong	$ 35 00
Salunga Pa S S	31 00
Chestnut Hill Cong	70 25
A Bro & Sister Ronks Pa	15 00
Landisville Mennonite S S	31 00
Landis Valley Cong	94 00
Rohrerstown & Millersville Cong	282 75
No 7078 Pa	10 00
Hammer Creek Cong	18 00
Bro. Shatsberger	1 00
Sister Musser	1 82
Sister Emma Rudy	5 00
Bro Kreider	10 00
Y P M Lancaster Pa	40 00
A Brother	1 00
	$645 82

Los Angeles Church Bldg.

Anna Gish S S Class	$ 10 00

Reading, Pa., Mission

Kraybills S S	21 78

South American Mission

David Stoltzfus Class	$ 5 75
Frazer Pa Cong	39 25
Frazer Pa S S	7 00
	$ 52 00

S. A. Missionary Support

A Sister	$ 25 00

S. A. Missionary Children Support

Mellingers S S	150 00

S. A. "The True Way"

David Stoltzfus S S Class	$ 5 00
Total for October	$2334 60

Gratefully acknowledged.
Eli G. Reist.

SPECIAL MEETING

Manheim, Pa.

Report of an all day Sunday school meeting held at Manheim Mennonite Church, Sept. 15, 1923.

Organization: — Mod., Daniel Metzler; Secy., Enos Hoffer; Chors, Elmer Strickler, Clayton Erb

Subjects and Speakers:—**Harvest Sermon,** Isaac Brubaker; **The Preciousness of the Gospel,** Noah Risser; **The Effect of Nonattendance,** I B. Good; **Children's Period,** C. K. Lehman; **Danger of Religious Training Being Substituted for the New Birth,** I. B. Good; **Ephesians 5:17,** Noah Risser; **Unity Among Workers,** C. K. Lehman; **Blessings of Obedience,** Isaac Brubaker; **Sermon,** I. B. Good.

A Few Thoughts Presented: — We should honor the Lord with our substance. The Lord has blessed us, that we may give to others. When blessed we are apt to forget the Giver. The Gospel is precious because it brings salvation. If teacher is not regular in attendance, he is setting a bad example to his class. Anybody can tear down, but the work before us is to build up. The Holy Spirit leads to the right Blessings follow the obedient.

Secretary

FAMILY ALMANAC
1924

This annual publication is just off the press. As usual it contains all the astronomical features, weather forecasts, etc., which are found in all almanacs. A new feature is that the topics for the International Sunday School lessons and daily readings are given for each day. Many interesting and helpful articles are also presented, the subject matter treating of things of interest from a Christian standpoint, as well as matters pertaining to the farm and home. The ministers' list of names and addresses has been revised and brought up to date as nearly as possible. This publication should find a place in every home. Price, 10 cents each; 85 cents per dozen; $6 00 per hundred. Address orders to

Mennonite Publishing House,
Scottdale, Pa.

The Gospel Herald to new subscribers from the time we receive your subscriptions until January, 1925, for the regular subscription rate of $1.50.

ITEMS AND COMMENTS

A movement is on foot looking to the division of Alaska into two territories and admitting the southeastern part of it into the union as a state. President Harding is said to have advised that course while on his trip to Alaska last summer.

As one among many evidences of the present drift toward extravagance, statistics show that it costs more to run the machinery of government in New York city alone now than the United States spent for governmental purposes a generation ago.

One of the lessons to be learned from the recent elections, thoughtful observers tell us, is that the people of America are determined that the laws of the land shall be enforced. Bootleggers and their both rich and thirsty confederates seem to have more power to make noise than to deliver votes.

As a result of the recent spirited controversy over the question as to who is responsible for the failure to properly enforce the U. S. Prohibition law, there is renewed activity on the part of both national and state prohibition agents to enforce the law. Let us hope that the efforts will succeed.

William Joseph Simmons, "emperor" of the Ku Klux Klan, is credited with saying that the organization is tottering and must sooner or later collapse. The incident which prompted him to say it is the recent shooting scrape in Atlanta, Ga., which indicates a deadly war between prominent leaders in that organization. It is quite likely that after the novelty of secret empire has worn off and the real nature and purpose of it becomes more clearly known, that law-abiding Americans will be done with it.

The Hershey Chocolate Company claims the distinction of owning the largest plant of its kind in the world. The town of Hershey, where the large chocolate plant is located, recently celebrated the twentieth anniversary of the organization of the company. Milton S. Hershey owns most of the stock in this company, and his wealth is now estimated at about $60,000,000. This vast sum (which is liable to increase with years) has been turned over in trust for the Hershey Industrial School which he founded in 1909 and which makes it, next to Girard College of Philadelphia, the wealthiest orphanage school in America.

Affairs in Europe have been the occasion for much anxious concern. The uprising in Germany, during which Bavaria sought to assume control of the former empire, suddenly collapsed. A number of food riots in various parts of the republic added to the general distress. Another element that enters into the situation is the failure on the part of the allies to agree in the matter of reparations. For a time it looked like there might be an agreement as to plans for settling this vexed question, but the peremptory refusal on the part of Premier Poincare of France to consider any plan that might lower the amount of total indemnities which the Versailles treaty decided that Germany must pay its conquerors, has for the time being blocked the way for a permanent understanding. Upon the outcome of the French-German Ruhr tangle will depend, largely, the question of how soon there will be another world war with Europe as the battlefield.

BOOK REVIEWS

The Mennonite Church and Current Issues

By Daniel Kauffman

A new book of 136 pages just off the press. As the title suggests, it deals with some important present day issues that confront the Christian Church in general and the Mennonite Church in particular. The author takes cognizance of the dangers which these issues have brought to the Church and deals with them in a straightforward manner, pointing out and suggesting remedial measures. Historical sketches are given with a discussion of the events that have led up to the present situation. The purpose of the book is to give information which will help to stem the tide of Modernism that is extant at this time. The following table of chapter heads will give some further idea of the contents of the book:

1. Church History.
2. Mennonite Doctrine.
3. The Menace of Modernism.
4. Dangers Confronting our Young People.
5. The Mennonite Church.
6. The Christian Home.
7. Our Place in the Mission Field.
8. Our Publication Interests.
9. Church and School.

A Book which deserves a wide reading. Paper covers. Price, single copy, prepaid, 35 cents; per dozen, $3.50. Address orders to

Mennonite Publishing House,
Scottdale, Pa.

Francois Coillard

By Edward Shillito

This is the third in a series of missionary biographies published by the Student Christian Movement of Great Britain and Ireland and the United Society for Missionary Study. Francois Coillard (b. 1834, d. 1904) is rated as one of the greatest of French Protestant missionaries. His life is thus briefly described: ".....went to Basutoland, South Africa, in 1877, and the record of his struggles to release the people from the bondage of heathenism is a notable contribution to the annals of missionary heroism and achievement. He had a most adventurous career, and wielded a very wide and strong influence among the powerful tribes along the Zambezi River, resulting in permanent enlightenment in one of the darkest places in the world." The book contains 325 pages, divided into fourteen chapters, is bound in cloth, price $1.50 net. George H. Doran, publishers, New York.

Twenty-six Studies on Christian Doctrine

By J. R. Shank

This is a new book published under the auspices of the General Sunday School Committee of the Mennonite Church. The topics were selected by a committee appointed by the Eastern Amish Mennonite Conference in cooperation with the Committee named above. The Author has arranged them for study, giving in connection with each lesson a Scripture Outline, A Talk about the Lesson, Questions for Recitation and Thought, Thoughts about the Lesson Illustrated, and Note-book and Research Work. These studies have been prepared because of the conviction that our young people need to have a more thorough knowledge of the doctrines of the Bible, especially those which are distinctive of the Mennonite Church. They are especially suited to the teen age pupil, but are not so elementary that mature Bible students may not find them both interesting and profitable. This book is designed to fill a long felt need.

Following is the list of topics for study: The Bible; The Beginning of Man; Man's Disobedience; The End of Sin; The Father of the Faithful; The Child of Faith; Choosing the Best; God's Righteous Law; The Work of Christ; The New Birth; How to Be Saved; The Church; The Holy Spirit; Separation or Non-Alliance with the World; Nonconformity; Nonresistance; Water Baptism; Communion, or Lord's Supper; Feet Washing; Devotional Covering; The Lord's Day; Worship; Purity; Satan; Second Coming of Christ; The Destiny of Man.

Contains 120 pages. Price, single copy, prepaid, 25 cents; per dozen, $2.50. Address orders to

Mennonite Publishing House,
Scottdale, Pa.

The God of the Bible

By R. A. Torrey

This is a book of 246 pages containing twelve sermons on the greatest of themes, The God of the Bible. Every one of these sermons was delivered in the church in Los Angeles of which Dr. Torrey is the pastor. The author sharing the sentiment with many others, has felt that there was a great need of a book on this theme at this particular time when religious definitions are constantly changing. There is much said and written about God but owing to the wide prevalence of modernistic, liberalistic thought, much of this is not in harmony with the Bible. The Bible is taken as the infallible and only guide and authority on the great subject which is the theme of this book. The author has spent many years in research work and treats the subject in his characteristic thorough manner. He especially distinguishes the God of the Bible from the god of Christian Science, Spiritualism, New Thought, and Modernism in general. A readable book which may also be used in class work.

Published by the Geo. H. Doran Co., New York City. Price, $1.50, net.

"We must have the faith that cries, 'It can be done, and shall be done,' if we expect victory."

"Justification saves us from condemnation, sanctification from depravity, and glorification from infirmities."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 22, 1923 (Gospel Witness Established 1905) No. 34

EDITORIAL

"Praise ye the Lord."

"Who can utter the mighty acts of the Lord? who can shew forth all his praise?"

If you have any plans for Thanksgiving day that do not harmonize with the thought of real thanksgiving, it would be well to modify them to the end that your whole day's record may be in accordance with the command: "In everything give thanks."

Other things being equal, the more completely the turkey will be allowed to rest in peace on Thanksgiving day the more sincere and hearty will be the Thanksgiving service at the house of the Lord next Thursday. And it is safe to say that the more fully you enter into the spirit of real thanksgiving the less will be your longing for a sumptuous feast.

For wholesome reading on a timely topic turn a leaf and read what a number of our writers have to say with reference to the spirit of real thanksgiving and our privileges and duties on that day. There are two reasons why all who can should be at the house of the Lord on that day: (1) It is requested by the rulers of our land. (2) A real soul-stirring Thanksgiving service will do us good.

Several new books have just been printed by the House and several more will be published within the next few weeks, God willing. This is an excellent opportunity for those who are in the habit of handing out gift or reward books to members of their Sunday school class, and others, and who are looking for new books for this purpose. See the book reviews on last page. Watch for others to follow.

Brother, if your inconsistent life has been the means of causing others to ease up their consciences and do things which they know to be unscriptural, there are two duties to which you should attend at once: (1) to repent of your own sin; (2) to win back those who through your influence have been led to live careless lives.

Several of our recent announcements concerning catalogues, new books, etc., seem to have been premature. Our announcements were according to the calculations at the time they were written; but a few unforeseen things held up the work,

THANKSGIVING

Thanks be to our God.
He prayed and gave thanks.
Abounding therein with thanksgiving.
Now are we the sons of God.
Know ye that the Lord is God.
Sing unto the Lord with thanksgiving.
Giving thanks always for all things.
In everything give thanks.
Voice of thanksgiving.
I will offer to thee.....thanksgiving.
Now thanks be unto God.
Give thanks to God always.

so that these jobs were completed about a week later than the management of the House had intended at the time the announcements were written. But the work now is far enough along that your orders will be promptly filled, provided that they are not too large or too numerous.

All the proof that any one needs to have to determine whether a man of more than an ordinary education is a man of faith or a destructive higher critic is the attitude that he takes towards others who belong to one or the other of these two classes. Does he speak sympathetically or otherwise of such fundamentalists as Mauro, Bryan, Wilson, Torrey, Thomas, and other conspicuous adherents of the conservative faith? And does he speak sympathetically or otherwise of Modernists like Kent, Mathews, Grant, Fosdick, Coe, and others of their type? Ignorant men may at heart be Fundamentalists and through wrong information be led to sympathize with Liberalists; but men of intelligence invariably betray their spiritual leanings by their manifest sympathies for the men of either the Liberalist or Fundamentalist type.

Salvation.—This is the message which should be heard above all others. You may talk of "a living wage," "equal justice," "safety first," and many other things that ought to be considered; but "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" A certain writer, emphasizing the great need for salvation, said:

"Young, brave, polite, intelligent, but **lost!** Beautiful, amiable, honored, beloved, but **lost!** Wealthy, idolized, caressed, flattered, but **lost!** Serious, courteous, moral, affectionate, but **lost!** Discreet, benevolent, educated, a church-goer, but **lost!**"

He closes the thought with these impressive words: "Remember, that although every qualification and advantage here mentioned most truthfully applied to you, you are still **lost** if not a believer in the Lord Jesus Christ."

Write it upon the fleshly tablets of your hearts, proclaim it from the housetops or wherever you have opportunity, that all men whether high or low, intelligent or ignorant, white or black, strong or weak, respectable or degraded, rich or poor, at home or abroad, anywhere and everywhere, are **lost** without a Savior, are doomed to eternal banishment from the Father and torture in the lake of fire—unless by the grace of God they have been saved from sin because they believed in the Lord Jesus Christ and have trusted in Him for cleansing power.

THANKSGIVING

WE THANK THEE

By Ursula Miller

O, our heavenly Father,
We thank Thee for this day—
The nation's dedication—
In which to praise and pray.

For every natural blessing,
Attending all our days,
For these, O righteous Father,
We shower Thee with praise!

We thank Thee for the morning
That follows after night,
That blissful, peaceful dawning—
A page of life so white.

Then, for the quiet evening,
Those twilight hours of peace,
With toil aside, for restfulness—
There is no time like these.

For evening and for morning,
And for the day and night,
With chastisements and blessings,
From Thee—are our delight.

For food and raiment, shelter,
All from Thy bounteous store,
We in our land of plenty,
Thy watchfulness adore.

We thank Thee for Thy spirit
Whose presence is our guide
Into Thy heavenly pastures,
Those pastures green and wide,

Where goodness is unmeasured
Unparalleled Thy care—
Do Thou, O gracious Father,
Thy spirit with us share.

And, for the Word which teaches
The hope of life sublime,
The life that tastes of heaven
Beyond the vale of time;

Where care is undiminished,
Thy love is infinite;
With gratitude so fill us that
Thy law is our delight.

For the land in which to pray,
For blessings unsurpassed,
Thy long continued kindness,
In present as in past,

For these unnumbered blessings
We thank Thee one by one.
But truly, righteous Father,
We thank Thee for Thy Son!

For most of all our blessings
For us to be thankful for—
The fact, that from yonder heaven,
That unseen, unknown shore—

Came Christ Thy Son as Savior,
A meek and lowly one,
So most of all our blessings—
We thank Thee for Thy Son!

Hesston, Kans.

"We must have the faith that cries, 'It can be done, and shall be done,' if we expect victory."

"AND BE YE THANKFUL"

By Levi Blauch

For the Gospel Herald.

Why should we be thankful?

We should thank God, in the name of Christ, for the privilege of being thankful; for the bountiful gifts of a heavely Father to the children of men. Thanksgiving should be a pleasure to us, a thrill in the soul, a feeling of admiration for God's wonderful blessings for which we should praise His name.

We should thank God because He loves us and because we have the privilege of loving Him. We owe our thanks to Him, for He has done so much for us. Our thanks are due Him because there is none else who can so richly bless us as He does. We thank Him for food and raiment, for rest and recreation, for the beauty of nature with which we are surrounded. We thank Him for the sun, moon, and stars, the beautiful blue sky as the canvas of the heavens, and for the clouds with their different shades and promise of the early and latter rains. O how thankful we should be for all these great blessings that come from God the Father and Giver of all that is good.

We should thank Him and praise His name, not only on Thanksgiving Day, but every day of our lives. The Bible demands daily thanksgiving. Many, many times, and for many reasons and purposes, are we commanded to give thanks to our heavenly Father.

Our government sets apart one day each year as a time for special thanksgiving. And thousands of professing Christians forget even on that day to give God the thanks that are due Him. But how can they thank Him on that day when they forget to give Him thanks in between times? Such persons are guilty of a two-fold transgression: (1) they disobey God, and (2) they disobey the government. Many people do a number of things on Thanksgiving Day that are not good for the soul—dancing, card playing, sumptuous feasting, carousing around at unseemly hours and in places of vain amusement. The government does not demand these things, and our heavenly Father has forbidden them. But let us who have professed the name of Jesus give daily thanks to our heavenly Father for His loving kindness and tender mercies, and for the many unmerited blessings He showers upon us from day to day.

We should thank God for the plan of salvation, for there is no other way out of the bondage of sin and into the realms of glory. We should thank Him for that heavenly country where all aches and pains of this present life will be forever unknown. We should thank Him for the blessed hope of having a part in the inheritance of that wonderful country where the atmosphere will never be polluted with the sins of earth; thank Him because all the inhabitants of that country are pure and sinless, having a sweet fellowship with the holp Trinity—Father, Son, and Holy Ghost. We should thank Him for the King's Highway that leads to the glory world above. None other but the saints of God are permitted to travel on this road.

Dear readers, I wish that we would know just how much and how fervently to thank our kind heavenly Father who has done so much for us and blessed us so bountifully with spiritual as well as natural blessings. How can we afford to live careless, prayerless lives, and not give unto God our daily thanksgiving and praise?

Johnstown, Pa.

THANKSGIVING

By Blanche Ropp

For the Gospel Herald.

> In everything give thanks, for this is the will of God in Christ Jesus concerning you:—I Thess. 5:18.

We, as the people living in this land of abundance and overflowing with many rich blessings, should indeed be a thankful people. The most favored of all nations in the world, we are the most prosperous and the most independent. We have the privilege of worshiping God according to the dictates of our own conscience.

We have everything to be thankful but—are we? We have a Thanksgiving Day set apart by the authority of our government, but will we really give thanks on that day? It will be a holiday, but will it be to many people a holy day? Will we take time to stop and ask ourselves the question, "What am I thankful for?" or will it be the same old story of thoughtless fun and feasting? Will the day come and go without much thought of what it should mean to us, and through us, to Him who has made it possible?

Should we have but one Thanksgiving Day in a year? The soul that breathes its praises but once a year is barren indeed. Paul teaches us to

"Give thanks always, and for all things."

May we thank God for His Church, for the fellowship of Christian brethren, for our homes, for our friends, for the sunshine experiences of our lives, for the night experiences when our heaven seems to have no stars.

May our praises be constant and our Thanksgiving note never die out. And may we ever think: "What I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful memory."

Let us, as members of the heavenly King's family, take time to take His blessed Book in our hands, reverently lift our hearts in gratitude for it and for its story of wonderful love and grace of our Lord Jesus Christ and for the privilege accorded us of serving Him; and, then, as we look at our sin-Substitute pouring out His blood upon the cross—for us; at the vacant tomb from which he arose—for us; see Him at the right hand of the Father interceding—for us; hear His blessed promise, "I will come again and receive you unto myself, that where I am there ye may be also,"—may we pour out our souls in real thanksgiving.

Kalona, Iowa.

THANKSGIVING—PAST, PRESENT, AND FUTURE

By John L. Horst

For the Gospel Herald.

There are many instances of national thanksgiving services in the records of the past. We can find them in both sacred and profane literature. One of the earliest cases that approaches a national thanksgiving is the celebration that the Children of Israel observed when they were delivered from the Egyptians at the Red Sea. God had worked marvelously and miraculously in their behalf. The people had started on their journey toward the promised land and had gone as far as the sea when the pursuing armies of Pharaoh came upon them. Consternation seized them and they cried out in fear, lamenting the fact that they had ever started upon their journey. But the Lord thru His faithful servant Moses parted the waters and they passed over the sea as if it had been the beaten roadway of the countryside. The fiery pillar gave them light while the Egyptians were in darkness. When the Egyptians pursued the Israelites the waters closed and the hosts of Pharaoh were destroyed. Then Moses and the children of Israel and Miriam and the women sang their song of deliverance to the Lord. It was a time of rejoicing and thanksgiving.

Coming down to the time of the kings, we have the record of the thanksgiving and praise service at the time of the dedication of the temple, which was built in the reign of Solomon. All the congregation of Israel was assembled, the Levites brought the ark of the covenant and placed it in the oracle between the cherubim with ceremonies. Then the singers raised their voices and the trumpeters blew their trumpets and they held a genuine praise and thanksgiving service. The Lord heard them and appeared in the cloud that filled the house so that the priests could not stand to minister in the service. Solomon then gave his dedicatory address and the service was one long to be remembered.

At the time of the return of the Jews from the captivity there were at least two thanksgiving services. The first return was under the leadership of Zerubbabel who guided nearly fifty thousand people on their journey from Babylon to Jerusalem. They at once took steps to rebuild the temple and when the foundations were laid they held a praise and thanksgiving service in which there was great rejoicing altho a few of the older people who remembered the former temple mingled their tears and cries with their shouts of joy.

Some years later Nehemiah returned to Jerusalem and began to rebuild the walls of the city. The work was completed in a comparatively short time and then a dedicatory and thanksgiving service was held. The people were divided into companies and with responsive singing and music an impressive thanksgiving service was held. There was great rejoicing "so that the joy of Jerusalem was heard afar off."

Besides these special services and others that might be mentioned, the Jews observed an annual "feast of harvest," which was observed as a day of thanksgiving to God for the grain harvest. This came upon the fiftieth day after the passover feast, hence was called the day of Pentecost. It may also have been commemorative of the giving of the law. Our annual harvest meetings and thanksgiving services are fitting successors to this festival of God's people of earlier times.

Turning to the New Testament we find many references to thanksgiving, but there is not much mention of special thanksgiving services. Simeon and Anna had a little thanksgiving service of their own in the temple when Christ was presented there at the age of eight days.

Jesus gave thanks many times in His recorded utterances but there is one service that we especially want to call atention to. It was not intended to be solely a thanksgiving service. But the element of thanksgiving entered into it so much that we want to consider it in this connection. It was on that last night just before His betrayal by the cowardly and infamous Judas. He had just observed the last passover feast with His disciples. After this had been duly observed the Lord instituted the ordinance of the Communion. You notice how each time as He took the bread or the cup He gave thanks. The Son of God within the very shadow of the cross, with a full realization of all the pain and anguish and shame that it would bring, gave thanks for the emblems that were symbolical of His suffering there. Let us not forget this phase of the communion service. Let us try so far as we possibly can, to get the full significance of this solemn yet beautiful service in all the various phases of meaning which it conveys to us. But never forget that the element of thankfulness enters in largly. Let us make it a thanksgiving service as well as a commemorative service.

Our minds are carried to Jerusalem again, not more than about two months after the service just mentioned. The disciples had gone along with Jesus to Bethany on the east slope of the Mount of Olives. There He gave His last commission to witness for Him to the "uttermost part of the earth." As He lifted up His hands and blessed them He was "carried up into heaven." Then "they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, **praising** and **blessing God.** The word "thanks" is not used but the general description leads us to classify this as one of the special thaiksgiving services recorded in the Bible.

Coming down through the history of the Church since the time of the Bible record, no doubt there were many times when the Lord wrought with His people in such a way that they were moved to have special services of thanksgiving. Our present custom of observing a day of thanksgiving at the fall of the year dates back to the time when the first settlers came to America in search of religious freedom. There are a number of instances when a ship arrived that the first thing that was done was to have a special season of thanksgiving for the safe journey which the Lord had granted them to the new land. Thus the custom grew and it became a regular practice to observe one such day each

year some time after the harvest was gathered in to thank the Lord for the blessings received during the year. Starting in New England, the movement grew until it became a national institution authorized by the President and governors of the states. Abraham Lincoln was the first president to set the date as the fourth Thursday in November, and since that time each president has annually followed his example.

This season of the year is again with us and our thoughts turn to the blessings we have received. No specific striking events have occurred that would cause us to assemble in special services. On the other hand, so many things have come to us in the past year as blessings from the Lord, for which we owe the deepest and most devout thanks that we can render. As a nation we have been highly favored. When we consider the chaotic conditions that exist in European countries our own turmoils and strifes seem small in comparison. Let us, as we render our thanks, continue to pray for the blessing of the Lord upon our nation. Individually, perhaps, we think our lives have been humdrum and commonplace, with nothing special happening to cause our hearts to overflow in thankfulness. Perhaps even death and sorrow and disappointment have come into our home and have touched our lives in a very real way. If such is the case have we nothing to be thankful for? Certainly we can not take a position like that. Let us look to the apostle Paul as an example. No person breathes the spirit of thanksgiving more continuously than he. His writings are saturated with it. Yet we know that many times his lot was far from pleasant to the flesh. Without a home of his own, languishing behind prison doors, friendless many times, often suffering cold and hunger and disease, he breathes forth this remarkable statement: "Giving thanks always for **all things** unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). This accords with the words of Rom. 8:28: "And we know that all things work together for good to them that love God." Let us thank Him for the blessings of the harvest, the spiritual blessings in Christ Jesus, the joys, the sorrows, the disappointments and all that He has permitted to come into our lives, knowing that if we yield our lives to Him, all these things will work together for our good. "In **every thing** give thanks: for this is the will of God in Christ Jesus concerning you" (I Thes. 5:18). If your life seems to be barren of things to be thankful for, just take a concordance and look over the passages which contain the word "thanks" or "thanksgiving" and see the things that people of God have been thankful for. We feel sure you too will then feel the spirit of thanksgiving springing up in your heart.

* * *

As we think of the great theme of thanksgiving one more scene comes before us. It is described by John in Revelation 7:9-12. The veil of the future had been rolled up like a scroll before the eyes of the exile of Patmos. He saw a great multitude that could not be numbered. They came from "all nations, and people, and tongues, and stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Then all the angels and the elders and the four beasts fell before the throne and worshipped with these words: "Blessing, and glory, and wisdom, and **thanksgiving,** and honour, and power, and might, be unto our God for ever and ever." Here we have the great eternal thanksgiving service before the throne of God. Our loved ones who have crossed the tide are no doubt already taking part in this great heavely chorus. We too want to join in that happy refrain when our earthly toils are over. Let us thank Him now, as His people have done in the past, and then we may some day join in the great thanksgiving service with the bloodwashed throng before the throne of God.

Scottdale, Pa.

SHALL CHRISTIANS PAGANIZE CHRISTMAS?

The stockrooms on the fifth floor of the Standard building are beginning to resemble Santa Claus headquarters. Christmas supplies and greetings of every description are stacked on every hand. They afford a decided contrast with the display you will soon see in your local store windows. Ours are greetings and novelties in which the Christian message predominates. The average merchant is stocked up with merchandise that absolutely paganizes the Christmas spirit. The least Christians can do is to make their own observance of this universal holiday a reminder to all they reach of God's supreme love and gift. Decide now to make your Christmas giving purposeful and Christian. — Christian Standard.

If in this life we are too proud to take our cross and follow Jesus, we should be ashamed if we were permitted to sit with Him in glory.—Ex.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

Since our last lines in the Gospel Herald, we had a pleasant and profitable trip visiting relatives in Pennsylvania and others along the way. We spent July fourth and fifth with brethren near South Boston, Va., then went to Warwick Co., Va., spent a few days visiting members of the Providence and Warwick River congregations and others in Norfolk Co., Va. From here we went to Pocomoke City, Md., where we were met by Bro. Aaron Mast. After spending a few days with Bro. Mast and others of the Holly Grove congregation we went to the Misison in Philadelphia. After spending some time visiting here and in some of the eastern counties of Pennsylvania we went to the home of Sister Byer's parents—A. M. Hiestand's of Florin, Pa. No marvel that we were glad to meet dear ones in Florin, Mt. Joy, and in the surrounding neighborhoods after being away six years.

Another town we visited with much pleasure is Columbia. After spending some years at the Mission there, it afforded us much pleasure to meet many friends and see the interest manifested in the work there, and see the spacious, commodious house of worship that has been erected since we were there six years ago.

After visiting still others along the way, on Sept. 25 Bro. C. D. Weaver of Lancaster Co., Pa., met us at Waynesboro, Va., and brought us to Knoxville in his auto. The roads in Virginia are rapidly being repaired, and it is thought that in a few years travelers coming from Pennsylvania to Knoxville by auto will find the roads in good condition.

While we arrived here safe and happy, we were sorry to find Sister Kauffman, who had charge of the work during our absence, still weak after a spell of fever. She is at present with relatives in Lancaster County, taking a much needed rest. Glad to learn that she is regaining strength and our prayer is that she may soon be fully restored to health and that she may come and help again in the work here.

Our aged Sister, Grandmother Long, also is very weak, not able to walk.

Last night Jesse Bess, one of our scholars in week-day school and in Sunday school went to be with Jesus. Jesse was a good, kind, little boy 7 years of age. He was here in Sunday school last Sunday apparently in good health. Diphtheria was the cause of his death. He has gone from a world of sin and suffering to our Father's house which is far better.

We feel much encouraged in the work, as we have more help of late in the way of teachers, and our Sunday school is growing. There were nearly one hundred present last Sunday. Sept. 18, Bro. B. M. Baer of near Hagerstown, Mr., returned, and Sept. 22, Bro. M. D. Emswiler of Virginia returned. They, and also Bro. Weaver, are employed in manual labor here in the city beside doing visitation work, helping in Sunday school, cottage meetings, etc.

From Sept. 25 to Oct. 8 we had the pleasure of having with us Sister Jennie Ebersole, Sister Alice Keeler, and Sister Miriam Nyce, all of Souderton, Pa. Their visit here was helpful and much appreciated. Others are cordially invited to come and spend some time in this part of the great field. We wish to thank the Martin Sunday school in Ohio for church papers, lesson helps, etc., received in August, and all others who have remembered the work with clothing, Sunday school supplies, money, etc.

Contributions received:

Kraybills S S Pa	$20 85
Paradise S S Pa	27 93
Springdale S S Va	27 26
Warwick River Cong Va	41 07
Mt Pleasant Cong Va	14 50
Weaver Cong Va	35 00
Providence Cong Va	10 50
Sewing Circle Jet Okla	6 50
Anonymous	2 50
Contribution Box	2 53
Garments sold	14 47

We much desire your continued interest in the work.

Gratefully acknowledged,
Nov. 8, 1923. C. B. Byer.

Ft. Wayne, Ind.
(1209 St. Mary's Ave.)

Bro. J. K. Bixler came into our midst on Nov. 1 and remained until over Sunday, the 4th. The brother preached the Word every night with power and then on Sunday morning communion services were held that were enjoyed by all present. As the weather was bad some of our people could not be at the services. A brother was received by letter during these services.

Sister Della Bickel successfully completed her course in training at the Lutheran Hospital, and has returned to her home in Middlebury, Ind., to assist in the care of her parents.

In His service,
Nov. 10, 1923. The Workers.

WEEKLY LETTER FROM SOUTH AMERICA
(Oct. 16)

By Florence B. Lauver

For the Gospel Herald.

After Bro. Luayza left for home Bro. Hershey came and continued the meetings, as had been the plan in the beginning, but on account of rainy weather we had almost decided to discontinue them. In all there were 12 confessions. May you pray for them that they may renounce all and follow Him.

On Sunday night after the meetings two young ladies came to me and stated in a decisive way, saying, "We want to become converted." We are glad for them as they seem intelligent girls. They have been attending the services occasionally ever since we live here. The mother of the one is a strong Catholic. May you remember them in prayer.

Bro. Hershey secured a pass for Bro. Pablo Cavadore, who is now a helper at the Pehuajo Mission. We feel that this is an answer to prayer, as very few people have passes and he is now privileged to travel anywhere from Carlos Casares to the end of the line at Santa Rosa and on all the branch railroads, this covers a vast territory and passes thru many towns which have no way of hearing of Christ as their Savior. It is planned to have him make monthly tours with tracts, Gospel literature, and sell Bibles and also visit homes and explain the way of Salvation to others, Also at times hold meetings in different towns. We feel that many will be won for Christ thru his efforts. May you pray for this work.

The sister from Santa Rosa of whom we made mention in last week's letter returned from Buenos Aires with Bro. Hershey again, and under the treatment and orders of the specialist in Buenos Aires we think she will regain her failing eyesight.

Sister Beatrice Hershey has passage engaged on the S. S., Pan American which leaves for North America on Dec. 5th. She is accompanied by the Yoder family, missionaries of the Brethren Church. Since there are other missionary families leaving on the same ship, making 15 in all, they have received reduced rates for the missionaries.

Sister Gamber has already had some medical work to do. A child was hurt while playing and they called on her to care for him. The sisters are also busily engaged in language study.

Bro. Lantz writes that the priest is also busy in Trenque Lauquen. He paid a boy to come and disturb their meetings with a club, playing a tune on a large tin can. He came the second time but could not stay till the meeting was over. He feels the Holy Spirit was convicting the boy of sin. He later confessed why he did it.

The Bible readers are now reading weekly in nearly 100 homes. The Lord is blessing His Word and souls are being saved thru it. The funds are low for this work. If any one should feel burdened with a desire to help in this work, it will be a blessing and we will appreciate it.

The missionaries realize that a great battle is on. We feel moved that we all here and at home should pray as never before for an outpouring of the Holy Spirit, that many souls may be won in the Argentine before it is too late.

The visitors who visited Carlos Casares during the meetings were Brothers Pablo, Cavadore, and Cuellas, the sisters, Gonzalez and Laura Rivas of Pehuajo, Sister Giminez of Santa Rosa, and Sisters Gamber and Hallman.

Carlos Casares, F. C. O.

FAREWELL MESSAGES

For the Gospel Herald.

Once more we are about to leave the shores of America for India. The farewell meetings are over, the tickets are in our possession, the baggage has been sent to the pier, just one more breakfast, and all are ready to go. "Hitherto hath the Lord helped us."

We have all stood the trip thus far fine. Our quartette of boys are all happy and well. Willie is tracing the route and naming the places of interest we will see. John says he cannot do that but he knows it is all true because he remembers some of the places too. Edward is longing to get back to India and Paul is a splendid little traveler. He leaves his native land the day he is two months old and laughs aloud for the first time the night before.

Our furlough seems very short, too short to worship with all the congregations and visit with all the friends that we wanted to, but now it is time to go. We would have enjoyed stopping at a number of places yet but it is like one of the children put it in a letter—"Gladly would we keep you home a little

longer but you are going for His Cause and so we must part." Yes, we are in His Service and we MUST go when He calls. The mission work is a holy must. Jesus says, "Wist ye not that I must be about my Father's business?" May we all be faithful is our prayer.

The interest that the home Church has shown toward us and the work in India has been a great inspiration to us and we thank you all most heartily for all that you have done for us. We solicit an interest in your prayers as we return to our field of labor.

Yours for benighted India,
P. A. and Florence Friesen.

* * *

Dear Readers of the Herald, Greeting in the Master's Name:—This has been a very busy week for us. We left Elkhart, Ind., Monday, Nov. 5, and arrived at New York the following day at 4:00 P. M. On Wednesday we went to Philadelphia and had a meeting at the Home Mission. On Thursday morning we went to Lancaster, where we had a meeting in the evening. We wish to express our thanks and appreciation to these congregations for their kindness to us and the interest shown in the Lord's work.

The Lord willing, we with Brother Friesen's family will embark the S. S. Albania this morning (Nov. 10) which leaves port at noon, and by the time this reaches you we will be out on the briny deep. We seek an interest in the prayers of all who know the worth of prayer that the Lord will safely guide us to our field of labor in India.

So far our children are real well and enjoying the trip.

Yours for His cause,
G. D. Troyer and Family.

Madison Square, N. Y., Nov. 10.

BIDDING DEPARTING MISSIONARIES ADIEU

For the Gospel Herald.

New York City, Nov. 10, 1923.

Dear Herald Readers, Greeting in Jesus' Name:—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:6).

Today, shortly after 12 P. M., on the steamship Albania, of the Cunard Line, Bro. and Sister Friesen and four children, and Bro. and Sister Troyer and their three children cut the final home ties and sailed for the far away land of India, expecting to arrive in Bombay, if the Lord wills, on or about December 15.

To bid them Godspeed as they left were Bro. and Sister David Derstine of Telford, Pa., Sister Laura Fuss, of Lansdale, Pa., Bro. Isaac Baer of Hagerstown, Md., Bro. and Sister Willis K. Lederach, of the Norristown Mission, and Sister Bechtel and her two daughters, Helen and Kathryn, of Philadelphia.

Before the time for sailing we were taken thru the vessel, and visited their staterooms. Long will we remember the short but impressive service we few shared with those dear ones who are now gone from our land. To God we raised our voices in two verses of that blessed old hymn: "God be with you 'till we meet again," and to Him our hearts in prayer led by Bros. Friesen Troyer, and Lederach. Bro. Friesen also made a few remarks in which he looked back to his dear children he is leaving, forward to the duty God has laid upon them, and up to Him in whom they put their trust for the keeping of all. After the benediction we bade them a tearful goodbye, sad because of the parting, but glad because of the consecration of those who have taken Him at His word and are going forth to bear the message of salvation to those beyond the sea.

As the boat moved out we watched and waved until we were ordered to leave. Their faces were no longer discernable as the Albania was far out, and moving by her own power.

May we not lightly pass by our duty in remembering our missionaries at His throne in all their work, and use every means in our power to awaken in the Church a greater interest in the fulfilling of our Lord's last request, and a deeper love for lost souls. May our eye be set on Him and His Word and our ear open as He speaks; and if He tells us to go, may we too, be willing to take our place, whether it be at home or abroad.

M. H. L.

IT'S EASY TO BARK

Fault-finding is not difficult. A certain writer illustrates thus: A dog hitched to a lawn mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog, he is just barking for an excuse to rest. It is easier to bark than pull this machine." It is easier to be critical than correct, easier to bark than work, easier to burn a house than build one, easier to hinder than help, easier to destroy reputation than to construct character.—Sel.

Death and Sin are the Siamese twins of father Satan.—L. C. Miller.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

According to Eph. 2:2 is it believed that Satan has power over the air? D. M.

By this we understand that Satan has a controlling influence in the dominion of this world—in the realms of human thought and influence outside the kingdom of God.

Please explain I Cor. 14:34, as compared with Eph. 4:11. J. S. M.

The two verses referred to read as follows:

"Let your women keep silent in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law."

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

We are guessing at two things: (1) that the one sending in this question intended us to compare the first reference, which in the minds of some is a gag for women, with the entire reference found in Eph. 4: 11-16, which points to very active service; (2) that he has heard people express a very emphatic dissent from the idea of women keeping silent.

It must be understood that Paul in I Cor. 14 describes local conditions, and that a too strict interpretation of certain expressions found in that chapter binds one to some very unreasonable applications which stand in direct conflict with other scripture references to women's work. On the other hand, the first verse quoted harmonizes admirably with numerous other scripture references which teach, either directly or indirectly, that there is such a thing as woman's sphere, as there is also a man's sphere. Each can serve God best by remaining in his or her own sphere. Even the most literal construction in I Cor. 14:34 does in no way conflict with the idea that woman may not, in her own sphere, be as active as man is in his sphere.

Taking the two verses together, it emphasizes this fact: While a careful reading of the New Testament reveals the fact that God gave woman a very prominent and active part in the work of the Christian Church, among all the apostles, evangelists, and executives mentioned in the early Church, there was not a woman among them. Churches suffer when God's order is ignored.

SUNDAY SCHOOL LESSON

Lesson for Dec. 2, 1923—Acts 2:1-42

THE POWER OF THE EARLY CHURCH

Golden Text.—Whosoever shall call on the name of the Lord shall be saved.—Acts 2:21.

Lesson Story.—Ten days after the ascension of our Lord, the promise of power upon the early Church was fulfilled. They were in a large upper room on the day of Pentecost, having been there since their return to Jerusalem immediately following the ascension of Christ. Suddenly "there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." The immediate effect was that they spoke with tongues. The whole event was so very remarkable that when it was noised abroad the people came rushing in from every quarter. People wondered, but some mocked. The thing which no one could explain was that while there were sixteen (more or less) languages represented there, all heard the disciples speak in their own native tongues. This for a band of men reputed to be "ignorant and unlearned" was inexplainable. But some would-be wise men suggested that the men were full of new wine. Peter put an immediate stop to that when he called their attention to the fact that this was an early hour of the day, then showed that it was but a fulfillment of prophecy that God's Spirit should be poured out upon all flesh, then presented the Word with such convicting power that three thousand souls were converted and baptized. They proved the genuineness of their conversion by continuing "stedfastly in the apostles' doctrine and fellowship."

Lesson Gleanings.—From this remarkable incident there are many thoughts and lessons to be gathered. We have room for only a few of them:

1. When the people are together "with one accord" they usually bring the power of heaven into the meeting.

2. When the power of the Spirit rests upon His people in faithful service and worship, the devil usually has some of his people not far away. "These men are full of new wine," said the scoffers who themselves professed to be the people of God. They scrupled not at telling the untruth or speaking without knowledge. Many today discount the power of God and the faithful efforts of His people, passing a hasty, uncharitable judgment upon the servants of God, calculated to discredit them in the eyes of the people.

3. Notice what the enduement of power means for its possessors. The ignorant and unlearned fishermen of Galilee became the powerful exponents of the Gospel of Ghrist; the timid, trembling, unbelieving disciples received a spiritual discernment of the Word; the men of God spake "with other tongues;" a deep conviction was forced upon the thousands who came out of mere curiosity, some of them, perhaps to mock and to persecute; three thousand souls were gloriously saved. When men are possessed with the Spirit of Power, all other things about them are in the background.

4. There is a world of difference between the "other tongues" with which the disciples spoke and the modern "tongues" with which some people profess to speak. There are no meetings today, even in the heart of "tongues movement" communities, where strangers with many languages come in and are astonished that each one hears the speaker in his own native tongue. In this Pentecostal meeting there was real POWER, not confusion.

5. When the Spirit of God fills a house, it often happens that the same house later becomes filled with people. There is no drawing power like the Spirit and the Word of God. Other things may be used as expedients which draw for a season, but it takes the power of God to draw permanently. The conversion of the three thousand was not a mere accident or excitement.

6. We are impressed with two things about Peter's preaching. He told the story of Christ and Him crucified. He preached repentance. We read nothing of his eloquence, wit, or wisdom; but in the power of the Spirit this man of God served as the messenger who brought the Word and convicting power of God to a people who were led to see the sinfulness and hopelessness of their condition. Peter's message needs repetition.

7. The multitude gave evidence of its fitness for church membership by gladly receiving the Word. It was no reluctant confessing of sins, no simple willingness to unite with the Church. Being deeply convicted of sin, having fully accepted Christ as their Savior, His saving grace in their hearts put them in a frame of mind that they gladly accepted the Word, even though it was a reminder to them that they were murderers of our blessed Jesus. True conversion always carries with it willing obedience.

8. As a last and final evidence of true conversion, the people were steadfast in doctrine, fellowship with the people of God, and in prayers. Read I Jno. 1:7.—K.

BIBLE MEETING TOPIC

MY FAVORITE BIBLE STORY.—
Ps. 78:1-3

Topic for December 2

MOTTO

"Remember the days of old."

MEDITATIONS ON THE TOPIC

I. **Learning a Bible Story.**—Learn all the Bible Stories that you can. A Bible Story is the best kind of a story because it has been chosen of God to be used in His Book to give us some lesson of life that will help us and bring salvation to our souls. Learn the story well. Read it from God's Book. Try to get it correctly learned so that you can tell it to others and can let them prove it, by reading the Bible, that you have told it right When you have learned the story so that you know the **"who"** and the **"what,"** then search also the **"why."** Bible stories all have a life lesson in them. Try to find this lesson. Ask help of others who know more about it than you do Search for yourself until you find something for yourself. Ask God to help you to know the lesson and to live it. Re-

(b) Of Jacob.—Gen. 25:27-34; 27-35; 46; 49; (and of Joseph).—Gen. 37-50.
(c) Of Moses.—Ex. 2-4.
(d) Of Joshua.—1-11, 24.
(e) Of Samuel.—I Sam. 1-3, 7.
(f) Of David.—I Sam. 16-31; II Sam.; I Kings 1-2:10.
(g) Of Daniel.—Dan. 1-12.
(h) Of Ruth.—Ruth 1-4.

2. **The Story of Jesus.**—Matt., Mk., Lk., Jno.
(a) His Birth.
(b) His Boyhood.
(c) His Baptism.
(d) His Miracles.
(e) His Sermons.
(f) His Suffering and Death.
(g) His Resurrection.
(h) His Ascension.

SUGGESTIVE ASSIGNMENTS

1. Let those who are able fill the above outline with other stories that appeal to them.

2. Under the head of **"Early People"** some stories of the creation and beginnings are of interest.

3. Under the head of **"Saved People"** stories connected with Noah and his experiences are of interest.

4. Have sufficient time to have a number of favorite stories told

PERSONAL THOUGHT

I need a light to walk by in the way of life The Word of God is that light and is able to show me the way to Heaven.

Gospel Herald

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Editor Daniel Kauffman
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John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 22, 1923

Field Notes

Communion services were held at Bethel Church, Medina Co., Ohio, on Sunday, Nov. 11, with Bro. A. J. Steiner of North Lima, Ohio, officiating.—N.

"Do join us in earnest prayer for the work at Hesston," writes Bro. J. D. Mininger concerning the series of meetings at Hesston, Kans., which were scheduled to begin on Friday evening, Nov. 16.

Brethren J. C. Clemens, J. W. Weaver, and Elmer Moyer are the instructors in a Bible meeting to be held at Hanover, Pa., Nov. 28 and 29. A good program has been arranged, and a good meeting is in prospect.

A letter from Holsopple, Pa., dated Nov. 14, at which time Bro. E. D. Hess of Masontown, Pa., was conducting meetings at Blough Church, says: "There have been six confessions so far. We are looking for more."

A Bible Instruction Meeting is to be held at Maple Grove A. M. Church near Atglen, Pa., Nov. 23-25, with Brethren S. G. Shetler and J. B. Zook as instructors. "A cordial invitation to all," says the announcement.

In a recent communication from Flanagan, Ill., the type made the correspondent say that "many" could not see their way clear to take part in the services. Substitute the word "some" for "many," and you get the writer's mind.

Nov. 17 was the date set for the dedication of the new church building recently erected by the Conestoga A. M. Church near Morgantown, Pa. A suitable program was arranged and brethren from Lancaster and Chester counties secured to conduct the services.

The Liberty congregation, near South English, Iowa, has prepared a Thanksgiving program beginning 9:30 in the morning and closing in the evening. The program gives promise of an interesting meeting. Help will be furnished by brethren and sisters from Johnson and Iowa counties.

The monthly mission letter from the Missouri-Kansas Mission Board gives evidence of active service in that field. The following brethren are in the field as evangelists, serving either in November or December: J. D. Mininger, I. G. Hartzler, L. J. Miller, Harry Diener, Amos Gingerich, Henry King, J. W. Hess. Total contributions for last month, $1254.22.

Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, writes quite interestingly from the Montana field, where he has been spending the greater part of this month among the congregations, holding communion services and giving instruction in Bible conferences. After a week's work at Creston, Mont., (Oct. 14-20) it was his intention to go on to Oregon for a few months of active labors.

Bible Reading.—We are in possession of a program of the 19th annual Bible Reading to be held at Slate Hill Church near Shiremanstown, Pa., Dec. 4-6, with Brethren C. F. Derstine and S. B. Landis as instructors. These meetings have been exceedingly interesting in the past, and we believe that the coming meeting will be likewise profitable.

We are in possession of a program of the annual Bible meeting and semi-annual mission meeting to be held at Delaware Church near Thompsontown, Pa., Nov. 22-25. Instructors, Bros. I. B. Good and Nevin Bender. One of the absent seats in that congregation will be that of one of the home ministers, Bro. W. G. Sieber, whose obituary notice appears elsewhere in this issue. We hope to hear of an interesting and profitable meeting.

Change of Address.—Bro. Elias Swartzendruber and family, from Versailles, Mo., to Manson, Iowa. Bro. Swartzendruber has served the Mt. Zion congregation near Versailles as deacon for a number of years, and now returns to his native state to finish his course in life. The services of himself and family will be missed in Missouri, but the prayers and good will of the brotherhood at Mt. Zion go with them.

Correspondence

Bristol, Ind.
(Barker St. congregation)

Dear Herald Readers, Greeting:—Again it has been our privilege to enjoy a season of refreshment. Bro. A. M. Eash of Chicago, came into our midst Oct. 20 and began a series of meetings which continued to the 28th. Each evening he gave an illustrated lecture on Life and Historic places in Palestine, followed by a sermon. Attendance and interest were very good. Eleven souls confessed Christ as their Savior and two from other churches renewed their vows. Sunday, Nov. 4, is the date set when they will be received into fellowship by baptism and confession.

Oct. 31, 1923. Cor.

Peabody, Kans.
(Catlin congregation)

Dear Readers:—On account of rains and mud Bro. J. W. Shank and wife were unable to fill the appointment made for them on Friday evening, Nov. 2. Our communion service which was set for today was indefinitely postponed for the same reason.

Bro. N. E. Ebersole who recently located in our section with his

family and father-in-law (Grandpa Swietzer), preached for us this morning from Jno. 15, and this afternoon at the Center schoolhouse from Rom. 14:17. Both of the sermons were well backed by scripture and were rich in exhortation.

We are pleased to announce that we have three applicants for baptism. May God bless these young souls and keep them true and faithful to the end of their earthly pilgrimage.

The Lord has blessed our little flock with usual health.

We solicit the prayers of the Gospel Herald family.

Yours in the Master's Name,
Nov. 4, 1923. Benj. Horst.

Clarence Center, N. Y.

Dear Herald Readers:—The brethren, Lewis Burkholder and Samuel Brunsberger of Markham, Ont., were with us today. Bro. Burkholder held communion services, with all but a few members present. Three persons were accepted by letter, and four will be accepted later, the Lord willing.

Today the funeral of Susan Martin, a sister in the River Brethren Church, was held at Clarence Center. She was 91 years old and blind for some years.

Last Sunday the funeral of Edward Brown was held at the same place. He was 25 years old. He went to the hospital to have an operation for tubercular glands in the throat, which was not supposed to be a serious operation, but he never recovered from it. This is surely another warning for us to be ready to meet our God at any time.

For the benefit of the people that are interested in this place I will make a short statement of our location. We have a church building rented two miles near Lockport and about 23 miles northeast of Buffalo. Our church building not being permanently located makes it so that most of us have quite a distance to church. There are four families living 5 miles from Lockport and 11 families in or near Swift Mills or Clarence or Clarence Center. The nearest of these 11 families have about 12 miles to church.

Clarence and Clarence Center are within 13 miles of Buffalo, where we have the best of markets for anything the farmer can raise. Clarence is on the main highway from Buffalo to Albany and Clarence Center is 4 miles north of Clarence.

There are very good opportunities here for the farmer or for any line of work a person wishes to take up.

We have Sunday school every Sunday and every two weeks church services, when the Canadian Mission Board supplies us.

The Harry Klinglesmith family from Kansas arrived two weeks ago, after having visited about one month with friends and relatives along the way. We are glad to welcome them in our midst.

To the people that are interested in this place we would be glad to furnish additional information or give the address of the different brethren living here.

Remember us in the Master's work at this place.

Yours in His name,
Nov. 4, 1923. John H. Peachy.

Sterling, Ill.

Dear Herald Readers, Greetings:—Since our last notes from this place we have had interesting and edifying meetings. The Word of life is brought before us each Sunday, in a way that it gives us something to think of and meditate upon.

Among the visiting ministers here were I. W. Royer who preached one sermon. Bro. and Sister Martin from the Columbia, Pa., Mission, spent several days with us, and he preached several times. We are thankful for the help and inspiration derived from these talks. The Lord bless their efforts.

Bro. Abram Burkhart was called to the office of Deacon Feb., 1895 and served the Church in that capacity continually. He desired assistance. And Sunday, Nov. 4, after the morning service, votes were taken for two deacons. In the afternoon the brethren, Benjamin Mellinger and S. R. Good, were ordained by the bishops, J. S. Shoemaker and John Nice.

Sunday, the 11th, Bro. Arthur Slagel of Flanagan, expects to be here and tell about his work and experience in Russia.

Bro. A. C. Good has decided to quit farming, and move to town, so that he can devote more time to the Master's cause.

Nov. 5, 1923. Melinda Ebersole.

Goshen, Ind.

(Yellow Creek congregation)

Dear Gospel Herald Readers:—On Oct. 28, we re-organized our Sunday school as follows: Supts., J. F. Buzzard, J. Wm. Hoover; Secy-treas., Aaron Mumaw, Ira Hoover; Chors., John S. Weaver, Harvey Wise; Cor., Allen B. Christophel.

Communion was observed on Nov. 4. Bro. D. A. Yoder officiated, our home bishop, Bro. J. W. Christophel, being confined to his home because of sickness.

We are looking forward to a series of meetings to be held during the latter part of November and the fore part of December in charge of Bro. J. W. Hess of Manson, Ia. We ask an interest in your prayers, especially in behalf of these meetings.

Nov. 5, 1923. Cor.

Springs, Pa.

Dear Readers:—I wish to correct the dates for our Bible conferences given in last week's Herald. Through an error I had been misinformed. Corrected they are as follows: Gortner, Nov. 25 and 26; Glade, Nov. 27 and 28; Casselman, Nov. 29 to Dec. 2; Oak Grove, Dec. 3 and 4.

We invite all who can, to attend.

Sincerely,
Nov. 5, 1923. Norman Miller.

Colorado Springs, Colo.

(Manitou congregation)

To all Herald Readers, Greetings:—Bro. C. Z. Yoder was with us Oct. 20-24. He preached the word of God with power, led by the Holy Spirit; also gave some very interesting and helpful talks to the children which were very much enjoyed by all present. May we not forget what the brother taught us; not only be hearers, but willing to do as we were taught.

On Sunday evening, Oct. 21, we also had Bro. J. A. Heatwole and wife, Bro. D. S. Weaver and wife of La Junta, Colo., and Bro. Nick Birky of Thurman, Colo., with us. Bro. C. Z. Yoder conducted the children's exercises; followed by a sermon by Bro. Birky using for a text Heb. 12:1, 2. On Monday, Oct. 22, Bro. John Thut was also with us, preaching to us in the evening, using for his text, John 3:18-36.

The brethren have gone, but their messages they have left with us. Now it remains with us to live them out in our daily lives.

Sister Broaches and Sister Shradley are still confined to their homes and can not attend church services, which they certainly long to do. As they are denied those privileges, a number of the brethren and sisters meet at their homes every other Sunday and have short services, conducted by our minister, Bro. W. S. Guengrich. This is very much appreciated by the afflicted ones; and very beneficial for those who go and take part. It is the duty of every Christian to visit the sick and give words of encouragement to those whom God sees fit to lay on the bed of affliction. It is inspiring to see the faith and patience the sisters possess. May the Lord abundantly bless them, to shine for Jesus as long as they are here in this sinful world. We ask an interest in your prayers in behalf of the two sisters.

We had a heavy snow the 23rd and

(Continued on page 698)

Miscellaneous

CONFESSION

By D. H. Bender

For the Gospel Herald.

To admit an error, make a confession, or avow guilt is usually a humiliating task for members of the human family. Pride is the usual factor that makes confession hard. The aversion toward a confession is so intense at times that the declaration, "I would rather die than make this confession," is sometimes heard. Being overtaken in sin and exposed, a brother during my early ministry declared to me, after being told that a public confession was required, "I will see you gray-headed before I confess this before the Church." He kept his promise for several years, but when he saw himself in the light of God's Word, he voluntarily made his confession and lived a consistent life thereafter.

To make confession is by some people considered a mark of weakness. They say that a really strong character stands by what he says and does. If in the estimation of some he errs, the thing to do is to "live it down" and not make himself ridiculous by admitting that he was wrong. All such reasoning is unscriptural and always falls short of accomplishing the end for which confession is essential—forgiveness, reconciliation, unity.

Why Confess

Confession of error performs a threefold service: (1) It puts the blame where it belongs, and thus it becomes an act of justice. (2) It opens the way for reconciliation. (3) It relieves the guilty of the inward condemnation. Proper adjustment can only be made on the basis of justice. So long as the guilty one does not admit his guilt, just settlement cannot be made. The admission of error appeals to the sense of sympathy of the wronged, and thus the way is opened for pardon, and consequently complete reconciliation. A guilty conscience is a hard taskmaster. It beclouds future prospects. It prevents peace and contentment. It hinders prayer. It makes miserable its owner. "An honest confession is good for the soul," is a saying that carries with it truth as well as sentiment. Confession relieves this unrest and sets the troubled soul free for honest service. That God approves of such a course is attested by such statements as found in I John 1:9 "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

When Confess

The sense of sin or wrong done must always precede confession. Confessing simply because by so doing you will get into the good graces of some one whose support you covet, without a consideration or realization of transgression committed, is hypocrisy, to say the least. A thorough investigation on the part of the charges brought followed by conviction should be the basis upon which confession is made. This conviction usually comes unsolicited. The Righteous Judge speaks to the heart and implants conviction. Sometimes the fact of guilt needs to be impressed upon the individual by intelligent reasoning on the part of those directly interested in the adjustment of difficulties.

Souls are convicted of sin through the preaching of the Word, personal work on the part of God's disciples, through acts of Providence involving personal danger or loss, and other agencies. This is also true where variance exists between brethren or individuals. The daysman does not always have an easy task. Frequently he is misunderstood and falls under the criticism of one or both parties whom he seeks to reconcile. But our Master was likewise treated and none of us can claim equality with Him. On the other hand, that person who is able to successfully lead an erring one to see his sin, or succeeds in bringing together those who are at variance, experiences such a degree of satisfaction and joy in his own soul that he feels fully compensated for his efforts. I know of one who after the close of each arbitration attempt prays the Lord to excuse him from another such task. Yet when the next one is successfully completed and he sees the estranged brethren again in full harmony with each other, or leads lost souls into peace with Jesus Christ, he thanks God and takes courage.

Where and to Whom to Confess

Ordinarily transgressions may be divided into three classes: (1) Those committed against one's self and by which no one else is directly effected; (2) those commited against an individual or individuals in which the public has no part. (3) The third class contains open, flagrant sins, known to or committed before and against the public or general standards of right.

Transgressions must be confessed in as open a manner as they are committed. All sin are committed against God, so all sins must be confessed to and before God. Ananias had not only lied to Peter, but he had lied to the Holy Ghost, to God. Therefore his sin was an open, flagrant one, involving both the head of the Church and the common congregation of believers, and his punishment was an open condemnation. There are instances where an individual is guilty of a sin committed against himself—secret and unknown to any but himself and God, and not affecting directly any one else. Such sins need to be confessed to God only and corrected in the life of the transgressor. It is not only unnecessary to confess such sins publicly but it often leads to conditions by which both the individual and the cause suffer. However should a private, individual transgression become a public matter it will need public attention just the same as any other open sin. "Pray to your Father in secret," and He who knows the hearts of men will forgive.

Where a difficulty exists between two or more individuals, limited to their immediate environment, in which wrong has been done, these individuals, either themselves or through the good offices of others, may adjust their differences by confessing to each other without it becoming a public matter. Hence the injunction, "Confess your faults one to another, and pray for one another," has its proper place; as also, "Tell it between him and thee alone."

But all open sins of any nature whatever by which the community or the Church or the general public is affected, must be confessed openly, to get the offenders right with God. Such sins usually partake of the nature of immorality or open violation of laws either civil or religious.

In addition to what has been said above, we should mention instances where there is in reality no serious error committed but where reconciliation can not be made without an individual confessing in some form or other. Or for the safety of the peace of the Church generally a statement involving at least a provisional prayer for forbearance and forgiveness needs to be made. In such instances individual conditions must be taken into consideration. Our advice under such circumstances is that where in so doing no violation of conscience or right is involved the admission, and the petition, for the sake of peace and reconciliation should always be made. As human beings we are so prone to error in word, judgment, and action, intentional or unintentional, that we should always be ready to confess our

weaknesses and mistakes in the sight of a just and holy God and for a righteous cause.

Hesston, Kans.

GOD USES HUMAN INSTRUMENTS

By a young Sister

For the Gospel Herald.

God works through human instrumentality. Moses was His mediator in the days of Israel's deliverance from Egypt, John the Baptist was the forerunner of Christ, the Gospel was brought to earth through God in the form of man, the Church is commissioned to bring the Gospel to the world. Through Peter the Gospel was brought to the Gentiles; through Philip the light was opened up to the eunuch that he might receive it and carry it to Ethiopia; through Paul and his companions the Gospel wave was swept into Europe.

These instances offer sufficient evidence that God used human instruments in carrying on His work. But, Is that age past? Today, as well as in Bible times, He uses this method of working. The fields are still white to harvest but "the labourers are few." This means that only a few Christians are on the altar so God is able to get hold of them and use them. Many, many are lacking in consecration and other qualifications, thus making it impossible to be used. We must be at a place where God can use us in order to do the most effective work. While God may use unconverted men such as Cyrus and Nebuchadnezzar), as instruments in promoting His cause, the fact of such service never gives them a place in the grace of God nor in the Church of God. Paul says to Timothy, "But in a great house there are not only vessels of gold and silver, but also of wood and of earth." He emphasizes the necessity that these vessels be sanctified and meet for the Master's use, and prepared to every good work.

The Master needs workers—workers in the home field, workers to open the work in other fields, workers to serve as planters, and workers as waterers. So let no one think that because he is not a minister or a missionary he is therefore not in the service of the Master. God must have these vessels of gold and silver but He needs some of wood and earth too. Some of the most effective work is done by obscure members upon bended knees with no one but God and self near. Consistent Christian living, Bible reading, prayer, faithful testimony, keeping of the home as befits the servants of God, faithful attendance in church service, caring for the needy, and visiting the sick are all noble ways of helping in the Master's work. Very often He uses us in just this way, but because we are not at some prominent place and where we can be seen, we so often think we cannot do anything. But each one has his place to fill and if we are as clay in the potter's hand no doubt we will come to the right place.

Have Thy way, Lord have Thy way,
This with all my heart I say,
I'll obey Thee, come what may,
Dear Lord have Thy way.

Kalona, Iowa.

SEPARATION

By C. Hummel

For the Gospel Herald.

Separation was from the beginning, and has been ever since. Cain and his brother, Seth, separated because good and evil have no fellowship one with another. Cain went the evil way in pleasure and sin trying to remove the curse with the pleasures of the world, while Seth became a tiller of the soil and served God. You can see that there are two ways, one good and one evil. How could Cain and Seth have gone together unless they agreed? What fellowship has light with darkness? We must be one or the other. We are free moral agents; we can choose as we will. Take the parable of the wheat and tares (Matt. 13:24). The wheat is one thing and the tares another thing; we can choose to be either one of them. The wheat refers to the children of the kingdom.

Christ is coming for the Church and not for the nation. A nation is a nation and the Church is the Church and we cannot mix them without causing confusion. Let us see which of these two classes the rule of the nations of the present is vested in. After Israel failed, it was then that God turned the rule over to the Gentile nations. This rule is known as the time of the Gentiles and will continue until the return of Christ in glory. We were in times past Gentiles, but we are so no longer. Why should a Gentile, taken into the Church from among the Gentiles, still do a Gentile's work, which is that of ruling the nations?

Dubois, Pa.

We often hear the teaching that "Sinners shall be doomed to hell to live there throughout eternity." Should not the teaching be "that they will die throughout eternity?"—L. C. Miller.

WORDS THAT MEASURE ALL TIME

A traveler, circling the globe, studying human needs, had especially sought to visit American missionaries in the loneliest fields. High up in the Himalayas he found a heroic woman who had long been holding a station of frightful isolation and hardship. Not once in a year had she seen the face of a white person, but bravely she declared she would live and die right there to finish the work begun.

When the trying moment of separation came she walked with him far down the mountain trail—as far as she could before the pathetic word of good-bye must be said. Then, on alone, down the steeply winding path he went till he reached the last turn where he might look up to see her standing dramatically poised on a cliff overlooking the valley. Waving his hat, he shouted back the one word, "Hitherto!"

Instantly she put up her hand with a trumpet-like gesture, answering, "Henceforth!"

Every Bible lover, hearing the bit of an incident, will at once fill in the connecting phrases. We may carry the thought further, using it as a brief devotional or prayer-meeting topic. Call attention first to the literal English; hitherto is "to hinder" or "to here," as we would now say; and "henceforth" reversed is "forth from here." It is as though a tiny line were drawn between the two, and, with the incident as a basis, Bible references can be arranged in which the significant words shall balance each other. The most familiar are:

"Hitherto hath the Lord helped us" (I Sam. 4:12).

"Hitherto have I declared thy wondrous works" (Psa. 71:17).

"My Father worketh hitherto, and I work" (John 5:17).

"Hitherto ye have asked nothing" (John 16:24).

"So the Lord is round about his people henceforth" (Psa. 125:2).

"Let Israel hope in the Lord from henceforth and forever" (Psa. 131:3).

"Henceforth there is laid up for me a crown of righteousness' (II Tim. 4:8).

"Blessed are they that die in the Lord henceforth and forevermore" (Rev. 14:13).

Others may be added, for both are favorite words in the Bible. They measure all time.—Lee McCrae, in the Continent.

"Sin makes people faint."

CORRESPONDENCE

(Continued from page 695)

24th of October which closed some of the mountain roads. This made it very inconvenient for the tourists traveling through. Most of the snow is gone, excepting on the mountains where it will remain till next spring.

Interest in Sunday school and church is good, although the number has decreased since the tourists have left.

Nov. 5, 1923. E. A. Rediger.

Hesston, Kans.

Dear Gospel Herald Family:—The Hesston congregation has been especially blessed recently in a number of ways:

On Sunday evening, Oct. 28, Bro. J. W. Shank and his wife spoke to us concerning the missionary work in South America. The following morning Bro. Shank conducted chapel and spoke on the Educational Condition in South America. Tht same evening he gave a lecture to an appreciative audience in the College Chapel Hall. We welcome these missionaries and listen eagerly to their messages for the heart-throbs of Hesston College are in tune with the missionary endeavors of the Church. We feel that apart from such a purpose she has no excuse for existing.

Bro. Irvin Burkhart, one of our student-ministers, has been given charge of the preaching services in a Mission Sunday school near the Peabody Church.

Last Friday morning Bro. S. E. Miller received word that his mother had been called home.

Saturday evening, Nov. 3, we had our members' meeting, at which time one person was baptized and added to the Church. His confession tells us that our revival has already begun, even tho our evangelist has not yet come. We like this natural way of beginning a revival.

Sunday morning we observed our communion service. 207 persons took part in this sacred service.

Bro. Noah Oyer preached at the Pennsylvania Church Sunday evening.

Next week closes our first term and brings with it examinations. While it is a time of vital concern both to teachers and students, we are more concerned that all of us may pass the One Final Examination which makes possible to us everlasting happiness.

Nov. 6, 1923. Margaret Horst.

Medway, Ohio

Dear Readers of the Gospel Herald:—Again we feel that we have many reasons to be thankful to our heavenly Father who has done so much for us. Let us stop and count the blessings God has bestowed upon us, and I believe we will have an earnest desire to praise and glorify His holy name.

Sunday, Nov. 4, we had the happy privilege of commemorating the death and suffering of our blessed Lord, Bishop J. M. Shenk and Bro. E. F. Hartzler being present with us and broke unto us the bread of life. All members were present except five. Bro. Hartzler preached a very interesting sermon in the evening from Rom. 8:9. We ask an interest in the prayers of all God's people that we might be strengthened and encouraged and that we might hold out faithful until the end.

Nov. 7, 1923. Cor.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers:—We were glad to have Bro. Nevin Bender with us Sunday, Oct. 28. Bro. Bender preached two inspiring sermons for us which we are sure will be the means of helping us to press onward and upward toward the prize of the high calling in Christ Jesus.

Nov. 7, 1923. Ruth Hostetler.

Goshen, Ind.

(Clinton Brick congregation)

Gospel Herald Readers, Greetings:—The congregation at this place has improved the church house this summer by building twelve feet to the west end. Last summer a basement was put under the house and a furnace installed. More room was needed for the Sunday school and also for funeral and revival meetings.

On Oct. 14 we held our council meeting and on Oct. 28 we had communion services when nearly all the members present partook of the sacred emblems of the broken body and shed blood of Jesus. The home ministers, Bros. John Garber and Amos Nusbaum, officiated. Bro. Nusbaum preached from Luke 22:19—"This do in remembrance of me."

We ask an interest in the prayers of all God's people, that we at this place may be able to overcome all "the fiery darts of the evil one" and remain faithful and true to Jesus until He comes.

Nov. 8, 1923. Elvina M. Miller.

Lake Charles, La.

Greeting in Jesus' Name:—On Nov. 5, we were made glad to have Bro. I. G. Hartzler of East Lynne, Mo., with us. He gave us three helpful sermons and held communion and feet washing with us. It was a happy event in the life of all true followers of Christ. We had but a small congregation. We need not be discouraged, for the Lord promised to be where there are two or three gathered in His name. We had very nice weather here while the brother was with us. Our prayers are that the dear brother will be blessed while he is in this good work and that God will remember and bless his family while he is gone. He intends to visit Gulfport, Miss., and some other places. We are thankful to God for all past blessings. May we continue to serve Him until He will come to take His own.

Nov. 10, 1923. Sarah B. Leidig.

Elizabethtown, Pa.

Following is the program for the monthly workers' meeting to be held at the Elizabethtown Church, Nov. 29, 1923.

Lesson for Dec. 2, The Power of The Early Church, Bro. Sam. Longenecker.

Lesson for Dec. 9, The Outreach of The Early Church, Bro. Raymond Good.

Lesson for Dec 16, World Wide Missions, Bro. Amos Miller.

Lesson for Dec. 23, The Universal Reign of Christ, Bro. Henry Garber.

Nov. 12, 1923. Anna L. Rutt.

Wolf Trap, Va.

Greetings to the Herald Readers:—Bro. Geo. R. Brunk was with us over Sunday, Nov. 11. He conducted a preparatory service and communion, also a service in the afternoon for our afflicted father and Brother, David Brunk, who was not able to be at the church. Then in the evening he gave us a very interesting lesson on the A. B. C. of the Christian life—**repent**, make crooked things straight, even if they are little things that happened long ago, A; be **converted**, B; **read** and obey the Word of God, to the end of life, C. We certainly would have been glad if the brother could have staved with us until he could have finished the alphabet, if no longer.

We are thankful to God, and Conference that they have decided that we shall have a regular appointment for preaching service.

We might say here too, that we were grateful for the Illinois Conference report, and pray that it may be a strengthening for the eastern and western churches.

Nov. 13, 1923. Lydia Harman.

Scottdale, Pa.

Dear Herald Readers:—Sunday, Nov. 11, an impressive communion service was observed at the church here. Bro. W. C. Hershberger of the Johnstown, Pa., district was with

(Continued on page 702)

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

The following cable has just reached the office of the Mennonite Central Committee:"

"MOSCOW, Need November, December Four Thousand Dollars each. Increase later. Miller, Mennonite."

Since the famine conditions in Siberia are very serious and the efforts of our food office at Moscow are directed to the supplying of food and clothing for this section as well as to continue the special support of the needy sections in South Russia and along the Volga, we consider the demand very reasonable and believe every effort should be made to meet the request. The following letter and report will be of interest to all who have had a part in the work in Russia. The Letter of Thanks comes from Orenburg, a colony located near the Volga river; the report from Molotschna, the largest colony in South Russia where the greater amount of our activities were directed.

LETTER OF THANKS

Highly Honored Sir:

With hearts full of thanks we address these lines to you, Mr. Hoeppner, as the representative of our brothers, sisters, and benefactors in America.

We also are of the fortunate ones for whom the pretty, ready-to-help Fordson tractor has splendidly prepared a part of the land for the coming year.

If our two lean, overworked little horses were able, they would pronounce an enthusiastic eulogy to their greatest friend "Fordson" and to all workers in the Detroit works with Mr. Henry Ford as their leader and would unite their voices in a never-to-be-ended "Hurrah."

None the less grateful are we with our dear ones and our four-legged servants for the trial plowing in the spring. For otherwise oats, barley and potatoes would have been put out much too late, for we had at that time only one weak horse that had come on foot from Siberia and which could not possibly have done the work in due time. The consequence would have beeen a failure to get a harvest.

If our taxes will not be too high, our domestic animals will in winter enjoy the fruits of the Fordson work. We would express our desire as follows: "Dear Fordson, may many of your brothers swim over to us. We shall all work diligently and let the corresponding amount of money fly over to America."

We would press your hand and that of the executive committee in Moscow, as well as that of those who have made these things possible, and wish you God's blessing in return. We shall be glad to render you service in return, if opportunity affords, and remain

Yours very truly,
Peter P. Dyck, Sr. and Family.
Peter P. Dyck, Jr. and Family.

American Mennonite Relief
Halbstadt, Russia, Sept. 1, 1923.

Two months have now passed since Bro. and Sister Hofer have left their field of work on the Molotschna.

On Sunday, July 1, a farewell meeting was held in our church here. The large attendance and the addresses given showed how large a measure of love Bro. and Sister Hofer have shown and experienced. Without doubt their work will prove a permanent blessing.

Since their departure I have, besides my work with the tractors, accepted the supervision of the relief work in the Molotschna colony, and will therefore give a brief report of the work since July 1.

Thanks to the abundant means which our American brethren and sisters placed at our disposal for this work, the support of the needy people of this Rayon could, without a reduction in the number of rations given out, continue to August 1. The products were in recent weeks, delivered to the houses, for the reason that to obtain fuel for the kitchens became more and more difficult, and the beginning of the busy season for the farmer made it necessary to give the products to be taken to the dwelling houses.

On August 1 this work of feeding the people in their houses has also ceased. Though the harvest was not very good, the grain will suffice for food for the people. Only the Mennonite benevolent institutions—hospitals, school for deaf mutes and old people's home are receiving, on account of their difficult economic situation, the most necessary products longer than August 1.

Probably the larger part of the population welcomes the cessation of the feeding of the people in the kitchens. For with the fact that a majority are again able to provide for themselves, their self-confidence has returned. Besides, there are many who felt it a humiliation to eat other people's bread—beggars' bread, as it was often referred to—and finally many feared that from this lengthy feeding indolence and shiftlessness might be the result.

But our friends in the homeland should not suppose that here in the Molotschna colonies a certain prosperity is again in evidence. This is by no means the case. The contrary is true. In consequence of the fact that many valuable things and agricultural necessities, such as separators, motors, wagons, etc., had to be sold at very low prices, and must even now be sold, those concerned are getting steadily poorer. Those who do not need all they have realized from their crops for themselves and their families are hardly in a position to help the poorer people who are living in the same villages with them. The needs that must be satisfied are so numerous that real help from those who are better situated can hardly be expected. There is particularly the question of clothing which gives much concern to many, especially those who are financially of the abler class, for these especially had in many cases the greatest loss in clothing, underwear and bed-clothing. In general the need of clothing will this autumn and winter be considerably greater than a year ago. Fortunately there is in most of the villages sufficient fuel (straw) to keep the dwellings warm.

A need that is especially felt by the farmers who are striving to improve their conditions is the lack of animals of draught. This is often a great hindrance. In many cases cows are used for this purpose, but they are in most cases not adapted for this work and besides, the yield of milk is reduced. In the more northern sections of Russia horses may be bought and attempts have been repeatedly made to obtain such. But they are expensive (about 10 billion the head) and money is scarce. The sums realized from the sale of small quantities of grain are not sufficient. The AMR. has granted $5,000 to bring in horses, sell them at cost and in turn buy others. Our tractors have here stood us in good stead. But in the first place we cannot, by their use, plow as much as is needed, and secondly the tractor work is too expensive for our conditions.

If I now call attention to the fact that probably in every village there are several families, as for example poor widows with small children, old and sick people and others who are dependent on support, it will become clear why the management of our organization has decided to give help again later, perhaps after a few months, when the economic condition of the community as well as of individuals may have become more clear.

But this has nothing to do with the way and manner of our relief work up to the present time. Therefore all Wollost and local committees of the Molotschna Rayon have been dissolved on August 1. But work and tasks have remained, as intimated above and during the coming season many a person will have to be supported, if they are not to perish. The same is true of our benevolent institutions and especially of the higher Mennonite schools whose existence will for the most part depend on support from abroad. Besides our organization has yet on hand several thousand pood of produce for the kitchen to which is to be added the returns from our agricultural work, namely 5-6000 poods of rye. All questions and work in reference to this matter in the Molotschna Rayon have been committed to a new committee consisting of two members, namely the former chairman of the dissolved Wollost committee, Heinr. Benj. Janz, and the former chairman of the dissolved Wirtschaftskomitees, Dav. Heinr. Friesen. This committee will also direct the agricultural (wirtschaftliche) work of the AMR which consists principally in tractor work.

I would yet touch upon a question that is on the mind of many of the Mennonites here: the matter of emigration. As you are aware emigration has begun from the Chortitza colonies, and also here at the Molotschna many are getting ready to leave as soon as possible. But those who think clearly have come to this conclusion: To all appearances emigration can take place only in small groups. Besides it is to be foreseen that the greater number of Mennonites will remain here, except it be the case that conditions may develop which could cause a general emigration. Since something of this kind however is (not) to be expected and emigration itself is connected with very great difficulties, therefore we believe that all means at our disposal should be used for placing the economic life here on a solid foundation, in order that one may again look into the future with confidence.

In the Mennonite settlements of the Crimea economic conditions are better than at the Molotschna. The disturbances of recent years have in those parts not been of so destructive a nature, therefore the population could the more quickly recover. The crop of winter grain was mostly good, while summer grain has suffered extensively by the drought.

With this I shall close for this time. Concerning the other Rayons I shall report the next time.

AMERICAN MENNONITE RELIEF,
G. G. Hiebert, Representative.

One of the best things that God ever gave to me was a godly mother.—J. D. M.

Married

Auker—Dommoyer.—On Oct. 13, 1923, Bro. Harry C. Auker and Sister Fannie E. Dommoyer, both of the Hammercreek Pa., congregation, were united in marriage by Bro. N. L. Landis at his residence, Neffsville, Pa. May God's blessings attend them through life.

Norris—Good.—On Nov. 3, 1923, Bro. Chester Norris and Sister Bertha Good of the Turkey Run congregation near Bremen, Ohio, were united in the bonds of holy matrimony by A. J. Steiner at the home of the bride's father, J. A. Good. May the Lord's blessings attend them through life.

Shenk—Boyer.—On Aug. 19, 1923, at the home of the bride's parents, Bro. Daniel D. Shenk of the Warwick River congregation, Virginia, and Sister Nancy Boyer of the Mummasburg congregation were united in marriage, Bro. N. L. Landis officiating. May God's blessing attend them through life.

Carper—Weber.—On Aug. 21, 1923, at the home of the bride's parents, Bro. Reuben R. Carper and Sister Eva Weber, both of the Lititz, Pa., congregation, were united in matrimony, Bro. N. L. Landis officiating. May the blessings of the Lord go with them through life.

Sensenig—Brubaker.—On Aug. 30, 1923, Bro. Reuben B. Sensenig of the Weaverland congregation and Sister Anna L. Brubaker of the Landis Valley congregation were united in marriage by Bro. N. L. Landis at his residence at Neffsville, Pa. May God's blessings attend them through life.

Obituary

Sieber.—William G. Sieber was born Aug. 29, 1853; died Oct. 16, 1923; aged 70 y. 1 m. 17 d. His wife, Mary E. Haldeman, preceded him in death 28 years. He is also preceded by six children, three having died in infancy. He is survived by five children and 26 grandchildren. He was ordained to the ministry of the Word, July 27, 1899, and was faithful to his calling to the end. Funeral sermon by John H. Mosemann and W. W. Graybill. Interment in Lost Creek Cemetery.

Sommers.—Alta, daughter of Oliver and Lucinda Gerber, was born in Holmes Co., O., June 18, 1890; died Nov. 1, 1923; aged 33 y. 4 m. 13 d. She was married to Manasses C. Sommers Feb. 5, 1909. To this union were born 5 daughters. She leaves husband, 5 daughters, parents, 3 sisters, 2 brothers and many relatives and friends. She was sick for about ten months with chronic valvular disease of heart. She was a member of the Walnut Creek A. M. Church where funeral service was held Nov. 4. There was a full house. Buried in cemetery nearby. Services by Corson Mast and S. H. Miller. Text, Jno. 14:12, "I go unto my Father."

Troyer.—Moses K. Troyer was born in Holmes Co., Ohio, on June 29, 1838; died of influenza in Walnut Creek, Ohio, Oct. 24, 1923; aged 85 y. 3 m. 25 d. He was married to Nancy Sommers March 12, 1865. To this union were born 2 sons and 6 daughters. 4 daughters preceded him. He leaves his widow, 2 sons, 2 daughters, 14 grandchildren, 5 great grandchildren, 1 brother, 3 half brothers and 1 half-sister. He lived in matrimony 58 y. 7 m. 12 d. He worked at the carpenter trade 62 years. He was a life long member of the Walnut Creek A. M. Church, where services were held on the 27th. Buried in cemetery nearby. Service by Lester Hochstetler (Text, Luke 20:36) and S. H. Miller (Text, Eccl. 5:12).

Shutt.—George H. Shutt was born near Shanesville, Ohio, Oct. 28, 1842, near Walnut Creek, Ohio, Nov. 5, 1923; aged 81 y. 8 d. He was married to Mary Ann Gonter, Feb. 6, 1870. To this union were born 1 son and 2 daughters. One daughter died in infancy. Wife died March 11, 1915. He leaves 1 son, 1 daughter, 9 grandchildren, 2 brothers, 1 sister, and many friends. He was a member of the Brethren church. He often attended the Walnut Creek A. M. Church where his two children belong. Services at the Walnut Creek A. M. Meeting house. Buried in cemetery nearby. Service by Lester Hochstetler, and Ed Sheffer. Text, II Tim. 4:6-8. His sickness was valvular disease of the heart.

Miller.—Barbara (Yoder) Miller was born in Somerset Co., Pa., May 8, 1842; died in McPherson Co., Kans., Nov. 2, 1923; aged 81 y. 5 m. 24 d. She was married to Joseph C. Miller in LaGrange Co., Ind., Nov. 20, 1862. Her husband preceded her to the world beyond June 19, 1921. To this union were born 5 sons and 6 daughters. She is survived by 9 children, 29 grandchildren, and 10 great-grandchildren. One sister also remains to mourn her loss. In 1882 Bro. and Sister Miller moved to McPherson Co., Kans., and were members of the West Liberty congregation the rest of their lives. Sister Miller was converted at an early age, and remained a faithful, loyal member of the Mennonite Church throughout life. Funeral services on Nov. 3, conducted by Maurice A. Yoder and D. H. Bender. Text, II Tim. 4:6-8.

Weber.—Jacob M. Weber was born Dec. 17, 1864, in Berks Co., Pa. He was a member of the Bowmansville, Pa., Mennonite Church, assistant superintendent of the Bowmansville Sunday school for 12 years and superintendent for 19 years. Also a Trustee at the Millersville Children's Home since it was organized. His counsel was safe and his friendly disposition won him many warm friends. He is survived by his wife, 3 daughters, and 1 son. Three children preceded him to the spirit world. Jacob is the first of a family of 10 children to depart this life. 7 brothers and two sisters survive him; also his aged father. He died Nov. 10, 1923, aged 58 y. 10 m. 23 d. The funeral was held Nov. 13, at the Bowmansville meeting house where services were conducted by N. B. Bowman and Benj. Weaver. Text, II Tim. 4:6-8. Buried in adjoining grave yard. Peace to his ashes.

Huber.—Henry Huber, aged 74 years, died at the home of his son, John M. Huber, six miles west of Goshen, Ind. He had been afflicted with shaking palsy for the past thirty years which had caused him to be an invalid and had been gradually declining for the past ten months until death. His wife, Elizabeth Huber, preceded him on January 13, of this year. He leaves three sons (John M., Christian B. and Urbanus Huber), two daughters (Mrs. Emma Anglemeyer and Mrs. Hattie Stauffer), 17 grandchildren, 3 great grandchildren, and three sisters (Mrs. John Bixler, Mrs. Peter Yoder, and Mrs. Matilda Reedy). A brother, Jacob Huber of Elida, Ohio died June 2 and Geo. Huber of Wakarusa, Oct. 4, of this year. Funeral services were held Nov. 5, at the Yellow Creek Church. Interment in Yellow Creek cemetery. Services conducted by Bro. Frank Kdeider and William Brubaker.

Steider.—Bertha, daughter of Henry and Katie Steider, was born Sept. 15, 1911, near Beemer, Nebr.; died in Geneva, Nebr., Nov. 1, 1923; aged 12 y. 1 m. 16 d. She was an obedient child, always submissive to God's will. Bertha became afflicted with diabetes early in the spring and was under the doctor's care for a long time until she seemed on the way to recovery. Not until a few days before she died did she show any signs of relapse. She passed peacefully away to meet her Saviour. She leaves father and mother, three brothers (Lee, Harold, and Raymond), two sisters (Ruth and Ida) and a host of relatives and friends. Buried Nov. 4 in Salem Cemetery near Shickley, Nebr. Funeral services by Bro. Fred Reeb and Bro. Ben Schlegel.

The great Jehovah, full of love,
An angel bright did send
And took our little darling home,
To joys that never end."

A Friend.

King.—Levi L. King was born in Mifflin Co., Pa., July 10, 1864; died in the Lancaster General Hospital July 13, 1923; aged 59 y. 3 d. He was a sufferer from an inward goiter for some years past and went to the hospital as a last resort for relief. But the operation proved unsuccessful and he passed away a few hours after the operation. He was a faithful member of the Allensville Church with which he united in his youth. He was a quiet, faithful, devoted husband, father and neighbor, and a highly respected citizen. He was married to Sister Lomie Yoder, who together with a son, two daughters, a grandson, and a host of other friends and relatives are left to mourn his departure. Funeral services were conducted by E. H. Kanagy, John M. Hartzler, and Samuel T. Yoder. While it became the painful duty for kind friends to lay his body to rest in the silent tomb, we are glad for the hope of meeting him again in the realms of eternal glory where all tears will be wiped away. May God bless and comfort the bereaved ones.

Ebersole.—Emma Catherine Stouffer was born at Sterling, Ill., March 27, 1854; died at her home Nov. 9, 1923; aged 69 y. 7 m. 13 d. She was united in marriage to Henry R. Ebersole Dec. 10, 1874. To this union were born five children (Elmer Ellsworth, Mrs. Cora Bucher, Mrs. Hattie Groff, Amanda, and Harry Benjamin), who, with their father remain to mourn her departure; also eleven grandchildren. During her illness, which covered a period of about two years, she suffered much pain, but she never complained, and all was borne with Christian fortitude. Sister Ebersole was a faithful member of the Mennonite Church for many years. In the church and in the home she will be greatly missed. Her life was a living testimony of her Christian faith. She was of a quiet, unassuming nature, and her children and those who knew her best will always remember her sweet, unselfish life and her gentle disposition. Funeral services were held on Monday, Nov. 12, in charge of her pastor, when a large congregation assembled to pay a last tribute of respect. "Blessed are the dead which die in the Lord."

Troyer.—Glenn Leroy, son of Benjamin and Elizabeth Troyer, was born July 25, 1892; died Oct. 31, 1923; aged 31 y. 3 m. 6 d. He was united in marriage to Katie Frey Oct. 17, 1914. To this union were born four children (Marcele, Charles, Eileen and Mark), all of whom preceded him in death. For the most part, his life was spent in and around Howard Co., Ind., with the exception of the last few months which were spent in La Junta, Colo., where he was trying to regain his health. Early in life he united with

the Mennonite Church of Howard and Miami Cos. and was faithful unto the end. Today he abides in the presence of his holy Savior. His career as a teacher, his patience and kindly spirit won for him the enduring admiration of his pupils and all who came in contact with him. He is survived by his wife, his father, a stepmother, three brothers (Laird, Percy and Orville), two sisters (Jennie and Carrie), and a large circle of relatives and hosts of friends who greatly mourn his departure.

Though our hearts are pained with sorrow,
And we grieve till break of each day,
Let us lift our eyes to heaven,
And trust in God and His own way.

Stutzman.—E. C. Stutzman was born Dec. 11, 1838, in Holmes County, Ohio, and died Oct. 6, 1923, at his home in Johnson County, Iowa. Age 84 y. 9 m. 26 d. He was married to Anna Marner, Nov. 17, 1871, to which union there were born nine children, seven sons and two daughters, all of whom grew to manhood and womanhood. One son Menno died in young manhood. He was a resident of the community in which he lived for many years an active member of the East Union Congregation near Kalona, Iowa, where he was a regular attendant till the last summer when he could not attend regularly on account of feebleness due to old age. He is survived by his wife, six sons (Levi, Calvin, and Charles, of Kalona; Jake, of Cando, N. D.; Eli E., of Washington, Ia.; and George, of Leroy, Minn), and two daughters (Sarah, wife of L. J. Miller, Wellman, Ia., and Emma, wife of S. C. Yoder, Kalona, Iowa. Funeral services were held at the East Union Church conducted by Daniel Kauffman of Scottdale, Pa., after which the remains were laid to rest in the cemetery near by.

Suter.—Elizabeth Swope Suter, widow of the late Emanuel Suter, Sr., died at her home near Harrisonburg, Va., Oct. 10, 1923. She had been in failing health for some time and her death was occasioned by general debility from old age. She was born Jan. 6, 1836, and hence reached the advanced age of 87 y. 9 m. 4 d. On Aug. 26, 1855, she was married to Emanuel Suter, and on Nov. 1, 1857, she together with husband united with the Mennonite Church, to which they remained loyal and faithful till death, he having preceded her on Dec. 16, 1902. She died on the farm on which she was born and where she lived all her life, except for a short period, when the family was temporarily located at Mechanicsburg, Pa., following Gen. Sheridan's raid thru the Shenandoah Valley in 1864.

She was the mother of thirteen children, of whom eight sons and three daughters survive. She also leaves 57 grandchildren and 41 great-grandchildren.

She gave as her dying testimony hymn No. 218 in the small Hymn Book.

The funeral was held from Weavers Church Oct. 13, 1923, by Bishops L. J. Heatwole and S. H. Rhodes.

Boyer.—Elias Boyer was born in Fairfield township, Columbiana County, Ohio, Nov. 15, 1826; and died at the home of his son, Franklin, near Columbiana, Oct. 22, 1923; aged 96 y. 11 m. 7 d. He had been in usual health up until a few weeks before his death when there was a falling off in his appetite which was not thought to be serious until on Friday evening when he grew rapidly weaker and soon drifted into unconsciousness. He quietly and peacefully passed away Monday night, with the final message, "Let me sleep." On March 8, 1849 he was united in marriage to Martha Bomesberger, to which union 9 children were born, 4 of whom, together with his wife, have preceded him in death. About 9 years ago he united with the Mennonite Church remaining faithful to the end. Owing to old age he was not able to attend public worship but seemingly always looked forward with eager anticipation to pastoral visits and the communion service. He leaves to mourn his death, 2 daughters, 3 sons, 10 grandchildren, 4 great-grandchildren and a host of friends.

Funeral services were held at the residence of his son, Franklin, on Oct. 25, 1923, in charge of Brethren A. J. Steiner, David Lehman and M. C. Gehman, using the text found in Job 7:9 selected by himself several years before his death. Interment in the Columbiana cemetery.

Roth.—Daniel Roth was born near Glendale, Jefferson Co., Iowa., April 30, 1868; moved with his parents Oct. 1882, to Stuttgart, Ark.; Oct., 1890, to near Woodburn, Oreg., where he resided until he was called by death, which took place Oct. 14, 1923; aged 55 y. 5 m. 14 d. He was married to Amanda Kauffman Jan. 25, 1900. To this union were born four daughters and six sons, all of whom, with their mother, survive him. He also leaves three brothers, Samuel E., Levi, and Amos, all of near Woodburn, Oreg., and four sisters, Mrs. Daniel W. Good of Nampa, Ida., Mrs. Henry J. Yoder of Portlad, Oreg., Mrs. A. J. Strubhar, Hubbard, Oreg., Mrs. Samuel Nofziger, Albany, Oreg. He united with the Mennonite church at the age of fifteen, and was ordained to the office of deacon, Dec. 25, 1900, which office he faithfully administered, until a lingering sickness disabled him a few years ago. He was a good neighbor, kind father, and a loving companion. His desire was to go and be with Jesus.

The angels bore our loved one home,
In shining garments fair,
And some bright day we hope to come
And join him over there.

Funeral services at the Zion Church, conducted by A. P. Troyer and Allan Good. Text, II Cor. 5:1. Interment in cemetery near by. By companion and children.

Newcomer.—Abram K. Newcomer was born in Lancaster Co., Pa., July 8, 1842; died Sept. 5, 1923; aged 81 y. 1 m. 27 d. He was married to Mary Ann Rutt. To this union were born 3 sons and 6 daughters: Amos, Abram, David, Mattie (wife of Milton Millhouse), Alice (wife of Frank Hershey), Mary (widow of Adam Lefever), Ella (wife of David Millhouse), Lizzie (widow of Benj. Kreider), and Annie. Those who mourn his departure are his companion and all his children, 1 sister (Mrs. Katie Lindeman), 30 grandchildren and 5 great-grandchildren. 5 grandchildren have preceded him to the spirit world. He was a consistent member of the Mennonite Church. On April 20, 1899, he was ordained to the office of deacon at the Habecker congregation. His place at church was never empty when health and strength permitted him to go. He was in failing health for the last ten years but bore his suffering with patience, never complaining. He was only 12 days in bed and gradually became weaker until the spirit took its flight. He was a kind and loving father. Funeral services were held at his late home Sept. 9, 1923, by Bro. Daniel Lehman and at the Habecker Church by Bro. Daniel Lehman (Luke 2:29, 30), and Bro. Jacob Habecker (II Tim. 4:6-8).

Dearest father, we must lay thee,
In the peaceful grave's embrace,
But thy memory will be cherished,
Till we see thy heavenly face.

Huber.—George, son of John and Anna Huber, was born in Putnam Co., Ohio, Sept. 24, 1853. On Jan. 9, 1876, he was united in marriage to Sarah Amelia Swickard in Sandusky, Ohio. He had been failing for three or four weeks of heart trouble, but was seemingly some better. On the morning of Oct. 4 he ate a hearty breakfast. After breakfast, while working at his poultry house, he fell. His wife was with him when he fell. Neighbors and friends carried him into the house, but before they reached the house he passed away. The week before the paper had stated that he was 70 years young, which was truly well said. His friendship knew no class or age. He leaves his deeply bereaved wife, an invalid brother (Henry,) 3 sisters (Barbara Bixler, Emma Yoder, and Mathilda Reedy), and many other friends. He united with the M. E. Church at Coldwater, Mich., in the winter of 1903. He lived a devoted Christian life until he left us. While we are sad we mourn not as those without hope. Having desired to retire near where his sisters lived, he purchased and remodelled a home in Wakarusa, Ind., at which place he lived until his death. Funeral services were held at the Wakarusa M. E. Church, Oct. 7, conducted by W. B. Fallis assisted by D. A. Yoder. Burial at Olive.

"Some sweet day when life is o'er
We shall meet above.
We shall greet those gone before,
In that home of love."

Sister Emma.

Krantz.—Emily F. Krantz was born Dec. 6, 1871; died Sept. 14, 1923, at her home in New Providence, Pa.; aged 51 y. 9 m. 8 d. She was married to Harry S. Burkey, July 26, 1894 having lived in matrimony until an accident caused the death of her husband in June 17, 1899. This union was blessed with two children, one having died, was buried on his sixth birthday. On Nov. 6, 1913, she was married to Peter H. Krantz. Beside her husband she is survived by one daughter (Mrs. Leroy S. Gochenaur) also three stepchildren (Mrs. Elmer G. Sample, Ivan D. and Kathryn E. Krantz), two grandchildren, and five step-grandchildren. At the age of 25 years she was converted and united with the Mennonite Church. She was always a willing church worker, serving as S. S. teacher for the past 20 years, and taking any part in young people's meeting she was asked to do. She was also president of the New Providence sewing circle a number of years. She was sick about one year, and suffered extreme pain. The patience and resignation with which she endured her pain proved her faith in God. With bleeding and aching hearts we say, "Thy will be done." After brief service at the house, Bro. C. M. Brackbill conducted service in Hershey's Mennonite Church, Sept. 17. Interment in adjoining cemetery.

"Not now, but in the coming years,
It may be in the better land
We'll read the meaning of our tears
And there sometime we'll understand."

The Family.

If you wish to kill an ox, with an ax, you hit him on the head, between the eyes, not on the tail. Bro. Editors, of the Gospel Herald, you have the head of the "Tobacco ox"—The Production—and the ax, "The Gospel Herald," close at hand. Hit him and hit to kill. Let's quit tapping lightly on the tail—the user. —L. C. Miller.

ITEMS AND COMMENTS

It is said that the recent uprising in Bavaria which for a short time looked like a serious revolution had its origin in a beer cellar—quite a logical place for insurrectionary movements.

The Trade Record of New York estimates that last year the world's consumption of matches reached the grand total of about four and a half trillions, for which the consumer paid about $200,000,000. Of these about a third were manufactured in the United States.

The German entanglement because of the Ruhr dispute is still unsettled. England and Italy have both disapproved of the course France insists upon, and the day when there will be a realignment of powers in Europe seems nearer than ever. France, like Germany, is facing bankruptcy, and necessity seems to drive her to take desperate means to keep off the rocks.

Sunday, Dec. 2, is set apart as "Golden Rule Sunday." The plan is for people to eat the same kind of a dinner that day that children in the Near East eat as a rule, valued at about four cents a meal. The difference between that and what the Sunday meal would cost ordinarily is to be given for the support of hungry children in the Near East and other places where people are actually suffering for want of food and clothing. It wouldn't be a bad thing if Americans observed about fifty-two Golden Rule Sundays each year, including also Thanksgiving day.

One hundred twenty years ago there lived a little girl in Wales by the name of Mary Jones. Having a great desire to own a Bible herself, she walked barefoot twenty-five miles to the home of the nearest minister, to secure for herself the much desired book. On being informed that there was none there for her, she burst into tears. The minister was so affected by this manifestation of childish emotions that he gave her a Bible that he had intended for another one; and he decided to go at once to London to get others interested in organizing a Bible society to see that all such persons in the British Isles should be furnished with a Bible. That was the beginning of an organization that has since become world-wide in its influence, and the Bible societies in the world are now sending out over 25,000,000 copies of Scriptures, in 500 languages and dialects, among all the nations of the world.

FAMILY ALMANAC
1924

This annual publication is just off the press. As usual it contains all the astronomical features, weather forecasts, etc., which are found in all almanacs. A new feature is that the topics for the International Sunday School lessons and daily readings are given for each day. Many interesting and helpful articles are also presented, the subject matter treating of things of interest from a Christian standpoint, as well as matters pertaining to the farm and home. The ministers' list of names and addresses has been revised and brought up to date as nearly as possible. This publication should find a place in every home. Price, 10 cents each; 85 cents per dozen; $6.00 per hundred. Address orders to

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Scottdale, Pa.

BOOK REVIEWS

The Mennonite Church and Current Issues

By Daniel Kauffman

A new book of 136 pages just off the press. As the title suggests, it deals with some important present day issues that confront the Christian Church in general and the Mennonite Church in particular. The author takes cognizance of the dangers which these issues have brought to the Church and deals with them in a straightforward manner, pointing out and suggesting remedial measures. Historical sketches are given with a discussion of the events that have led up to the present situation. The purpose of the book is to give information which will help to stem the tide of Modernism that is extant at this time. The following table of chapter heads will give some further idea of the contents of the book:

1. Church History.
2. Mennonite Doctrine.
3. The Menace of Modernism.
4. Dangers Confronting our Young People.
5. The Mennonite Church.
6. The Christian Home.
7. Our Place in the Mission Field.
8. Our Publication Interests.
9. Church and School.

A Book which deserves a wide reading. Paper covers. Price, single copy, prepaid, 35 cents; per dozen, $3.50. Address orders to

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Twenty-six Studies on Christian Doctrine

By J. R. Shank

This is a new book published under the auspices of the General Sunday School Committee of the Mennonite Church. The topics were selected by a committee appointed by the Eastern Amish Mennonite Conference in cooperation with the Committee named above. The Author has arranged them for study, giving in connection with each lesson a Scripture Outline, A Talk about the Lesson, Questions for Recitation and Thought, Thoughts about the Lesson Illustrated, and Note-book and Research Work. These studies have been prepared because of the conviction that our young people need to have a more thorough knowledge of the doctrines of the Bible, especially those which are distinctive of the Mennonite Church. They are especially suited to the teen age pupil, but are not so elementary that mature Bible students may not find them both interesting and profitable. This book is designed to fill a long felt need.

Following is the list of topics for study: The Bible; The Beginning of Man; Man's Disobedience; The End of Sin; The Father of the Faithful; The Child of Faith; Choosing the Best; God's Righteous Law; The Work of Christ; The New Birth; How to Be Saved; The Church; The Holy Spirit; Separation or Non-Alliance with the World; Nonconformity; Nonresistance; Water Baptism; Communion, or Lord's Supper; Feet Washing; Devotional Covering; The Lord's Day; Worship; Purity; Satan; Second Coming of Christ; The Destiny of Man.

Contains 120 pages. Price, single copy, prepaid, 25 cents; per dozen, $2.50. Address orders to

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Scottdale, Pa.

One of the marks of a good teacher is that he practices what he teaches and preaches.—Mininger.

CORRESPONDENCE

(Continued from page 698)

us preaching the sermon and assisting in the communion service. He also spoke at our preparatory service on Saturday evening preceding. His visit was appreciated. Before the communion service two young persons were received into the church by baptism, two from other denominations, and seven from other congregations by letter. We heartily welcome all of these into our fellowship, and trust that we may be mutually helpful to each other. A number of others have made application. They will be received later.

Visitors who took part in the communion service were Bro. and Sister Kenneth Berkshire of Masontown, Pa., and Bro. Walter Horsch of Pittsburgh, Pa.

Bro. D. A. Stull and family of Johnstown, Pa., moved into our community last week. We welcome them into our midst. Sisters Mary and Anna (daughters in the home) have been with us for some time.

Other visitors during the week were Bro. J. W. Hollinger and family of Rohrerstown, Pa., who stopped here on their way home from Ohio.

Bro. Daniel Kauffman preached for the congregation at Masontown, Pa., last Sunday in the absence of Bro. E. D. Hess who was engaged in evangelistic work.

Bro. and Sister J. A. Ressler and Bro. and Sister Levi Mumaw left today for Springs, Pa., where they intend to spend the week end.

Sister Ruth Bolen of this place left recently for Lancaster County, Pa., where she is engaged as a worker in the Old People's Home.

Continue to remember us in your prayers.

Nov. 17, 1923. Cor.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1886) SCOTTDALE, PA., THURSDAY, NOV. 29, 1923 (Gospel Witness Established 1905) No. 35

EDITORIAL

"Make a joyful noise unto God, all ye lands."

"O give thanks unto the Lord; for he is good: for his mercy endureth forever."

November is Thanksgiving month for both Canada and the United States. In the Dominion Thanksgiving day was observed Nov. 12 while in the United States the 29th is the day designated. Both countries have abundant reasons for genuine thanksgiving, not only on some specified day but every day of the year. "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

When Paul wrote to the Philippians, "For you it is safe," he touched the key-note of conservatism. Safety, conservation, substantial progress, not reactionaryism, are the prominent features of conservatism, which means to keep, to hold, to build. Safety and truth are the watchwords, and progress toward the heavenly goal is the policy of all enlightened people who have espoused the conservative faith.

Missionary Message.—Our readers are being favored with a very instructive series of articles on this subject, from the pen of Bro. Geo. J. Lapp. The suggestion has been offered that it might be a good thing to have these articles collected in book form. In this we are willing to be guided by the judgment of our thoughtful readers. Look over the article found elsewhere in this issue, then hunt up old papers with former articles on this subject, read them over carefully, then write us, if you are impressed that these articles should be published in more permanent form.

National prohibition is one of the live political issues, not only in America but also in Europe. So intense has the issue become that many people have lost sight of the iniquity of the thing which reformers seek to prohibit.

Prohibition does not affect people who are free from the blight of alcoholism and from the still greater blight of covetousness. Long before there was talk of prohibiting the manufacture, transportation, and sale of intoxicating liquors there were millions of total abstainers—both from strong drink and from bootlegging. When the prohibition law came into effect it meant nothing to them personally because there was nothing about their lives which the law sought to prohibit. It is only those who are minded to imbibe the ruinous stuff or to make money out of an outlawed business to whom this law applies.

The same thing is true concerning the restrictions taught in the Bible. "Thou shalt not steal," means nothing to the man who never takes what does not belong to him. "Thou shalt not covet," affects those only who look upon other men's possessions with a covetous eye. "Be not conformed to this world," means prohibition to those only whose will is to be "like other people." No matter what the restriction may be, it appeals as prohibition to those only who at heart are disobedient to God. To those who want to know and to do the will of God, the things which are intended a restriction for the disobedient are received with gladness because this "poison, be careful!" sign may save them from many a trouble.

Get right with God, be obedient to Him from the heart, and the Gospel of Christ has no restrictions for you. "The law is for the lawless."

Gospel Herald, $1.50 a year.

POSITIVE TEACHING—NEGATIVE REACTIONS

For several generations there has been positive teaching on the deadly effects and corrupting influences of strong drink and the liquor traffic. A great stride forward was made when this teaching, in the form of temperance hygiene, was made a special study in the public schools. One of the logical results was that when this little America grew up to manhood and womanhood there was an uprising that put prohibition laws into state and national constitutions. The teaching was positive, and the results direct.

But there were some unfavorable reactions. The man with a strong, perverted appetite demanded his booze. The man with a covetous eye saw an opportunity to cash this craving appetite and make a fortune out of it. The politician saw his opportunity to collect a little loot and ride into positions of honor by organizing boozers, bootleggers, and conscienceless profiteers into a corrupt gang whose business it is to make the laws of the land of none effect. In short, this positive teaching which did so much to enlighten and uplift, fell also upon unsympathetic ears and produced reactions which were decidedly negative. Law enforcement is being met with determined resistance, and under the wail of "personal liberty" a wilful effort is being made not only to discredit the law but with it the whole governmental machinery that seeks to enforce it.

A similar issue is on in the religious world today. Men of faith have taken the Bible at its face value. They have remembered the Great Commission of Christ to the Church to "teach all nations....to observe all things whatsoever" He commands us. The authenticity, authority, and inerrancy of the Bible as God's Word;

the deity, virgin birth, substitutionary death, and second coming of Christ; the necessity of regeneration and a subsequent holy, sinless life; the literal observance of Christian ordinances; the eternal punishment of the wicked and eternal glory of the righteous—and other fundamentals of the Christian faith have been held forth with a positiveness and clearness that has not only meant enlightenment to those who want to know and to do God's will but also carried consternation into the ranks of those who are not willing to submit to the revealed will and Word of the Lord. For every positive declaration of truth there is a "Thou shalt not" for their rebellious ways. The presentation of truth is positive, but their reactions are decidedly negative.

We have an enlightening illustration in the garden of Eden. Concerning the things which Adam and Eve might or might not eat, God had given positive instructions. To eat of the tree of knowledge of good and evil meant certain death, while all other fruits meant happiness and health. There was no mistake about this, for God had given accurate knowledge, positive instructions. But along comes the serpent, preaches "personal liberty," and makes the "ye shall not" overshadow everything that God had said. Result: transgression, rebellion, death.

In the fall of our first parents we have a picture of what happens in every case of disobedience and sin. Today we hear a great cry against "negative teaching," when the fact is that the negation is on the side of the reactionaries who are not willing to repent of their evil ways, obey God, and "gladly receive the Word." A positive presentation of truth invariably means "ye shall not" to those who are minded to disobey.

Let the Christian Church continue its positive teaching. Whether this is accepted as comforting truth by those who want to know and to do the will of the Lord, or whether it is met by a cry of "negative teaching" from those who are unwilling to comply with the divinely inspired Message, let the TRUTH be presented in a plain, positive, Spirit-directed way, and the Pentecostal experiences of apostolic times will be repeated.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content.—I Timothy 6:6, 7, 8.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.—Prov. 14:12.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE HOLY SPIRIT

By J. D. Mininger

For the Gospel Herald.

Introduction.
Three Dispensations—
Father, Son, and Holy Ghost.

I. His Types.
1. Dove.—Jno. 1:32.
   a. Gentleness.
   b. Harmlessness.
   c. Peaceable.
   d. Dove has no bile—no bitterness.
   e. Does not eat stale, unhealthy foods.
   f. Careful of what birds it fellowships with.
2. Earnest of our inheritance.—Eph. 1:14.
   All Paul's experiences but an earnest, a down payment.
3. Seal.—Eph. 1:13.
   Signifies—
   a. A finished transaction.
   b. Ownership.
   c. Security.
4. Oil.—Anointed with oil of gladness.
   a. Soothes and comforts.
   b. Prevents friction.
   c. Means illumination.
   d. Stands for death (Mary anointed Jesus).
5. Water.—Jno. 7:38. "Out of his belly shall flow rivers of living water."
   a. Refreshes.
   b. Makes everything prosper and thrive.
   c. Indispensable.
   d. Cleanseth.
   e. Fertilizes.
   f. Satisfies.
6. Fire.—"With Holy Ghost and with fire" (Luke 3:16).
   a. Reveals.
   b. Consumes.
   c. Illuminates.
   d. Makes warm—to glow.
   e. Imparts energy.
   f. Penetrates.
   g. Spreads.
   h. Softens—wax and iron.
   i. Cannot be imitated.

II. His Personality.
"Howbeit when **He** the Spirit of truth is come, **He** will guide you into all truth; for **He** shall not speak of **Himself**; but whatsoever **He** shall hear, that shall **He** speak: And **He** will show you things to come" (Jno. 16:13).

III. His Ministry.
1. Abides in believer forever.—Jno. 14:16, 17.
2. Works in us.—Phil. 2:13.
3. Mortifies the deeds of the flesh.—Rom. 8:1.
4. Comforts.—Jno. 14:16.
5. Interprets the Bible, reveals the deep things of God.—I Cor. 2:12.
6. Guides into all truth.—Jno. 16:13.
7. Shows things to come.—Jno. 16:13.
8. Quickens, empowers, energizes.—Rom. 8:11; Acts 1:8; Eph. 3:16.
9. Leads out in prayer.—Rom. 8:26; Jude 20; Eph. 6:18.
10. Sheds God's love abroad in heart.—Rom. 5:5.
11. Be my Remembrancer.—Jno. 14:26.
12. Reveals Jesus.—Jno. 16:14; 15:26.
13. Fully and forever satisfies.—Jno. 4:14.
14. Fills with joy and peace.—Jno. 7:37; Rom. 15:13.
15. Gives assurance of Sonship.—Rom. 8:16.
16. Defeats the enemy.—Isa. 59:19.
17. Calls into specific service.—Acts 13:3.

IV. His Fullness.—Acts 1:8; Eph. 5:18.
Any teaching is dangerous that causes a person to discard the plain teachings of the Bible.
No spiritual blessing that any one has, but you can have same in the Mennonite Church.
Holy Spirit always operates in harmony with the holy Word.

V. His Fruit.
Not noise.
But Gal. 5:22.

VI. Grieve, Vex, Resist, Quench Not.
All sins are against the Holy Spirit.
Blasphemy against Holy Ghost.—Mk. 3:22-30.

VII. How Received.
1. Repent.—Acts 2:38.
2. Obey.—Acts 5:32.
3. Thirst.—Jno. 7:37.
4. Ask.—Luke 11:13.
5. Believe.—Jno. 5:14, 15.

Kansas City, Kans.

A DEFINITION—BODY AND SOUL

By L. J. Heatwole

For the Gospel Herald.

Many references appear in the Bible concerning the human body and the soul-consciousness that dwells within it, both during and after this life. Occasionally, as in Gen. 1:26-28, mention is made of the two being a common unit of life, but in such passages as I Cor. 15:44, 45 and I Thes. 5:23 body and soul are referred to as a separate unit or each as an individual whole; that is, the body is represented as the wonderful piece of machinery that operates with the soul-consciousness in the perpetuation of what we call life in this world.

With the animal kingdom, the body with the spirit or breath, also operate together, jointly in the perpetuation of a different form of life that is produced in embryo through natural generation in line with the many different species that were established in common on the sixth day of creation; while with the human species an organism is established which for both body and soul carry the principles of everlasting life. By reason of man's fall, however, his body, like the body of the beast, is doomed to return to the dust from whence it came; but to be resurrected, with its identity to be preserved either for renewed life with the soul in the presence of God's glory, or for eternal banishment from His presence in the darkness of the under-world.

The conjoining of the two separate forms of life is continued for a comparatively brief period in this world. The beginning is in very feeble form

with the body, but later on it develops the standard in which it abounds in strength and vigorous activity in things relating to the world element in which it finds itself; but still later, these activities begin finally to slow down and at last come to a stand-still. This, we call death. When this happens to men, the body falls into decay, corruption, and dissolution in the dust. In this common happening to both man and beast, the great difference occurs, as explained in Eccl. 3:21, "The spirit of the man goeth upward, and the spirit of the beast goeth downward to the earth."

When death occurs in infancy or during unnatural aberration or delirium of mind, in which the body fails to function in harmony with the standards of accountability, the atonement made by the Son of God for all mankind, is sufficient for such. But for an adult body to become a glory to God in this world and in the world to come, it must needs be in perfect poise with the soul, for it is only then that it finds its fit habitation for dominating thought, affection and all the qualities of the God-life.

With the thought-life thus daily balanced with the soul consciousness from the first days of accountability, a growth and development is marked in the body that ultimately brings life to the standard that makes the individual akin to God and the angels. Through the illuminating influence of the Holy Ghost, the soul, while abiding in its earthly tabernacle, is permitted to glance across the banister railings of this world and take in contemplation the vast fields of space, and the stretches of pavement glory that adorn the universe of God: as well as for descerning the volumes of truth and wisdom that may be read from the field of nature that lies within closer range.

Some one has said that intercessory prayer is the mightiest power that God has as yet ever lent to man, for while in such an element the soul may articulate and cry mightily to Him for grace and help in the groanings that are even unuttered in the form of speech. With the bulk of mankind the soul-intellect is become so painfully contracted and clouded that there comes no enlargement to the vision for things that are high and holy. Under such sadly hindered and restricted conditions the dormant soul-life is limited to the imperfect expressions and murmurings of the child that has not yet learned the forms of speech.

Like the earthly parent that best understands the wishes and desires of the crying child, so the heavenly Parent is quick to comprehend the real meaning of the searching cries of the longing and waiting soul.

The threads of human history as they stretch across the dim and misty past have interwoven with the rest the one scarlet strand that tells of the plan of suffering and death of One whose blood would atone for the sins of the world. All along the first forty centuries of human history this great truth has been strikingly symbolized in many types and figures, and has been most vividly portrayed in the succeeding twenty centuries in the person of the Son of God in the flesh.

Yet with all this the future welfare of the Church of God on earth, and the final destiny of humanity at large, presents a most dark and gloomy picture. Among men of all classes and shades of character there are yet comparatively few who respond to the touch of life that would lead them into the realm of the heavenly and divine, or to unite body and soul in that blessed harmony and equilibrium of poise in which the spirit of God may dwell.

Dale Enterprise, Va.

A FAITHFUL WITNESS

By David B. Groff

For the Gospel Herald.

> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Jesus Christ is "the faithful witness" (Rev. 1:5). He witnessed a good confession before Pilate. He is faithful, not only because He revealed all the truth and sealed it with His own blood, but because He went to the extreme limit of sacrifice for our sakes.

"The Spirit beareth witness with our spirit that we are the sons of God" (Rom. 8:16). If we have the Spirit of Christ within us there will be the same manifestation of the working of the Spirit in our lives. It is only after we have consecrated our whole life to Him that we are able to accomplish anything in His name, and even then we are to say, "Unprofitable servants."

Our witnessing should begin at "Jerusalem." This refers to our home life. Truly if our home life is not in harmony with our blessed Master we are not qualified to go into "Samaria" or into the "uttermost part of the earth."

The general sentiment of today is in favor of more education. But what the world today needs is not more education so much as more salvation. The mistake is made, perhaps too often, in putting too many men and women into educational lines as compared with those into evangelistic efforts. It may be that if the father and mother were consecrated to God they would give their consent more readily to have their son or their daughter sent out to bring the Gospel of Christ to a lost and dying world. Another mistake may be too great an eagerness to get to the highly educated classes and to the influential and the rich. One great organization has said that while other missionaries may go to the poor and uneducated, "our mission," is to the educated and to the leaders. This certainly was not Jesus Christ's program, or that of the apostles. They preached the Gospel to the poor. The good old Gospel was preached in the good old way, in the power of the Holy Spirit—to all classes, especially the poor. This is what the world needs today. It will solve all problems as nothing else will.

When we stop to think of the millions of souls who are going down to an endless hell, are we willing to be used as witnesses? May we ask ourselves the question, Are we fulfilling the purpose of our creation, or are we simply living here as if this were our eternal abode? Does it pay to devote our time and energy, our whole life, to bring the Gospel to the unsaved? Surely when we remember that one soul is worth more than the whole world, we must conclude that it is worth while. So faithfully does God take note of our lives that He has assured us that if we only give a cup of cold water in the name of a disciple we shall not lose our reward.

Lancaster, Pa.

IN THE STREETS

A gentleman visited an unhappy man in jail awaiting his trial. "Sir," said the prisoner, "I had a good home education. My street education ruined me! I used to slip out of the house and go away with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke: in the street I learned to pilfer and do all evil. O sir, it is in the street that the devil lurks to work the ruin of the young!"

Boys, remember this when you find yourselves standing under the street lamp with nothing to do, and find your way home as quickly as possible —to your study or to work.—Sel.

When he giveth quietness who then can make trouble?—Job. 34:29.

And ye shall seek me and find me when ye shall search for me with all your heart.—Jeremiah 29:13.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

During the last summer the Lord has continued to bless the work here in Columbia. There have been many visitors here every Sunday who have helped us in the work here in the Sunday school teaching classes and helping in the visitation work. The workers who have come from a distance weekly are still continuing in their labors and this means much encouragement to us who are here continually. On Sunday, Nov. 17, Bro. and Sister Rudy Stauffer, enroute to Ohio, stopped with us and lent us a helping hand, which was very much appreciated. Last Sunday our attendance was about 200. The children are again gathering in for the winter. On Saturday, Nov. 10, we opened sewing school here at the Mission, which will continue until next June. We have an enrollment at present of about 75, but the number will reach 100 in a few weeks more. Sister Mary Mellinger, president of Lancaster County sewing circles, comes every week and acts as superintendent of the sewing school. She is very well liked by all the pupils. This is a very needy work, as many of the girls are taught who come from neglected homes whose mothers are helpless and never had the privilege of learning how to sew.

Bro. Elmer Martin of Mellinger's congregation has volunteered to come to Columbia every Sunday and teach a class for us. This we count as a great sacrifice, but it will not go unrewarded. Who will also come and do likewise? We are in need of other workers. During the last summer the visitation work has been somewhat neglected, but with all this the work is still prospering and hopeful. During the last month the following brethren preached for us at this place: Noah Bowman, Bowmansville; A. A. Landis, Ephrata; D. H. Mosemann, Lancaster; David Miller, Middletown; Samuel Oberholzer, Rissers Cong.; Jacob Brubaker, Lancaster. We thank all the brethren for their help here at this place. On Sunday, Dec. 2, communion will be observed here and preparatory services on Saturday evening before. Pray for us in the work here at Columbia, and come and visit us.

Your unworthy servant,
Nov. 19, 1923. C. Z. Martin.

Portland, Oreg.
(739 Savier St.)

Dear Readers, Greetings:—It was just a year on the 11th of November that this mission was started. On that day we held our dedication services in several living rooms, above the hall in which we now hold them. Then there were a goodly number present, but mostly those of our own people from the country. Only a few city people could then be induced to come.

A year's time has brought about quite a change. We praise the Lord for what He has done for us, and ask your prayers that we may do more in the coming year.

On the anniversary of our dedication we had a temperance program. This was held on Sunday afternoon instead of the regular Sunday school and preaching services. The children of our Sunday school and workers gave this program. Bro. Chris. Snyder, President of the Mission Board, also gave a talk. The children delivered their recitations well. A number of special songs were sung. A leaf from a beginners' chart was given each child as a prize. The hall was well filled, about 225 being present, almost 200 of these being from the city.

During the year we have come in touch with 200 or more different children. Some of our old pupils have moved away, while others have taken their places.

Bro. Ed. Yoder of the Zion congregation conducted our children's meeting and preaching services on Sunday evening.

We would appreciate any good Sunday school literature left by other Sunday schools, Words of Cheer, Beams of Light, Cards, Charts, etc. These are a help in our visitation work.

We expect Bro. S. E. Allgyer here to begin a week's meetings on the 23rd of this month. Pray for the lost of Portland.

In His service,
Nov. 13, 1923. Fannie Good.

Kansas City, Kans.
(Mennonite Children's Home)

For the benefit of our friends and those interested in the work of the Children's Home here, will write a few lines that perhaps will be of interest to you.

We are having our first attack of the grippe or flu for this winter. About one-third of the children were affected with it. A few have taken it quite hard, but at this writing all are getting along quite well.

We have a full working force for this winter, for which we praise the Lord, and pray that He will send forth more laborers to take the place of the ones that wish to be relieved in the spring.

Sister Alice Hershberger of near Garden City, Mo., lately came to assist in the work. The work is not altogether new to her as she had responded before this when we were in need of workers. She had been a worker in the Argentine Mission when that station was in charge of Bro. Allan Good.

Sister Anna Schwitzer, our faithful cook, had been away on her vacation visiting relatives and friends in parts of Kansas. The children and all were glad to see her back again.

We received a 20-barrel shipment of canned fruit and vegetables from the Sugar Creek congregation, Iowa, one barrel from Harder Bros., Mo., three barrels from East Union congregation, Iowa, and one barrel from Liberty Sewing Circle, Iowa, so far this fall. We are sure this is a great satisfaction to us, who are responsible for the feeding of an average of 34 children and six workers, to know that the fruit shelves are all filled up for the winter. We praise the Lord for it, and thank the sisters for supplying this need and the brethren for assisting them. May the Lord reward them for their labor of love.

Asking an interest in your prayers, that we might be found faithful stewards in the service of the Lord, we remain,

Yours in the Master's service,
C. J. Freyenberger.
Nov. 15, 1923.

Millersville, Pa.
(Children's Home)

Dear Readers:—We feel to praise the Lord for all His goodness to us. Especially at this time when our children are again permitted to attend school. They were kept at home on account of chicken-pox. Now according to the new laws of the Board of Health all children who are immune to the disease are permitted to attend public services and school. There were thirteen cases, mostly among the younger ones. All are recovering nicely. This gave the workers the privilege of attending worship for which we were especially thankful at this time when continued meetings are in progress at the Millersville Church. Bro. J. C. Clemens, Lansdale, Pa., is laboring with us. We are so glad that souls are confessing Christ and being gathered

into the fold. May many others yet be won.

The provisions are still coming in, especially the canned fruit and potatoes. We say, "Thank You," to each kind friend who has helped.

Two brothers, aged six and eight, will be placed in the same home in the near future.

The Lord has called to his reward one of our trustees, Bro. Jacob M. Weber, of the Bowmansville congregation. We shall miss him, as well as those in his home and home community. His life speaks to us and gives a rich testimony for the Master, for whom he lived so nobly.

Yours for needy children,
Nov. 4, 1923. The Workers.

West Liberty, Ohio
(Mennonite Orphans' Home)

To our many friends, Greeting:—We are grateful to be able to report favorably from this place. Health conditions in our institution are very good, and the work is going on nicely.

Farm produce is all gathered in. Much canned fruit and other produce has been received from different sources adding considerably to our store for the approaching winter. We extend a hearty "Thank you."

On Nov. 15 Bro. Miller and family, accompanied by Sister Lizzie Kauffman, motored to their home community at Middlebury, Ind., returning Monday, Nov. 19.

Sister Elnora Augsburger of Elida, Ohio, spent the week of Nov. 10-17 with us, the guest of her friend, Sister Kathryn Stalter.

Sister Lucinda Brubaker of Brutus, Mich., a former worker here, has again joined our force of workers. We welcome her to our midst.

Sister Fannie King of this place, who has been assisting in the work here for some time, has again returned to other fields of labor. We appreciate the service so kindly rendered.

Fraternally yours,
Nov. 21, 1923. The Workers.

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(Oct. 24, 1923)

By Florence B. Lauver
For the Gospel Herald.

On Friday night, Oct. 19, we held our first public Gospel meeting in the new salon in Carlos Casares which we rented for the purpose of starting another Sunday school in that part of the town. We bought two dozen large and small chairs. All were filled and many had to stand. Good interest was manifested and no disturbance was made, as is often the case in newly rented halls. After the first public meeting the owner was greatly pleased and said he will fix the hall some. He had it whitewashed within and fixed the door step and windows, which is a great improvement. We must pay about seven dollars gold monthly for rent. We thank the givers, from the Sterling congregation who gave ten dollars for the first month's rent.

One visible result of the meetings on this side is the owner's father and mother who are in their sixties came out on the Lord's side. We were to their home to visit them today. They have a nice home. He is a blacksmith who has been in this country 25 years. Their son, who was recently married also lives with the parents. They are nice young people, read much, and are greatly interested in God's Word. We believe they will be won for Christ. Besides these there are others who live near the new hall who come and show interest.

News comes from Trenque Lauquen that Bro. Hershey preached there last Monday night and on Tuesday night Bro. Pablo Cavadore gave them a good talk in the Y. P. M.

On Saturday evening, in their converts' meeting, four policemen were present. All gave good attention.

A music instructor is coming to the meetings. He bought a Bible and the same night a Turk was present and said he was glad to know there is a way to escape eternal punishment.

One of the Trenque Lauquen converts has a battle to fight. Her friends tell her that every time she comes to church some one will get sick in her family. Her little girl is quite sickly and is almost afraid to come to the kindergarten. Many must suffer persecution in all the towns when they accept Christ. They need your prayers. The people are seeking the truth and are hungry for the pure Word of God, but when they hear it as many preach it in these last days, as simply a reform and nothing of the real thing of "Salvation thru the blood of Christ," it does not help them any.

Bro. Swartz, our Jewish convert is now in another town. He writes that there is Gospel work there too, but he thinks the pastor would make a good orator in governmental affairs, but not the Gospel as he says he doesn't preach much of the pure Gospel—mostly about other things. They have a fine, big church, but few members. The lost world wants to hear God's Word. May we ever be faithful in preaching only Christ and Him crucified, is our prayer.

The Jews are teaching against their people attending our services. They are seemingly afraid of being converted if they come. At first the majority of the congregation were Jews, now very few come. Before we had nearly all Jewish children in Sunday school. Now we have a large band of Argentines and few Jews. The Jews who do come are made fun of and threatened. We realize it is a harder thing to work among them. But when Peter preached, 3000 were converted in one day, and we have the same powerful God as our Helper. May you pray for the Jews here. Two are, we feel, almost converted but afraid to make it publicly known. They told us they believe what we teach and that Christ is their Messiah. What a blessing it would be if we had a converted Jew from North America with experience to come and do a special work among the Jews in Carlos Casares.

May you pray for our work. It does our hearts good to see our large band of converts and members go off together from the meetings so happy.

Carlos Casares, F. C. O.

MISSIONARY MESSAGE
V.

By Geo. J. Lapp

For the Gospel Herald.

Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision—Acts 26:19.

It is necessary to read the whole message from v. 13 to v. 23 to fully understand the import of the text. This is the second time Paul rehearses the experience of his conversion and the revelation of the living Christ. (See Acts 25:5-21 and compare with the narrative in Acts 9:1-22). As you read the above testimony you will be impressed with Paul's intense vigor, keen enthusiasm, and the rapid movement of the narrative. It is one of the literary masterpieces of the New Testament. Paul is also shown as a man of sturdy faith.

The circumstances which led up to Paul's conversion tended to prepare him not only for the event but for the important calling which he was to receive. He was a member of the Sanhedrin, a Pharisee, was taught at the feet of Gamaliel, was zealously taught the Law and the Prophets, and was deeply prejudiced against the believers in Christ and was desirous of making as large a contribution as possible to the cause of stamping out this faith. He thought he was doing the Lord's will. (Acts 26:9; I Tim. 1:13.)

He doubtless had known of Christ, and even come into personal contact

with Him, as both of them attended the yearly feasts. But the opposition of the Pharisees was so strong that he could not shake off the idea that Jesus was an impostor. In persecuting the Christians he was relentless, tireless, resourceful, deeply earnest, and faced any hardship to accomplish his ends. God took all this into account as He always does regarding some of the most desperate haters of the Cross.

But the sudden revelation of Christ, three days of blindness, and the ministry of a brother in the new found Faith wrought a miracle in His life and entirely changed his relationship. He at once began as zealouly witnessing to what he had received as he had previously witnessed against it. He cheerfully witnessed and waited several years, meditating in Arabia, living quietly at Tarsus, for the call to the larger service for which he was already set apart. (See 9:15, 16.)

There is a great difference between having a vision given and being visionary. Paul's vision of the living Christ, His power to save, His Messiahship, and his own future service were given him from above. During the years of meditation and preparation his vision was more and more clarified for him until his line of duty was clear and His faith in Christ firmly grounded. He thus received a well defined vision of the state of the unbeliever, the possibility of his salvation, the need of making Christ known, of the need of both Jew and Gentile, and of what methods would be most effective.

Jesus in His teachings meant His disciples to get visions of what He was trying to teach them. The parable of the sower, the parable of the lost sheep, the parable of the good Samaritan, feeding the five and the four thousand, the injunction "Look out upon the fields and see that they are already white for the harvest," "Pray ye the Lord of the harvest," and many other teachings and parables meant to convey to them a vision of something vital in relation to the Church or to the world.

Such visions are not dreams but realizations of actual conditions and needs meant to enlarge our sympathies, increase our burdens for the lost, help us to realize our own and the Church's responsibilities. They are divinely given telescopic views. This is what Jehovah meant when He said, "Where there is no vision, the people perish."

Paul's obedience to the heavenly vision not only led him to become a firm believer but also enabled him to carry out God's purpose in his life. In his various experiences—such as journeys, imprisonments, and final journey to Rome—he was brought into contact with all classes of people from the peasants to the rulers and in each case his testimony was clear. There is a striking sameness in his messages, although adapted to different classes and circumstances. From this the missionary learns—

1. That the one message of "Repentance toward God and faith in the Lord Jesus Christ" fits all classes and nationalities.

2. That varying circumstances call for varying methods of labor. He became all things to all men that by all means he might save some.

3. That it takes a strong will and a firm faith to encounter all the trials and hardships awaiting one and a dogged determination to go on in spite of what seem like unsurmountable difficulties.

4. That to be a good soldier of the Cross one must be ready to stick to his post, faithful unto death, and trust God to see him through.

5. That one must possess a deep earnestness of purpose and a genuine sincerity and hold the souls of the lost of priceless worth, and not consider any too low for his interest, prayers, and efforts to save. What of the Hottentot, the cannibals of the South Sea islands, the head-hunters of Africa, the caste-bound and priest-ridden idol-worshipers of India, the revengeful American Indian; many of whom have been won to Christ?—**as low as man can get but not too low for the servant of God to seek out and save.**

6. That it is also necessary to be ready to witness before kings and magistrates, before Parliaments and Congress. The servant of God has nothing to fear or nothing of which to be ashamed. He has a message of Life for all men, for Felix, for Agrippa, for Caesar, as well as for the most humble citizen.

7. That the efforts to save souls and upbuild humanity is not spasmodic, nor are fruits realized in a day. It is the work of the plodder that counts. Many a brilliant worker has gone out to the Mission field and soon became disappointed because he expected everything to move his way in a few months. They had visions of what ought to be accomplished but **had not** the balanc judgment coupled up with the vision. How many of us in the Church have a vision of how things ought to be, what ought to be accomplished, and how far the borders of the Kingdom ought to be extended, and what our relation ought to be to the Lord's work but somehow things do not move as we think they ought to. If we examine ourselves carefully the deficiency is generally in ourselves. **Paul set the pace** and as he carried out the vision the Lord had given him he did not cease in his self examination to see that he was continually coming up to what the Lord expected him to be and what he himself expected of others. If you are not ready to set the pace then do not try with words only to set it for someone else.

8. That it is necessary to be sensitive to the leadings of the Spirit at all times.

9. That true bravery cannot be reckoned according to conspicuous service, nor according to the way one catches the public eye. Many a bright star in the Church's crown will be those who have labored in obscurity, unmentioned and little known.

May the Lord help us not to be disobedient to the heavenly vision of the world's need, of the need of our own personal interest, of the need of our deeper consecration, and with that the great possibilities of accompilshing much for Him if we follow the Spirit's lead.

Sihawa, via Dhamtari, C. P., India.

HOW DO I KNOW THAT I AM SAVED?

One afternoon, some years since, a little girl, then only about eight years old, came into my study during the hours habitually given to conversation with those who were seeking salvation. To my question she frankly replied that she came to talk with me about herself. I said to her: "Anna, are you a disciple of the Lord Jesus?" "Yes, sir." "Do you know yourself to be a child of God?" "Yes, sir." "Well, how do you know it?" "Why, sir, because God says so." "Where does he say so?" "He says," she confidently replied, "Him that cometh to me I will in no wise cast out." "But," I replied, "that does not say anything about your being a child of God. How, then, do you know that you are?" "I know it because I know that I have come to him, and he says that he will not cast out those who come."

"Then," I said, "you know you are his because you know what you have done, and you know and believe what God has said?" "Yes, sir, that is it." And I said, "What disciple of threescore years can give any better reasons for his faith than this simple little child, who knows her saved state because she rests on God's Word?"—A. T. Pierson.

As long as he sought the Lord, God made him to prosper.—II Chron. 26:5.

SUNDAY SCHOOL LESSON

Lesson for Dec. 9, 1923—Acts 8:4-25
THE OUTREACH OF THE EARLY CHURCH

Golden Text.—Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Lesson Story.—After the stoning of Stephen a fierce persecution raged in and about Jerusalem. The disciples were scattered in every direction, the Jews determining that for once this heretical sect must be destroyed. But they were simply hastening the day of the supremacy of the Church. The fleeing disciples told the story of the Gospel wherever they went and the Church grew more rapidly than if the disciples had been allowed to remain undisturbed in Jerusalem. Among those scatered abroad was Philip, who went to Samaria. There the people flocked to the Church in great numbers. The disciples at Jerusalem hearing of the marvelous success in Samaria sent Peter and John, who further instructed the new disciples, laid hands upon them, and the Holy Ghost came upon them. Having performed their work in Samaria, and preaching the Gospel in many villages, they returned to Jerusalem

Lesson Gleanings.—What may we learn from the events of this lesson? Among other things, the following:

1. "The blood of the martyr is the seed of the Church." The enemies of Christ did the cause of Christ a great service by scattering the servants of God abroad and thus were the indirect means of the Gospel seed being planted in many places. We are constrained to believe that Philip's experience was but one among many similar happenings. It is not only "blessed are ye," when you are persecuted and take it right, but blessed are many other people who through your patient experience of light-shining are brought into touch with the Gospel of Christ and His power to save.

2. As the disciples scattered abroad "w e n t everywhere preaching the Word," so should we also be faithful message-bearers wherever we go. We do not understand that all of these people went out as ordained ministers of the Gospel. In fact, it is not likely that any of them did very much of what we now call "preaching," until after a sufficient number of people were interested enough to get a crowd together. But we may all be preachers by being faithful to our baptismal vow and bearing a faithful message wherever we go. In the home, in, social circles, in business life, wherever we go and wherever we are, it is our duty and our privilege to be preaching the Word.

3. "There was great joy in that city." What city? Why the city where the Gospel had been preached with power, and where so many had found salvation. It was not the lament and regret that now so many cherished things had to be given up, but that the light had been turned upon the deceptiveness and destructiveness of sin, and that the blessed experience of a real salvation was the lot of so many people. Salvation, though it does a thorough job of cleaning up, brings light and joy wherever it is found. Let there be great joy in many more cities.

4. The early Church set a very noble example by seeing to it that the new converts were well instructed wherever that was possible. In this case two experienced overseers, Peter and John, were sent to Samaria. It was not that Philip had done unsatisfactory work, but the apostles felt that men of experience should visit Samaria and lend assistance. Barnabas likewise performed a similar service later on when he was sent to Antioch. It is safe for the Church, it is a simple duty towards young disciples. Let the Church see to it that converts to the faith are well instructed, and that by men who have the proven ability and soundness to render acceptable service.

5. It was our Savior's prophecy that "Ye shall be witnesses unto me ....in Samaria," etc. This had now come into fulfillment. Samaria heard the Gospel in its purity and completeness. Since that time the Gospel wave has been rolling on. Upon us devolves the responsibility of extending the message "unto the uttermost part of the earth." May we be faithful, as were God's faithful witnesses in the days of Philip and Peter and John.

6. What was the method of preaching then? Preaching "the Gospel." There was the direct message of truth that went home to the hearts of the unsaved and carried conviction. It was this that made the preaching so effective. Entertaining discourses may please the ear, but it takes the shafts of truth to convict the heart. We understand that the Gospel rule is "speaking the truth in love," and that a pleasant countenance and a kindly heart are not only a means of drawing people to Christ and His cause but they belong to a genuine Christian experience; but a pleasing address, excellent as it is in itself, can never be an acceptable substitute for truth. "The whole world lieth in wickedness;" and it takes the Gospel of Christ, reinforced by the convicting power of the Spirit, to reveal the sinful man's awful condition of himself, which is an essential factor in bringing him to repentance and salvation.—K.

BIBLE MEETING TOPIC

HAVING A GOOD CONSCIENCE.—Heb. 9:14; I Tim. 3:9; Acts 24:16.

Topic for December 9

MOTTO

"Having our heart sprinkled from an evil conscience."

MEDITATIONS ON THE TOPIC

I. **The Conscience.**—How well known and yet how little considered is that faithful monitor of our lives called conscience. It is that sense of inward feeling which feels the touch of evil doing and cries out against the possessor with earnest protest. It is that sense also which sends its approving emotion through our inward feelings and gives us peace, when the possessor does what is right. We see it in the little child who comes into our presence and has learned a few commandments of "You must not touch," and other forms of "don't." How its little eyes show the guilty sudden glance of looking for rebuke when it reaches beyond the bound of privilege! On the other hand, how it comes with its sweet smile of confidence, when in response to some request of authority, it obeys or refrains from evil doing! We see it, too, in children of a larger growth, after they have outgrown the fear of having fingers tapped or a switch applied, and have become conscious of public opinion and censure and the correction of law.

Of deeper significance is the development of that sense of the presence and authority of the All-seeing God. And when the life becomes conscious of transgression of His law and of being under His disfavor, how much deeper burns the sense of spiritual condemnation and how restless becomes the soul as it feels its sense of sinfulness. How happy is that soul who has honestly met this situation in all humility before God, has been instructed in the love of God through Jesus Christ and has received His forgiveness because of true faith in His atoning blood. The life that has a conscience alive toward God is living above even public opinion and law because it heeds the higher law of that which is pleasing to God. We cannot be said to possess a "good conscience" if we are simply restrained by the force of public opinion and the power of fear of earthly loss, and have no fear of God.

But fear of God alone does not guarantee that we are right in conscience because "devils also believe and tremble." Our fear of God must be of the saving kind which brings us to serve and obey Him with all reverence and to love Him because of His mercy and grace by which He has made us His beloved children.

SEED THOUGHTS

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight: the standing Sabbath of the saints.—Augustine.

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Editor Daniel Kauffman

Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 29, 1923

Field Notes

Next Sunday is the time set for baptismal services at Souderton, Pa., at which time ten young people are to be received into church fellowship.

A Thanksgiving and missionary service was arranged for the congregation worshiping at Garden Mission, Peoria, Ill., last Sunday. Bro. H. R. Schertz of Metamora, Ill., was on the program for a sermon, both morning and evening.

The brotherhood at Midland, Mich., have arranged to spend holiday week in a Bible conference, with Brethren B. B. King and C. C. Culp as instructors.

Baptismal services were held at Oak Grove Church near Grantsville, Md., on Sunday afternoon, Nov. 18. Bishops N. E. Miller and J. A. Ressler had charge of the services.

Bro. H. J. King of Harper, Kans., began a series of meetings in the Milan Valley Church near Jet, Okla., on Sunday, Nov. 25—if previous arrangements were carried out.

Bro. O. N. Johns of the Canton, Ohio, Mission sends us the following: "There will be no Bible school at Canton this winter. The way seemingly has been closed for this work. We trust that by another year it may be open. The teaching of God's Word is much needed in these latter days."

Bro. H. N. Troyer and family of Harrisonburg, Va., spent a night at Scottdale last week while enroute to their former home in Holmes Co., Ohio. They are locating in the community near East Orwell, Ohio. May the Lord bless them in their new location, and bless the growing flock at that place.

Bro. C. F. Derstine, editor of the Christian Monitor, announces the following addresses for the immediate future:

Belleville, Pa., Nov. 26 to Dec. 2.
Shiremanstown, Pa., Dec. 4-6.
Souderton, Pa., Dec. 7-9.

He expected to be at Louisville, Ohio, Nov. 23-25.

An inspiring missionary service was held with the congregation at Springs, Pa., on Sunday, Nov. 18. Brethren J. A. Ressler and Levi Mumaw, accompanied by Sisters Ressler and Mumaw, were worshipers with the local brotherhood at that time. On Monday evening following, a special meeting was held at the same place.

Monday, Dec. 3, is the time set for the beginning of the short Bible term to be held at Hopewell Church near Hubbard, Oreg., the first three weeks and at Albany Church during the following three weeks. Brethren Allgyer and Miller, the instructors, are both in Oregon now, holding forth the Word of Life in a number of congregations previous to taking up the work at Hubbard. We hope to hear of a very profitable term.

Bro. N. E. Miller of Springs, Pa., left his home on Wednesday, Nov. 21, for the Pacific coast, where he expects to spend several months in the Short term Bible schools at Hubbard and Albany, Oreg., and in evangelistic meetings and Bible conferences with a number of congregations in Oregon and other far western states and provinces.

Correspondence

Oronogo, Mo.

Dear Readers of the Gospel Herald:—Very swiftly the days of the past two weeks went by while Bro. J. D. Mininger of the Kansas City Mission was preaching for us. During this time we listened to fifteen very inspiring sermons. Six persons confessed Christ, a few whose courage was waning were imbued with new hope, and the Church was greatly edified.

Bro. Mininger spoke of Peter as the apostle of hope. I should like to recommend Bro. Mininger as an apostle of hope to all whose minds are clouded by doubt. Personally, I have met few persons with such an unclouded hope and faith.

In the course of his sermons he made use of two points concerning light which have a special appeal. First: Imagine a person in a lighted room on a dark night. If he stands near the light any particle of dust on his clothing can be readily seen, but, should he leave the room, his clothing might be covered with mud and he be unconscious of it. This simple illustration explains the fact that many people think they are right with God when they are far from Him. His Word is light. The more closely we study its teachings, with honest hearts, the more surely does it reveal our faults. If seldom we read it and never memorize any part of it we easily learn to call evil good and good evil. The second point is "that light shines farthest which shines brightest at home." This needs no explanation.

Bro. Mininger has returned to the city. Our prayers accompany him, to the end that he may continue to be a courageous and fearless defender of the faith.

Sincerely yours,
Nov. 8, 1923. Myrtle Shenk.

Calgary, Alta.

To all Readers, Greeting:—It is about time that I report from the Mission here, for which we had great prospects while the dear brethren, C. F. Derstine and E. S. Hallman, were with us last winter. We were all sad to see them leave, as a great many of the people in the city were

just beginning to grasp the truths of the Gospel of Christ—when all of a sudden, they were again without a shepherd. Oh how solemn we feel over things—when there were so many seeking the true way of righteousness, and are suddenly called to seek pasture elsewhere. But they have not forgotten the dear berthren's instruction. Many a time they ask me when they are coming back.

From March till July we had our brethren come to us from the country, to minister unto us. But on account of the brethren at Carstairs having no minster they had to cancel their appointments here, until they see their way clear to resume the work here at the Mission. We are praying that the Lord may see fit to send some one to preach to the people of this much confused city.

We do not know, at this writing, whether there will be a Bible schol here this coming winter or not. Every one was hoping that there would be, and it was earnestly requested that Brethren Derstine and Hallman return for another term of Bible school. Remember us here in your prayers.

Nov. 10, 1923. E. W. Bricker.

Harper, Kans.

Dear Herald Readers:—On Oct. 21 we had with us Bro. J. W. Shank of South America. As we learn of the work in that needy field, may it inspire us to more faithfully help in the great work of spreading the Gospel. May God abundantly bless our missionaries as they go forth to tell of the great love of our dear Savior.

On the evening of Oct. 28, Bro. S. C. Miller was with us at which time he held communion services. We are thankful for the brethren who so faithfully hand out to us the Gospel messages from time to time.

We have had an abundance of rain this fall and at present the weather is beautiful.

We look for Bro. John Hess to be with us soon to hold a series of meetings. May God bless the efforts put forth during the winter months, to the salvation of many souls.

Nov. 10, 1923. Cor.

Wood River, Neb.

Dear Herald Readers, Greeting:—We have again been privileged to enjoy a real spiritual refreshment. On Oct. 26 Bro. C. Z. Yoder came into our midst and held meetings until Nov. 2. Bro. Yoder held several children's meetings which were very much enjoyed by the little folks and the older ones as well, after which he gave us inspiring sermons, not shunning to declare the whole counsil of God.

On Oct. 28 we had baptismal and communion services, Bro. D. G. Lapp officiating. In the forenoon sixteen young souls were received into church fellowship by water baptism. In the afternoon communion was shared by Bro. Lapp assisted by Bro. C. Z. Yoder.

We are having considerable rain this fall, is raining again at this writing. Farmers are busy husking corn, which is a fair crop.

Nov. 12, 1923. Cor.

Ringling, Mont.

Before leaving home a number of friends requested that we write to the Gospel Herald frequently while on our western trip.

The first two weeks were spent very pleasantly at Freeman, S. Dak., with our daughter and husband, A. R. Eshliman. During this time we had the privilege of preaching the Gospel in five different churches among the Russian Mennonites. We also visited in their homes. Many of them are well to do, and they certainly treated us very cordially.

Saturday, Nov. 3, we came to Aberdeen, S. Dak., and spent Sunday with the brethren and sisters located there. They are without a shepherd. We had two services on Sunday,

Our next stop was Calkins, Mont., where we spent three days in Bible conference work, serving them with communion on Saturday forenoon. In the afternon we went to Clyde Park by auto, a distance of sixty miles, a very beautiful drive. The same evening the people met for services and the next day we had an all day meeting—council meeting in the forenoon, communion in the afternoon, and in the evening a Gospel service, at which time three souls confessed Christ. Two were received by letter during the day. This little company of believers is also without a shepherd, because of which fact a meeting was called for Monday morning for instruction and baptismal services. After this we drove back forty miles to Ringling where we are waiting for a train to Kalispell, Mont.

Both these churches are located in apparently fertile valleys with quite high elevations and mountains all around covered with snow. Some of them are snow-covered the entire year. While the soil is productive, drought and hail have greatly hindered the progress in agriculture, yet at the last named place there is considerable grain still in shock and the people are still busy threshing. Our people all stopped for Sunday, while the other people went right on with their work. I presume that the snow on the higher elevations caused them to stretch their consciences—if they had any. Grain this year is of good quality, wheat making as high as forty-four bushels per acre, and oats as high as one hundred bushels per acre. This, however, is not the average.

Some of these places are great open doors for ministerial help and Christian workers who are consecrated to the Lord and desire to make some contribution to the cause of Christ.

My wife and I have both enjoyed the best of health thus far, for which we praise the Lord. We are enjoying our trip. Pray for us.

In His glad service,

Nov. 12, 1923. S. E. Allgyer.

Ayr. Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—We express our appreciation to the Lord for both the physical and spiritual blessings which He has supplied.

We again had the privilege of having a week of Gospel meetings, Bro. C. Z. Yoder of Wooster, Ohio, proclaiming the Word of God. While here he preached seven very helpful sermons, had three children's meetings, and several lessons in Bible study, which were enjoyed by all. Bro. Yoder left this place Nov. 10 for Shickley, Nebr.

May the Lord bless our brother as he goes into different fields of labor.

Yours for the cause of Christ,

Nov. 12, 1923. Mary Gingrich:

Beemer, Nebr.

To all Herald Readers, Greeting:—On Oct. 14 Bro. J. W. Oswald and family of Milford, Nebr., were with us at our regular Sunday services. Bro. Oswald preached for us, both morning and evening.

On Nov. 11 Bro. Jos. E. Zimmerman of the same place met with us in an all day meeting. In the forenoon baptismal services were held, when seven precious young souls sealed their vows and were received into church fellowship by water baptism. May they ever be true followers of Jesus and shining lights in this sinful world. In the afternoon we had communion services when nearly all of our members were present and partook of the sacred emblems.

May we all show our love to Him, by yielding ourselves into full submission and obedience to His Word.

Nov. 12, 1923. Dan Birky.

Elizabethtown, Pa.

(Good's congregation)

Greetings to all readers of the Gospel Herald: We have many things to be thankful for. The Lord has abundantly blessed us, both temporally

(Continued on page 714)

Miscellaneous

HOW READEST THOU?

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay little heed.
Some read it as their duty once a week,
But no instructions from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where
Some read it as a history, to know
How people lived three thousand years ago;
Some read to bring themselves into repute;
By showing others how they can dispute;
While others read because their neighbors do
To see how long 'twill take to read it thro'.
Some read for the wonders that are there—
How David killed a lion and a bear;
While others read it with unusual care,
Hoping to find some contradictions there.
Some read as tho it did not speak to them,
But to the people at Jerusalem.
One reads it as a book of mysteries,
And won't believe the very thing he sees.
And reads with father's specs upon his head
And sees the things just as his father said,
Some read to prove a pre-adopted creed,
Hence understand but little what they read
For every passage in the book they bend,
To make it suit that all important end!
Some people read, as I have often thought
To teach the book instead of being taught.
And some there are who read it out of spite,
I fear there are but few who read it right.
So many people in these latter days,
Have read the Bible in so many ways
That few can tell which system is the best
For every party contradicts the rest!
But read it prayerfully and you will see,
Altho' men contradict, God's words agree,
For what the early Bible prophets wrote
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all.

—Selected.

SMALL ENEMIES OF USEFULNESS

By Crissie Y. Shank

For the Gospel Herald.

It is the enemy we do not suspect that is most dangerous to our usefulness. Against giants and known foes we are continually on our guard, avoiding them carefully or striking them helpless. In this sense there really is no little enemy, but it is those small things that we too often excuse or forget or are unaware of that we wish just now to clearly recognize as real enemies and to determine to resist until by repeated efforts they are entirely conquered. Because these enemies attack us separately when and where they can harm us most, we shall deal with them in the same way.

We have known persons possessed of very good qualities that were after all not useful because of tactlessness. Many virtues and the best of talents amount to little without the tact to use them. The incident of Jesus' conversation with the Samaritan woman at the well shows His marvelous tact. He had not planned to do personal work but He used the interruption wisely and made it wonderful. Tactlessness is one of the worst of the little enemies of usefulness. In conversation, in business, in society, even in the Church, everywhere there is trouble and discord and discontent and misunderstanding because of lack of tact on the part of this or that individual, while seemingly insurmountable difficulties may be overcome if the individual possesses what we speak of as a tactful disposition. By tact we mean not simply the ability to say and do those things that may please, but the ability, natural or acquired, to say and do the right thing on the right occasion.

"Unless a soldier knows how to manage himself he cannot keep step with others. Unless a player has self mastery enough to keep the rules he cannot play the game." In so far as we cannot restrain our tongue in the midst of just provocation to anger, so far we cannot be the useful person we might be were we able to master our actions, our gestures, our voice, our countenance, and be cool and collected under all circumstances.

Jealousy is a little enemy that paralyzes usefulness by destroying happiness. No unhappy person can be truly useful. He that lives in perpetual suspicion can do nothing himself for he is kept busy looking out for others, and he who puts no confidence in others is not worthy of having others put confidence in him.

The ability to find fault seems to some people to be a sure sign of usefulness when in most cases it only indicates his own faults. Criticism is not constructive in itself and so to be helpful we must emphasize excellences rather than imperfections, see beauties rather than unpleasant things, and speak of successes rather than failures. Someone says, "The habit of criticism grows upon us because criticism is the easiest thing in the world. It does not take a thimbleful of brains to find fault, and the biggest numskull in the world can find fault with the greatest man in the world. We flatter ourselves that criticism is a sign of superior intelligence. It is not. It is usually a sign of bad manners, of lack of self restraint, and of an entire ignorance of psychology." And so if we want to keep the good will of any one, without which we can be of little use to them, we had better use criticism very sparingly. Of course sometimes it may be necessary, but it is not necessary nearly so often as we sometimes think.

"Take the selfishness out of this world and there would be more happiness than we should know what to do with," someone has said. By its very nature selfishness immediately kills usefulness. This is inevitable, for selfishness makes a man's self his own center, the beginning and end of all he does. Most of us are not utterly insensible to what becomes of our fellow creatures, but how many of us lack due consideration for others' feelings? Because this enemy is so subtle in its attacks it needs a special guard.

A common but often overlooked hindrance to usefulness is indecision of character. Decision implies an action of one's will—first, thinking a thing through; second, making the determination; third, acting on that determination. There are a great many persons who have an indefinite desire to be useful in this world, but year after year passes by and still vaguely desiring they are far from determining and still farther from acting on a determination, and their lives are weak and uninfluential by indefiniteness and indecision. We dare not imagine, as some do, that having once made a decision for good, we are done with this, once for all. We must make decisions daily, hourly, or lose our usefulness. We must choose, we must act, we must stand firm or change, we must remain here or go there, we must do this or that, we must use the best plan or only the better. Whoever lets himself be shaped or guided by anything but his own firm will fixed in obedience to God will in the end be worse than useless. If a thing be right, do it boldly; if it be wrong, leave it undone. But decide, don't slide.

Worry is the worst of the small enemies of usefulness, I believe, because it brings others with it. A man cannot be useful while he is over-anxious, for anxiety has never yet successfully done anything but given pain and regret, made sick and weary at heart, and finally killed. Maltbie Babcock says, "Anxiety has no place in the life of one of God's children. Christ's serenity was one of the most unmistakable signs of His filial trust. He was tired and hungry and in pain, but we cannot imagine Him anxious or fretful. His mind was kept in perfect peace because it was stayed on God. "Of course there are many things today that should receive our very earnest thought and positive action, but among these serious things there are many which are more painful to

some of us in the prospect than by their actual presence. A thousand difficulties will disappear if only we can manage to stop worrying about them, and most troubles will blow over if we can let them alone. Nothing is more ruinous to usefulness than the unnecessary anxiety we indulge in. Are conditions looking any more doubtful than was the world in the time of Christ? Will our solicitude alter the cause of it all or unravel the tangle of present events? On the contrary, it unfits us to take our proper place in the present and so makes the commotion all the worse. "Peace I leave with you. My peace I give unto you." The life of faith and not of worry will find this peace and the ability to be useful.

The matter of usefulness is very closely tied up with the matter of getting along with people, and that in turn is tied up with a number of small things—things that though small in themselves are at bottom enemies of usefulness. Tactlessness, lack of self control, jealousy, faultfinding, selfishness, indecision, worry, these are the little foxes that spoil the vineyards. "Take us the foxes, the little foxes." While these little foxes spoil the vineyards gradually, bit by bit, taking them is not done through the same process. The sure way is not to take them little by little, to conquer them by degrees, to taper off worrying and faultfinding. To take them we must take them; to conquer these enemies we must do it now, here, at once and completely. To destroy lack of self-control we must control ourselves, to overcome indecision we must decide. We must wipe out these enemies entirely by substituting friends of usefulness. Perhaps the greatest aid in endeavoring to do this is to keep free from that place where the enemy meets us. It certainly is unwise to stand in its way, and the longer time that can elapse before a subsequent attack, the greater the likelihood of conquering a certain foe. The more we desire to free ourselves from such enemies the more readily we can be free. Having once resolved with God's help to free ourselves, no opportunity should be allowed to pass to welcome the friends we are substituting in their places.

Orrville, Ohio.

A MISSIONARY BIBLE CLASS

By I. W. Royer

For the Gospel Herald.

It was my privilege to attend the Annual Meeting of the adult Bible class of the Home Mission of Chicago, Ill., Nov. 18, 1923. It was an unusual gathering in a number of ways, reflecting the influence of the Mission and the present interest and work of the Bible class.

A special invitation was sent out by the teacher, Bro. A. H. Leaman, to former attendants and friends of the Mission and the Class. They commenced to gather in about 6 o'clock until there were 120 or more. Some were grandfathers and grandmothers who came to the mission in the earliest days and others who were among the Sunday school boys and girls 15 to 25 years ago. An hour of informal fellowship was enjoyed in renewing acquaintances and strengthening the bonds of friendship. This was a "Happy Hour."

At 7:30 a public program was given in the Home Mission Church, consisting of hymns, scripture reading, prayer, special songs by the Home Mission Chorus, short talks by a number of friends who spoke on the early experiences in the Mission and the influences that have come thru the workers in their labors for the past 25 years. Bro. J. H. Bontrager of Wakarusa, Ind., a former Superintendent of the Sunday school, gave a talk on, "The Bible Class, its Relation to the Community," Bro. S. M. Kanagy, Superintendent of the Home Mission, spoke on "The Bible Class, its Relation to the Church," and the writer spoke on "The Bible Class, its Relation to Evangelism."

The secretary of the Bible class gave a brief report. Outside the regular Sunday school session study they distributed hundreds of the Gospel of John and other portions of Scriptures with many tracts and other religious literature. Now the class is praying and planning to have and support a missionary in the foreign field. To this end an offering was taken during the service amounting to $185.00 in cash with other contributions sent in by friends raising it to over $200.00. This was not given by the rich but by people that are earning their bread by the sweat of their face. The Class is continuing its labor to raise the needed amount to support a missionary and at the same time they are praying that the Lord of the harvest will raise up and send forth the laborer. Let us pray and give with them and encourage the spirit and work of missions.

The Sunday school and Sunday morning service were a real inspiration to us, and the fellowship with the workers a real delight. May the Lord continue His blessings upon the work and workers.

Orrville, Ohio.

A CONSERVATIVE MENNONITE CONGREGATION IN HOLLAND

By John Horsch

For the Gospel Herald.

That the Mennonites in Holland are, with few exceptions, extremely liberal—modernistic—in theology is a fact that is generally known. There is one congregation left in Holland which until recently had a minister that was not a graduate of the Mennonite Theological Seminary in Amsterdam; namely, the congregation at Ouddorp. Their minister, K. W. Roessing, died about two years ago. From a letter just received from Dr. W. Koekebakker, minister of the Mennonite church at Dordrecht, I gather that the pastorate at Ouddorp has remained vacant "because this congregation is the most conservative of all Mennonite churches in Holland and refuses to listen to more liberal preaching."

The seminary in Amsterdam of which the Mennonite ministers in Holland are graduates is taking an outspoken position for radical modernism. The graduates are thoroughly liberalized. It is refreshing to know that there is at least one congregation in the land of Menno Simons that has remained steadfast in their loyalty to the faith of the fathers.

Scottdale, Pa.

You have tried everything else, dear saint of God; now **TRY PRAYER**, and see what **GOD** will do. **TRY IT**, pastor. **TRY IT**, official board. **TRY IT**, poor struggling Church. **YOUR** way has failed. Why not try **GOD'S** way? Try it during Watch Night. Try it through the Week of Prayer, through January, through 1924, through the years to come. Your activities have been abundant, but your tears have been lacking. Try **GOD'S** way (Psa. 126:6). **TRY PRAYER!**—Great Commission Prayer League.

"Prove me now herewith," saith Jehovah, "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." **YOU ARE BEHIND ON PRAYER!** "Bring ye ALL the tithes into the storehouse, **that there may be meat in mine house"** (Mal. 3:10,11).—Great Commission Prayer League.

There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.—Proverbs 20:15.

CORRESPONDENCE

(Continued from page 711)

and spiritually. Nov. 3 a series of meetings closed at this place with two public confessions. Bro. David Garber was in charge. He labored faithfully among us for two weeks, warning the sinner and encouraging the saint. We were made to think, What will it take to waken sinners if they can listen to such teaching, without conviction. "O turn ye, turn ye, for why will ye die?"

Nov. 11 we held communion at Bossler's Church. The day previous two precious souls were baptized and received into the visible Church.

Pray for the work at this place.

Nov. 13, 1923. Anna S. Ebersole.

Hubbard, Oreg.

(Hopewell congregation)

Greeting in Jesus' Name:—The Lord has blessed us with showers of sunshine and rain.

Communion was held Sunday, Nov. 11, nearly all members being present. Several from Sheridan were present. Bro. Henry C. Lehman and wife and five children were received by letter. We are glad to have them with us.

Bro. John Schnabel, who has been with us for a year, has gone to East Moline, Ill., in search of his wife and children. He was one out of many that walked the railroad, looking for work, and it led to his accepting Christ as his Savior.

Prayer meeting will be at Bro. Hugh Wolfers this week.

We are glad to hear of the progress our Mission is making in South America.

Thanksgiving wishes to all.

Nov. 13, 1923. J. B. Yoder.

Pond Bank, Pa.

Sincere Greetings to All:—Sunday, Nov. 11, we had the privilege of partaking of the communion here, after which the ordinance of feetwashing was observed, we realize the blessing of the ordinance of feetwashing. In Jno. 13:17 we have the words of Jesus, saying, "If ye know these things, happy are ye if ye do them." We also had the privilege of having a number of visitors from the Strasburg, Marion, Chambersburg, and Maryland congregations, for which we are thankful. Our minds are drawn to Psa. 133:1—"Behold, how good and how pleasant it is for brethren to dwell together in unity." We feel encouraged to press on in the Master's service and ask an interest in your prayers.

Yours in His service,

Nov. 14, 1923. Lydia Bumbaugh.

Mazeppa, Alta.

(Mt. View congregation)

To all Herald Readers, Greeting in Jesus' worthy Name:—Since we last wrote there have been a lot of changes. The grain has been cut and threshed. We can now see the loving hand of God in all things, how that He cares for us temporally and spiritually.

On Oct. 14 we had communion services. On Nov. 11 we had the children bring in the returns of their quarters. The proceeds of the quarters are going to help build the Duchess Church. We also had a program arranged for them. We had a few readings and some songs by the children. It was a very interesting meeting for all.

Thankgiving Day was on Nov. 12, but we did not observe it, as so many of the people could not be there. So we postponed it till Nov. 25 which is the national Thanksgiving Day.

We did not have very many visiting brethren here, but a few of the Ontario people came out for the Harvest. Mr. and Mrs. Will Wideman and Mrs. Jacob Shank (formerly from here) and a few boys came out from Markham, but are soon expecting to take their homeward journey. We are sorry to see them leave, but hope to see them in the future again—in heaven if not on this earth. May we all live so that when **That Great Day** comes, we shall be gathered around that **Great White Throne.**

Nov. 14, 1923. Myrtle Miller.

Preston, Ont.

We are certainly grateful to a kind heavenly Father who has seen fit to permit us to enjoy another Thanksgiving Day, which was spent by a goodly number at Hagey's Church in an all day mission meeting.

Sunday evening, Nov. 11, we heard timely messages on "Our Responsibility for Knowing the Word" and "Be ye Doers of the Word."

Monday forenoon, Nov. 12, was spent in listening to two timely thanksgiving messages.

The afternoon session was devoted to a discussion of "Teen Age Problems," and also those of "Childhood," in which we were forcefully reminded of training the youth along missionary lines if we would have the needed workers.

"How to Solve the Financial Problems" was also discussed in a way that we believe will help many of us to give more systematically, according to the scriptural method of tithing.

In the evening session "How to win Souls for Christ" was discussed in four talks on the "Press," "Platform," "Personal work," and "Prayer," which was followed by a sermon. Topic, "Go Ye."

We believe all were richly blessed in the many stirring thoughts presented and we trust that this meeting may bear fruit in a rich harvest of souls won for the Master's kingdom.

Nov. 16, 1923. Cor.

Dale Enterprise, Va.

On Sunday, Nov. 11, an appropriate communion service was held at the home of Sister Rebecca Burkholder, near Harrisonburg, Va., in which members of her family joined. She is now in her 71st year and has long been an invalid which has for 20 years or more prevented attendance at public worship. In the meantime, her home has become to her a sanctuary and it is inspiring to any one to visit at her bedside. Having in great part lost the use of her right hand, she has learned to write with her left hand. With continued practice, she has attained a degree of perfection that renders her writing as clear and legible as that of an expert writer. Hers is an example where the home of affliction becomes a blessing to all visitors.

On Nov. 17 a number of elderly couples of the Weavers and Bank congregations gathered at the home of Bro. and Sister Solomon D. Heatwole near Dayton, Va., on the occasion of the 50th anniversary of their marriage. Reminiscences regarding religious experiences in the early days, and the voicing of words of comfort and good cheer for the coming days of old age were topics for discussion. Bro. Heatwole has for many years served faithfully as secretary for the large Sunday school at Weaver's Church.

Nov. 17, 1923. L. J. H.

Midland, Mich.

Dear Herald Readers:—During the past week we again enjoyed special blessings. Bro. J. K. Bixler came here on Tuesday and conducted council meeting that evening. One member was taken in who had belonged to another church, one made public confession and others asked for prayers. On Wednesday evening Bro. Bixler preached and on Thursday evening we observed communion and feetwashing—all present, taking part. We are very glad for these meetings.

This congregation expects to spend Thanksgiving day by having a program forenoon and evening. At the same time those who borrowed quarters from the Mission Quarter Fund will return them and their gain. We look forward to a very enjoyable time.

We also expect to have singing classes the first part of December to be conducted by Bro. J. I. Weldy of Wakarusa, Ind. Also during the Holidays, the Lord willing, we are looking forward to our Bible Conference with Brethren C. C. Culp and B. B. King as instructors.

We ask an interest in your prayers for these meetings and for all the work at this place.

Laura M. Bontrager.

Nov. 18, 1923.

Tuleta, Tex.

Greetings:—We are thankful to our heavenly Father for the blessings received during the visit of Bro. Isaac Hartzler of East Lynne, Mo. He arrived Nov. 1, and delivered an inspiring sermon that evening. Meetings continued during the remainder of the week, ending Sunday night. May God bless the seed sown that it may bring forth much fruit.

Sunday morning one soul was added to the Church by water baptism.

Sunday afternoon council meeting was held, and in the evening we were privileged to commemorate the death and suffering of our blessed Savior, after which the ordinance of feet washing was observed.

We were disappointed that Bro. Hartzler could not remain with us longer. We are praying that God may see fit to bless us with a great revival in the near future. Remember this place in your prayers.

Bro. C. L. Ressler was elected a member of the mission board to represent this church.

Mrs. H. J. Yoder is conducting a much needed singing class, which is creating a great interest among the young folks.

Nov. 18, 1923. Amos Unzicker.

Eureka, Ill.

(Metamora congregation)

Dear Herald Readers:—Communion services were held here Nov. 11 with nearly all present. May we, as we commemorate His death, show forth His death till He comes.

We are also doing some repairing. We put in new furnace and some plastering in basement.

We expect the children to bring in their returns for their quarter investments next Sunday morning.

May we be faithful in His service.

The Harmony Church also expects to observe Missionary Day by having a program in Sunday school. May it create a real missionary spirit among us.

Nov. 19, 1923. S. E. Smith.

Freeport, Ill.

Dear Gospel Herald Readers, Greeting:—Another harvest is past and we have great reasons to thank the Giver of all good for the many blessings He has showered upon us.

On the way to General Conference Bro. Abner Yoder of Parnell, Iowa, stopped with us over Sunday, and gave us a very inspiring message. The following Sunday Bro. John Nice of Morrison, Ill., broke to us the bread of life. We always appreciate visits from ministering brethren. May God richly bless them in their labors of love as they go from place to place, scattering the seed of the Kingdom.

Oct. — we held our communion, Bro. J. S. Shoemaker officiating. The members were about all present and we had a profitable waiting before Him.

Oct. 24, a mid-week Bible class was organized with Bro. S. E. Graybill as instructor.

Last Sunday baptismal services were held at this place when two precious souls sealed their vow by water baptism; also one sister reclaimed. May God richly bless them and make them a blessing.

We are looking forward to the holiday week, at which time we expect to have a series of meetings, conducted by Bro. David Garber.

We ask an interest in the prayers of God's people that these meetings may redound to His honor and glory, and for the salvation of never dying souls.

Cor.

Lancaster, Pa.

(East Chestnut St. congregation)

To all Herald Readers, Greeting in the blessed Master's Name:—At this time of the year when the harvests of the various crops are about all gathered in we think of the psalmist when he says, "Let everything that has breath praise the Lord."

On Sept. 16, in the evening, Bro. Isaac Mast of Ulen, Minn., came into our midst and preached from Rom. 1:15.

On Sept. 30, in the morning, Bro. Aaron Mast of Westover, Md., preached from Matthew 18. Our council meeting was also held at this time and peace was expressed.

On Oct. 7, in the morning, Bro. Christ Z. Martin of Columbia, Pa., Mission preached for us. Text, Matt. 3:17. Bro. Martin also addressed the Sunday school before preaching service. In the evening of the same day Bro. George Ernst of Chambersburg, Pa., preached from Luke 13:33.

On Oct. 14, in the morning, Bro. Amos Horst of Ephrata, Pa., was with us. Text, Matt. 11:15.

On Oct. 28, in the evening, Bro. A. Hershey Leaman of Chicago, Ill., gave us a missionary sermon from the well known text, Mark 16:15.

On Nov. 18, in the evening, Bro. D. N. Lehman of Millersville, Pa., preached for us from I Tim. 4:16. In the evening of the same day one soul was received into church fellowship by water baptism. On account of illness he was received in his home, by Bishop Lehman. Pray for him that he may be a bright and shining light in His service. Remember the work in your prayers.

Yours in His service,

Nov. 19, 1923. Lloyd S. Kemrer.

Peabody, Kans.

(Catlin congregation)

Dear Readers:—On Nov. 11 Bro. Jno. Brenneman and wife, Bro. Paul Weaver and mother from Hesston, and Bro. J. M. R. Weaver and wife of the Pennsylvania congregation, worshiped with us. Bro. J. M. R. preached a stirring sermon from I Cor. 10:13. We are glad for the encouragement, come again.

In the evening we held our Sunday school meeting. While some did not come on account of rain we had a good meeting. The topics were based on the life of Joseph and were ably discussed.

On Nov. 17 Bro. T. M. Erb and wife came into our midst. In the evening we had instruction and preparatory services and on the 18th we were privileged to see three precious souls unite with us after which we once more listened to an inspiring sermon by Bro. Erb and he administered communion to us.

Some of our brethren from Pennsylvania and Spring Valley congregations encouraged us by worshiping with us.

Nov. 19, 1923. Benj. Horst.

Bluffton, Ohio

(Zion congregation)

Zion congregation has been fortunate this fall in having in its midst so many young people of our denomination who are attending Bluffton College. Excellent meetings as well as a live Sunday school are some of the results. Young people's meetings are held every two weeks.

Bro. N. E. Byers spoke at the young people's meeting on Nov. 18, and gave a brief history of the missionary movement in the Mennonite Church which has been developed in the last twenty-five years.

Bro. Whitmer is giving a series of several sermons upon the subject of "True Religion."

Bro. Luke Steiner of Oberlin was present at the meetings today, being at home to visit his mother, Sister

(Continued on page 718)

REPORT

Of the Mennonite Home, Lancaster, Pa. August, September, October

For the Gospel Herald.

The following contributed to the Home: Mattie Hershey, John Reist, Barbara Horst, David G. Charles, Henry Ebersole, John Hollinger, Amos Gish, David Harnish and wife, John Metzler, Alvin Hershey, Wm. M. Clymer, Ezra Martin and wife, John Warfel and wife, Walter Oberholtzer, New Danville Sewing Circle, Harry Frank, Mrs. Isaac Miller, David Ebersole, Mrs. Henry Landis, Bro. Thomas, Mrs. Levi Ebersole, Seth Ebersole, Stella Stoner.

The following sisters helped to clean house this fall.Lillie Kauffman, Mrs. Daniel H. Good, Fanny K. Good, Ruth Hershey, Mrs. Clayton E. Hershey, Mrs. Elmer Kauffman, Mrs. Warren W. Farmer, Annie Hostetler, each one day, and Stella Stoner 2 days, of the East Petersburg Church; Mary H. Witmer, Ada M. Hershey, Anna W. Shenk, Annie K. Hostetler, Susan Hershey, Anna Bucher, Dortha H. Hershey, Alma S. Snyder, Ellen B. Landis, from the Lititz and Manheim Churches; Mrs. Phares Dentlinger, Mrs. Jonas Sauder, Mrs. Elmer Fenstermacher, Mrs. Ben G. Charles, Fanny Gamber, Clara and Edith Harnish, Mrs. Seth Ebersole, Mrs. J. E. Brubaker, from the Rohrerstown and Chestnut Hill Churches.

Cash:—William M. Clymer, $2.00; Allen S. Walters, 1.00; Jacob B. Hoffard, 1.00; Lydia Hershey, 2.00; Mary Hershey, 2.00; Abraham Hernley, 5.00; John Reist, 1.00 Ben Brubaker, 1:00; C. E. Gall, 1.00; Abraham Gall, 1:00; Martin R. Good, 2:00; Ben D. Lehman, 2.00; Sue F. Landis, 5.00; Margaret L. Gehman,6.00; Lizzie F. Musselman, 2.00; Edwin Rutt, 1.00; Joseph F. Witmer, .50; Edwin A. Sauder, 3.00; Wallace Sauder, 2.00; Mahlon Detweiler, 2.00; Willis Wismer, 1.00; Ezra Martin, 1.00; John D. Buckwalter, 1.00; Annie M. Graybill, 10.00; Geo. Hallman, 2.00; Harry D. Charles, 2:00; Katie Zimmerman, 1:00; Al-Pheus Allbach, 2.00; Elvin B. Sauder, 1.50; Solomon B. Herr, 1.00; Jacob Hershey, 1:00; Joseph L. Horst, 1.00; Christ Frank, 1.00; Annie Hostetler, 1:00; Catherin L. Gehman, 1:00; Contribution box, 21.80.

Services.—Aug. 12. Regular services this afternoon conducted by Bro. Joseph Boll, Jr. Text, Psa. 116.

Aug. 26. Regular services and also the funeral services over the remains of Sister Susan Lehman, conducted by Bro. Eli Sauder Text, Jno 3:16 Sister Lehman's age was 77 y. 10 m. and 3 d.

Sept. 9. Regular services this afternoon by Bro. John Mosemann. Text, Matt. 24-44.

Sept. 23: Regular services and council meeting were conducted this afternoon by Bros. Hiram Kauffman, Aaron Wenger, Jacob Kreider, and Daniel S. Metzler. Bro. Wenger read Matt. 18, and Bro. Kauffman took same for text.

Oct. 5. This evening we held the funeral services over the remains of Sister Margaret Buchwalter (who departed this life on Oct. 3) conducted by Bro. D. N. Lehman. Text, Psa. 116:15. Age, 73 y. 6 m 8 d.

Oct. 7. Regular services were conducted this afternoon by Bros. Frank Kreider, Jacob Stauffer and Amos G. Kauffman Lesson, I Cor. 13 Text, I Cor. 13-13

Oct. 21. Regular services today by Bros. Maurice Hess and Abram Brenner. Text, I Cor. 4-1-4.

The Home is blessed with good health, and we want to praise God for it There are a few on the weak side of life As the most of our number are past the allotted time, we can feel that God is not slack concerning His promises. Pray for us that we may be faithful and have health and strength sufficient to do the work that is laid upon us.

T. E. Moyer, Supt.

REPORT

Of Receipts of Mennonite Woman's Missionary Society for July, August, and September, 1923

For the Gospel Herald.

Foreign Missionary Support

General

Sycamore Grove S. C.	
Garden City Mo	$13 50
Ruth Blosser Miller	
Mahoning and Columbiana S C O	40 00
Martins S C O	7 00
Millersburg S C O	3 11
Maple Grove S C Lawrence Co Pa	10 00
Walnut Creek S C O	35 50
Oak Grove & Salem S C	
Wayne Co O	5 00
Beech S C O	10 00
Orrville S C O	3 35
Pike S C O	13 50
Salem S C O	6 75
Zion S C O	6 00
	$140 21

Mary Good

Oak Grove & Salem S C	
Wayne Co O	$5 00

Nellie Wayre

Oak Grove & Bethel S C	
West Liberty O	$10 00

South America Missionary

Y W S S Class Oak Grove	
Wayne Co O	$5 00

South America Nurse

Millersburg S C O	$0 72
Maple Grove Lawrence Co O	4 75
Dorcas Circle Logan Co O	3 50
Logan Co S C O	1 80
	$10 77

India Medical Fund

Logan Co S C O	$37 50
Zion S C O	1 50
	$39 00

India Teacher's Home

A Sister Orwell O	$1 00
District Meeting Lima O	4 67
District Meeting Dalton O	49 30
Sonnenberg O	30 00
Logan Co S C O	50
General Meeting of M W M S (Held at Waterloo, Ont.)	110 46
Y W S S Oak Grove Wayne Co O	5 00
Martinsburg S C Pa	2 50
Mattawana S C Pa	2 00
	$208 43

South America Bible Readers

Girls S C Orrville O	$3 70
Bethel & Oak Grove S C	
West Liberty O	4 00
District Meeting Lima Ohio	7 66
	$15 36

Orphans' Home Hospital Fund

Interest	$34 87

Russian Relief

Zion S C Woodburn Ore	$31 00

Expense Fund

Ontario Branch for delegate to General meeting held at Waterloo, Ont.	$75 00
Interest	115 76
	$190 76

Gratefully acknowledged,

Ruth A. Yoder, Gen. Treas.

REPORT

Of the Annual Illinois Mennonite Sunday School Conference, Held at the East Bend Church near Fisher, Ill., Sept. 12 and 13, 1923

For the Gospel Herald.

Bro. J. D Hartzler was chosen moderator, Bro Simon Litwiller assistant moderator and Bro. Alvin Yordy chorister.

The importance of prayer was especially emphasized in the prayer services and the discussions throughout the conference. Following are some of the thoughts given:

Wednesday Evening

"Not by might nor by power, but by my Spirit, saith the Lord."

"Without me ye can do nothing."

"I can do all things through Christ which strengtheneth me."

The Real Place of the Sunday School in the Work of the Church, Bro. I. W. Royer.

The work of the Sunday School is:—

To teach—Truths put into the hearts and minds of the youth are they which count in days to come.

To reach out into our communities.

To prepare for evangelization.

To indoctrinate.

How Secure the Spirit of Worship in the Sunday School? Bro. A. L. Buzzard

Spirit-filled superintendents and teachers.

Songs of a worshipful nature.

Prayer for the Sunday School before we leave our homes.

Punctuality.

Sermon, by Bro. H. R. Schertz. Text, Acts 4:13. Theme: **The Influence of a strong Christian Character.**

Obedience, appearance, conversation, and our message are marks by which the Christian should be distinguished.

Thursday Morning

The importance of prayer was shown to be essential in all our work and for one another.

Secretary's report.

Hymns and Songs We Ought to Sing, Bro. W. E. Yoder.

Singing is part of our worship. We sing when we first come together in our Sunday Schools to unify our thoughts.

We need to sing songs that will cause us to think and meditate.

Preparation and Work of the Sunday School Teacher. An essay read by Sister Mattie Imhoff. (Will appear elsewhere in the Gospel Herald).

Discussion on the same subject by Bro. J. L. Harnish

The teacher needs to have a knowledge of God's Word. He needs to know how to pray He needs to have a passion for souls. He needs to know his pupils. He needs to persevere

Jesus the Master Teacher, Bro. Ezra Yordy.

He was master teacher because of the perfection of His utterances. Clearness of His message. Could give practical information. Spake as one that had authority. Wonderful knowledge of man How he probed the conscience. challenged their reason. Had absolute faith in Old Testament. His life was the same as His utterances.

Thursday Afternoon

The Need of Personal Daily Devotion, Bro. S M Kanagy.

Our sufficiency is of God "Watch and pray, that ye enter not into temptation." Abide in Christ. Apostasy begins with the neglect of prayer.

The Power of a Life Actuated by Strong Convictions, Bro. A. C. Hartzler.

We need to believe what we teach, not only be moved by strong sentiment Our

life a power in the world when hid in strong conviction.

Sister Kanagy gave a talk to the Juniors on the same subject.

The Sunday School Bringing Christ to the World, Bro. A. C. Good.

We are responsible for bringing Christ to the world. Men are not finding fault with Jesus Christ, but challenging the Sunday School for a better setting forth of Jesus Christ.

An offering was taken which amounted to $119.60. It was equally divided between Chicago and Peoria Missions and Home for the Aged at Eureka, after expenses were paid.

Thursday Evening

6:00 P. M. Fellowship meeting led by Bro. S. M. Kanagy.

Religion and a Pure Life, Bro. A. E. Kreider.

Pure religion bears the fruit of a pure life. It affects our life, our habits, our ambitions. Our choices in life are determined by our religion. It gives a new realization of the value of the soul.

Choosing a Life Work, Bro. J. D. Hartzler.

God gave man the right to choose. He also gave him a charge to keep. Seek first the kingdom of God and His righteousness. A full surrender necessary to rightly choose our life work.

Sermon by Bro. I. W. Royer.

E. H. Oyer, Sec.

CONTRIBUTIONS TO NEAR EAST RELIEF

Following are contributions to Near East Relief by congregations in Franconia conference district:

Blooming Glen	$ 530 50
Deep Run	107 11
Doylestown	117 00
Line Lexington	142 50
Perkasie	119 17
Souderton	492 26
Spring City	103 75
Upper Skippack	29 00
Swamp	24 07
Salford	255 45
Towamencin	55 00
	$1975 81

Franconia Conf. Relief Com.

Married

Hess—Amand.—On Nov. 15, 1923, at the home of the bride's parents, Bro. Elvin W. Hess and Sister Anna L. Amand were united in marriage by Bishop Isaac Brubaker of Lancaster Co., Pa. May the rich blessings of heaven be their portion through life.

Rufenacht—Grieser.—On Oct. 23, 1923, at the home of the bride's parents near Archbold, Ohio, Bro. Glen Rufenacht and Sister Laura Grieser, both of the Central A. M. congregation, were united in marriage by Bro. Eli Rupp. May God's choicest blessings attend them through life.

Gehman—Heckler.—Bro. Morris B. Gehman of the Franconia congregation and Sister Alverda M. Heckler of the Salford congregation were united in marriage on Nov. 10, 1923, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May the blessing of God attend them through life.

Dike—Brownsberger.—On Nov. 1, 1923, at the home of the bride's parents, Bro. and Sister John Brownsberger, Stouffville, Ont., Bro. Percy Dike of Markham, Ont., and Sister Annie Brownsberger were united in marriage by Bro. L. W. Hoover. May God's richest blessing accompany them through life.

Freed—Derstine.—Bro. Howard H. Freed of the Rockhill congregation and Sister Hannah F. Derstine of the Souderton congregation were united in marriage on Nov. 17, 1923, at the home of the officiating minister, Bro. Jacob M. Moyer, Souderton, Pa. We join their friends in wishing them a long and happy Christian life.

Obituary

Thomas.—Arlene Lane, daughter of Bro. and Sister Wesley and Bessie Weaver Thomas of Thomas Mills, Pa., died Nov. 13, 1923; aged 2 m. 9 d. She is survived by her parents, 1 brother, and 1 little twin sister. Death was due to a complication of diseases. Funeral services were conducted at Thomas Mennonite Church by L. A. Blough and E. D. Hess. Interment in adjoining cemetery.

Schmucker.—Jefferson Schmucker was born near Elmira, Ohio, Dec. 28, 1848, died in Pettisville, Ohio, Oct. 30, 1923; aged 74 y. 10 m. 2 d. He was united in marriage to Magdalena Rychener Jan. 18, 1872. This union was blest with 4 sons and 1 daughter, 2 sons preceding him in death. He leaves a sorrowing widow, 2 sons, 1 daughter, 7 grandchildren, 2 brothers, 4 sisters and a large number of relatives and friends. In his early days he accepted Christ as his personal Savior and united with the Amish Mennonite Church of which he was a member until death. Funeral services at the Central A. M. Church conducted by J. W. Hess of Manson, Iowa. Interment in Pettisville cemetery.

Stauffer.—Edna W., daughter of Willis K., and Cora Warfel Stauffer, died Nov. 7, 1923; aged 5 y. 11 d. She leaves her parents, 3 little sisters (Mary, Dorothy, and Anna), grandparents, and many other relatives to mourn her sudden departure. Edna met with an accident on Nov. 5, in which she was scalded. She suffered about one and one half hours; after that she always said that she was all right. But after spending a night the next morning she sang, "I am going," and in a few hours she was safe in the arms of Jesus. She is sadly missed in the home. But we humbly submit to Him who doeth all things well. Funeral services Nov. 11, 1923, conducted in the home by Bro. A. B. Harnish. Further services at River Corner Church by A. B. Harnish, Maurice Hess, and Frank Kreider.

Karr.—Amos Emmanuel Karr was born April 13, 1850, in Strasburg, Pa.; died at the home of his daughter, Mrs. Nora Hackman, Maywood, Ill., Nov. 7, 1923; aged 73 y. 6 m. 24 d. On Oct. 15, 1876, he was united in marriage to Barbara Lehman, and to them five children were born (Clayton—preceding his parents in death in 1895, at the age of 15 years—Frank, Enos, George, Mrs. Nora Hackman, Maywood). Seven grandchildren, and a great number of friends, remain to mourn their loss. Of his own immediate family, which was large, only one brother and sister remain of the home circle. Sister Karr preceded her husband in death, April 17, 1915, since which time his life had been more lonely, even though loving children showed every kind attention. His body was taken to Sterling, Ill., and laid to rest beside his wife in the Mennonite cemetery. Funeral services in charge of E. C. Harris.

Mishler.—Lydia (Kendal) Mishler was born in Holmes Co., Ohio, May 14, 1851; died near Shipshewana, Ind., Nov. 18, 1923; aged 72 y. 6 m. 4 d. She was married to Isaac Mishler May 8, 1870. To this union were born 14 children. Five preceded her in death. Her husband, 7 sons, and 2 daughters remain to mourn her departure; namely, Edward, Abraham, Mrs. William Lehman, Frank, Daniel, Enos, Milo, Wesley, and Mrs. Samuel Miller., also 46 grandchildren, 15 great-grandchildren, and sister (Barbara Kendal). Mother joined the Mennonite Church at the age of 22 years and remained a faithful member until death. She was a kind and loving mother. Funeral services were conducter by A. J. Hostetler and D. D. Miller, at the Forks Church with burial in Borntrager cemetery.—Text, Jno. 11:25, 26.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
May we all live to meet thee,
On that bright and happy shore.

Christner.—Sarah, daughter of Jacob and Elizabeth Miller Gerber, was born Jan. 31, 1837, at Strasburg, Ohio; died Nov. 9, 1923; aged 86 y. 9 m. 8 d. On Oct. 2, 1856, she was married to Joseph Christner of Walnut Creek, Ohio, who preceded her in death. To this union were born 5 sons and 5 daughters. 3 daughters having preceded her to the great beyond. She leaves 5 sons (Jacob, John, Henry, Harvey, and William), and 2 daughters (Amanda, and Katie, wife of Emanuel Gerber); also 2 brothers (Jerry and Nathaniel), 5 sisters (Mrs. Katie Kuhns, Fanny Blosser, Lydia Deardorf, Elizabeth Hostetler, and Mary Haas), 40 grandchildren, 50 great-grandchildren, and a host of friends. She spent the declining days of her life with her daughter, Mrs. Emanuel Gerber at whose home she passed away. Her last sickness, arteriosclerosis, lasted only a few days. She was a lifelong member of the Walnut A. M. Church, excepting a few years when she lived in Nebraska. Services at the Walnut A. M. Church. Burial in cemetery nearby. Services were conducted by Lester Hostetler and S. H. Miller. Texts, I Cor. 15:57 and Job 3:17.

Coffman.—Grover Floyd, son of Daniel and Sarah Coffman, was born at Dale Enterprise, Va., Jan. 25, 1885; died at his home in Millersburg, Ind., Nov. 11, 1923; aged 38 y. 9 m. 16 d. When he was 3 years old his parents with their three children moved to Elkhart, Ind., and when Grover was 20 years old he moved with his parents to Clinton township, and later moved to Millersburg to take charge of a lumber yard. On June 19, 1915, he was united in marriage to Mabel Pletcher. Surviving him are his wife, one son (Roy Willis), his father and mother, 2 brothers, and 7 sisters, besides many other relatives and friends. In May of this year his health began to fail and gradually grew worse until death relieved him of his suffering. Only a very short time before his departure he accepted Christ as his personal Savior and was received into the Church by water baptism, having expressed full confidence in the forgiveness of sin and acceptance into the family of God. Funeral services were held at the Clinton Brick Church by J. H. Fyke and J. S. Hartzler. He was laid to rest at the Forest Grove Cemetery to await the resurrection of the just.

"Take away the blessed consciousness of Christ and our religion is an empty thing."

"Jesus Christ has given us the marching orders. He expects us to be good, true, loyal soldiers."

"It is better to do a little with prayer and in the Spirit, than to be busy with many things in our own strength."

CORRESPONDENCE

(Continued from page 715)

Clara Steiner, who has been confined to bed by sickness.

Missionary Sunday was observed Nov. 18, and a good missionary offering was received.

Nov. 19, 1923. Harvey E. Beidler.

Brutus, Mich.

Dear Herald Readers, Greeting:—On Sept. 17 Bro. J. K. Bixler arrived at this place. Evening meetings started Wednesday evening. On Sunday forenoon one brother was baptized and one received who had formerly belonged to another branch of the Church. May you remember them as well as us in your prayers. In the afternoon we had council meeting and communion services. Bro. Bixler left Monday morning.

We at this time have one convert waiting to be baptized. Sister Lucinda Brubacher again left for the Mennonite Orphans' Home at West Liberty, Ohio, where she had worked one year before.

Pray for the work.

Cor.

JOHNSTOWN BIBLE SCHOOL

1924

During the winters of 1922 and 1923 two sessions of this school were held, lasting for six weeks each session. The work commended itself to the home congregations and the conference to such an extent that it was thought prudent to continue the effort in the coming winter

During the session of 1924 eight studies will be offered: The Book of John, I and II Timothy, Bible Geography, English, Missions, Sunday School Pedagogy, Bible Doctrine, Vocal Music.

Tuition

Tuition, as in previous years, will not be over $1.50 per week Ministers and their wives will be charged one-half the regular rates. Board and lodging can be secured at reasonable rates.

Students should arrive at Stahl's Church on Monday, December 31, when registration and lesson assignments will be arranged. Regular classes begin on Tuesday morning, January 1.

The Bible will be the chief textbook. Other books that are needed can be bought at the school. Students should bring a concordance and any books of reference on the subjects to be studied which they may have on hand.

Information not furnished in this bulletin can be obtained by addressing S. G Shetler, Route 7, Johnstown, Pa, or J. A. Ressler, Principal, Scottdale, Pa.

How to Get to Stahl's

Persons coming to Johnstown on the Pennsylvania Lines, take the Moxham car at the station and change to the Windber car at the car barn. Leave the Windber car at Mishler's stop Inquire for Josiah Mishler. Persons coming by the B. and O., leave the train at Holsopple and inquire of E. J. Blough for directions.

Notify S. G Shetler of the probable time of your arrival

We solicit the prayers of God's people for the success of this institution in all that is good and pure and true.

SPECIAL BIBLE TERM

at the

Eastern Mennonite School

Harrisonburg, Va.

Jan. 2 to Feb. 13, 1924

Faculty and Courses

A. D. Wenger, Prin, Bible Geography.
J. L. Stauffer, Personal Work.
H. B. Keener, General Epistles, Vocal Music, Genesis.
Chester K. Lehman, Life of Christ.
A. G. Heishman, Old Testament History.
Daniel Kauffman, Bible Doctrine, The Christian Worker, S. S. Lessons, for 1924.

Special Lectures and Programs

Arrangements have been made for twenty lectures and four public programs during the term. These lectures cover a wide range of thought and knowledge, and constitute one of the strong features of the term. Following is the list of speakers, together with the number of subjects assigned:

Daniel Kauffman, 5.
Chester K. Lehman, 2.
L. J. Heatwole, 1.
Daniel W. Lehman, 1.
M. T Brackbill, 1.
A. D. Wenger, 1.
J. L. Stauffer, 1.
C. F. Derstine, 8.

Descriptive Circulars Sent Free on Application

For a description of courses offered, together with such other information as may be desired with reference to this special Bible term, send to the undersigned for descriptive circulars.

Remarks

During the weeks of severest winter when nature forbids labor out of doors, why not devote the time to obeying the command of Jesus, "Search the Scriptures?"

We invite as many as can to come and join us during the special Bible term for the benefits to be derived from special Bible study, from spiritual songs, and from Christian associations. Ministers, missionaries, volunteers, and Christian workers generally will find this work both instructive and inspirational.

Prices reasonable. No tuition for ministers, deacons, missionaries, or their wives. Half tuition rates for ministers', deacons', and missionaries' children under 21 who are supported by their parents.

Those intending to come are asked to notify us soon, that we may plan for your accommodation.

Correspondence solicited.

For further information, address either of the undersigned.

A. D. Wenger, Principal.
H. D. Weaver, Business Mgr.
Harrisonburg, Va.

SPECIAL BIBLE TERM

Hesston College and Bible School

Beginning Thursday, January 3, 1924, and closing Tuesday, February 12, 1924.

Courses of Instruction

Simon Gingerich—Doctrinal, Book Study
D. H. Bender—Bible Doctrines, Sunday School Teacher Training
Noah Oyer—English Bible
Paul Erb—Literary Study of the Bible
Edward Diener—Old Testament History, New Testament History
Silas Hertzler—Bible Geography
Guy Hershberger—Church History, Biblical Introduction
Gustav Enss—Book Study (German)
Alvin Yordy—Vocal Music

Regular Courses

Besides the courses arranged especially for this term, any of the regular courses of the school are open to students, who are in position to enter them, without any extra expense. The use of the library and reading room is free to all.

Special Lectures

A series of evening lectures, open to the general public, will be given during the Special Bible Term by members of the faculty and others specially qualified for the line of thought to be presented. These lectures will be on various subjects affecting the development of character, social problems, the relation of the Bible to every-day topics and such other themes as will be of direct interest and help to those who wish to make the best of life and its opportunities. This feature of the Special Term has proven itself a very interesting and helpful one. It is our aim to make it still more efficient for the present year.

Our Aim

The Special Bible Term is planned and given for the benefit of those who find it impossible or inconvenient to take the regular courses in the institution The minister, the Sunday school superintendent, the missionary, the teacher, the church worker, and the layman interested in the study of the Word for individual benefit or for helpfulness to others and the cause in general, are all kept in mind We feel confident that all who can arrange to attend this six weeks' term of Bible study will never have reason to regret the time, money and effort expended We pledge our best efforts in behalf of our students and the cause we love. Terms reasonable.

Tuition free for ministers, missionaries and their wives.

Inform us in good time of your coming and full arrangements for rooms will be made, and any other information desired given.

Address

T. M. Erb, Business Manager
Hesston, Kans.

"The cure of feeble faith is alone to be found in the invigoration of our whole spiritual life by intercourse with God."

"Religion according to Christ is best shown in the attitude of the soul toward God first of all, but also toward man."

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 6, 1923 (Gospel Witness Established 1905) No. 36

EDITORIAL

"We must all appear before the judgment seat of Christ."

"We know that we have passed from death unto life, because we love the brethren."

"So will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

It was the editor's privilege to spend a few days in Lancaster, Pa., last week. One of the things which impressed us was the active work now being carried on among the churches of that county. Series of meetings were going on in no less than five different places, Bible meetings are being held at a number of churches, and an active effort is being made to raise a loan of considerable size to help the unfortunate Russian brethren to find homes in Canada. To this may we add our prayers that God will bless these efforts and convert them into a harvest of souls.

Bro. John F. Bressler of Lancaster, Pa., accompanied by Sister Bressler, is now on the way to the Southland, where he expects to spend several months in the evangelistic field. After a few weeks in Virginia and eastern Tennessee, they expect to travel to the coast, their first stopping point being Gulfport, Miss. As there are a number of members scattered throughout the South, it is possible that arrangements could be made for a visit and a number of appointments. Those interested in such visits and appointments should write at once to Bro. Bressler at Knoxville, Tenn., in care of Bro. C. B. Byer, 1308 W. Fourth Ave., Knoxville, Tenn. Many are the prayers that much good may be wrought through this effort on the part of our brother and sister.

When Paul said, "I keep under my body, and bring it into subjection," he touched a very vital point in the Christian's experiece. "The flesh warreth against the Spirit." Men fall into pride, deceit, divers sinful lusts, covetousness, dishonesty, hatred, envy, and various other sinful things simply because they fail to keep the body under, to bring it into subjection. In other words, they walk "after the flesh" and not "after the Spirit."

There are two types of men who fall short of the standard which Paul adopted for himself: (1) the liberalist, who insists on interpreting the natural inclinations of man as being the proper course to follow; (2) the socalled "holiness" man who, in clinging to the idea that the Adamic nature has been completely rooted out in him, is often deluded in yielding to the promptings of the flesh, imagining that he is letting the Spirit have His way. The sins of these two classes of people are often similar, although the inclination of the former is toward spiritual coldness while that of the latter is toward fanaticism.

We may maintain a proper balance in life by following the same rule that Paul adopted for himself. It was this that Christ taught when He placed self-denial at the very gateway of discipleship. Luke 9:23. Keep the body under, follow the Spirit, live close to God in daily fellowship with Him and obedience to His Word, "and ye shall not fulfill the lust of the flesh."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Thanksgiving day was generally observed by the churches—some in form, perhaps; some in the real spirit of thanksgiving. In many of our churches there was more than an hour's public service in the morning or evening, but the whole day was spent in a Bible meeting, a missionary service, a Sunday school meeting, a Thanksgiving program, or some other forms of religious service. Much of the Master's goods passed from the possession of those whom God had blessed with bounty into the hands of the poor and needy. Many were the earnest appeals and spiritual messages delivered to the assembled worshipers in places of worship, and we believe that the cause of Christ was advanced in a number of ways because of this general observance of Thanksgiving day.

But let us not forget that great improvements might have been made. From the daily papers issued the day following Thanksgiving, we infer that on the part of the masses of people there was an even greater interest in notable games and sporting activities than there was in giving God thanks for blessings received. Coming down to our common people, there were too many of them who failed to attend religious services because they were absorbed in visiting which had Turkey or its equivalent as the central attraction. And as we look into our own hearts, possibly we fell short of the real spirit of thanksgiving which should characterize the children of God not only on Thankgiving day but at all times.

But taking the day as a whole, we believe that there was a real spiritual uplift, a real drawing nearer to God, a real advance in appreciation and gratefulness, on the part of many people, because of Thanksgiving day. We praise the Lord for it. May we hail each return of the day; and, in the spirit of reverence and devotion to God, may each day be a day of real thanksgiving and faithful Christian service.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"HE MADE THE STARS ALSO"

Gaze, O man, in solemn silence,
At the star-bespangled sky,
At the glory and the grandeur
Of those circling suns on high,
At those worlds unnumbered, whirling
Untold million miles away,
Many of them vastly greater
Than the brilliant orb of day.

Gaze upon those hosts of heaven,
Softly shining through earth's night,
Let them tell thee of their Maker,
His great majesty and might.
Gaze, then think of their Creator,
While they gleam and glow above;
Gaze, then marvel that this Great One
Should bestow on thee His love.

Though of countless spheres the Sovereign,
Ruling all the realms of space,
Yet He sent His **Son,** the **Saviour,**
To redeem earth's rebel race;
He, the sinless **Son,** for sinners
Suffered on the shameful Tree;
Love Him, then, and live to please Him,
Who laid down His life for thee.

—Selected.

PRAYER

By J. D. Mininger

For the Gospel Herald.

I. **Why it is Important.**
1. Because there is a devil, who is cunning, powerful, and has about 6000 years of experience at his job. Jno. 8:44.
2. Because prayer is the divinely appointed way of obtaining mercy and grace to keep in time of need. Heb. 4:16.
3. Because Jesus commanded it. Matt. 7:7.
4. Because it results in freedom from anxiety and care. Phil. 4:6, 7.
5. It is the one talent God gives to each one of His children. Eph. 6:18.
6. It is part of the Christian's armor. Eph. 6:18.
7. Because of what it does.
   a. Promotes spiritual growth. Phil. 1:9.
   b. Reveals sin. Psa. 139:23, 24.
   c. Avails in conversion of others. I Jno. 5:16.
   d. Brings blessing to the church. Acts 12:5.
8. The Apostles regarded it as one of their greatest duties and responsibilities. Acts 6:4.
9. Samuel said prayerlessness is sin. I Sam. 12:23.
10. Because of the example of Christ. He prayed—
   a. At His baptism. Luk. 3:21.
   b. During His stay in Capernaum. Mk. 1:25.
   c. Just before the call of Matthew. Luk. 5:16.
   d. Just before calling His disciples to apostleship. Luk. 6:11.
   e. After feeding the 5000. Mk. 6:46.
   f. Eight days before the transfiguration. Luk. 9:18.
   g. Just before transfiguration. Luk. 9:28.
   h. At the return of the twelve. Luk. 10:17-22.
   i. During strain in His ministry. Luk. 11:1.
   j. At grave of Lazarus. Jno. 11:41, 42.
   k. After visit of Greeks.
   l. At time of institution of Lord's Supper. Luk. 22:19.
   m. High priestly prayer. Jno. 17.
   n. Agony in garden. Matt. 26:37-44.
   o. On the cross for His murderers. Luk. 23:34.
   p. He is praying this moment.
   q. It is the greatest known to man. Heb. 7:25.

II. **Conditions of Prevailing Prayer.**
1. Obedience. I Jno. 3:22.
2. Faith. Matt. 21:22.
3. Asking in the name of Christ. Jno. 14:15.
4. Abiding in Christ. Jno. 15:7.
5. The help of the Spirit. Rom. 8:26.

III. **Bible Examples of Answered Prayer.**
1. Prayers of Intercession.
   a. Abraham for Lot. Gen. 18:23-33; 19:-29.
   b. The Church for Peter. Acts 12:5.
2. Prayers of personal request.
   a. Paul. II Cor. 12:7, 10.
   b. Blind man. Matt. 20:30-34.
   c. The Syrophenician woman. Matt. 11:15.
3. Prayers for personal help in God's service.
   a. Moses. Numbers 2:11, 17.
   b Solomon. I Kings 3:1-13.
   c. The Apostolic Church. Acts 4:24-31.

IV. **Hindrances to Prayer.**
1. Sin. Isa. 59:1, 2.
2 Wavering Faith. Jas. 1:6-8.
3. Self-righteousness. Luk. 18:10-14.
4. Condemned Conscience. I Jno. 3:20-22.
5. Unforgiving spirit. Mark 11:25, 26.
6 Ignoring God's Law. Prov. 28:9.
7. Mistreating the Poor. Prov. 21:5.
8. Lack of harmony in the home. I Pet. 3:7.
9 Lustful asking. Jas. 4:3
10. Failure to seek peace. Matt. 5:23, 24.

Kansas City, Kans.

WHAT CHRIST IS TO US

For the Gospel Herald.

I. **He is our Savior.**

Him hath God exalted with his right hand to be a Prince and a Savior.—Acts 5:31.

He came to save his people from their sins.—Matt. 1:21.

Unto you is born....a Savior, which is Christ the Lord—Luke 2:11.

Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ the Savior.—Tit. 1:4.

II. **He is our Lord.**

Ye call me Master and Lord: and ye say well, for so I am—Jno. 13:13.

One is your master, even Christ.—Matt. 23:8, 10.

Every tongue should confess that Jesus Christ is Lord.—Phil. 2:11.

Preaching peace by Jesus Christ: (he is Lord of all)—Acts 10:36.

III. **He is our example.**

I have given you an example, that ye should do as I have done to you.—Jno. 13:15.

Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5.

Christ also suffered for us, leaving us an example, that we should follow in his steps.—I Pet. 2:21.

IV. **He is our Light and Life.**

I am the way, the truth, and the life.—Jno 14:6.

The Lord is my light and my salvation; whom shall I fear.—Psa. 27:1.

Ye are dead, and your life is hid with Christ in God.—Col. 3:3.

V. **He is our Ransom.**

The Son of man came....to give his life a ransom for many.—Matt. 20:28.

There is one mediator between God and man, the man Jesus Christ, who gave himself a ransom for all.—I Tim. 2:5, 6.

The Lord hath redeemed Jacob, and ransomed him.

VI. **He is our Redeemer.**

Christ Jesus, who of God is made unto us....redemption.—I Cor. 1:30.

Who gave himself for us, that he might redeem us from all iniquity.—Tit. 2:14.

O Lord, my strength, and my Redeemer.—Psa. 19:14.

VII. **He is our Substitute.**

The Lord hath laid on HIM the iniquity of us all.—Isa. 53:6.

While we were yet sinners, Christ died for us.—Rom. 5:8.

Christ also hath once suffered for our sin, the just for the unjust, that he might bring us to God.—I Pet. 3:18.

Who his own self bore our sins in his own body on the tree, that we....should live.—I Pet. 2:24.

Christ was once offered to bear the sin of many.—Heb. 9:28.

He is our Intercessor.

He ever liveth to make intercession.—Heb. 7:25.

Christ....entered into heaven itself, now to appear in the presence of God for us.—Heb. 9:24.—K.

FOUR SORE JUDGMENTS

Sel. by J. E. Landis

The Last Decade

Our Savior said: "Nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes, and in divers places famines and pestilences" (Luke 21:10, 11); "all these are the beginning of travail" (Matt. 24:8)—the first birth-pangs, preliminary travail shudders. According to the man of the world, famine is overcome by transport, pestilence by disinfection, and war by diplomacy—he is silent on how to counter earthquake—and it is impossible for God to express His estimate of a nation's enormities, or of a world's sin; whereas the truth is that behind all physical laws are moral laws—moral laws which are far more inexorable and eternal than the laws which bind the planets in their orbits, or the stars to their courses. While sometimes God suffers the physical laws to give way to the moral, under no circumstances does He ever subordinate the moral to the physical. So for the whole world our Lord reveals that a moment is coming when, by sickness, by starvation, by war, all on a huge scale, God will hold forth the red lamp, as indicating a danger-point past which intercession will be useless. Is that moment arriving? "Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ezek. 14:14). It is doubtful if there has yet dawned on

the Church of Christ any conception of what God has been doing in a decade unparalleled in the history of mankind.

Famine.

God's fourfold judgment opens with Famine. "Son of man, when a land sinneth against Me by trespassing grieviously" (A. V.)—exceptional sin calling for exceptional judgment—"and I stretch out Mine hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast....." (Ezek. 14:13). The two greatest famines of history have occurred within the last two years, and within six months of each other. Here is a summary from the Times (Dec. 15, 1920) of the Chinese famine:—"The population now totally destitute in Chihli is 6,000,000; in Shantung, 2,500,000; in Honan, 3,500,000; in Shensi, 1,000,000; in Shansi, 500,000—a total of 15,500,000." How many of these actually perished will never be known. The Russian Famine, following half a year later, is said to be the greatest the world has ever seen. In January, 1919, a thousand people were dying of starvation daily in Petrograd alone (Times, Jan. 15, 1922). The times said: "Men and women die of hunger by hundreds every day in its streets" (Jan. 10, 1919). Dr. Nansen reports (July, 1922) that two million Russians are now dead of starvation; that further millions have died of starvation plus disease; and that this year's harvest is twenty million tons below the pre-War average. "Europe," he says, "is on the edge of an abyss." The Soviet authorities themselves acknowledge (Times, June 8, 1922) that "tens of millions" are in jeopardy of life. "I passed whole families," said the correspondent of the Chicago Tribune, "dead on their doorsteps." "The fact of a famine on an unprecedented scale," says the Times (Aug. 5, 1921), is now demonstrated beyond any possibility of doubt."

Earthquake.

In the place of noisome beasts—for during the Great Tribulation this judgment will take the form of wild beasts from the infernal regions (Rev. 9), as well as the wild beasts of the earth (Rev. 6:8)—our Savior puts Earthquakes as the second great judgment act of God: "There shall be famines....and earthquakes in divers places (Matt. 24:7); and there shall be great earthquakes" (Luke 21:11). In December, 1920, an earthquake occurred in China which literally shook the globe—greater than any known in China since one in the eighteenth century, and another twelve ceturies ago (Times, June 4, 1921). The principal shock fell on an area of 15,000 square miles, and vast landslides engulfed numbers that will never be known, wiping out whole villages and towns under falling hills. The official Chinese report, issued six months after, recorded (though probably with gross exaggeration) a million deaths; and even foreign computations, which put the number as at least two hundred thousand, rank this earthquake as the most destructive in the history of the world. The following is from the journal of a C. I. M. missionary:—

> God's hand may be clearly seen behind the earthquake, for the trembling of the earth just came in time to smash up a Mohammedan rebellion. It is said that 10,000 of the Mohammedan troops were swallowed up in one of the Kansu valleys, and that Ma Shen Ren was buried beneath the ruins of the mosque, with 300 of his leading men. An official report gives the number of the loss of life around the Ching Ting Choo district at 300,000; working on this proportion, it would mean that somewhere between 500,000 and 1,000,000 lost their lives.

An aged worker in Kingston, Jamaica, once said to me: "I have worked in the slums of London, Glasgow, and other great cities, but I have never known such sin as there is in Kingston; I do not know how God withholds his judgments." Within two years of her utterance Kingston was rocked to ruin in thirty seconds!

(To be continued)

RESULT OF DISOBEDIENCE

By Mamie M. Enck

For the Gospel Herald.

The Gospel of God is a wonderful revelation of the grace of God to fallen man, which, if believed and accepted leads to supreme delight and fulness of joy; but if it be neglected until beyond probation it will leave a man in such a helpless and increasing uneasiness that he would not neglect it again. It is sometimes called the Gospel of Christ, the Gospel of salvation, or the Word of truth. "It is the power of God unto salvation" (Rom. 1:16).

It was foretold by the prophets of ancient days. It began by the incarnation of the Prince of Peace and was continued by His public ministry. It was promulgated by the evangelists and apostles who were inspired by the Holy Ghost, whose office was to teach them all things and bring all things to their remembrance that Christ had said to them, and to reveal the deep things of God which they never knew before, nor could have known otherwise.

There will be an end—not an annihilation of the soul, but a terrible result of disobedience. What a relief it would be to a doomed soul if it could be annihilated; but, alas for such unhappy soul, such is not the case, for their "worm dieth not and the fire is not quenched" (Mark 9:46). But what shall the end be of them that obey not the Gospel of God? What shall be the final result of disobedience and impenitence?

He who hardens his heart and stiffens his neck must make himself atone for his sin, because he would not accept the atonement of Christ. He must die always because he turned away from Him who died in his stead. He must take his portion with thieves, murderers and hateful beings because he refused deliverance. He must make his bed in hell, because it was too much trouble for him to go to heaven. He must be in an awful misery because he wakes in surprise to discover that his life has been worse than a failure, and to see so much difference after all between him that serveth God and him that serveth Him not. He will be more provoked at himself than at God or the devil, for God did not want him to go to hell, and the devil could not have compelled him. Life and death were before him and he chose to die; or rather, he chose that which he knew would lead to death. Probation is at last ended, and judgment has taken the place of mercy; and so different is his condition now from what it once was, that He who provided a salvation and did all He could to persuade him to accept it now mocks him in his trouble and laughs at his calamities. See Prov. 1:26.

Some one has forcefully said: "I would desire for a friend, the son who had never resisted the tears of his mother." 'Tis only such sons that get the full sweetness out of life. Permanent success and happiness do not come as a reward of ingratitude, disrespect and lack of affection for mother. The reverse has been, is now, and always will be true. The same old-fashioned, sweet mother-love must ever be the foundation, for permanent, ideal home life. Without it the structure will fall and can never again be replaced.—Samuel Francis Woolard.

It is a strange thing that people are so ready to give money to be bewitched, to have others feed them taffy, to be defrauded; but when you talk about the Lord's work, about the poor, about maintaining the cause of Christ, you hear them say, "There is too much money-begging."—N. H. M.

PREACHERS' PAGE

THINGS FOR "WATCHMEN ON THE WALLS" TO WATCH

By John H. Mosemann

For the Gospel Herald.

In reading the Scriptures one is impressed with the frequent admonition by the Savior and the apostles to "watch," to "take heed."

Similar instructions are given by men in places requiring vigilance on the part of the public, and we are confronted with danger signs: "Danger," "Stop, Look, and Listen!" etc., etc. "Safety first," is a maxim well worth heeding, as it has averted many a collision, injury, and death. Yet there are many who pass such signals heedlessly and frequently suffer thru their wilful neglect.

Alas, how many there may be who, in a spiritual way, neglect to take heed to their ways, causing their eternal ruin and destruction!

The Lord Jesus who loves us most tenderly found it necessary to say to all the disciples, including the twelve apostles: "Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:33); "And what I say unto you, I say unto all, watch" (Mark 13:37).

I. **"Take Heed unto Thyself"**

Paul in giving admonitions to his youthful successor and former companion, Timothy, writes: "Take heed unto thyself" (I Tim. 4:16). As ministers of the Gospel we need to watch that we remain

1. Loyal and sound in the faith.—II Cor. 13:5.
2. Personally pure.—I Tim. 3:9.
3. Meek and humble.—Tit. 3:2; Acts 20:19.
4. Patient and blameless.—II Tim. 2:24; I Tim. 3:2; Tit. 1:7.
5. Strict in ruling our household. —I Tim. 3:4, 12.
6. Ensamples to the flock.—I Tim. 4:12; I Pet. 5:3.
7. Affectionate to the flock.—Phil. 1:7; I Thess. 2:8, 11.

We need also to watch that we do not become—

1. Lords over God's heritage (I Pet. 5:3): yet we need to take the oversight of the flock for their good and welfare. I Pet. 5:2.

2. Greedy of filthy lucre (Acts 20: 33) and become covetous of the silver and gold of others; but we should willingly labor with our own hands to minister to our necessities, as did the apostle Paul (Acts 20:34).

3. Crafty, nor handling the Word of God deceitfully (II Cor. 4:2), but speaking the truth plainly and faithfully (II Cor. 3:12; Ezek. 3:17, 18).

4. Mere men-pleasers (Gal. 1:10; I Thess. 2:4), yet not give needless and undue offence to any (II Cor. 6: 3, 4).

5. Clownish preachers, thereby lowering the dignity of our calling, and creating a desire in people, which only a humorous and foolish preacher can satisfy. Let us watch and be sober (Acts 20:31).

6. Preachers of unsound doctrine and corrupt life (II Tim. 1:13; I Tim. 4:1, 2; II Tim. 2:22).

7. Anti-Christian preachers (II Pet. 2:3; Jno. 4:1-3).

8. Users of "hard speech" against God and His Word (Jude 4-19).

II. **"Take Heed unto the Doctrine"**

This admonition to Timothy by the aged apostle was a wise and much needed counsel, for there were already in the Church such as were corruptors of the faith, concerning whom the apostle commanded Timothy to charge them that they "Teach no other doctrine" (I Tim. 1:3). There were no doubt good and faithful ministers of the Word at that time, but some were being carried away with "other winds of doctrine." The apostle knew the havoc false doctrines would produce in the household of faith and therefore sought to maintain as much as possible "unity" in the faith. The same need is apparent today, and such who are guilty of turning away from the Word of God and following false and delusive views contrary to divine revelation should be similarly rebuked. How much damage have the Satanic, subtle, and seductive doctrines of "Modernism," "New Theology," "Higher Criticism," "Darwinism," "Unitarianism," "Christian Science," "Dowieism," "Mormonism," "Pentecostalism," "Seventh Day Adventism," "Spiritualism," and "Russellism," done the church? It is simply immeasurable!

How needful to us with such soul-deceiving doctrines all about us, is the admonition, "Take heed unto thyself and the DOCTRINE!" Beware, brethren, lest we follow the vain opinions of men, rather than the very Word of God.

There are those who clamor for "freedom of speech" in religion, "thinking for oneself." The true religion of Jesus Christ is not a thing to be changed and altered with the times. It is that which is "settled forever in heaven." God's Word and the faith of our Lord Jesus Christ is that to which we are forbidden to "add" or to "take away." It is higher than man's thoughts as the heavens are higher than the earth. What puny creatures we are to revise or rearrange God's plan of salvation and the wise requirements found in holy writ! The apostle's question is pertinent here: "Who art thou that repliest against God?" Solomon's advice is well worth heeding to avoid divine censure: "Add thou not to His words lest he reprove thee."

While the Apostle does not definitely state just what particular doctrine, or scope of doctrine he had in mind, the following are points we know made up some of his doctrine of which Timothy was evidently very familiar. II Tim. 3:10.

I. The doctrine of the inspiration of the Holy Scripture.—II Tim. 3: 15-17; Rom. 1:2.

2. The doctrine of the Trinity.— I Cor. 1:3; I Cor. 2:9-14.

3. The doctrine of the divine origin of man.—Acts 17:25, 26; I Cor. 15:45.

4. The doctrine of man's sin and disobedience.—Rom. 1:18-32; 2:1-16; 3:9-23; 5:12.

5. The doctrine of man's redemption.—Rom. 3:23-25; 4:25; 5:6-10.

6. The doctrine of the soul-saving Gospel of Christ.—Rom. 1:16; Gal. 1: 4-9.

7. The doctrine of God's grace and not man's character or self-righteousness the means of salvation. —Eph. 2:8, 9; Rom. 4:1-5; 3:19, 20; 9:30, 32; 10:1-4.

8. The doctrine that the blood of Christ as well as His death was necessary to our redemption.—I Cor. 15: 1-4; Acts 20:28; Heb. 9:22, 23; 10: 28-30.

9. The doctrine of the bodily resurrection of Christ as well as of all men.—I Cor. 15:4, 12-20; II Tim. 2: 8; I Cor. 15:22; Acts 17:29-31.

10. The doctrine of the intercession of Christ.—Heb. 7:25.

11. The doctrine of the personal second coming of Christ.—I Cor. 1:7; 15:23; I Thess. 2:19; 3:13; 4:13-18; 5:23; Tit. 2:13; Heb. 10:37; Col. 3: 4; I Jno. 3:2; Psa. 98:9; Rev. 1:7.

12. The doctrine of obedience to the faith.—Rom. 15:18; Rom. 1:5; Rom. 16:26; II Cor. 10:5; Heb. 5:8; I Tim. 6:3, 4.

13. The doctrine of world degeneracy and apostasy.—II Tim. 3:1-4; I Tim. 4:1, 2; II Tim. 4:1-4; II Thess. 1:12.

14. The doctrine of nonresistance. —Rom. 12:17-21; I Cor. 6:1-7; II Cor. 10:4, 5.

15. The doctrine of nonconformity to the world.—Rom. 12:1, 2.

16. The doctrine of separation.— II Cor. 6:14-17.

17. The doctrine of woman's devotional covering.—I Cor. 11:1-16.

18. The doctrine of the Lord's Supper.—I Cor. 11:17-34.

19. The doctrine of greeting one another with the Holy Kiss.—Rom. 16:16; I Cor. 16:20; I Pet. 5:12.

20. The doctrine of submission to civil authority.—Rom. 13:1-7.

21. The doctrine of submission to ecclesiastical authority.—Heb. 13:7, 17.

How do we stand in relation to these vital doctrines? Are we ready to "Live not by bread alone, but by every word which proceedeth from the mouth of God?" There are those who would seek to ignore these doctrines, but let us hold fast to these truths for they certainly belong to "The" Faith once delivered to the saints. Take heed to THYSELF and THE DOCTRINE!!

"Take Heed unto the Flock"

When the apostle calls for the Ephesian elders for a last conference (Acts 20:28) he particularly charges them with the charge to take heed to "themselves" and "to all the flock" over the which the Holy Ghost has made you overseers. He knew that after his departing grievous wolves would enter in among them, not sparing the flock, and not only this, but of themselves there would arise men speaking perverse things to draw away disciples after them.

These grievous wolves are wicked men (appearing in sheep's clothing seemingly religious with smooth words until they and their real purposes become discovered and they are resisted with the truth. Then the wolf-like, destroying nature becomes apparent) who are enemies of the Bible, antagonistic to the Church and her doctrines based upon the solid foundation of the Word of God. Brethren, beware of them, for deception goes before them while havoc and destruction follow. They teach against the inspiration and authority of the Scriptures, against the power and authority of the Church. They believe not in the origin and fall of man as the Bible records, but hold to the idea that man has evolved from a primal cell to some animal, then to a monkey, then to a man—and they say he has yet millions of years to develop to a perfect man. What unbelievable nonsense! Read the account again in Genesis of man's origin. How plain and simple! But some will say, What difference does it make whether we believe the Bible story or the Darwinian theory? It makes all the difference in the world. For Jesus said, "If ye believe not Moses, how shall ye believe my words" (Jno. 5:47)? In other words, it is impossible to truly believe in Christ and not believe Moses. Jesus here puts His stamp of approval on all of Moses' writings and gives them practically the authority of His own.

Such men when they become matured in their unbelief refuse to accept the Deity of Christ, the Atonement, the substitutionary work of Christ on the cross, the blood of Christ, as the only means of salvation, the bodily resurrection of Christ, the Second Coming of Christ, etc.

Brethren, we need to take heed to the admonitions of Jesus when He said, "Beware of wolves in sheep's clothing." We need to protect the flock (1) by shutting the mouths of such enemies of Christ (Tit. 1:11), (2) by putting them away from us, instead of putting them in positions of responsibility which enables them to become greater destructive agents. Let us have the welfare of the flock in mind and like David meet the lions and bears of destruction destroying their power.

But with what shall we feed the church of God? The pastor should lead them into the green pastures of God's Word, feeding them with the divine precepts and promises, building them up in the holy faith once delivered unto the saints. The flock needs a variety of food that will meet the needs of all. The Word is likened to "water," which meets the need of the thirsty; to "milk," which meets the need of the lambs; to "bread," which meets the needs of the hungry; to "strong meat," which meets the need of the matured and strong man in the flock.

Let us avoid feeding the flock with the "saw dust" of human opinions, and the poisonous substitutes of mental and intellectual hash.

Lancaster, Pa.

THOUGHTS ON PREACHING

(Extracts selected by John W. Weaver)

"I have been reading an article on the Eloquence of the Pulpit, by Adolphe Monod. He makes elocution depend on the inward conception and feeling. The work must begin within. The great reason why we have so little good preaching is that we have so little piety. To be eloquent one must be in earnest. He must not only act as if he is in earnest, but **be** in earnest or he cannot be effective. We have loud and vehement, we have smooth and graceful, we have splendid and elaborate preaching, but very little that is **earnest.** A man that so feels for the souls of his hearers as to be ready to weep over them will assuredly make himself felt. This is what makes preaching effective, **feeling what you say.** This was especially true of Summerfield. Oh, for great earnestness on the pulpit. Without any increase in numbers if actuated by burning zeal for God, the very men we now have would work with a mighty reformation for God."

New Sermons

"Phillip Henry used to love to preach sermons that were 'newly studied.' It is a crying fault of mine that I am so ready to go to my old store. Even when I preach to the blacks I ought, for my own sake if not for theirs, prepare a plan and study it out. If I had daily on hand a sermon or some important passage, I should be daily learning more Scripture."

Themes for Sermons

"They should be great themes—the great themes. These are many. They are such that move the feelings. Inspiration of the Bible, Deity of Christ, Atonement, Redemption, Repentance, Conversion, New Birth, Pure Religion, Obedience, Practical Christianity, Faith, God's Power, Frailty of Man, Resurrection, Holy Spirit, Second Coming of Christ, Christian Stewardship, Evangelistic Sermons, Fruit-bearing, Christian Growth, etc., etc. Avoid speculation in the pulpit. **Do not attempt to explain that which you do not yourself understand."**

The Power of the Pulpit

"I fear none of us realize as we ought to the value of the preacher's office. Where a proper estimate of the work exists, there men, even of very limited talents accomplish much. They will then still remain the grand means of affecting the masses. It is God's own method, and He will honor it. In every age great reformers have been great preachers. The power of the preacher is not to be attained by rhetorical studies. These have their place, but it is an inferior and secondary one. The result of undue attention to them is beautiful debility and cold polish. To be powerful in the pulpit address, the preacher must be full to the overflowing of his theme, affected in due measure by every truth he handles, and in full view, during all his preparation and all his discourse, of the minds which he is to teach."

Collecting Texts

"There are particular times in which a preacher is better disposed and better able than at others, to seek our texts and arrange plans for sermons. Such moments should be embraced and if the result should be an accumulation of texts and plans, it will be well, for often the great difficulty is to get a text; as soon as one is decided upon matters run along easily."

Study of Scriptures

"Constant study and more study in the Scriptures is the greatest preparation for preaching. You get

even good when you know it not. 'Give attendance to reading.' "

Joy in Service

"Preaching sometimes brings real pleasure. It may be so performed as to be as dull to the speaker as to the hearer; but in some specially favored instances it furnishes the purest and noblest enjoyments. No where are experienced more than in the pulpit the clean, heavenward soaring of the intellect, the daring flight of imagination, or the sweet agitations of holy passion. The declaration of what one believes, and the praise of what one loves, always gives delight. He is called to converse with the highest truths of which humanity can be cognizant, and, if God so favor him, to experience the noblest emotions, and this most while he is standing in Christ's stead. When the soul is carried by the greatness of the subject, and the solemnity of the occasion, above its ordinary flights so as to be at once heated and enlarged by passion or earnestness, while the kindled countenance of the hearers, and the reflected ardor of their glances, carry an inspiring influence to the speaker; or when the tear twinkles in the eye of penitents, and weeping throngs attest the power of truth and affection, then preaching has its own reward. This is more than rhetorical excitement or stage heat; it is real sympathy. These effects are not dependent upon eloquence in its common meaning, for such experiences fall even to the most humble unlearned, provided he is aglow with his subject, and filled with love for his people. No scholarship, polish, or culture can compass this; it comes from the heart, and many a minister has chipped at the edge of his sermon, and veneered it with nice bits of extract, only to find that its strength had been whittled away. Certainly the delight of the soul is on the side of him who is most in earnest. It is especially love that moves the souls of hearers, and love in its very nature gives happiness. I exhort you to seek your highest delight and enjoyment in **preaching the Gospel,** so as to look forward to this blessed hour during the week. 'Of all the defects of utterance I have ever known the most serious is nothing to utter.' "

Union Grove, Pa.

Question Drawer

Please explain Matt. 6:17, 18. Is it necessary to fast in these last days? A Reader.

A literal reading of the two verses referred to will furnish their explanation. Ceremonial fasting passed away with the ceremonial law. Nevertheless, fasting is as important today as it was under the law. When people become so completely absorbed in some great theme or work that secular toil, the cares of life (outside the one thing that now absorbs attention), eating, and everything else is dropped for the time being, they are truly said to fast. If in our important public meetings, in our wrestling with great and perplexing cares and problems, there would be more fasting and less feasting done, there would be more accomplished for the Lord. The remedy for shortcomings along this line is not to be found in a formal decree to skip a meal once in awhile, but in a consecration and concentration that binds us to the work of the Lord and makes us miss one or more meals as well as dismiss from our minds the ordinary cares of life.

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1. **Was the day of rest changed from the sixth to the seventh day of the week by the Roman papacy?**

2. **If the change has been made (as seems evident from Luke 23:56; 24:1) how are we to answer this statement: "To deny the difference between a common day and a holy day is to say that when the great Creator blesses a day and makes it holy it is a vain performance;" or "When men choose to set apart another day than that blessed and sanctified of God, it is plainly setting up men's Sabbath against God's?"** E. U.

For a complete, scriptural, and convincing discussion of this subject, we know of nothing better than D. M. Canwright's book on "Adventism Refuted," for sale by the Mennonite Publishing House and almost any other book-store handling religious books. An exhaustive discussion here is out of the question because of limited space.

But there are a few things that are apparent without an exhaustive discussion. The Sabbath day was not changed from the seventh to the first day of the week by the Roman papacy. The texts quoted in the second question indicate that the change was made immediately after the resurrection of our Lord, several centuries before there was a Roman Catholic Church, to say nothing of Roman papacy, which came still later. When Christ rose, the disciples commenced immediately to observe the first day of the week as their rest day, and Christ sanctified this with His presence a number of times. It was on this day that "the disciples came together to break bread," at which time Paul preached a longer sermon than most people would bear with patience today. It was quite natural that this change should be made, since the Son of man was "Lord even of the Sabbath day," set the example by rising on this day, sent the Holy Ghost for the enduement of power on another (first day of the week) Sabbath day, and the Church of Christ should remember Him in a similar way that the "Church in the wilderness" remembered the deliverance from their bondage in Egypt. In other words, it is as appropriate for the Christian Church to keep the first day, in memory of Christ, as it was for the children of Israel to keep the seventh day, in memory of their deliverance. Aside from the evidence in the Gospels and the Acts of the Apostles, we have historical evidence that the first day was kept as the Christian Sabbath before there was a Roman Catholic Church. So it is a clear thing that the change was not made by the Roman Catholics.

The Jewish Sabbath was a part of the ceremonial law, which was abolished in Christ. There is no more reason for clinging to the ceremonial law Sabbath than there is for clinging to the ceremonial law passover feast, circumcision, stoning disobedient children to death, and every other thing written in the law of Moses. We might even drop this point if there were a single hint in the New Testament, commanding that the Saturday-Sabbath be kept by the disciples of Christ. To call the change from the seventh to the first day of the week "men's" change and the day "men's Sabbath" is the sheerest folly, remembering that the change was made by Christ in the resurrection and by His immediate followers while He was still on the earth and sanctioned the change with His presence.

There is one thing about the Sabbat which has not been changed, and here is where some people get confused. In the creation God set apart one day out of seven and hallowed it as a day of rest and worship. The Bible gives that day recognition in the creation, before the law of Moses was given, in the law of Moses, and in the New Testament. All Christian people are in duty bound to keep this day "holy," just as faithful Hebrews were commanded under the Law, even though the early disciples, under the leadership of the "Lord of the Sabbath" began to keep the first day of the week instead of the seventh, as did the Jews under the law. The only thing that has been changed is the day out of the seven that is to be kept holy. Look to the New Testament, not to the ceremonial law, for light on Sabbath keeping under this present dispensation.

SUNDAY SCHOOL LESSON

Lesson for Dec. 16, 1923—Acts 16:9-15; 28:30, 31; Rom. 15:18-21.

WORLD-WIDE MISSIONS

Golden Text.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Lesson Story.—Our lesson brings to us the story of Paul's connection with Rome, in three parts: (1) the vision which led him to enter the field, followed by first experiences in the new mission field; (2) Paul's prison life in Rome, in which he demonstrated what it is possible for a "prisoner of the Lord" to do; (3) Paul's letter to the Church at Rome.

In that day Rome was supreme in Europe. Paul, having been forbidden by the Holy Ghost to preach the Gospel in Asia, and following the leading of the Spirit into Europe, found himself, in company with a number of fellow-disciples, in Philippi. Here they opened up the work, Lydia being the first convert. The work continued to spread to other parts of Europe, and Rome, being the center of influence and power, received the apostle's attention. Having expressed his desire to see Rome, his wish was finally gratified, though he went to Rome as a prisoner rather than as a free man. It was here, as "the prisoner of the Lord," bearing in his body "the marks of the Lord Jesus," that Paul labored faithfully, this part of his work being perhaps his greatest service to the cause of Christ and the Church. But before he ever saw Rome his interest in the Church there was manifest in the writing of a letter which stands at the head of the epistolary writings of the beloved apostle.

Lesson Gleanings.—1. When you have your heart set upon a work however meritorious, and some unseen and inexplainable Providence keeps you from it, then look for some vision to a greater or more needy work. It certainly was not wrong for Paul to preach the Gospel, in Asia or any other place; but the Lord had a more needy field for him. As in his conversion so in this case, Paul was "not disobedient unto the heavenly vision." They who follow the leadings of the Spirit will be led into the place where God can use them for greatest service.

2. "Come over." That invitation may be to Macedonia, to India, to South America, to China, to some city or needy rural field in the home land, to the home community, to the kitchen or harvest field. In either case, if it is a call from the Lord, it means glory to God and strength to the cause to be obedient unto the heavenly vision.

3. Prospects were not promising over there in Philippi. Nobody seemed to pay any attention to these Jewish evangelists who had come over from Asia. But when the Lord is in a cause it can not fail. The Lord was present and great things were accomplished. Prospects are always bright where the voice of the Lord is heard, whether we recognize them or not.

4. Had Paul and his company refused to do anything until some great thing appeared, they might have waited a long time. But they were willing to do the little things. They went to a meeting at the riverside, where a company of obscure but zealous women had gathered for worship. There was no big crowd to welcome a flood of oratory, no company of rich people to lift a princely offering; but because these disciples were faithful the Lord gave them souls for their hire. Great things are accomplished by those who are willing to do the little things.

5. We have a personal interest in the work at Philippi. It was here that the Gospel wave was started which finally swept over all Europe, then leaped across the Atlantic and continued to sweep America. We in America rejoice that the wave has reached us. Let us be zealous in passing it along.

6. Paul's zeal is worthy of our notice. With him it was, "Woe is me if I preach not the Gospel." He was burdened for the cause. When the man of God in the vision beckoned him to Macedonia, he was ready to go. In great crowds or small, before congregations or in personal work, in times of prosperity or adversity, working with his hands or devoting his full time to the handing out of the message, surrounded by friends or by foes, at liberty or in bonds, he had his heart set on the work, and nothing was allowed to stand in the way of a continual testimony for Jesus. Patient in adversity, loval to his Master, burdened for the salvation of the lost, his work was wonderfully blessed, and his influence is still very much alive. Thank God for men like Paul. Are we ready to emulate his record?

7. "All things work together for good to them that love God." To every cloud there is a "silver lining." Paul's prison life, instead of being a hindrance to the cause of Christ, was made the occasion in God's hands to bring about wonderfully glorious results. It was here that many of his letters were written, here that he had an opportunity of impressing the Christian world with his zeal, patient endurance, longsuffering, and power with God and man that he could not have had if all had gone to the liking of the human flesh. The darkest hour is often made the occasion for brightest service.—K.

BIBLE MEETING TOPIC

THE CROSS OF CHRIST.—Gal. 6:14; I Cor. 2:2.

Topic for December 16

MOTTO

"The blood of Jesus Christ His Son cleanseth us from all sin."

MEDITATIONS ON THE TOPIC

I. **The Cross of Christ.**—A cross was the invention of the cruelty of the human heart against the object of hatred, and vengeance. It was made of two pieces of wood crossing each other. Upon this the criminal was tied, or nailed, and left to suffer a slow and torturous death. It was supposed to express a payment of penalty for the most heinous crime. If fear of extreme pain and shame could prevent men from crime the cross should have been a sufficient means to keep men back from it. But the fact that it was still possible to find men who justly received the reward of their deeds thereby (Lk. 23:40, 41) proves that the penalty was insufficient to cure men of sin.

God chose to give His only Son as a ransom for the sin of the world. He came at a time when this most torturous method of crucifixion was in use as man's punishment upon his fellow sinner. Human hatred, inspired by Satan, devised that the treatment of the sinless Son of God should be according to the most shameful and torturous methods which the world could invent. Jesus knowing all things beforehand willingly "endured the cross, despising (not shrinking from), the shame." He suffered by the hands of wicked men and let the account go to our credit before the Father. Thus the most cruel invention of the vile and wicked heart of man became a symbol of the greatest glory and power and salvation that has ever been known. He who was numbered with the transgressors bare the sin of many and thereby made intercession with His own blood for all transgressors. Now all, that come to the Father in faith, can be washed from their sins in this blood that was shed upon the cross and can be counted clean in His sight and given an inheritance with the Son. As heirs of glory, they receive the seal of the Holy Spirit and the blessings which attend adopted children of God in the world and the hope of a glorious immortality with heavenly glories in the world to come.

PERSONAL THOUGHT

Why should I be ashamed of one who suffered in my place and bore the shame and pain by the pouring out of blood that I might be free and inherit the greatest glory which was His by inheritance?

Gospel Herald

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Editor Daniel Kauffman
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Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 6, 1923

Field Notes

Bro. A. D. Wenger of Harrisonburg, Va., filled an appointment at Ephrata, Pa., on Thanksgiving evening, Nov. 29.

A Sunday school meeting is announced for Lancaster, Pa., on New Year's day. It is expected that at that time Bro. Geo. R. Brunk of Denbigh, Va., will be among those present and taking part.

Paradise, Pa., Mennonite Church is looking forward to a series of meetings in the near future, with Bro. Sanford B. Landis as evangelist.

Change of Address.—Bro. A. M. Garber and family, from East Orwell, Ohio, to Harrisonburg, Va., R. 4. The Lord bless them in their new field of labor.

An interesting series of meetings is in progress, at the time of this writing, at Groffdale Mennonite Church, Lancaster Co., Pa., with Bro. Ammon G. Brubaker of Mifflintown, Pa., in charge.

The recent meetings at Millersville, Pa., conducted by Bro. J. C. Clemens of Lansdale, Pa., resulted in a great spiritual uplift in that community. Twenty-eight precious souls came out on the side of the Lord.

Bro. Ressler informs us that, owing to an urgent request, a class in German will be formed in the Johnstown Bible School during the coming term. New Testament Greek will also be taught if a sufficient number wish to take it to make it advisable.

As a result of a recent mission meeting at Hagey's Church the congregations at Breslau, Bloomingdale, Hagey, and Wanners (Waterloo Co., Ont.) have assumed the responsibility of supporting Sarah Esch of the Dhamtari, India, Mission.

Bro. Noah Mack of New Holland, Pa., is engaged in a series of meetings in the Mennonite Church in Elizabethtown, Pa. God is blessing the work by sending conviction into the hearts of the unsaved. "One soul saved, others expected," is the last word we heard from that place.

Great interest was manifest in the recent meetings held by Bro. Sanford Landis at Hammercreek Church, Lancaster Co., Pa. When last heard from a number of souls had come out on the side of the Lord. The meetings were to have closed last Sunday evening.

A very inspiring Bible meeting was held with the Lancaster, Pa., Mennonite congregation on Wednesday and Thursday of last week. On the program was Bro. A. D. Wenger of Harrisonburg, Va., together with a number of instructors from within the county and state. The attendance was good, including a number from surrounding counties and from Virginia and Maryland.

An all day meeting was planned for Oak Grove Church near Smithville, Ohio, on Thanksgiving day.

Bro. A. J. Steiner of North Lima, Ohio, was with the brotherhood at Orrville, Ohio, in communion services on Sunday, Nov. 22.

Bro. D. A. Yoder of Elkhart, Ind., conducted a week's series of meetings at Forks Church near Middlebury, probably closing last Sunday night. Good interest is reported.

Thanksgiving day was spent at Forks Church near Middlebury, Ind., in a Sunday school meeting. There was a packed house, and interest according.

Bro. Jos. M. Nissley, superintendent of the Altoona, Pa., Mennonite Mission, sends us the following: "The Lord willing, preparatory services will be held Saturday evening, Dec. 8, and communion services on Sunday, 11 A. M., at the Mennonite Gospel Mission, 1614 8th Ave."

"We are enjoying the work. Pray for me," writes Bro. S. E. Allgyer as he tells of his experiences among the brotherhood in the far west. By the time this reaches the eye of the reader he, together with Bro. N. E. Miller, will be fellowshiping with western workers in a short Bible school in Hopewell Church near Hubbard, Oreg.

Delaware Church, near Thompsontown, Pa., has been the scene of inspiring meetings during the recent past. A series of meetings, conducted by Bro. Paul Graybill of the Philadelphia Mission, was to have closed on Thursday evening, Nov. 26. During the meetings a 3-day missionary and Sunday school meeting was held, with Brethren I. B. Good and Nevin Bender as instructors.

A brother sends us the following as an echo from the recent meetings at Hesston, Kans.:

Characteristics of Meetings.

1. One confession before the meetings began.
2. Lovely weather.
3. Good roads.
4. Effective organization and wholehearted cooperation of the local congregation
5. Exceptionally inspiring singing.
6. Much fervent prayer.
7. Rapt attention of audience.
8. Excellent attendance.
9. Deep sense of God's presence.
10. Meetings closed Sunday evening with twenty-eight public confessions as part of visible results.

Correspondence

Spencerville, Ind.
(Leo congregation)

Greetings to all Herald Readers:—May we say with the psalmist, "Bless the Lord O my soul, and all that is within me, bless his holy name." We are still enjoying the blessings the Lord sends our way. May we bless His name for them.

He has again permitted the church to enjoy a spiritual feast during a series of meetings which started on Nov. 6 and ended the 15th; with Bro. C. F. Derstine in charge. Meetings were well attended. He spoke on timely subjects, presented many needs of the day. The Spirit is also still at work showing sinners the need of accepting Christ while in the day of grace. Three young people have confessed Him, also five older ones who have said they want to take a new start to serve Him. Pray for us that His will may be done in our lives.

People are very busy gathering in the corn crop, the good Lord has permitted us to have this year. Health is fair in this vicinity.

Your for His cause,
Nov. 19, 1923. A. S. Miller.

Alto, Mich.

Greeting to all Herald Readers:—Nov. 16 Bro. D. A. Yoder and son Dale of Elkhart, Ind., came into our midst. Bro. D. A. held council meeting Friday evening, preparatory meeting Saturday evening, and communion Sunday forenoon. A short communion service was held at the writer's home Sunday afternoon. Bro. Yoder again conducted the services Sunday evening at which time there were two confessions. May the Lord give them grace to do His will and be faithful followers of the Master.

Nov. 20, 1923. S. J. Speicher.

Lancaster, Pa.
(Stumptown congregation)

Greetings:—Special services were held for the ingathering of souls. The meetings began Nov. 4, closed Nov. 18. Bro. David Garber of Elizabethtown, Pa., was in charge. Twenty-four souls, both young and old, were willing to step out on the Lord's side. We feel there are others who are "almost persuaded." May they also make the wise choice before Satan comes and snatches away the good seed sown. We wish to thank Bro. Garber for the help he has given us. May the Lord continue to bless him in all other places wherein he labors.

The monthly meeting of our sewing circle met at the home of Bro. Aaron Groff's. As Bro. Garber was a guest in their home at the same time, he favored us with a scripture reading, a short talk, and prayer.

On Thanksgiving Day, in the morning, we expect to hold services. There was a plea made for us to assemble ourselves in the house of the Lord, rather than to prepare great feasts, and neglect to use the day for which it is set apart.

Nov. 21, 1923. Cor.

Creston, Mont.

After spending six days very pleasantly with the people of the Mountain View congregation, we are off for Oregon. The Flat Head valley is very beautiful and apparently fertile—with good roads, good water, fine timber, and an abundance of pure air. The climate was beautiful. One night it rained some in the valley while the mountains were entirely covered with snow, and presented a very beautiful appearance. While here we had 8 meetings and one funeral. On Sunday we had an all day meeting—council, communion, and a missionary meeting in the evening. One was received by letter and one precious soul was received by water baptism.

In His service,
Nov. 21, 1923. S. E. Allgyer.

Duchess, Alta.

Greetings of Love in His Name:—We had quite a few visitors the last few days.

On Sunday we had our communion and all partook. Then on Tuesday, a wedding.

Many readers of the Herald may be glad to hear that the work on the new church is now under way with concrete work all done. We wish to thank all those that have so liberally contributed for this cause, but there is still not enough yet and any amount that you may feel to send in for this cause will be thankfully received, as our membership is not large enough to bear the whole burden.

Pray for us that we may hold up a full Gospel, in word and practice.

Yours in His Name,
Nov. 21, 1923. H. B. Ramer.

Vestaburg, Mich.
(Zion congregation)

Dear Herald Readers, Greetings:—On Nov. 16 Bro. J. K. Bixler came to this place and stayed till Nov. 19. During his stay with us we were privileged to enjoy a helpful sermon every night. On Sunday morning we had communion services. We hope all this may have drawn us closer to the cross of Christ and given us new courage to live for Him who suffered so much for us.

Our Grandmother, Sister Dettweiler, is still confined to her bed. She has been suffering severely at different times, and altho she bears her suffering patiently she longs to go home to Jesus. At this time she is doing quite well and her broken leg seems to heal nicely. If any of her old acquaintances desire to write to her address it in care of A. S. Snyder, McBrides, Mich., R. R. 1.

We ask an interest in the prayers of God's people.

Sincerely,
Nov. 22, 1923. Anna Snyder.

Willow Street, Pa.
(Brick Congregation)

Greeting in the Master's name:-The congregation at this place has been favored lately by a number of visiting brethren. We are very grateful for the messages they have given us.

On Sunday, Oct. 7, this being our missionary Sunday, Bro. John Mosemann and family of Lancaster were present with us. The brother gave an interesting talk to the children.

On Sunday morning, Oct. 14, we had a pleasant surprise by having Bro. J. F. Bressler, accompanied by Sister Bressler and son Leon, come into our midst. Bro. Bressler gave a short talk to the Sunday school and also broke the Bread of Life from the latter part of 1 Cor. 1. May we ever remember that "He that glorieth, let him glory in the Lord."

About forty brethren and sisters from this place went on Saturday evening Oct. 20, to the home of Sister Mary Leaman at Neffsville, Pa., who has been an invalid for twenty-seven years, and sang for her. We should ever remember those who are in affliction.

Bro. Ira Ressler, from Kinzer, Pa., was present with us in our young people's meeting on Oct. 21. Bro. Stoner Krady of the Lancaster Mission worshipped with us on Nov. 4, this being our missionary Sunday, and gave us a talk on "Christian Assurance" and some thoughts concerning the mission. May it be a means to help us to become interested in mission work and realize that Christ can save and keep to the uttermost those who come unto Him.

On Nov. 11, we again had the privilege of commemorating the suffering and death of our Saviour. Bro. C. M. Brackbill was present with us. Preparatory services were held the afternoon previous. Nearly all were present and partook of the sacred emblems. One of our number, Sister Maggie Hess, whose seat was seldom vacant, has answered to the silent messenger of death.

(Continued on page 730)

Miscellaneous

THE JOURNEY OF LIFE

You are making a wonderful journey, my friend,
Over landscapes varied and wide,
Through valleys where sunshine and shadows are sweet,
Or with danger and death at thy side.
Sometimes over mountain ways rugged and steep,
Whence a fall would bruise and mangle,
Sometimes through well-kept cities and farms,
Sometimes through the jungle's tangle.
O'er pathway smooth—well beaten tracks,
Through forests, o'er prairies past lakes,
Over seas amid storms or with favoring winds—
This journey of life you will make.

For the journey of life take this armour, my friend,
Righteousness guiding thy heart,
The sword of the spirit; the shield of faith,
To quench all the fiery darts.
A girdle of truth about thy loins,
With the gospel of peace be shod,
Salvation's helmet upon thy head,
Praying always unto God.

Like manna from heaven in days of old,
Shall food for thy journey be given,
And water of life, the Spirit of God,
From the rock of ages riven.
Let the council of God be ever thy guide.
And His Spirit all the way,
A lamp to thy feet a light on thy path,
'Til thou come to the realms of day.

And with courage, my friend, with unfaltering feet,
Let trial and temptation be often thy lot,
Be not afraid or dismayed.
For, hath He not said, "Lo I am with thee,
I never will leave thee alone,
I will bear thee up as a father his child
Though the way to thee be unknown?"
And oft shall be seen, from summits of peace,
Far-shining against the skies,
Thy journey's end, in the City of God,
Thy home in His Paradise.—Sel.

THE WORK OUR MASTER LEFT US

By Ina Mellinger

For the Gospel Herald.

When Jesus was here on earth He worked. He was a King, and stooped to the most menial task—so let us not be ashamed to do the work which the greatest King did. He came to this world to save souls. His was a marvelous love that He could be willing to die a cruel death for the sinners of this world. He preached in the synagogues and taught in the temple. He healed the sick, the maimed, and the blind. He also worked in the carpenter shop.

Jesus was a missionary, a preacher, a physician, a teacher, a carpenter, and a great King. But He did all this work for one end—to save the millions of souls which He loved. When He left this world He probably thought, "I must go, but they will finish my work. I am depending upon them." So He left us His work.

We have long ago found out that if we wish to send missionaries to work for Christ—we must have money. We can not all go to the foreign field, but those who remain at home have the responsibility placed upon them to earn what is needed by those who spend all their time in active missionary service. He left us the work around about us in the homeland. Many of those who are not qualified for service on the foreign field have great opportunities held out before them here at home. Naturally we understand our own people better than we would those of another nation. We are meeting people every day who need our Master. He depends on us to point the way for them.

Over in India many are dying every day without Jesus. They have never known real joy. Their lives have been filled with the loneliness and desolation that are felt without the warming love of our Lord. Before them they can see no hope, no happiness. When they leave this world they pass into unutterable anguish. Is it any wonder, Christian, that Jesus would die for these? Would we die for them if it were asked of us? Think a moment. We have a blessed hope—they have none. We would give them this hope by pointing out our Father to them, and if it were necessary for us to give our lives, we could pass into eternity, joyfully to wait for those for whom we were willing to die.

Everywhere we can find some work which Jesus left us. Doing our share may be all that is asked of us, but it is Gospel to go the second mile. That which counts is not the amount of talent we have, but how we use it. If we give our lives over to finish the Master's work we have the promise that He "will be with us alway, even unto the end" for "all power is given unto (Him) in heaven and earth." God's children are never left to fight their battles alone.

Let us not reach for the stars but do life's common duties as they come, certain that every day tasks and daily bread are the sweetest things of life. "For His sake," is a motto that should glorify the humblest duty. Waiting until we can do great things usually results in doing nothing, for not the greatness of the work but the manner in which is is done makes it acceptable to our Father. So let us begin right here at home, and as we become qualified for greater service the Lord will open the way.

"A Christian is not here to please himself," said someone. What is his life's purpose? To save souls. Do you go by the name of Christian? Then begin at once to point souls to Jesus, be it at home or abroad, lest you should betray yourself.

A true Christian loves Jesus so much that he cannot refrain from telling others of his happiness. His life speaks for his Master.

"Will my name be found on the roll of the faithful,
In that great assembly by and by,
When a true account of our service is rendered.
When we gather there beyond the sky?

"Am I using talents to me now entrusted?
Do I 'occupy till He come?'
Or will I at last be filled with shame and sorrow,
See but wasted time when life is done?

"Do my hands reach out to the weak and needy,
Cheering those who walk in pathways dim?
Will the Master tell me with smiles of approval,
What I've done for those I did for Him?

"Am I winning souls from the power of darkness,
To the home of the saints above?
'Mong the gems adorning the crowns of the righteous
Will there be in mine a star of love?"

North Lima, Ohio.

PLEASE SMILE AT ME

The story is told of a poor little sick girl in a deaconess home. One day a lady visitor looked at her and said, "Can I do anything for you, my dear child?" And without hesitating for a moment came the reply, "Yes, please smile at me." A smile is a little thing but many times is a great comfort. Many older hearts cry out —"Please smile at me!" They would not so freely express the desire but nevertheless it is deep in the heart. Like rays of sunshine a smile will expel the gloom that is in the heart and create good feelings. We may have little money to contribute to good works and to charity, but let us study how we may make contributions of cheer, comfort and happiness to others. We can not tell how much suffering may be alleviated by little smiles, or how many a bruised and aching heart may be helped thereby. —Herald-Watchman.

THE DOCTRINE OF A CHURCH BONNET

A striking lack of the fitness of things seems to be so familiar a feature of the feminine dress of the day that to see a woman appropriately dressed for attendance upon divine worship is indeed a very rare sight. In large cities and towns it is not an uncommon thing for young women and old women to attire

themselves as elaborately for church as for the opera, wearing a fortune in jewels and gems, and bearing upon the back of the head a gear that is not only fearful to contemplate but so complex and wonderful in appearance as to distract the attention of all the impressionable minds in the neighborhood from diviner things.

Of the vulgarity manifested in making the church a theater for the display of fine apparel—that point may, along with the sin of it, be left to the preachers. But the fashionable bonnet in church is a personal grievance. It leads me into temptation. It diverts my mind from the sermon. It carries my thoughts off to Paris instead of to heaven, and when I am asked what the sermon was about, I am obliged to say: "Oh, something about faith, I believe, but just what I can not tell. Mrs. X— sat in front of me, and there was a wreath on her hat so provokingly like the real flowers that I could look at nothing else, and think of nothing else but the wonderful skill attained to in their manufacture; my thoughts danced a jig half over the world, started and kept in motion by that millinery creation."

And so, all over the church, there rise these strange head attachments that seem made for no earthly reason but to be gazed at as curiosities, and if other people can keep their eyes off them and their thoughts from them, they are more successful than am I. I berate myself, Sunday after Sunday, for my spiritual waywardness and I can but say: "That bonnet did tempt me." I sigh for the Quaker bonnet, or the old-fashioned Methodist bonnet—those neat affairs that inclose the entire head and halo the face, and that tie under the chin with two orthodox strings that give the wearer both a look of calmness and peace, and a respectability, such as no other bit of feminine toilet doth bestow.

For the house of God ought we not, in all humility, have something more fitting on the head, that, when it bows in prayer, it will look less like a milliner's shop approaching the throne of grace? Artificial flowers and gay belongings, gold and jewelry, are a long way off from sackcloth and ashes. The fashion of having a church bonnet would be a good thing in various ways. It should be of a style unchangeable, as that worn by the sisters of charity—a style simple, neat and comely. Then no one would be kept from churchgoing because her spring hat had not been sent home. Then the poor would feel less keenly the startling contrast of dress at church. Finally, and as an "Amen," St. Paul says: "If the eating of meat cause my brother to offend, I will eat no more meat while the world standeth"—the application of which is obvious. —Mary Wager Fisher, in "Christian Union."

THE PLACE OF BOOKS IN THE LIFE WE LIVE

By Levi Mumaw

For the Gospel Herald.

The above is the title of a new book recently brought to our attention. The reading of it has brought new inspiration and interest in the circulation of good literature. It has opened to us new avenues of service for books. It has suggested ways and means thru which books can be brought to the attention of the public. What this book has done for those who have been wrestling with the problems connected with a book business other books can do for those who have other problems and avenues of service.

In my early years two books came to my attention at the same time. The one was my personal property and the other belonged to another member of the family. My book was placed on the shelf and the other was a companion to me because of the nature of its contents. Later in life the real worth of my book was found and it was given a place too. Probably if the real value of this book had been pointed out in my early years, it would have been appreciated as the other.

The value of recommending books is not generally recognized. Parents should recommend the proper reading for their children, older brothers and sisters to their younger brothers and sisters, teachers to their pupils, and ministers to their congregations.

The Book Department of the Mennonite Publishing House is giving these problems special attention. Each year a carefully selected list of books is submitted in the form of a catalogue. Special provision has been made for the storing of such stock in our shipping rooms. Careful attention is given to every order and as a result many books of real value are brought into circulation.

While the catalogues for this season are being sent out it is very fitting that we call attention in these columns of certain books that ought to find a much larger circulation. We submit the following and hope to call attention to others in forth coming issues.

Mennonites in the World War, or Nonresistance under Test. This book has already enjoyed a wide circulation but there is yet room for many more copies in our Mennonite homes. It should be of interest to every member of the Mennonite Church. Its contents are of such a nature that the facts given should be known by everyone interested in Nonresistance. Cloth bound. Price, $1.50.

Stories from India, by J. A. Ressler, has been enjoyed by many. We heartily recommend it for Teen Age readers as well as older ones. The stories are related to Bro. Ressler's active work in India and will be read with much interest. Cloth bound. Price, 65 cents.

Mennonite General Conference. A compilation of all the sessions up to and including 1919 with four chapters devoted to editorials and articles written urging the organization. It is a convenient way of preserving the records of these meetings in a permanent form. Additional volumes can be added as they are published. Paper cover. Price, 35 cents.

Poems for our Boys and Girls, Gathered by Lina Z. Ressler. An interesting collection of poems that will be read with much interest by the boys and girls and older ones as well. It is filled with short verses and quotations that help so much in lifting life's problems and filling the storehouse of knowledge with things that are true and wholesome. Cloth bound. Price, 65 cents.

Mennonite Church and Current Issues, By Daniel Kauffman. A recent publication and a message dealing with important present day issues that confront the Christian Church in general and the Mennonite Church in particular. The purpose of the book is to give information which will help to stem the tide of Modernism that is extant at this time. Paper cover. Price, 35 cents.

Let prayer become **FUNDAMENTAL** instead of **SUPPLEMENTAL,** and Modernism and worldliness and infidelity in the Church will have to go. The card table and the parlor dance will have to go. Duplicity and suspicion, jealousy and dissension, back-biting and division will have to go. Our broken-down family altars will be re-erected; our young people will be saved; our coffers will be filled with **consecrated money.** Our home and foreign boards will be replenished with men and means, and a harvest of new-born souls will be swept into the kingdom.—Great Commission Prayer League.

To **know** the **sun,** we must know the **Son!** To **know** the **stars** one must know the **Saviour!** The **planets** are the work of a **Person,** who is the Sovereign Son and Saviour! Those who will see the creation apart from Christ, **see only in part the creation!** "He made the stars also." The creation is centered in Christ and apart from Him the creation is a riddle. Men would never speak of the "Riddle of the Universe" if they knew the Redeemer and Revealer of the universe!—The Wonderful Word.

Whatsoever thy hand findeth to do, do it with thy might.—Eccl. 9:10.

CORRESPONDENCE

(Continued from page 727)

As Thanksgiving is approaching we are again reminded of the many blessings we are enjoying from day to day. We should ever strive to be of the same mind as Paul for he says, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." "And we know that all things work together for good to them that love God."

Yours "till He come,"

Gertrude M. Lefever.

Nov. 22, 1923.

East Orwell, Ohio

Greeting to the Herald Readers:—Nov. 25. We had a feast of good things. In our morning service the children gave a thanksgiving program, followed by a sermon delivered by Bro. P. R. Lantz of Orrville, O. from Psalms 107: 22, on "Sacrifices of Thanksgiving." In the evening Bro. Dan Raber of Aurora, O., gave us another message using for his subject, "The Church."

Bro. J. A. Leighty was not able to meet his appointment here because of meeting with an accident, breaking his left arm near the shoulder. The last report we had from him he was suffering considerable pain. May God bless him with a speedy recovery that he may be able to fill his appointments again.

Two weeks ago we were favored with a visit from the brethren D. H. Horst and Elam Horst, both from Orrville.

Bro. H. N. Troyer and family of Harrisonburg, Va., are receiving a hearty welcome into this locality. By the time this reaches the readers they will be located here, no preventing providence. In the morning services of Nov. 25 we were made glad when an elderly man who for years had not been inside of a church until just recently, expressed himself tired of sin and worldly pleasures, and now wants to live for the cause of Christ. In the morning service the thought was dropped that it takes only an instant to accept Christ, but a lifetime to prove our Christianity. How true and how necessary for the believer to be willing to observe the "All things whatsoever I have commanded you." (Matt. 28: 20.) We should be true and loyal to the principles we profess and live a quiet, peaceable life, which will mean much toward the drawing of others into the kingdom, because of wanting what a true professor has.

Manheim, Pa.

(Oreville Old Peoples' Home.)

Dear Readers:- On Saturday, Nov. 10, the twentieth annual meeting of the home was held, with an attendance that was good, but we wish more people would have interest enough to come to these meetings.

We were especially blest to have in our midst Bishop Benjamin Weaver who opened the meeting, reading for a lesson Eph. 5: 1-15, and also led in prayer. The sermon was preached by Bro. Jacob Hershey of Lititz who took for a text Psa. 116: 12,13 and preached on the life of David and lessons for us from it. We were taught many beautiful lesson, among them being the blessings we enjoy when we keep our hands busy and the trials and temptations accompanying idle hands. In conclusion he spoke of the great sin of today namely, the lack of discipline among the younger people.

The reports of the various committees showed the Home in fine shape. We are thankful to God for these institutions to care for the aged. May God richly bless all who in any way give a helping hand and especially those in charge. May we remember them in our prayers.

Secy.

Nov. 22, 1923.

Horton, W. Va.

Dear Herald Readers, Greeting:—The work at this place has been strengthened in the last few weeks, when the brethren, Joe W. Coffman of Dayton, Va., and H. B. Keener of Harrisonburg, Va., labored with us in a series of meetings. They were assisted by the brethren, Rhine Benner and Jasper Smith.

An impressive communion service was held on the eleventh and on the following Lord's day baptismal services were held at which time two souls were received into the Church by water baptism, and three renewed their covenant with God. There were others who confessed Christ thru these meetings, but were not received into church fellowship because of their unwillingness to give up the lodge, etc. There were still others for whom we prayed, and longed to see step out for God, but Satan hindered. There are so many unsaved in this community, that one is made to marvel at the indifference to God and His Word, and His house, even at a time when the Word is brought to us so forcefully as it has been in the recent past.

But since God's Word is the only lasting means by which people become saved, and communities become better, we wish to press on and on, sowing the good seed, "especially so among the children," and "In meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves, out of the snare of the devil, who are taken captive by him at his will." II Tim. 2:25, 26.

Pray for the work at this place.

Nov. 22, 1923. Fannie Kurtz.

Stouffville, Ont.

On Thanksgiving day, Nov. 12, the York county, Ontario, congregations held an all day missionary meeting in the Cedar Grove Church. The talks given by local talent were very inspiring and helpful. The sessions were well attended and good interest was shown. The members gave liberally of their means for the support of one of our missionaries stationed in South America.

We wish God's blessing on the work abroad and at home, that His kingdom may be extended.

Samuel Brownsberger.

Nov. 24, 1923.

Millersville, Pa.

Dear Readers, Greeting in our Redeemer's Name:—At this time our hearts are full of gratitude and praise to the Lord, for He has given us the victory. Bro. J. C. Clemens, Lansdale, Pa., after having labored at the Masonville Church, where eight precious souls confessed their Savior, came into our midst and labored with us for the salvation of the lost. Many of the Masonville people showed their interest by coming here also. Twenty-eight precious souls decided that by the grace of God they would serve the Lord. We were glad for the manifestation of the working of the Spirit and that no sooner had souls accepted Christ than they went about seeking others. Six of this number are from the Masonville Church.

Some of those who came were fathers and mothers and many were our dear young Sunday school pupils. We were made to rejoice also when our faithful janitor, who had served us so many years and yet was not one of us, yielded to the deep conviction within and became a child of God. Many homes were made happy and our prayers continue that those who came may be faithful and grow in grace. We also pray for the many precious souls who did not yield. May the good work go on.

On the evening of Nov. 18, Bro. D. N. Lehman received a young man into Church fellowship by water baptism, at the latter's home in Lancaster. On the morning of Nov. 25 there were seven members received into the Lancaster congregation by letter, prior to the communion services.

We are glad to hear of souls turn-

ing to the Lord at other places, that the Church is being strengthened and built up.

In His Name,
Nov. 26, 1923. Cor.

Manheim, Pa.

(Gantz's congregation)

Dear Gospel Herald Readers:—We recently had with us some visiting brethren that gave us inspiring sermons of which we are glad. Bro. Hiram Kauffman of Landisville gave us our examination sermon which was very helpful.

On Sunday, Oct. 28, our communion services were observed at this place. Bro. Isaac Brubaker officiated. Nearly all members present partook of the sacred emblems of the broken body and shed blood of Jesus. On Sunday, Nov. 25, Bro. Henry Lutz, of Mt. Joy, gave an interesting address to our Sunday school. He also read the Scripture lesson, John 3:1-23. Bro. Mahlon Gross of Doylstown, Pa., gave the sermon from the lesson, which was very interesting. We are fast approaching Thanksgiving day which the President of the United States appointed. Hope all readers will give thanks to God on this appointed day, instead of faring sumptuously. We cannot thank God enough for what He has done for us. I for myself feel that keenly. God always has taken care of them that worship Him in spirit and in truth. He has kept us by His all powerful arm.

May we all strive for that "inheritance, incorruptible, and undefiled, that fadeth not away, reserved in heaven for you."

Nov. 26, 1923. Henry E. Bradley.

Birch Tree, Mo.

Dear Herald Readers:—We say to all, Praise the Lord for His goodness. Many are His mercies to us along life's journey. Since we wrote last we have seen three of our members leave for other places. Bro. Frank and Sister Mary Larrew and children went to Oregon; Sister Esther Detwiler to school at Hesston, Kans. Also Milton Detwiler who is missed from the class in Sunday school. Bro. Reaves and wife will soon be leaving for Arkansas to care for his aged parents. May they ever be able to shine for the Master.

Bro. Andrew Shenk came here on Nov. 10. On Sunday the communion service was very impressive and all that were here partook except Sister Johnson who was sick. The interest and attendance was good. We are glad for these privileges and it encourages us on the way.

On Nov. 17 Bro. I. G. Hartzler gave us a pleasant surprise by stopping with us over Sunday as he was on his way home from the more southern field. We enjoyed his visit and the three good meetings for which we thank the Lord. We will be glad to have all brethren or sisters passing our way to stop and help us.

In His service,
Cor.

Harrisonburg, Va.

(Eastern Mennonite School)

Gospel Herald Readers:- "Blessed be the Lord God of Israel, who only doeth wondrous things." (Psalms 72: 18.)

On Sunday, Nov. 11, we commemorated the suffering and death of our Saviour. In this communion service we were again reminded of the great work on Calvary. Preparatory services were held the evening previous. Bro. L. J. Heatwole officiated at both services.

We are glad to have had many visitors with us this fall from a number of the eastern states. On Nov. 21, Bro. M. S. Zehr of Pigeon, Mich., and Bro. Nevin Bender of Greenwood, Del. conducted the chapel services.

On Sunday, Nov. 25, Bro. Leonard Jones preached at the school on the subject of "The Holy Spirit." In the evening Bro. David Garber preached on the subject of "Prayer."

The second term of school opened on Wednesday Nov. 14. Bro. M. T. Brackbill gave the term address, using "Truth" as the theme of a very interesting address.

On the evening of Dec. 9, we expect to open a series of meetings. We expect to have Bro. J. S. Mast with us. Pray for the work.

At present Bro. Wenger is in Pennsylvania working in the interests of the school. He will take part in a Bible Meeting at Lancaster on Thanksgiving Day.

Gertrude G. Nissley
Nov. 26, 1923.

Gortner, Md.

On Nov. 18, Bros. Ezra and L. H. Fike were with us. The former preached on "Christ as a Missionary." Bros. N. E. Troyer, of Cable, Ohio, Irvin Lehman, of Chambersburg, Pa. and Milton Miller, of Grantsville, arrived here Saturday evening, the 24th to conduct a Bible Conference until Monday evening. There were four sermons, with topics as follows:- **Consecration, Man without Christ, Man in Christ, Christian love and unity, Worhipping the Lord in Song, Temptations, and Secret Organizations.** Sisters Lucretia Bender and Twila Gilnett and Bros. Myron Livingood and Walter Bender were with us on Sunday afternoon and evening. Bro. and Sister Clyde Ash and daughter, of Springs also spent Sunday here. We are grateful to God that we could enjoy such a rich feast. Our only regrets were that the Brethren couldn't stay longer, and that our people didn't avail themselves of the opportunity as they should have. They left Monday evening for Glade Chapel near Bittinger, Md. Emma Burkholder.
Nov. 27, 1923.

Lyman, Miss.

(Gulfhaven Congregation)

Greetings of love to all Gospel Herald Readers:- Bro. I. G. Hartzler of East Lynne, Mo., was with us Nov. 16-22. It afforded us much pleasure to have him with us. We had longed and prayed for some one to come and hold communion with us. He preached to us five helpful sermons. Saturday evening he held our inquiry meeting, and all expressed peace and desired to commune, with one exception. Sunday morning we had preparatory services and in the afternoon we had communion. At this service we were made to rejoice to receive a new member into our number. His wife having been a member previous, and one sister renewed her covenant. Following this, we had communion and feet-washing. Thirty-one took part in these ordinances.

It also afforded us much pleasure to have with us our daughter, Anna Rhodes of La Junta, Colo.

We express our thanks to God and the Mission Board for sending Bro. Hartzler to us with the Gospel message. May the Lord be praised for His goodness.

We are expecting, if the Lord will, to have Bro. J. F. Bressler with us in the near future. And we are glad to learn that if previous plans can be carried out, we can expect a number of brethren and sisters from Virginia and Ohio to come and spend the winter with us. We are by no means discouraged with the outlook for a colony in South Mississippi.

We are planning in the near future to open up a preaching station in Mississippi City. This town joins Gulfport on the east.

Bro. J. B. Brunk was appointed a member on the Mission Board while Bro. Hartzler was with us.

We invite all who can, especially ministers of the Gospel to come and visit us. Health is generally good in this section of the country. We ask an interest in the prayers of all God's people.

In His Name.
Nov. 27, 1923. D. S. Brunk.

SPECIAL MEETINGS

Cherry Box, Mo.

Report of Sunday school meeting held at Cherry Box, Mo., Sept. 16, 1923.

Organization:—Mods., Ira Buckwalter, Harry Buckwalter; Secy., A. B. Ramer; Chor., Wm. Detwiler.

Subjects and Speakers:—**Sermon** (Prov. 17:17; Heb. 12:1), Ira Buckwalter; **Importance of Our Call to Service in the Sunday School,** A. B. Ramer, Anna Kreider; **The Beauty and Power of a Holy Life,** Father Buckwalter; **The Victorious Life,** Uriah Johnson, Geo. Bissey; **Children's Meeting,** Hannah Bissey; **Creating and Fostering a Love for the Bible in the Hearts of the Children,** Harry Buckwalter; **Resources Entrusted to us as Stewards of His Grace,** L. J. Johnson; **Travailing for Souls,** John Yoder.

Secretary.

Salunga, Pa.

Report of a Sunday School Meeting held at the Salunga Mennonite Church, Oct. 17, 18, 1923.

Topics and Speakers:—**Prayer,** John H. Mosemann; **The Abundant Life** (Jno. 10: 10), John D. Risser; **Sabbath Desecration,** Isaac Brubaker; **Duty of Ministry and Brotherhood to the Sunday School,** Noah Risser, **Inconsistencies of the Believer** (II Cor. 6:14), John Risser; **Modernism, Its Danger of Being Taught in the Sunday School Undetected,** Noah Mack; **Christian Gviing, a Blessing,** Noah Risser; **Consecration,** John Mosemann; **The Lord's Return,** Noah Mack.

Some Thoughts Presented

There is need of the feeling, "Lord teach us to pray."

"The effectual, fervent prayer of a righteous man availeth much." Life is a gift that must be exercised. The Holy Spirit does not force Himself upon us but knocks at our hearts. The only way to glory is through the cross. If Christ found it necessary to fast forty days before beginning His public ministry, it should also be necessary for us to fast. More fasting and less feasting would be good for us. Our employment and behavior on the Lord's day shows where our interest is. If we were as earnest about our religous work as we are about our secular work, the work of the Lord would make great progress. The work we can do for God is that what we do for our fellowmen. Sunday school work is of every day importance. We must have the Christ life in us before we can bring it to others. The duties of the pupil in the Sunday School are by no means unimportant. Sometimes we must make ourselves take time to do good. We need to teach our children what the Bible says and against dangerous modern tendencies. We must fight the fight of faith in our hearts. Wait upon the Lord. Invest into the treasury of the Lord for big returns. Whatsoever He says unto you do it. What right have we to say we can do as we please when we belong to God? God wants a living not a dead sacrifice, holy and wholly. If we allow God he will clean us up. What we are and expect to be depends upon our choices. Our choosing is now.

Frank N. Baer, Secy.

Washington, Ill.

Report of the sixty-fifth quarterly Sunday School Meeting held at the Union Church, Washington, Ill., Sunday, Oct. 7, 1923.

Organization:—Chorister, Walter Yordy; Moderator, Henry Schertz; Secretary, Martha Weaver.

Topics and Speakers:—**Devotional** (Psa. 1), J. J. Camp; **The Christian's Prayer Life in Service,** Fred Roth; **The Joy and Fruitfulness of a Surrendered Life,** Arthur Smith; **Sunday School Meeting Ideals,** C. F. Derstine; **Open Discussion; Evening Devotional,** A. A. Schrock; **Open Discussion,** Many responded; **Sermon** (Isa. 6), John L. Harnish; **Three text words,** Woe, Lo, Go; **Prayer,** Henry R. Schertz. A special song was rendered by the young people of the Harmony congregation.

Secy.

Hubbard, Oreg.

Report of the forty-ninth Pacific Coast Mission meeting which was held at the Zion Church near Hubbard, Oregon, Saturday Oct. 6, 1923.

Organization:—Moderators, F. J. Gingerich, C. S. Kropf; Chor., Chester Hartzler; Secys., E. Z. Yoder, W. V. Gingerich.

Topics and Speakers:—**Devotion** (Acts 16:1-11), Allan Good; **Sermon** (Acts 26: 19), M. E. Brenneman; **Open Discussion, "The Relation of the Home to the Mission Field,"** Responses by ten different brethren; **Children's Meeting,** conducted by E. Z. Yoder (Besides a large German Bible and different sizes of English Bibles a roll of the Hebrew was shown, from which a very instructive lesson was given to sixty children); **The Golden Rule,** (Matt. 7:12), Ralph Lais; **Certain and Uncertain Sound of the Age,** Allan Good; **Workers' Meeting,** conducted by Paul Roth and Joe Yoder; **Several Essays and Talks,** by young people; **Sermon.** (Gen. 18:19; II Chron. 25:8; Gen. 28:16), F. J. Gingerich.

Some Thoughts Presented: No man can do anything without a vision of Jesus Christ. The mission spirit begins in the home, hence the parents' responsibility. Consecrated lives lead to mission work. We should have the golden rule in our life. Are we following the "Golden Rule," the "Silver Rule," or the "Iron Rule?" Matt. 7:12. The certain sound—God's Word. The uncertain sound—modern delusions, false teachers. Satan with his many devices is creeping into the churches and leading many of Christ's followers astray. Be prepared to work for the Lord. I Tim. 4:12: "Let no man despise thy youth; but be thou an example of the believers."

Secys.

Altoona, Pa.

Report of Mission Meeting and Harvest Home Service, held at Altoona Mission, September 29, 30, 1923.

Organization:—Moderator, J. D. Kanagy; Secretary, Paul F. Mosemann; Chorister, Daniel Stoltzfus.

Topics and Speakers: — **Book Study, Book of Ephesians,** Abraham Metzler; **Missionary Sermon,** Jonas Yoder; **Reverence in Worship,** Levi Blough; **Review of Sunday School Lessons for Third Quarter,** J. C. Kanagy; **Harvest Home Sermon,** John D. Risser; **Scripture Memory,** John Byerly; **Children's Meeting,** John D. Risser; **The Place of Song in Service,** C. E. Estep, H. E. Kauffman; **What Should We Expect of the Sunday School?** Jonas D. Yoder; **Stability,** John D. Risser; **What can the City Mission do to become an Established Congregation?** Eli Kanagy; **What Can the Rural Congregations do to help the City Mission become an Established Congregation?** W. C. Hershberger; **Book Study, Book of Ephesians,** Abraham Metzler; **Prayer and Praise Service,** Stoner Krady; **Sermon, Ephesians 5:30,** Lloy Kniss.

Secretary.

Tofield, Alta.

Sunday, Sept. 30, we held our twenty-sixth quarterly program. The following topics were discussed: **Preparation for Christ's Coming; Jesus Christ's Place in the Home; The Effect of Persecution on the Church; Consecrated Service for Christ.**

There were many precious thoughts presented as to how we should watch and be prepared for Christ's second coming and how we must be fully consecrated to His service, even though we must endure much persecution which will only be the means of drawing us nearer to Him and also tell others about His second coming.

Sec.

Lima, Ohio

The fourth annual meeting of the Mennonite Women's Missionary Society of the Western Ohio District was held at the Lima Mission, July 27, 1923.

Meeting was called to order by the Chairman, Mrs. R. R. Brenneman. Devotional exercises were conducted by Naomi Yoder. Reports of secretaries of circles were given by representatives of circles represented and the report of the state meeting held at Elida was given by Ruth E. Yoder.

Book review: "Comrades in Servce," Mamie Hartzler.

The following subjects were discussed: **Devotion,** Mabel Brenneman; **Service,** Rowena Leedy; **Training,** Fannie Zook; **How Obtain and Diffuse Missionary Intelligence,** Clara Steiner; **Opportunities Among Indian Women and Girls,** Mrs. M. C. Lehman. A paper was prepared by Mrs. J. W. Shank and read by Lucile Krabill on the subject, **"Bible Readers of South America."** Round Table discussion was led by Nellie Yoder. Theme, **"Emphasizing Work of Girls' Circles."**

Some Thoughts Presented: — Devotion is a great necessity in our every day lives since the trend of the people today is to get away from God. The present age presents more opportunities for service than preceding ages. Training comes thru four avenues, spiritual, intellectual, social, and physical. We learn to do by doing. Theme of Bible is missionary. Missionary intelligence is obtained by reading the Bible especially the work of Paul, monthly letters, reports, and missionary books. The Indian woman does not have the place God has planned for woman in this world. Living the teachings of Jesus among the Indian women is an opportunity for the missionary. Bible reading in South America was begun because some could not be reached by distributing literature. Large part of people who attend the missions have gotten their start thru influence of the Bible readers. Girls should be interested in mission work because the girl of today is the woman of tomorrow.

The offering which amounted to $22 53, was divided for Native Teachers' Home in India and Support of Bible Readers in South America.

Mary E. Brenneman, Secretary.

Married

King—Plank.—At the home of the bride's parents in West Liberty, Ohio, Emmet D. King of Garden City, Mo., and Katherine M. Plank were united in the bonds of holy matrimony, Bro. A. J. Yoder officiating.

Marner—Dickle.—On Oct. 14, 1923, Bro. Isaac Marner and Sister Mary Dickle, both of the Lower Deer Creek congregation, Kalona, Iowa, were united in marriage at the bride's home. Bro. John Y. Swartzendruber officiated. May the Lord richly bless this union.

Baer—Weber.—On Tuesday, Oct. 9, 1923, Bro. Norman Baer of Petersburg, Ont., and Sister Emma Weber of Kitchener, Ont., were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. Manasseh Hallman. May the Holy Spirit be an abiding comforter to them both now and hereafter.

Ebersole—Shenk.—On Nov. 22, 1923, at the home of the officiating minister, Bishop D. N. Lehman, Bro. Christian S. Ebersole of the Chestnut Hill congregation, and Sister Susan M. Shenk of the River Corner congregation, both of Lancaster Co., Pa., were united in marriage. May the Lord's blessing rest upon them.

Stauffer—Brubaker.—At the home of the bride's parents, Bro. and Sister J. H. Brubaker, of Duchess, Alta., on Nov. 20, 1923, Bro. Howard Stauffer of Aldersyde, Alta., and Sister Stella M. Brubaker were united in matrimony by Bish. N. B. Stauffer. May the rich blessings of heaven be their portion through life. H. B. R.

Obituary

Groh.—Mary Montana, daughter of Lewis Z. and Lizzie Eigsti Groh, came to brighten the home of her parents Nov. 1, 1921, near Creston, Mont. On Nov. 10 she became afflicted with meningitis, and after a few days of suffering she passed away Nov. 14, 1923. Funeral was held in Kalispell Nov. 16, conducted by S. E. Allgyer of West Liberty, Ohio. Interment in Conrad Cemetery.

Baumgardner.—Mary Baumgardner (nee Hershberger) was born Jan. 27, 1867; died at her home near Davidsville, Pa., Nov. 4, 1923. On Feb. 26, 1893, she was united in marriage to Andrew Baumgardner. She was a member of the Mennonite Church and attended Sunday school and church services as usual on the morning of her death. While preparing the noon-day meal she suffered a stroke of apoplexy and died at 6 p. m. She is survived by her husband, 1 son, 1 daughter, 1 step-son and one brother. Funeral services were conducted at the Kaufman Mennonite Church by E. J. Blough, L. A. Blough, and E. D. Hess. Text, I Sam. 20:3. Burial in Weaver's Cemetery.

Trimmer.—Sylvia Leola Trimmer was born in Decatur, Ill., June 8, 1899. She came to Minnesota with her parents in 1916. Died Nov. 17, 1923; aged 24 y. 5 m. 8 d. She leaves to mourn their loss father, mother, 4 sisters (Mrs. Earl Turner, Mrs. Russel Shearer, Olivia and Mildred), an aged grandmother and many other relatives. On Nov. 11 she visited her sister, Mrs. Shearer, with a number of other friends and took an active part in preparing the meal. She was taken sick Tuesday and Saturday morning, Nov. 17, the death messenger called. It reminds us again of the necessity of being ready. Funeral services were held at the Mennonite Church where she often attended, conducted by home ministers N. E. Landis and C. J. Garber. Text, Isa. 38:1. Interment took place at the Sherburn Cemetery, Sherburn, Minn.

Wilkinson.—Harland Eber Wilkinson was born in Iowa, Co., Iowa, Jan. 15, 1878. In the year 1901 he came to Jackson Co., Minn. On Dec. 30, 1903, he was united in marriage to Katie Benda. To this union were born two children, Mabel and Lloyd. On Friday afternoon, Oct. 19, a little southwest of Alpha, Minn., while husking corn his team became unmanageable and ran away. In trying to stop them he evidently was dragged some distance and received injuries that resulted in his death. He suddenly passed away Monday morning at 4 o'clock. He leaves his wife, children, brothers, sister, uncle, other relatives and many friends. Funeral services were held at the Mennonite church which he often attended. Texts, Luke 12:40 and Isa. 17:14, first clause. Services conducted by home ministers. The body was laid away in Riverside Cemetery, Jackson, Minn.

Martin.—Solomon Martin was born at New Holland, Pa., in 1842, and died in Mahoning Co., O., Nov. 12, 1923; aged 81 y. 11 m. 5 d. He was married twice, and both wives preceded him in death. One daughter was born to the first union—Mrs. Emma Hostetler of Hesston, Kans.—who survives him. His second wife was the daughter of Lewis Yoder, who died eight years ago. There were no children to the second marriage, but Bro. and Sister Martin took an orphan girl out of the Orphan's Home and gave her a home until she married. After the marriage of their adopted daughter and the death of his wife, Bro. Martin lived alone for some time, but after his health began to fail he made his home with his adopted daughter and her family (Lloyd Weikert's, where he died). Funeral services were held at Midway Church, conducted by David Lehman, assisted by E. M. Detwiler.

Mishler.—Lydia (nee Kendal) Mishler was born in Holmes Co., Ohio, May 14, 1851; died near Shipshewana, Ind., Nov. 18, 1923; aged 72 y. 6 m. 4 d. She was married to Isaac Mishler May 8, 1870. To this union were born 14 children, 5 of whom preceded her in death. Besides her husband, 7 sons and 2 daughters remain to mourn her departure, namely: Abraham, Edward, Mrs. William Lehman, Enos, Mrs. Samuel Miller, Milo, Wesley, Frank and Daniel. Also 46 grandchildren, 15 great-grandchildren and one sister, Barbara Kendal of Charm, Ohio. Mother joined the Mennonite Church at the age of 22 years and remained a faithful member until death. She was a kind and faithful mother. Funeral services were held at the Forks Church, Nov. 20, by D. D. Miller and A. J. Hostetler.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
May we all live to meet thee
On that bright and happy shore."

Yoder.—Amos M. Yoder was born Nov. 26, 1859, on a farm near West Liberty, Ohio, near which place almost his entire life was spent. He died at Grant Hospital, Columbus, Ohio, Nov. 6, 1923, at the age of 63 y. 11 m. 10 d. He was married on Jan. 8, 1884, to Sadie Yoder, of Belleville, Pa. To this happy union were born four children, John Ray, who lives on the old home farm where his father was born; Jacob, who died in the fall of 1911, leaving his wife, Iva, and little daughter Helen, causing a loss from which his father never fully recovered; Mrs. Rolly King, who also resides near home; and Paul, who is at home. He will be greatly missed by the church and community, but especially so by his wife, children, 8 grandchildren, 2 sisters, Mrs. Nancy Fett, and Mrs. John M. Yoder, of West Liberty, Ohio, and one brother, John K. Yoder, who lives on the old home farm. Bro. Yoder's life was one of unselfishness and devotion to his loved ones. His last days were full of suffering but he bore it very patiently, spending much time in prayer and communion with God and finding great consolation in the promises of God. He was fully given up to the will of his Redeemer and was ready for the call to come up higher. He was ever ready to give assistance and good advice to his children, who dearly loved their father. From youth he was a member of the Mennonite church. As a farmer he was very industrious and successful. The home has lost a husband, father, grandfather and brother; the church, a loyal member, and the community, a friend and neighbor.

Hostetler.—Elizabeth Hostetler, daughter of Jonathan B. and Martha Hartzler, was born Oct. 27, 1871; died Nov. 8, 1923; aged 52 y. 11 d. On Nov. 27, 1895, she was married to Christian Hostetler. To them were born seven children, five of whom with the father are left: Allie Mae, Le Roy, Florence, Elmer and Lena Pearl. She also leaves three brothers and three sisters. When she was a young girl she united with the Mennonite Church and was always present at services when health permitted. Her life was one of devotion to her home and family, and no labor was too hard for her to perform when to their interest. She will be sorely missed in the home by her husband and children, who are all at home, as well as in the church and community. The last years of her life were often filled with suffering, and although resigned to the will of God, she hoped to again regain her strength for the sake of her family, but God saw that it was better to take her to Himself, and we humbly bow to His will.

"Mother, thou hast left us lonely,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrow heal."

Funeral services on Nov. 10 at her home near Bellfontaine, O., in charge of A. J. Yoder and Levi Plank.

Landis.—Elizabeth Hauder Landis was born in Woodford Co., Ill., March 6, 1862; passed away at the home of her son, Vernon Landis, in Elgin, Ill., on Sept. 1, 1923; age 61 y. 5 m. 26 d. She moved with her parents to Cullom, Ill., when young, and grew to womanhood there. She was united in marriage to John S. Landis, deceased, in Pontiac, Ill., on August 24, 1880. To this union 12 children were born, as follows: Rolland of Gilberts; Lewis of Cullom; Emma, deceased, who was the wife of A. B. Herstein of Cullom; John and Carson of Cullom; Robert of Gary, Ind., Mrs. Lester Clark and Lee of Cullom; Vernon, of Elgin; Ruth, deceased, who was the wife of Ralph Smiley, of Elgin, and Dallas and Hilda of Elgin. She leaves to mourn her departure, besides the 10 children, 23 grandchildren and 3 brothers: Joseph of Milford, Nebr.; Peter, of Detroit, Mich.; and John, of Chicago, Ill.; also a host of other relatives and friends. Her remains were taken to the home of her daughter, Mrs. Clark, where services were held on Sept. 5; also at the Mennonite Church of which she was a faithful member since in early life. She was laid peacefully to rest in the West Lawn Cemetery, beside her companion to await the summons of her Master on that resurrection morn. These services were conducted by Bro. A. H. Leaman, of Chicago. She was apparently in good health up to a few hours before her heavenly Father called her home to her reward, where sorrow and partings are unknown. She was a loving mother and her deeds of kindness will be long remembered by every one who knew her.

"Thou great Jehovah, full of love,
An angel bright didst send,
And took our loving mother home,
To joys that never end."

A Niece.

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

The following extracts from a general report to the Mennonite Relief Commission for War Sufferers by Bro. Harold S. Bender will be of special interest and we believe depicts conditions as they are in Germany at this time. Relief has been sent regularly to the Mennonite organization "Christenpflicht" during the year and this new condition brings greater responsibilities to us. We also call attention to the special appeal for Christmas gifts for the children.

Christenpflicht Work in Germany

1. The already serious situation in Germany has become worse since the last report instead of better. Once again the mark has sunk to almost unbelievable levels and prices have far exceeded the fall of the mark in their steady rise. Added to this is the now growing shortage of food material and supplies. The plain fact of the matter is that there is not enough food in the land for the people and there is not enough money to import much from the outside. Starvation is actually beginning. Freezing is beginning. The winter is at hand and a large portion of the nation is without the necessary clothes, shoes, fuel and food to live through the winter. The resources of state and local governments are no longer equal to the task of supporting the most elemental charities satisfactorily. In social and political life the disintegrating forces are at work on all sides. A once great people and nation is in the throes of a death struggle for its existence.

On Monday, Nov. 5, the local committee for Munchen met in the Rathaus to review conditions and lay plans for the future. Munchen is in one of the less troubled parts of Germany but the conditions even here are not less than terrifying. Children on every hand must be kept at home from school for lack of shoes and clothes. There are 40 000 totally unemployed and an equal number of part time workers, while another 40,000 are totally dependent on the city and charities for support—widows, aged, sick and orphans. In other words, one-fifth of the entire population of this city of 600,000 is dependent on charity and practically one hundred thousand completely under-nourished and under-clothed. The city dole for those receiving total support has had to be reduced to 80 cents per fortnight for lack of funds. Nine-tenths of the population have not been able to have butter, milk or eggs for months and now are going entirely without fat of any sort, one of the fundamental foods. A reliable member of the local committee made the following statement in regard to the present situation: "Where formerly only three per cent were classed as really poor, today only three per cent can be classed as those who really have enough. Ninety-seven per cent do not have enough of anything." This man is a member of the Mennonite Church in Munchen, formerly a prosperous business man. Today he repairs shoes for his seven children with his own hand. Bread prices today are two to four times war-prices while wages remain at a fourth to a half of peace-time and often, on part time, amount to one or two dollars a week. And the worst is yet to come. There are many like the old couple recently found in Nurnberg, who upon being missed from their usual place were found to have laid themselves down upon the bare bed in their room to await death for release from their hopeless misery. They had nothing left and no hope for the future—no hope but in death.

P. S.—One more appeal—an appeal that does not come officially from the Christenpflicht but directly from the hearts of the workers who go out to visit and search out the poor who receive relief. It is for the children—a Christmas appeal. This year there will be no Christmas cheer or Christmas love for hundreds and thousands of suffering German children unless it comes from Christian friends across the seas in America. What that means to a child, especially a German child—no "Weihnachten," by way of dreary, hopeless disappointment, is not hard to imagine. Dear people at home, as you prepare for your Christmas and your gifts of love to friends and needy poor, is there room in your love for the children over here in these stricken cities, children who not only will have no gifts on Christmas but many of them no food fit to eat, nor clothes fit to protect them from the cold in their cold, dreary, bare, cheerless rooms? It is not a question merely of a few playthings but of real needs. These "little ones" also belong to those whom Jesus entrusts to your care in the "inasmuch" plea. (Gifts can be sent direct in currency or checks to Harold S. Bender, Wilhelmstrasse 11, Tubingen, Wurttemberg, Germany, whence they will be sent direct to the workers for distribution in the cities, chiefly Munchen, Augsburg, and Nurnberg.)

MENNONITE BOARD OF MISSIONS AND CHARITIES

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S. F. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, S. M. Kenagy, Supt.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Coumbia.—(1907) 274 S. 4th St., Columbia, Pa C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans. Vernon Shellenberger, Supt.

Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.— (1896) West Liberty, Ohio, Earl Miller, Supt.

Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

FAMILY ALMANAC 1924

This annual publication is just off the press. As usual it contains all the astronomical features, weather forecasts, etc., which are found in all almanacs. A new feature is that the topics for the International Sunday School lessons and daily readings are given for each day. Many interesting and helpful articles are also presented, the subject matter treating of things of interest from a Christian standpoint, as well as matters pertaining to the farm and home. The ministers' list of names and addresses has been revised and brought up to date as nearly as possible. This publication should find a place in every home. Price, 10 cents each; 85 cents per dozen; $6 00 per hundred. Address orders to

Mennonite Publishing House,
Scottdale, Pa.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

J. A. Ressler, Editor

"Look on the fields; for they are white already to harvest."

EDITORIAL

"Ye shall be witnesses unto ME."

A witness is one who has seen and known a fact and then in a legal and authoritative way tells what he has seen and known.

The great fact to which we are to bear witness is The Lord Jesus Christ. Is He a fact in our lives? Do we know Him? Have we seen Him? Are we qualified to bear testimony to Him?

If we can truthfully bear witness unto Him it will be our blessed privilege to tell others what we know about Him. And our efforts in this direction will not cease until we have reached the limits given in the conclusion of the verse (Acts 1:8)—the "uttermost part of the earth."

Did you ever notice that it says "part" and not "parts?" If the plural had been used the meaning might have been taken in so general a sense that we would be inclined to think the other "parts" were being well cared for and there was no special need of our concerning ourselves about the matter. But as long as there remains a single "part" of the earth unevangelized, our responsibility in the matter has not yet been discharged.

Many years ago I heard a recitation at school. It was about a discouraged teacher at the close of the day. He had taught "another round" of hard, routine work with no prospect of any results. He sat in his chair at his desk and fell asleep. The little dingy school room widened out and he saw a legislative hall in which a speaker was holding a large audience spell-bound. He recognized his most careless pupil. Again he saw a quiet home and, as the mother moved about among her little flock, he heard her tell of words of wisdom she had learned at school from her teacher years before. He saw in her a careless, giddy girl he had that day reproved sharply. Again the scene changed, and he saw a church and in the pulpit was a man telling the Gospel message with power. He looked in amazement and said to himself, "I whipped that boy today!" One after another his pupils appeared before him in places of usefulness and revealed what he had done to them in making their character. The gathering cold and darkness at last woke him up and he went out, locked the door, and resolved never again to be discouraged.

WHY GOD'S CHILDREN SUFFER

"I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days;
But if I do, he'll lose himself from Me,
My outstretched hand he will not wait to see;
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.
I do it not in wrath for broken laws
I want him nearer, and I can not wait
For him to come for he might wander late.
My child will wonder, will not understand.
Still half in doubt he'll clasp my outstretched hand;
But when at last upon my heart he leans
He will have ceased to wonder what it means."

And that man was only teaching the "three R's" to a set of restless country children. How much more reason for sustained courage does he have who is working under the promise of the Lord of heaven and earth in a direct effort to make Him known. And yet, are not those faithful teachers of little ones in unnoticed places just as much under His promise as the ones who are out in the lime-light of publicity in the foreign field or in our cities? Witnessing unto **HIM** is the great task, and the place is everywhere.

On another page of this issue is an article by Bro. C. K. Hostetler which tells of the last service in the Youngstown, Ohio, Mission. The breaking up of a home is always a sad occasion, and the breaking up of a church home is no exception. In fact, in many ways the breaking up a home such as the Mission just referred to is more sad than the separating of the ties that make up families. This step was not taken without very much thought and prayer on the part of those responsible. There were undoubtedly good reasons for the step that was taken. To us at this distance too little is known of the details that entered into the decisions that led to the results stated to offer any suggestions for the future or criticisms for the past. But of one thing we are sure: The work done at the Youngstown Mission in the name of the Master was not lost —cannot be lost. His promise abides with every true witness for Him. The Word of the Lord is sure of accomplishing His will. Whatever was said and done that is in accord with that divine will is sure to stand to the day of all days. It may be that a time like this was needed to test out the faithful ones for places of higher responsibility. If that is so, we may rest secure and assured that those who stand the test will come out refined and purified. And when they shall have had time to look back upon the experience, they will praise God for it and rejoice in the fact that they have passed thru the time of testing.

It may be that an experience like this was necessary to rouse up workers who are ready to make the necessary sacrifices to take up the work again and stand by it thru the hard days of "coming back" until there is in the place that now seems closed a self-sustaining, self-propagating Mennonite Church. Knowing the individuals that compose the Mission

Board as we do, we feel confident that they would gladly welcome such an outcome and would do anything in their power to help its realization.

And for all of us, far and near, who know of this place and the circumstances under which the work has been carried on, there is a clear call to lay hold on to God in prayer for the souls who have believed on Him thru the ministry of this mission, for the faithful workers who have been instrumental in witnessing for the Master during the years the work has been carried on, and, above all, for the souls that yet remain untouched by the Gospel that should have been reached by it, or that can be reached by it if we place ourselves in God's hands to be used where and how He sees best. And it may be that when we fully obey the Master's command to "pray the Lord of the harvest," His voice will come back to us, "Go thou into my vineyard and work." No prayer that is not willing that this shall be the answer is genuine. What are you, **YOU,** doing to help the work at Youngstown to prove more and more effective as the years go by?

And that other place nearer your home—just think a moment and its name will come to your memory—what are you doing to help that place know the Master? And what are you doing to help the believers there be true? And what are you doing to lighten the burdens of the workers that give their time and talent and income and their very lives?

REMINISCENCES

By J. S. Shoemaker

VI. Observations and Experiences in Our Mission Visits While in India

For the Gospel Herald.

The reader undoubtedly remembers that a month ago we left you at Delhi, the capital of India, with the promise that we would again join you and resume our journey northeastward. We appreciate the privilege of having you accompany us on this imaginary trip to other sections of India to impress upon our minds more vividly what is being done in that heathen land for the salvation of souls, the relief of the needy, the educating of the rising generation, and the training of workers for usefulness in life both along secular and religious lines.

After leaving Delhi, we (the brethren Hartzler, Lapp, and the writer) went to Saharanpur situated 112 miles north of Delhi. We were met at the station by J. N. Foreman, superintendent of the Presbyterian Mission activities carried on at that place. He escorted us to their bungalow a short distance from the station, where we were kindly entertained and cared for. The following day, Sunday, was set apart by the missionaries all over India, as a day of special prayer, asking the Lord to shower His gracious blessings upon the work and workers in India. At 10:00 A. M., we attended a preaching service near

Bro. Hartzler delivered the mes- and Bro. Foreman gave the interpretation for the benefit of the natives who were present. Text, I 1:17. The meeting was well attended and the interest exceptionally good. We attended the native Sunday school in the afternoon. Bro. Lapp addressed the school, basing his remarks on Col. 3:2. The school numbered over 100. At 5:00 P. M. we were permitted to attend another religious service in the church. The same was conducted in the English language with the writer in charge. Text, Luke 9:23-26. At the close of the English service a special prayer service was held in the native language in which a number took part. The day was a busy one in the Master's service, and very inspiring to His true servants. As we retired for the night we felt that the day was indeed spent profitably.

The following forenoon we were taken thru the Industrial Shops by Mr. Borup, the superintendent of the same. Carpentering, blacksmithing, tailoring, shoe-making, and mechanical drawing are taught and carried on in these shops. We were next shown thru the Orphanage and Dormitories which are kept in fine shape. In the afternoon we were escorted thru the Theological School of which Mr. Foreman had charge at that time, assisted by a clergyman by the name of Jones and several native preachers, one of whom was the pastor. There were 90 boys in the Orphanage, 58 in the Work Shops, 45 in the Vernacular School, and 33 students in the Theological School. Mr. Foreman, the General Superintendent of the Mission activties at Saharanpur, was born of missionary parents and reared in India, hence spoke the native language to perfection. He being a very devoted Christian, a faithful worker and able preacher meant much for the extension of Christ's cause in that section of India. Our visit with Bro. Foreman and his workers has left with us helpful memories.

Bidding goodbye to the missionaries at Saharanpur we boarded a train for Ludhianna located 121 miles farther on to the northwest, where we arrived early the following morning, and were met at the station a few hours later by Dr. Wherry the superintendent of the Mission activties established by the Presbyterian Mission Board in that favorably situated city. A "garra" was secured in which we were conveyed to the home of Dr. Wherry and wife, whose hospitalities we enjoyed while in this city. After eating a hearty breakfast Dr. Wherry took us to the Mission School founded for the education of heathen boys. There were about 450 boys in attendance, the majority of whom were Mohammedans, the others principally Hindus. A clergyman by the name of Fife, the Principal of the school, and the Head Master, a native Christian, took us thru the various departments of the school. The students were taken from the first grade to the end of High School work. After visiting the various departments, the Head Master had the High School students meet in the Assembly Hall, after which Brother Hartzler and Dr. Wherry addressed the students. The talks given were both timely and helpful.

In the afternon we visited the native Christian school the work of which seemed very encouraging, we were also shown thru the Dormitories which were well equipped and kept in fine sanitary condition. The sleeping rooms were large with a number of beds in each. We were also taken thru the Book department where a large number of religious books and tracts are kept in stock to supply the native Christian with helpful reading matter. After partaking of the evening meal at the home of Dr. Wherry he escorted us to a native religious service held in front of an old church building near the center of the city. Two native preachers had charge of the service, the same was well attended, and interest seemed good, but the messages being delivered in an unknown tongue, we of course failed to undersand. The day following Dr. Wherry accompanied us to the Women's Memorial Hospital and Medical School, in charge of Miss Brown, M. D. She kindly took us thru the various departments of the institution. One of the most striking fea-

tures was to see the lady students dissect the body of a dead man. This institution has proved a great blessing to the women in India. Leaving the Hospital we next visited the Printing and Publishing House which was in charge of a native Christian. This institution was established to provide the native Church with helpful literature. We were next escorted to the Old Fort a short distance north of the City where the Salvation Army have an extensive loom factory and weaving establishment. About sixty looms were in operation at the time we were there. The product of said looms was principally table-cloths, napkins, various kinds of toweling, etc. We went direct from this place to the Railway Station where we bade Dr. Wherry goodbye. Our observations at Ludhianna and the kindnesses and hospitalities extended to us by our congenial host continue to linger with us as pleasant memories.

During our stay at Ludhianna we had the privilege of meeting and being associated with a very devoted missionary by the name of J. N. Hide. He was in charge of mission activities at Moga, a village located 40 miles west of Ludhianna. We accompanied him to Moga where he was stationed as an evangelist. Upon our arrival we were met at the station by a number of native Christians who conveyed our luggage to the Mission Bungalow a short distance north of the station. After taking a short rest and partaking of "tiffin," we were taken to a village four miles farther north where a religious service was held in an open space surrounded by huts, stables, and cattle. Here the natives gathered and were seated in a circle on the ground and listened to the preaching of the Gospel in their native language. Bro. Hide and two native preachers had charge of the services. The meeting was well attended and quite unique in various respects. After the meeting closed we were served with warm milk by the natives. After returning to Bro. Hide's bungalow in Moga we had a song and prayer service for an hour or more then retired for the night. The following day we accompanied Chandau Khan, a native evangelist, and a native pastor with four other workers to a village eleven miles distant where a baptismal service was held in an open space between the huts. The evangelist gave the first address, followed by the pastor. At the conclusion of the preaching service, three converts were received into church fellowship by water baptism. The services were very informal, but quite impressive. Upon our return to Moga we had a season of prayer with Bro. Hide who was confined to his bed with an attack of nervous headache, after which we went to the depot nearby and boarded a train headed for Lahore 92 miles farther on to the northwest. After arriving at Lahore we secured several coolies to carry our luggage to the Presbyterian Mission in charge of Dr. Clark, where we were kindly received and cared for during our stay at this place. After being served with breakfast in the home of Dr. Clark and wife we secured a "garra" to convey us to the Mission College, called the "Foreman Christian College." The same was founded in the year 1886. There were 426 students enrolled: 232 Hindus, 137 Mohammedans, 22 Christians, 31 Sikhs, and 4 others. We were shown thru the various departments of the school, and met the staff of teachers in the Rest Room. Dr. Ewing the Principal of the School treated us very courteously. We next drove to the north of the City where we saw a long bridge across the river supported by boats. We then returned to the City and visited the Mohammedan worshiping place where many had met for worship; we ascended one of the four towers of the building from which we had a splendid view of the City and surrounding country, after which we passed thru one of the main bazaars of the City, thence on to the Mission School in the heart of the City where 1244 students were being educated under the principalship of Prof. McKee, who kindly took us thru the various departments of the School. It was indeed very interesting to us to visit the classes and hear them recite in their native language. Toward evening of the same day Mrs. Clark accompanied us to the Kanaird High School for girls. Miss McDonald, the Principal kindly showed us the class rooms of the institution, also took us thru the dormitories of the school. There were 130 girl students. We were well impressed with the work done at that place. Dr. Clark next escorted us thru the most beautiful part of the City to see its fine streets, buildings, gardens and parks. Our visit in Lahore has indeed left us pleasant memories.

We shall proceed no farther on our observation tour at this time, but will tarry at this noted Indian City until a month later, then resume our trip northeastward.

Dakota, Ill.

Whoso keepeth the word, in him verily is the love of God perfected: hereby know we that we are in him. —I John 2:5.

MISSIONARY MESSAGE
VI.

By Geo. J. Lapp

For the Gospel Herald.

> Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by lying in wait of the Jews: and how I kept back nothing that was profitable unto you but have shewed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.—Acts 20:19-21.

A part of Paul's last message to the Ephesian elders. We have in this a summary of the Apostle's method of message bearing. It involves his own personal attitude and relationship with God and man, his method of service, and the message he bore to his fellowmen.

His Personal Attitude and Relationship with God and Man. He places himself in the hands of God. His mental attitude is that of entire subjection to the master mind of the Infinite. He was learned and had he compared himself with those about him he might have considered himself of some account. But he did not fall in love with his own intellectual structure after he was born from above. It had to be wrecked to make room for a better one which would be of use through him for larger service. What he had acquired would be of value only in so far as it fit into his new relationship. Those who have the privilege of Christian education cannot appreciate this in the same sense as those who have become prejudiced against Christianity from being schooled under non-Christian influence and are afterward brought to the feet of Jesus. And yet, educated under Christian influence, how often do we in our younger years develop distorted conceptions of God and His Word, of our relations with Him, of sin, and guilt, and our own need, and our duty toward God and man. How often we overestimate our intellectual capacity and do not realize our own short-sightedness and lack of full rounded judgment. Hence note the first condition in Paul as a servant of God; serving the Lord with all humility of mind.

His personal attitude was that of intense earnestness. He was sure of the truth of the revelation he had received. He was also sure of the power of the message he was to give. He was burdened for his fellowmen and often shed tears of sorrow over those who opposed his teachings.

He held nothing back that was profitable but taught only that which was in accordance with the will of

God. His quotations were taken from the Law and the Prophets and always bore a direct relation to Christ as the Messiah and Savior and to faith in Him. We have one record of his having quoted from the Greek poets. He was frank, open, simple, clear cut, fearlessly rebuked sin, and yet dealt judiciously with those whom he believed to be in error and held the respect of his Christian brethren. He did not discriminate between classes of people. At times he used great plainness of speech, and at all times exalted Christ before high and low. Lest he might be a burden to those among whom he went he often labored with his own hands rather than give them reasons to doubt his sincerity. He did not hesitate to suffer extreme and bitter trials for the sake of dying souls.

His Methods of Service. He addressed audiences in the public mart, in the streets, by the river side, in temples, synagogues, wherever opportunity afforded. His personal work was effective. In his travels and sojournings with newly constituted Christian communities he brought into play every method which would enhance the cause of Christ. He interested himself in navigation on the sea and the confidence of the officers and crew resulted in saving their lives. He gathered sticks for the fire on the island, and you know the result. He used his pen both in Corinth and while in Rome. Sometimes he made concessions which you and I would hesitate to make only that he might be a blessing to the Church and to the people whom he desired to save. He "became all things to all men that he might by all means save some." He earnestly desired "to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things for Jesus Christ." He was most practical in all his relations and never tried to be other than his real consecrated self—saved to serve.

A practical missionary is one who seeks to apply Christian principle to every day life and practice. His aim is to bring the knowledge of Jesus Christ to men by both precept and example. He aims to help to Christian living and open ways and means of emancipation from social, physical, and spiritual bondage. He aims to show them the significance of the Christian religion in their business relations, in their social life, in their physical and mental development, as well as in their belief and devotion.

Dr. Jacob Chamberlain wrote that during one's missionary career he brings into play all he ever learned and relates that at one time while riding his horse through a jungle he met a black panther. He was unarmed save for the umbrella he was carrying. In his dilemma he quickly opened and closed the umbrella and let out an Indian warwhoop which he learned when a boy. The panther became frightened and took to his heels much to the satisfaction of the missionary and his frightened horse. Dr. John Clough used his knowledge of engineering to good advantage during a famine in So. India by contracting for the construction of a part of a canal which the Government was building. In this way he gave his starving Christians employment. It led to still larger numbers coming into the Church. John G. Paton dug a well with his own hands. One missionary by improvising pulled a tooth with a blacksmith tongs. Another improvised a spirit level to make measurements for a reservoir and system of small canals and was successful. Missionary doctors, dentists, nurses, printers, electrical and mechanical engineers, farmers, carpenters, teachers, all find their special training useful even though they may not be privileged to give themselves wholly to their special line. Any one with specialized training soon finds that on the Mission field he has to do with few and imperfect tools and antiquated methods of work. He must use his ingenuity to adapt himself to conditions and use still greater ingenuity to help improve the conditions.

In applying missionary method the soldiers of the Cross must fight the princes of the power of the air, against poverty, disease, sickness. They are not the comforting-hunting, weak-kneed, insincere personages they are sometimes pictured in popular books and in some men's minds. They have given up congenial homes and society that they might help save all races from sin and death. In their methods they ever adapt themselves to circumstances and are ever awake to meeting needs for improvement on every hand. Space forbids description of large hospitals, splendid industrial workshops, demonstration farms, finely managed schools, evangelistic organization, and the establishing of strong churches in every land and clime; also of translation of the Bible, constructing grammars, making text-books, setting up printing establishments, etc.

The Message. One outstanding message. "Repentance toward God and faith toward our Lord Jesus Christ." What each claims for himself he has the right to claim for another. Read Moses' plea for Israel, Jesus' last prayer on the Cross, Stephen's last prayer while being stoned, and Paul's burdens for Israel. All are prayers and claims for others. It takes faith. It takes great faith to look into the face of a cannibal, or an eater of putrid flesh, or a head-hunter, or a confirmed drunkard or gambler and see in them possibilities of a noble Christian life. But once we have put forth the effort and see their conversion as a result of giving them the message of the Gospel not only by precept but by manifesting our love to them even at the peril of our own life, and see the fruit of our effort, then experience has brought to us the certainty that it can be done. Jesus Christ is certainly the power of God unto salvation unto everyone that believeth regardless of how low he has sunken into sin. Therefore, only one message, that of repentance and faith: only one burden, that of lost souls: only one way, going where they are and meeting them on their plane and seeking to lift them out of their low estate: only one end, their salvation and freedom from sin, ignorance, superstition, fear, suspicion, idolatry, and poverty: only one aim, to glorify God in the dark corners of the earth where He is not known and not glorified.

Sihawa, via Dhamtari, India.

THE NEW MEMBERS AND CONVERTS IN CARLOS CASARES

By Florence B. Lauver

For the Gospel Herald.

SOULS, SOULS. This was the cry of the Savior and for their sakes He died on the cross.

SOULS, SOULS. This is the cry of Satan and he gives gold, vanities, pleasures, honor and false religion to tempt them.

SOULS, SOULS, how we should long for them to come to Christ. So, while it is yet day let us earnestly strive to win them, regardless of fatigue, criticism of the world, or self. To this end let us work and pray, for it is worth while. A certain great man's aim was to win no less than two each day. If we wish to win them we must get out where they are found and not sit and let them die without Christ. We can all speak to some one or send others to do so with our money.

On the 29th of Sept. nine more souls were baptized and received as members of the Mennonite Church in Carlos Casares.

This makes 14 members in all and there are about 20 more under instruction and waiting for baptism. For some time souls have been accepting Christ one after another, mostly thru personal work among

them. We feel that the Spirit is working in the hearts of many, and ask an interest in your prayers. And that special prayer may be made for the Jews in this town, which has half the population composed of God's chosen people. Very few Jews come to the services any more. Before many came. But now they are strictly forbidden to come. One young intelligent man still comes. He tells us he believes Christ is their Messiah and we feel he is really converted but hesitates to make his belief known among his people. It is hard to enter the Jewish homes with the Gospel, but with God nothing is impossible. Their God as well as ours and their Christ. Three thousand Jews accepted him in one day when Peter preached a sermon. We need a converted Jew here to work among them. May one be sent is our prayer.

The New Members

I will give a brief description of our new members at this time.

An aged man almost seventy years old, converted thru the printed page. We sold his neighbor a Bible and gave some tracts. He borrowed these and came to know more and accepted Christ. He is quite deaf but passes much time in reading so in this way he is able to learn more even if it is hard for him to hear. His time is spent every day with the Bible, his friend. Also he reads many other religious books he bought from us, and then comes full of his newly found knowledge to tell us what he read. His wife and 20-year-old daughter Dolores have also become converted. The wife tho old, is very intelligent and intends to take public part in the Y. P. M. She says she remembers in Spain when the Curas or priest burned all the Bibles. They had one in her home. She was small but they loved its teaching, so it is not altogether new to her. They are not as poor as the majority of the members, have quite a nice little home. Dolores is an attractive girl and seems like one who will be very faithful. We are glad it was not such a sacrice for her to lay off the worldly things as for some.

Others are our hired girl, and three other girls in the teens who are quite enthusiastic in their newly found joy. Then one Isabel Carranza is preparing herself to teach in the public schools. She also desires to do special work for the Lord. She has a pleasing appearance and a pleasant smile for all. We feel she will be an influential Bible reader. Her father and mother are converts. We will mention them later.

The other two are an aged mother and her son of about thirty years. She is the grandmother of one of our first members, a girl who helped in our home. She built on her good works. Her heart was touched by the teaching of the second coming of Christ. I had been explaining it to the granddaughter, and telling of the joy for the believers at His coming. The next day she came and said her grandma wished to accept Christ too and be ready for His coming. The uncle is a true witness for the Master. He goes about to the homes of his friends to convince them of their need of Christ, and accomplishes something too. He realizes that the Word is more powerful than mere words and memorizes it. He always takes his Testament along to do personal work. In dealing with one person they said to him in a teasing way, "What a miracle you have not pulled out your New Testament already." Then he did read to them from it to prove his point. We were in his home yesterday when he returned from one of his visits. We had to smile. From one pocket he pulled his Testament, the other a good book named "Chosen portions of God's Word." From another his Hymn Book, and from still another the card with What the Mennonite Church Believes. So he reads from one or the other and sings to them.

He tells of an instance of when he was distributing tracts. He held up a tract for a woman quite far away. She asked if it was a theatre advertisement. He answered "No." "Is it a store ad?" "No; it is the Camina Verdadera." She came hurriedly and said, "Oh I like that so much."

He and his brother who is also a convert as well as other converts must soon go to the country to work. They need your prayers as among the rough crowd of peons it is hard to stand firm.

The New Converts

First the father and mother of Isabel Carranza. This home was one we visited before we had a hall in this town. We see the Lord led to the home. The Bible reader with whom I was helping to hunt new homes did not wish to go out this far street, but I felt impressed to go. And we found this home first and many neighbors there are now converted. In this home we met our first convert, the present Bible Reader who is a faithful helper in the work.

One day shortly after Isabel's conversion we visited their home and had a touching meeting with the father and mother. Soon after we received the following letter from the father. He said he could not rest till he accepted Christ. He wrote as follows:

"My Acceptation

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Christ died for my sins. I accept Him as my Savior and thank Him for the pardon of my sins.

Julio Carranza."

He has to be away from town much because of his work and needs your prayers as he has difficulties in his path. The mother and children are faithful to the services. Can hardly think of missing a meeting altho they have far to come. The father says he feels a change in his life since he accepted and has joy.

Another family. First the mother and daughter accepted and later two sons, intelligent young men. The father was an unbeliever and was mean in the home. He is now converted, and lives a changed life. Also a younger brother accepted. The mother says the home is so happy since Christ dwells there and it is all changed.

The other converts I will briefly mention. The brother of the young man who is such a witness for Christ. He is anxious to be baptized and work for the Lord.

Next two young ladies who have been attending the meetings for a year at times. They willingly gave up the worldly things, and are happy. Since they confessed they seem so different. They sit up front with the other members while before they always sat back. They took off their large ear rings and finger rings and wear the prayer head covering. They are intelligent and it can be seen that they are really converted.

The mother and grandmother of Maria Flores, a member; the mother and cousin of Maria Paz, another member.

A tall, dark, seemingly part Indian lady and her niece who find great joy in His service. Also a woman who confessed long ago but stopped coming, came and confessed again, and seems in real earnest.

A lady who formerly was a drunkard. Another aged couple and two young men and their sister. Their father is in opposition to their step, but they wish to continue.

Another young man from a home where great sin abounds. But he seems to have a real experience and says he wishes to continue until death. He was formerly known to rob or do most anything wrong. Also three more young boys 14 years of age. There are a few others and they all need your prayers.

May you remember us in prayer as when the work keeps growing trials and responsibility increase. As

Satan is busy trying to work among members and converts of this land as well as at home. And he likes to cause trouble among them so as to discourage them.

When trials come we still have work and prayer left to comfort us. Occupation diverts the mind to other things and prayer soothes and comforts the soul. Your prayers help so much in all things.

May the Lord direct in all things, so that all may be done according to His will.

Carlos Casares,
F. C. O., Argentina.

WHY TRAIN OUR GIRLS

By Mary M. Good

For the Gospel Herald.

The training of India's girls is one of the problems that must be faced seriously and is being faced seriously by those who are laboring for the extension of the Kingdom in this land. There is no word in the Indian language to express the Christian meaning of Home. The nearest approach to it is "house" and the average dwelling place for a family in an Indian village is much more rightly called a "house" than a "home." The question, then, whether the money and missionary energy which are expended in the training of India's girls pays must be answered by the question whether the Christian home pays. In America you would not think of an orphanage as an ideal place for training girls for future home-makers and yet that is the best that is had here in a Christian community of first generation Christians. Those who are face to face with the problem are very anxious that the best possible be given to these girls many of whom in their tender and impressionable years were not in Christian homes but in wicked, heathen villages. The future homes of our Christian people, many of them, depends on these and the task is to prepare them spiritually, socially, intellectually, economically and every other way for filling this place. It is for doing this most efficiently that some of the missions are rebuilding their boarding schools and instead of having one large building in which the girls live together they have a number of cottages in which the girls live in family groups of about ten or twelve in number. Under supervision they conduct family prayers, do the buying, keep the household accounts, and do all the work of the home. Those who have tried the plan are better equipped for life than those from the other type of institution. But that subject can not be gone into in this article.

In addition to the need of preparing the girls for home life there is the need for Christian teachers. There are teachers needed who in the capacity of Bible women will go from house to house in the villages to carry the Message to our sisters who will not hear it in any other way. There are also teachers needed in the schools.

In a country reeking with disease like India where the seasons as they follow each other bring their awful diseases in succession and where poisonous snakes and scorpions are liable at any time to threaten the life of people it is necessary that we have nurses and doctors and many of them to care for the sick and to give help to the victims of misfortune.

But in order to have nurses, school teachers and Bible teachers and also that these same women will be prepared to fill their places in their homes, for all will marry sooner or later and carry on their work from their homes, the foundations must first be laid in the primary and middle schools. Because of the early age at which girls in India are expected to assume responsibility it is very necessary that this training in the elementary schools be done well. Many will leave school at the end of this period to assume the responsibility of a home and those who take training as nurses or teachers will be unsuccessful if the foundation is not properly laid in the primary school.

So far we have not been able to even lay the foundation in the primary schools as we should like to. This has been due partly to inadequate buildings and the difficulty of securing teachers for girls' schools. With the new school building, and with the teachers' home in view, increased support for teachers in the girls' school and with the faith that as the opportunity widens the funds will also be supplied, the prospect looks brighter for the future. We thank our friends at home who are supporting the work and ask that you continue to remember the work of training our girls at the Throne. When the Master said, "Go ye" He was speaking of and to these girls also. We give to them and they in turn give to others and in this way we work together for the extension of the Kingdom.

Dhamtari, India.

PRESENT NEEDS AND FUTURE POLICY OF OUR VILLAGE SCHOOLS

By J. N. Kaufman

For the Gospel Herald.

Before discussing the present needs and future policy of our village schools it is well to repeat briefly what our village schools are trying to do now. The primary object of these schools is of course to spread the Gospel of Jesus Christ. We say that if our village schools do not accomplish this we should not attempt to maintain them for it is not the business of missions to undertake secular education as an end in itself.

In order to carry out the primary purpose of our schools they need, in the first place very careful supervision. This has all along been very difficult if not in many cases quite out of the question. A number of the village schools are away from the main stations, not easily accessible especially in the rainy season. Then those in charge of village schools have other appointments as well, which keep them well occupied and, as is usually the case if the work can not all be done, that farthest away is the first place to suffer.

In the second place our village schools need trained and devoted teachers. True we have some but we need more of them. There is an amazing paucity of Christian trained teachers in India. This is probably because missionaries have failed to place sufficient emphasis on the importance of this. The remedy is obvious. We employ some teachers in our village schools today who would fit better in some other occupation and are employed because we can not get trained men to take their places. The teachers must be devoted to their tasks as well as have training for in many respects our village school teachers have a far more difficult task than any other of our Christian workers. They are expected by both the Mission and by Government to produce a good record of attendance and teaching and examination results and both these authorities are constantly urging them to do better work. In order to keep up the attendance the teachers sometimes get into unpleasant collision with the parents who care not a whit whether their children get an education or not. Unless the teachers get the inspiration derived from devotion to duty their task becomes well nigh impossible.

In the third place our village schools need better methods. The methods in vogue at present are formal and antiquated. They do not touch the lives of the boys and girls in any vital spot. As a result an alarmingly large percentage of pupils who pass out of the schools lapse into illiteracy. New methods are in practice in America which emphasize the pupils and their interests rather than any particular subject. Some of these methods have found their way into India. At least one mission

school in India uses this "project" method with great success. The local Government in the province in which this school is located has given it sanction and support. This method or an adaptation of it is needed in our village schools. The C. P. government is making a change in their curriculum which is a step in the right direction even though a small one.

In the fourth place we need more carefully planned and graded Bible teaching in our village schools. The chief aim as we stated is Christianizing the people. The opportunity for Bible teaching in these schools is great. Here the schools can make a definite contribution to the cause of evangelistic effort. We have recently been able to get a series of well written books of specially prepared Bible lessons for use in schools. Then we need more careful follow-up work to keep up the interest of the boys and girls after they leave school. In this way the schools are constantly linked up with the entire school community.

Now what is our future policy for our schools? This can be answered in a few words—to make them more successful evangelistic agencies. In order to do this we must supply the above mentioned needs. This is no easy task and it will require all our resources we possess. Above all it will require close fellowship with the Father in order that we may know His will in the matter.

What about finances? I have enumerated four needs but finances is not among them. Do we need no money for our village schools? We need school houses. These the brethren at home have been supplying about as we asked for them sooner or later —sometimes later. We have to pay the school teachers. The money for this has also been faithfully supplied. But if we want to improve our teaching staff we will have to give them special training and this will require more money than we have used per school up to the present. We believe that the brethren at home will continue to supply the extra needs as soon as they are definitely presented.

Dhamtari, C. P., India.

THE LAST SERVICE

By C. K. Hostetler

For the Gospel Herald.

Sunday, November 18, marked an epoch in the history of the Mennonite Mission at Youngstown, Ohio. The last session of the Sunday school, the last preaching service, and the last communion service were held on that day.

For some months the sign, "For sale," was posted on the mission building. Finally a deal was made, and a closing contract drawn up whereby the Mission property changed hands.

Among those who attended the services and Sunday school it was with a deep feeling of sadness that the word was passed around, "The Mission will be closed." Bro. and Sister Swartzendruber, who have been doing faithful work here during the last eight months, will engage in mission work elsewhere, perhaps in the foreign field. Our prayers go with them.

Was it providential that, without planning to that end by the bishop in charge, or by those in charge of the Mission, that the last service should be the commemoration of the suffering and death of our Savior? When we think of the work at this place and of the faithful service given by Anna V. Yoder, T. K. Hershey, and many other workers that could be mentioned; also, when we think of those who have found their Savior precious to them here, and have gone on to their reward (amo whom were George Banks, Grandpa and Grandma Butcher, Blanche (Buchanan) Spallas, and others); when we think of the relief given to widows and children, of the noble service in homes where sickness and death entered, of the hungry ones who were fed when the steel mills were closed down and men were out of work, of the mothers who brought their children to the day nursery where they were cared for during the day while the mothers were at work, of the many who found their Savior during the revival services at the Mission and are now happy in His service; when we think of all this, and much more not recorded here, it gives us a feeling of pain and sadness.

The last Sunday school session was very much the same as others held every Sunday. There was a good interest in the study of the lesson, and the children enjoyed the song service as usual. Perhaps it was significant that when selections were called for, the last piece called for, and the last hymn sung by the Sunday school, was selected by a little fellow about nine years old—the title, "Must I go and Empty-handed?" To us it seemed like the little fellow was leaving the Mission that way.

Bro. Allen Rickert of North Lima, Ohio, conducted the last preaching service, which was preparatory to the communion service to be held in the afternoon. Bro. and Sister Leinbach of North Lima were also present at the Sunday school and forenoon service. Bro. and Sister A. J. Steiner came in the afternoon, and Bro. Steiner conducted the communion service. Bro. Waites, whose health has been bad for some years and who could not often be present, was brought in a conveyance and was also present at the last communion. There were fourteen who took part in the service—five of whom were visitors from North Lima and nine who hold their church home at the Mission. To all present it was a very sad and solemn service. The closing hymn, "Blest be the tie that binds," was interrupted by blinding tears and choking sighs. Bro. Steiner closed the meeting with the benediction, and thus the Mennonite Mission in Youngstown passed into the realms of history.

Youngstown, Ohio, Nov. 19, 1923.

MONTHLY MISSION LETTER
No. 112

By J. R. Shank

For the Gospel Herald.

By request of Bro. Allgyer, I am preparing these few thoughts for your consideration this month.

We all have varied circumstances and conditions surrounding us, and as individuals, have our own particular charge to keep; but I am sure that, if we have the right motive in view in our missionary endeavor, there is only one message which we all will bear, whether we are in the place of our life work or in some place of preparation for a future task.

I am thinking of Paul's convictions concerning his calling when he said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more" (I Cor. 9:19). Men of the world adjust themselves to their surroundings for selfish gain and often seem to be several different men when seen in different places. Paul was not two-faced or double-minded. He was the servant of Christ everywhere he went. As the servant of Christ, he became the servant of all men by bearing the message of Christ to them in terms of their own understanding and in vessels of their convenience.

And here is where the task of the true missionaries comes in. To find the position of the lost souls, as well as the needy Christian professors in the world about us, and to lose no opportunity, as far as self-sacrifice and service are concerned, to make ourselves of use to them in finding the knowledge of Christ. The question of congenial surroundings for ourselves must give place before the more important matters of the wel-

fare of souls. The many matters great and small of Church regulation, community regulation, home regulation, etc., etc., in so far as no Gospel principle is violated, are gladly and conscientiously observed if that observance furthers the usefulness of our lives in reaching more souls and impressing them with the truth of the Gospel.

To do so does not make us despised turncoats like the world, either. Jesus remained the Son of God still, tho clothed in flesh and blood. Never did one act of His life for a single moment make a compromise with the truth. Jesus in glory today is not ashamed of us in our flesh life because He was like us while here. What matters it, if I speak in Hindi, or Spanish, or German, or American, or even in the backwoods tongue, so long as that tongue is used to make Christ known? What matters it, if I work in the palaces of the rich, or the cottages of the poor, if in both places my loyalty to Christ is unquestioned and I can bear to them the message of Christ which has been given to us thru the Gospel as our Church understands and practices it, and I appreciate it so much that I count it a glorious privilege to bear it to all peoples and nations, regardless of the privation, or reproach, or self-denial, or labor it may require?

A brand of volunteers like this is in demand everywhere. The rural field on the Osage River country of Missouri has a place for this type of men and women. Ready men and women who give friendly, helpful service in every circumstance of life fit in so forcefully and substantially if they measure up to the standard in spirit and life as well as talent and training.

Brother, Sister have such convictions become yours? Are you ready to let God have His way in your life?

Carver, Mo.

FIELDS NEAR US UNEVANGELIZED

By Lena E. Stalter

For the Gospel Herald.

When we talk about mission work our minds are often drawn to the city or foreign fields, forgetting our rural districts. Mission work, means not only money, but putting God's Word into practice to live for the good of others.

There is considerable variation in the condition of neglected rural fields. One district is neglected in one line, another in a different line of work. Whatever way of neglect be named, there is one fundamental principle in all work for mankind which, if neglected, will bring undesirable conditions. This fundamental principle is the true religion of Jesus Christ.

With lack of Christian influence, soon the social ranks sink into immorality, impurity, lust, disgrace. Sin and wickedness exist everywhere, but nowhere do they flourish more flagrantly than in the modern city. If our country churches and the rural districts are neglected our city and foreign fields will suffer as most of our Mennonite people live in the country and to them we look for a large part of support by means and workers.

It is very important not to neglect those near us who have not the opportunity to attend religious services. Ministers and missionaries can not be expected to do all the work but every lay member has a work to perform. A farmer who has a Christian influence, tact, and talent, by moving into a community, can do a great work to help evangelize the neglected neighborhood. What holds up the standard of a Christian character but the true impression of nobility by those who possess high ideals of a Christian life? We are living in a day in which there is great need of men and women who know their Bible and whose very lives reflect the teaching contained in the Bible—those who are fit subjects for the presence of the Holy Spirit. If we desire God's guidance we must crave His presence, believe Him, obey Him, accept Him, prompted by pure motives.

If there is any work in which we as individuals need to be absolutely true it is in the Lord's work.

Gridley, Ill.

WILLIAM CAREY

About one hundred and fifty years ago, there lived in England a little boy named William Carey. He was quick to learn in school, fond of flowers and all sorts of outdoor things, and he studied a great deal about them. His father was poor, and when William was fourteen years old he went to work for a shoemaker. He kept on studying, though, and read many, many books.

At that time people were beginning to think about the message that Jesus had so long ago given to the world about preaching to those in far-away places. No one ever had gone to tell the heathen about the dear Savior. William Carey began to think about this. He read and thought and prayed. Then he preached to others about it, and at last he was sent to India as the very first foreign missionary.

In that far-away land he had no money and no friends, but God had promised to be with everybody who carried His holy message, and God took care of brave William Carey. He worked at whatever he could get to do and at the same time taught and preached.—Publisher Unknown.

COMING AND GOING

Two words sum up the Christian life—"come," and "go." But some Christians have come without going, and others are going without having come. Dr. H. W. Bieber of Cynwyd spoke a searching sentence recently when he said, "We cannot possess Christ without a desire to give Him away." If we have come to Him, we shall wish to go with Him—taking Him to others. If we have actually come to Him—received Him by faith as our atoning Savior—our salvation ought to mean enough to us to spend the rest of our lives in passing it on. There are all too many missionaries in the various fields today who have gone without having first come. They have a Modernist Gospel without life in it. Have we such an apprehension and appreciation of our redeeming Lord that we are daily burdened with the need of others' having Him?—Sunday School Times.

HOW THE PAY WOULD COME

"Thou shalt be recompensed in the resurrection of the just." Miss Kaminski, a Christian worker, was visiting in a "New American" home, teaching English to the woman from the Bible, and reading its stories. The husband sat near by and listened. Then he went quietly out and came back with a bottle of milk, which he offered to her. She said, "No, I do not want any milk; keep it for the children." He said then, "Me poor man, I give you five cents for car fare." She replied, "I don't want anything. I am very, very glad to come." He loked at her quite a while, evidently thinking, and then said, "I know, I know. You get your pay—upstairs—" and he pointed upward. —S. S. Times.

Man is prone to believe more readily the promises of his fellow creatures, who, by reason of infirmity, have failed to fulfil innumerable promises, rather than believe the promise of an omnipotent God who has never yet failed to fulfil even one promise. —S. J. Patton.

A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.—Prov. 14:6.

REPORT OF THE PEHUAJO BUILDING FUND

For the Gospel Herald.

Money Received for the Pehuajo Church Building

Note:—Figures are given in pesos. $100.00 American money are worth 271.20 pesos.

Balance on hand	8.57
Received from Board $7885.71 U. S. currency at 271.20 per $100.00	21385.70
Congregation Pehuajo	580.10
Congregation Santa Rosa	10.65
Congregation Trenque Lauquen	25.00
Congregation Carlos Casares	40.00
Interest	5.33
Material bought, not used, and sold again	353.60
Rebate on freight	362.20
	22771.15

Expenditures for the Pehuajo Church Building

Galvanized roofing	498.55	
Cerecita (Water proof material)	296.81	
Iron work, beams, etc.	684.00	
Drayage on material	134.07	
Freight on material	1577.90	
Hinges, latches, etc.	139.00	
Expenses to Buenos Aires for Church	100.75	
Paints, oils, and putty	309.65	
Brick, and brick dust for mortar	2031.95	
Glass	243.65	
Fencing, Iron for front wall on Main Street	200.00	
Sand	179.00	
Cement	618.36	
Lime	812.00	
Cement tiling for two floors	1510.15	
Labor, that I had done (outside work)	70.40	
Lumber	1117.91	
Spouting	178.80	
Nails, screws, and bolts	85.15	
Electric Light fixtures and installation	238.68	
Contractors, mason, carpenter, painter	11175.90	
	22202.68	

Miscellaneous Expenditures

Gal. pipe	12.90		
Changing partition in hall	145.00		
Used pump	18.00		
Gal. elbows	5.70		
Cast iron pipe (down spout)	73.15		
Telegram and money order	1.35		
Terra cotta pipe	62.50		
Beef roast for masons	16.50		
Pipe and reducers	3.90		
Ventilators	15.80		
Wire	.50		
Grate	1.85		
Sign (Templo Evangelico)	28.00		
Pulpit stand and money box	70.00		
Scripture texts framed	36.80	491.95	
		22694.63	22771.15

Donations for New Church Building at Pehuajo

Drysdale and Company, Buenos Aires:—		
Lumber valued at		739.86
35 barrels of cement valued at		612.50
1840 kilas angle irons for windows valued at		326.11
The Western Railway Company:—		
10900 kilas R. R. irons (estimated value)		900.00
Placed on expense side donations received	2578.47	
	25273.10	25349.62
Balance on hand	76.52	
	25349.62	25349.62

Actual money laid out for the building is 25273.10, less 3294.27 (material sold, rebate on freight, and donations) or 21978.83

We trust the above is clear, if not we are ready to make it so.

Gratefully submitted,

T. K. Hershey.

We, the undersigned, have this day and date examined the account for the Church building at Pehuajo, and to the best of our knowledge and ability we find it correct. (Signed) D. Parke Lantz. W. G. Lauver.

Sept. 24, 1923.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

For the Gospel Herald.

The sisters Gamber and Hallman remained in Trenque Lauquen a few days after the Field Council meeting as reported last week. During their stay many sick were visited. While there a lady 98 years old passed from time to eternity, but not without hope. Thru the faithful work of the Bible Readers, she was led to Christ. At the request of the converted daughter, Bro. Lantz conducted a regular funeral service, a thing unknown to these people. Instead of burning candles and the placing of crucifixes, hymns were sung and the Gospel explained. Tears were found in the eyes of many when the missionaries sang, "Peace, Peace, Wonderful Peace."

Nov. 4th Bro. and Sister Lantz with six children went to the country stopping at five homes where they sang hymns, and distributed tracts and S. S. lesson cards.

The following Monday one of the sisters came to the missionaries in Trenque Lauquen, requesting that they pray for a demon possessed daughter of the family where she works. The doctors and spiritualists both failed. We are sure that the Gospel and prayer will bring the desired result. Many such cases have come to the missionaries in this country. We have witnessed in several cases where the evil spirits after throwing the person to the ground, came out, leaving the individual half dead. "This kind cometh not out but by fasting and prayer."

D. P. Lantz and the writer spent a half-day at Santa Rosa recently, in the interest of finding suitable property that we might purchase, thus saving the very great rent we have to pay there. Nothing definite was done. A couple of properties were looked at and Bro. Luayza was instructed to make further investigation. We found our brother and family well and in good spirits. The work, under the conditions, is in a good shape. They have now only a porch for a hall. The place where they formerly lived was not fit to live in any longer, so they rent where they now are, but we might say we have no hall for the services, and there is none other to be had. The prayers of the Church are solicited in behalf of a suitable place for the Lord's work there.

Plans are being made to begin in a small way to do something among our sisters here in the shape of sewing circles. Sister Hallman will be in charge. Sewing machines of course will be needed, and we are asking

our all-kind heavenly Father to supply us with them and believe He will.

Sister Gamber is also laying some plans for a Medical Dispensary with headquarters here at Pehuajo. Several doctors have offered their services. The daily dressing of the fingers that were mashed of two different children marks the beginning of her work. They are both making rapid progress in the language.

While I was writing this letter a convert called. Together we sat under a damasco tree and talked of his conversion, and further explained to him the way "more perfectly." Perhaps a year ago he was converted. He went to the country to work. His experience is too long to tell here. He said, however, that he has read the New Testament thru several times, perhaps as many as 8 or 10 times. He found many things that condemned him. One was the use of tobacco. He said, "I asked God to remove the habit, and He did, and today I am better in health than ever I was before. Today I have no desire for the newspaper, only the Bible. It for me is the last thing at night, and the first thing in the morning. He then pulled out his Testament with his glasses in them. He said, pointing to them, "I keep them there then I always know where they are. He with others will be baptized before long. There are applicants awaiting baptism in all the stations. These babes in Christ need your prayers.

In His dear Name,
Nov. 7, 1923. T. K. Hershey.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

Dear Herald Readers, Greetings of love in the name of Him who said, "All power is given unto me in heaven and on earth, Go ye therefore and teach all nations."

Many happenings of interest have taken place in connection with our two Kansas City Missions since our last correspondence in these columns.

Some of these have brought joy and others sorrow to the hearts of His children. We have had the joy of seeing not a few confess Jesus Christ as their Savior. The meetings held in a tent at 12th and Osage by Bro. Berkey were unusually well attended.

Sister Edith Williams whose home was burned to the ground as formerly noted in these columns desires me to hereby heartily thank all who so kindly ministered to her needs during those trying days and weeks and months. May the Lord Himself be your "exceeding great reward" (Gen. 15:1).

Satisfactory progress is being made on the Mission building at Argentine. The foundation was completed last week. We believe that the Lord Himself answered our prayers in reference to guidance in the selection of a location and when the owner of the lot learned that it was to be used for a church building, he was kind enough to deduct $200.00 from the price of it. Bro. L. A. Weaver, of our Kansas City Congregation (who with Brethren F. P. Kauffman, of Garden City, Mo., and S. C. Yoder, Kalona, Iowa, constitute the Building Committee) has the direct oversight of the erection of the building. We are looking to the Lord for sufficient funds to complete the building (Psa. 62:5; Hag. 2:8).

At our recent members' meeting, the following were elected superintendents of our Sunday schools: Argentine Sunday school, supt., Rufus Horst; Ass't. supt, Daniel King; South Seventh St., Sunday school, supt., William Smith; ass't supt., Chris Miller; chairman of (mid-week) Friendly Bible Class, Daniel King.

Sister Rice is a poor mother who with her children has for years lived in a small shack on one of Argentine's hills with her children. Her husband, like so many others, has deserted her. Sister Rice along with her two daughters are members of our church. Our folks have felt prompted to give her some help in providing another room to her little house, the inside of which by the way has not even been plastered.

One of the most encouraging features of the work at Kansas City is the willingness, the faithfulness on the part of the members to help along in the work in whatever way they can. The other Sunday for instance, the writer happened to be out of the city, and the attendance was larger than usual. One reason was because a number of our devoted brethren with cars got busy and brought folks to the missions who would not otherwise have been there.

Sunday, November 4, our missions were favored in having Bro. and Sister J. W. Shank with us. For quite a while, our people have been contributing towards the mission work in South America. One of our former workers, Sister Vera Hallman is there, so we feel as tho we have a very real share in the work there. It was a surprise to Bro. and Sister Shank to learn that one of our Mission converts (who used to live in South America) could speak with them in the Spanish language.

Sunday, Dec. 5, is the date fixed for communion service at our Mission. The matter of ordaining a deacon for the Kansas City congregation is also to be taken up at this meeting. Pray that the Lord Himself may have His way with us in all these matters.

Last Sunday, as usual, was a busy day at our missions. Three members were added to our congregation by letter, and on Monday one by water baptism. The latter is a patient in one of the hospitals of the city. The three sermon subjects for the last Sunday were: "Three Young Men who would neither Bend, Budge, nor Burn;" "Peace;" and "A Five-fold View of the Lord Jesus Christ.."

As one gets around, one meets with many cases of real need.

One of the most inspiring visits the writer has made for a long time was at the home of William McPherson, a poor man who has neither eyes nor hands and yet the chief delight of his life is to feed his soul on the Living Word of the Living God. How does he do it, do you ask? With his tongue. He has the Bible in raised letters for the blind, and with his tongue he is able to read it. During one of our visits to him he told us that sometimes at night when he can not sleep, he gets up and reads a chapter or so and then goes to bed again. He says that he does not need to turn the lights on either. Have you anything to be thankful for? He says that he has not seen, since the longest day (June 21), 1906, and that the first man he expects to see will be the Lord Jesus, the Man who died for him on Calvary.

Just the other Monday the writer officiated at the funeral of a lady approximately 65 years old. The only mourners present (outside of the friends who accompanied me), were four men. And she lived in a little house on South Fifth Street close to the Seventh Street Mission. The Sunday evening before the funeral Bro. William Smith was kind enough to take me to the place which they called their home. It was locked with a little padlock on the outside. The little shack was built of freight car lumber. Imagine the darkness of those men's hearts and lives. Think of that poor husband coming home to that poor and lonely shack with only the dog for his companion.

The grandest thing that I have learned about the life of a city mission worker is the fact that he has in Christ a salvation to offer freely that fills the utmost longing of the soul, Jno. 4:14. And to carry that message is a privilege that angels do not have.

In our chapel at the Seventh St. Mission above the speaker's stand have been for years mottoes reading

thus: "Jesus Knows," "Jesus Cares," "Jesus Loves," "Jesus Saves," "Jesus Keeps," "Jesus Satisfies," "Jesus Only." In order that that might be a reality, Jesus Himself gave His life. In order that the glorious Gospel might be carried to the lost of Kansas City, what are we doing?

In His blessed name,
Nov. 14, 1923. J. D. Mininger.

Peoria, Ill.
(Garden Mission)

Dear Readers of the Gospel Herald, Greeting in the Master's worthy name. It has been some time since we have sent notes to the Herald. However we have not been idle during that time. The greatest change made to the building lately, is that we have repapered almost all the rooms including the Chapel. Since we were able to secure the paper from a neighbor who is a paperhanger, and get it at wholesale price and since we did all the work ourselves the cost was not very much. We greatly appreciate this donation on the part of the paperhanger.

The Sunday school attendance is on the increase since the cool weather. We have been handicapped somewhat recently in the Sunday school work, because of sickness among the teachers. The church services are well attended.

Sister Schantz who was assisting in the work for over a year has returned to her home, leaving the writer and family alone in the work. We are glad for the assistance given by the members of the congregation. We are also making an effort to secure a consecrated sister or two to come and help out.

Last Sunday, Nov. 18, Bishop Samuel Gerber was with us, at which time communion service was held, all members present participating. Bro. H. R. Schertz also was present, stopping between trains on his way home from Tiskilwa.

Next Sunday, Nov. 25, we are having Thanksgiving and Missionary services, with Bro. H. R. Schertz as the speaker. Young folks from the Roanoke and Union congregations are expected to assist in the song service.

Yours in His glad service,
Nov. 21, 1923. John L. Harnish.

Lancaster, Pa.
(112 East Vine St.)

Greetings to you in the precious name of Jesus. 'O that men would praise the Lord for his goodness and his wonderful works to the children of men." We have been requested to give a monthly report of the interesting happenings at the Mission here. The work at this place is encouraging. Sunday school and children's meetings are growing in attendance and interest, for which we praise the Lord. The attendance on Nov. 11 was 165. I suppose that was the climax. All mission workers know the numbers are varied at a mission.

The work here is great because it is the Lord's work. Sister Lena Peterman of Lancaster was laboring with us several weeks. She labored faithfuly, but has returned home again. May the Lord bless her efforts wherever she labors.

The writer and family were located here three months ago; they together with Sister Amanda Forry are the workers here at the present time. We should have another sister as a worker here. The Lord willing we would like to start a children's sewing school and more home department work. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

By the time this reaches our readers Christmas will not be far away. As in past years we hope to fill many Christmas baskets to distribute among the needy. Without the help of our brethren and sisters in the neighboring congregations we will not be able to do this. The little you may give may cheer some poor, downcast or sinsick soul. We will receive donations as follows: groceries, potatoes, sweet potatoes, apples, canned fruit, dried fruit, beans, meat, chickens, clothing, and money. Whatever the Lord prompts you to give will be appreciated and we will try to see that it gets into needy homes. We have a tract fund at this place. Any one wishing to help in this way can do so.

Thanking you for your support in the past, we wish you would remember the work at this place. Wishing all the rich blessing of God, we are

Yours for Christ,
The Workers.
Per D. Stoner Krady.

Knoxville, Tenn.

Dear Editor of Gospel Herald:—We wish to inform the Gospel Herald readers who have so kindly remembered the Knoxville Mission with literature that we are at present well supplied with back number Sunday school Lesson Quarterlies. The package of leaflets entitled "The Way of Salvation," by Daniel Kauffman, which you so kindly sent to us, we received O. K., and very much appreciated. Thanks.

Nov. 22, 1923. The Workers.

Reading, Pa.
(Mennonite Gospel Mission 13th & Douglass Sts.)

Dear Herald Readers, Greetings:—We have many reasons to thank the Lord for the many blessings he is showering upon us. The Lord is mindful of us and is blessing our weak efforts for which we feel to praise Him.

The Sunday school at this place is growing. At present we have an average attendance of 50 pupils. We also have children's meeting every Sunday evening which is being attended quite well by the children.

The girls' sewing class meets every Saturday afternoon at 2 P. M. There are about 30 girls enrolled. Different ones have dropped out since we started and new ones have taken their place, as is generally the case in this kind of work.

We feel thankful for the different ministering brethren who have come in our midst and broke unto us the Bread of Life. Among those who were here recently were Bro. Lehman Kraybill of Mt. Joy, Bro. Noah Bowman from Bowmansville, Bro. Joseph Boll from Manheim, and Bro. Abram Landis from Ephrata. May the Lord bless these ministering brethren and all those who have in the past shown their interest in this place by their presence and in giving us the Gospel message. We thank them for coming and invite them all back again.

We might say at this time, If there are any who have any Words of Cheer, or Beams of Light or Youth's Christian Companion or Sunday school cards (that are not soiled) in their homes and maybe would be glad to get rid of some of them we would gladly receive them. You can send them direct to the Mission. The children are very fond of the cards and papers and often ask us for them when they see us on the street. We go to the Hospital every two weeks and the Sunday school papers are distributed among the patients. They are received gladly. We wish to thank all who are so nobly standing by the work by your presence and prayers and may you continue to pray for the work that souls may be won for his cause and kingdom.

In His service,
Nov. 21, 1923. The Workers.

Toronto, Ontario
(Toronto Mission)

Dear Herald Readers, Greetings:—At present, the interest at the Mission seems to be growing. We thank God for His goodness to us. It is His work and we cannot thank Him enough for the many blessings we enioy at the various weekly meetings.

The attendance at Sunday school has been increasing gradually. Two weeks ago the attendance was 153. The work with the children is an important work.

Every Sunday evening at 6 o'clock we have a special Children's Meeting. The Gospel is brought to them in blackboard talks, object lessons, and Bible stories. It is a source of joy to hear these little folks raise their voices in song. This is a meeting not only interesting to the children but also to their parents.

The sewing classes for the girls are a profitable work. The junior girls from ages 9—12 come to the Mission home every Wednesday afternoon at 4 o'clock. The Senior girls 13—17 come on Thursday evenings. There is an enrollment of 33 in these classes.

On Tuesday afternoons we have a meeting especially for mothers. May we earnestly solicit your prayers in behalf of these meetings that everything may be done to His honor and glory. This meeting gives an opportunity to bring the Word of God to mothers, some of whom do not attend the other meetings at the Mission. If the Lord will, we want to take up the study of the Gospel of John, during the devotional hours of these meetings.

On Nov. 4 we were privileged to hear an inspiring missionary message on Africa. Mr. Whitman from the Sudan United Mission was with us.

On Nov. 11 Bro. Howard Stevanus from Bloomingdale, Ont., conducted our Sunday Afternoon Bible Class. At present our superintendent is taking up a study of Paul's letter to the Philippians.

In the evening of Nov. 11 Bro. Newton Weber preached a Gospel sermon. We were glad to have a number of visiting friends in our midst lately.

Bro. S. F. Coffman was with us last Sunday. The afternoon service was a joyful occasion. About 20 worshiped and fellowshiped together in the observance of the Communion and Feet Washing ordinances. One sister was baptized and one sister was received into the Church. It was a time of spiritual blessing and rejoicing. In the evening service, Bro. Coffman brought to us many rich truths from Rom. 8:15-17. We could certainly say "It was good for us to be here."

We very much appreciate the help of visiting friends. May you sincerely remember the work here at the throne of grace and pray the Lord of the harvest to send forth more laborers into His vineyard."

Edna B. Weber.

Columbia, Pa.

(274 South Fourth St.)

Greeting in the dear Master's name:—As seasons come and go so also our seasons of work and rest seem ever to flit before us. The summer is gone and with it the toil and ingathering of the fruits of the earth. So also the children have ended their summer vacation and are now briskly engaged with their school studies for five days of every week. On Saturday afternoon, Nov. 3, the sewing school at this place was again opened and about seventy-five girls, five years old and older, were at the mission door bright and early to meet the sewing circle sisters who came to guide the little hands in their sewing.

One or two of the many groups of the Associated Sewing Circles of Lancaster Co., have met in the past few years with the children every Saturday afternoon and their service has been such a help and so much appreciated by all that they have been invited to take part again this coming sewing season and all will have the opportunity to shine in both temporal and spiritual blessings, while working in this corner of God's vineyard.

Any wishing to consecrate their Saturday afternoons to the Lord in this particular field can do so with pleasure and profit and will receive a hearty welcome from all.

The Sewing Circle from Annville was the first to help in this work this year and the sisters who came to help and the children who came to sew thought the closing time for the afternoon came too soon.

Thus far every Saturday a new class was formed showing to us that the children are interested in their work, and interest growing. On Nov. 10th Akron and Ephrata gave us their assistance and on Nov. 17th Bowmansville and on Nov. 24th the New Providence sewing circle and sisters from the Stony Brook church York Co. During the month of December we are expecting the Conestoga, Elizabethtown, Florin, and Mt. Joy, and the Goodville sewing circles.

May the Lord richly bless all who help in the work at this place and may the day be not far distant when each church district will have an organized sewing circle to look after the needy ones in their own church district, and then reach out and help others, wherever and whenever needed. "The poor ye have always with you."

May the Lord bless us all and keep us all in His service.

A Worker.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Readers of the Gospel Herald:—The Lord willing, on Wednesday evening, Dec. 5, we expect to have with us Bro. N. E. Troyer, Cable, Ohio, to begin a series of meetings. On Sunday, Dec. 2, we expect to hold our council meeting, and on Saturday evening, Dec. 8, the preparatory service, with the communion service the following morning. May you remember all these meetings in prayer, that souls may be led to accept Christ and that the Church may be strengthened. With well attended services, the special mission program which follows was given on Sunday evening, Nov 18, from 6:00 to 9:00.

Devotional Service, Titus West.
What Constitutes Mission Work? O. D. Yoder.
Missionary Talk to the Children, Maggie Shetler.
Qualifications of Mission Workers, Lura Lauver.
What Can I do for Mission Work?
Pray, Elisa Estep.
Give, William Foust.
Be Faithful Where I Am, Warren Dodson.
Go, Charles Wyandt.
Witness, Elijah Estep.
Parents' Mission in the Home, S. G. Shetler.
The Work and Needs of South America, Esther Lauver.
The Blessings and Joy of a Mission Worker, Laura Estep, Rosella Ash.
Sermon, Text: John 5:7, S. G. Shetler.

An offering was taken for Carlos Casares Station, Argentina, South America, amounting to $22.05.

The Local Board of the Mission held a meeting Wednesday, Nov. 13, with Bro. Aaron Loucks of Scottdale, Pa., present in addition to members of the Board.

Christmas season is approaching. We desire, the Lord willing, to give out a number of baskets of eatables to families, as we have done before. We will appreciate donations for this purpose, such as vegetables, groceries, chickens, etc., from our brotherhood.

The Cross Roads and Lauver's Sewing Circle, Juniata county, Pa., have sent in one hundred and fifteen quarts of canned fruit, besides dried fruit, for which we are very grateful.

The following visitors were here recently: Bro. Christian B. Brubaker and wife and Bro. John E. Brubaker and wife of the Erisman congregation, Lancaster county, Pa.; Sister Emma M. Nissley, Mount Joy, Pa.; and Bro. John Thomas, wife and daughter Edna, Johnstown, Pa.

Cash Receipts During November

Schellburg congregation	$ 3 00
Thomas congregation	20 12
Kaufman congregation	20 35
No. 489	10 00
No. 490	2 00
Building Debt Fund	
E. M. B. of M. & Charities	118 50
Isaac R. Herr, Lancaster	10 00
A. Metzler, Jr. W. Va.	50 00
	$178 50
Cash Value Provisions and Clothing	
Beech S. C. Ohio	$10 00
Martinsburg S. C.	9 00

Scottdale S. C.	7 00
Cross Roads & Lauvers S. C.	32 00
Martinsburg cong.	12 50
Belleville cong.	3 00
Aaron Stoltzfus	1 50
Norman S. Miller	5 00
	$80 00

Many thanks for your support. May the blessing of the Lord accompany the same.

Joseph M. Nissley.

GLEANINGS

Bibles Burned in Rome

The antagonism of the Vatican authorities to the Protestant movement in Italy took a concrete form in the burning of Bibles on May 27th in the square in front of the church of Santa Maria della Navicella. This was part of a sacred function in which the clergy took part. The facade of the church was illuminated and a big bonfire was lit. Then, to quote the Osservatore Romano, the organ of the Roman Curia, "there were thrown into the flames many licentious books, immoral periodicals, and Protestant Bibles, which had been taken from the hands of the young. They were consumed in the fire to the honor of the Madonna. Whilst the fire was burning the pernicious books a certain Signor Cingolani, one of the most zealous of the clerical party in the Italian chamber mounted the porch of the church and addressed the crowd in an impassioned oration, in the course of which he exhorted the people, while the fire destroyed the corrupting books, to light in their hearts the fire of faith for the good of their souls, the church, and the fatherland." This action has evoked protests not only from Protestant bodies and papers in Italy, but also from the daily press. The Fascisti paper Il Popolo d'Italia declared that the Bible was the foundation of the whole Christian Church, including the Roman Church itself, and that the burning of these copies constituted a repudiation of the words of Jesus Christ Himself. The Osservatore Romano defends the proceeding by saying that if it is permissible for the Fascisti to be intolerant in the political field in burning newspapers that oppose them, likewise it is permissible for the Catholics to burn the Protestant Bibles. It said: "It would seem that intolerance in politics is allowed. Now we ask, why can it not be so in religion, when it is not an opinion that is in danger, but the truth; not a form of government, but the government of the soul; not questions of earthly and changeable institutions, but eternal salvation. We believe in intolerance."

Protestants and an Earthquake

The city of Quito, Ecuador, was badly shaken on May 16th by an earthquake, which caused serious damage to many buildings. The people, who were greatly frightened, flocked to the streets and open places, some of them falling on their knees and praying to the saints or the Virgin. A few women fainted, and one Indian was killed by a piece of a building falling on him. A representative of the Christian and Missionary Alliance writes: "Our own building stood the test fairly well, although on the third floor a couple of the rooms have bad cracks in them. The fanatics looked at our chapel, thinking it would surely be the first thing to be destroyed; and when they could find no cracks in it, some were heard to say, 'God is not just; He has not destroyed the Protestants, and they are the cause of this.' Another person said, If the Protestants are allowed to stay here, we shall all land in the grave.' A general belief among a certain class seems to be that God has brought this upon them because we were permitted to build our chapel here"

Turmoil in Paraguay

For the past year Paraguay has lived in a continued state of guerilla warfare. Malcolm L. Norment, of the Colegio Internacional in Asuncion, writes in World Call: "The government has run its soldiers all over Paraguay, from one end to the other, trying to put down the bands of marauders that appear here and there and everywhere. Up until now it has been unable to stamp out the sedition. Both sides, naturally, have had to live off the country. Both sides have resorted to pillaging and confiscation. Private property has had no meaning for these soldiers. Written guarantees, worthless, of course, have been given in many instances; but in the majority of cases, it seems, the soldiers have gone in, driven off the cattle or killed them and carried off their hides, and taken along everything else of value that could be sold for money....It is needless to say that the revolution affects our school in many ways. The confusion and the chaotic business situation make it impossible for any parents who really wish to do so to send their children. It is hard for those who do have children with us, to meet their expenses. Some of the fathers who have boys in the school are exiles, and cannot come back into the country unless Chirife gets in. If he does overthrow the present government, of course there will be many fathers of our boys who will have to leave the country, and take their children with them."

Neglected Argentina

Ernest Gray writes to the Moody Bible Institute Monthly from northern Argentina of the deplorable lack of missionaries there. In the province of Victoria, where he is working, only ten or twelve are preaching the Gospel among 600,000 people In Corrientes, the province to the north, with a population of 360,000 including many Indians, a native Argentine is the only preacher. Still farther to the north are three provinces with no gospel work except one small station of the Seventh Day Adventists. Argentina's population is increasing fast, and there are said to be 2,500 places of over 2,000 people without any gospel testimony.

From Suffragette to Evangelist

Miss Christabel Pankhurst, who has become widely known in English-speaking countries as a militant supporter of woman suffrage, has been making evangelistic addresses during the past summer in both New York and Toronto. In one of these she said: "I am thankful for the hope of the Bible in these times of storm and cloud. We have lived through the great war and many of us believed when it began that it was the war that would end all war. How could any one of us have lived in that fool's paradise? The answer is that we did not properly study the Bible. We thought in our folly that man himself could work out the salvation of the world. The war of 1914 could not purge out of the world the sins that make war, and so long as the cause of strife remains, war itself cannot be destroyed. God has provided His own way to bring peace on earth. I thought the labor movement and the woman movement, and these various movements, would finally settle the problems of this world, but this has not happened.... The terrible events that are already looming before us are a challenge to us to go out and preach the Gospel to all who will listen."

STEADFASTLY SET

By John Weaver Weddell

For the Gospel Herald.

"He steadfastly set his face to go to Jerusalem."—Luke 9:51.

"Steadfastly set," for "the time was come"
And the place was fixed, and the Lamb must be dumb.
His feet toward no palace, his face toward no home,
Steadfastly set toward Jerusalem

"Steadfastly set," though the way be long.
And the blue waves of Galilee woo as a song
And multitudes tarry the hillsides along—
Steadfastly set toward Jerusalem

"Steadfastly set," whilst griefs lie before
And the pathway is rough and the sun beats sore
And no friendly shelter and no open door,
Steadfastly set toward Jerusalem

"Steadfastly set" toward sorrow and loss,
Beholding the danger, the darkness—the dross;
Beholding the curse—and the cord—and the cross,—
Steadfastly set toward Jerusalem

"Steadfastly set," till the passion was o'er,
To the finished work and the joy set before—
To the throne and the crown, and the life evermore,
Steadfastly set toward Jerusalem.

"The tree of life was planted in Eden; it is to found in Revelation. In Eden it gave natural life; in Revelation it is spiritual."

FINANCIAL REPORT

MENNONITE BOARD OF MISSIONS AND CHARITIES
FOR OCTOBER, 1923

GENERAL

Salem S S Alta (Sept)	$40 80
Forks cong Ind	26 75
D E Witrig	2 50
Sterling cong Ill	17 70
Union S S Ill	8 53
Freeport cong Ill	101 65
Union S S Quarterly Ill	13 53
Waldo S S Ill	61 98
Beach cong O	254 83
Leetonia cong O	35 06
E Union cong Ia	22 37
Sugar Creek cong Ia	92 52
W Union cong Ia	43 63
W Fairview S S Neb	91 49
Liberty cong Ia	4 00
Calkins cong Mont	70
Kaufman cong Pa	11 00
Thomas cong Pa	8 06
Blough cong Pa	10 00
Salem S S Alta	34 65
Row cong Pa	10 00
	$891 75

INDIA

General

Creston S S Mont (Sept)	$3 15
W Zion S S Alta (Sept)	5 25
E Fairview S S Neb	83 87
Zion cong Ore (Sept)	18 00
David Brecheisen	5 00
Matt. 6:3 Kan	5 00
Fairview cong Ore	$15 00
Allensville S S Pa	18 57
E Bend S S Ill	40 00
Levi R Troyer Ill	5 00
Oak Grove & Pleasant Hill congs Wayne Co Ohio	235 00
Midway cong O	51 78
Oak Grove Champaign Co Ohio	79 33
Canton S S O	11 71
Shore cong Ind	10 00
Wood River S S Neb	19 58
Roseland cong Nebr	39 30
Plum Creek S S Neb	10 00
Liberty cong Ia	6 00
Coalridge cong Mont	20 00
Fiarview cong N D	5 00
Kaufman cong Pa	11 00
E Scottdale S S Pa	1 78
Masontown cong Pa	4 00
Weaver cong Pa	20 00
Thomas cong Pa	8 06
Blough cong Pa	10 00
Floradale cong Ont (Sept)	20 00
Hagey cong Ont (Sept)	15 00
Wellesley A M S S Conf Ont (Sept)	25 00
Breslau cong Ont (Sept)	29 50
Biehn cong Ont	63 61
Shantz cong Ont	22 00
Pond Bank S S Pa	4 50
Reiff cong Md	111 21
Zion cong Ore	11 00
Salford S S Pa	51 00
Souderton T M Pa	24 31
E Chestnut St cong Pa	30 00
Gehman's S S Pa	37 85
Mt Joy Y P M Pa	8 00
Bowmansville Mission Friends Pa	63 63
Kraybill's S S Pa	27 52
Belleville A M cong Pa	15 00
	$1300 51

Missionary Support

Friends Ohio	$75 00
Pike & Salem congs O	75 00
Manson S C Ia	26 00
Kitchener cong Ont	139 00
Weavers S C Pa	20 00
	$335 00

Missionary Children Support

Children of Allensville S S Pa	$7 72
Clinton Frame S S Ind	9 00
Quarter Fund Investment Per Canadian Treas	62 00
	$78 72

Native Workers

Doylestown S S Pa	$30 00
Spring Val cong N D	5 00
Towamencin cong Pa	30 00
A Bro Pa	10 00
Two Sisters Pa	5 00
E Petersburg Y P M Pa	7 50
Manheim Bible Study Class Pa	7 50
	$95 00

Bible Women

Salem S S Wayne Co Ohio	$6 00
O Grove S S Wayne C O Old Sisters Cl	6 00
O Grove S S Champaign Co Ohio 2 Aged Sisters Cls	5 00
Doylestown S S Pa	18 00
Bethel S S Old Sisters Class O	9 00
Bowne cong Mich	3 00
Womens Mis Society	8 00
	$55 00

Medical

Mary Ann Sprunger	$5 00
Norristown S S Berean C	25 00
Martins Creek S S Girls Prim Cl O	7 50
A Sister Md	6 00
D D Hartzlers S S C	60 00
Mt Pleasant S S Va Class 8	5 75
Class 9	11 50
Pleasant Hill cong Neb	1 72
Friends Md	15 00
	$137 47

Orphans

Salem S S Alta	$12 50
Maple Grove S S Ind	18 20
Pike S S Y Mens Class Ohio	7 50
Clinton Brick S S Ind Class 3	7 50
Class 5	3 00
Class 9	7 50
Iva A Cook	7 00
Monroe Selzer	7 50
Edward Selzer	7 50
Gortner Union S S Md	8 78
D H & N D Miller	7 00
Edward F Zook & S S Class	7 50
Mrs E F Zook & son Herbert	7 50
Zion cong Ore (Sept) Class 1	10 00
Class 4	10 00
Class 5	8 00
Class 15	12 50
Class 16	22 00
Bethel S S Ore (Sept)	7 50
Albany S S Ore (Sept) Class 3	15 00
Class 4	7 50
Primary Classes 7, 8, 9 10, 11	15 00
Mrs H C Swarr	7 00
Home Mis S S Prim Dep	7 50
Home Mis S S Jr Dep	15 00
Nappanee N S S Y Mens Class Ind	7 50
Naomi Erb	7 00
C A Wenger & wife	7 00
Wm & Ella Landis	7 00
Plainview S S Cl 13 Ohio	7 00
Ina Hostetler	7 00
A Bro & Sister Pa	44 50
L J Powell & wife	15 00
S S Erb & wife & Dave Good & wife	15 00
Berlin S S O	14 00
O Grove S S Wayne Co O Helping Hand C	12 50
Matt 6:3 Ind	7 00
Hopedale S S Cls 5 & 6 Ill	7 50
A J Stutzman	7 50
Mrs Irvin Clymers SS C	7 00
Goshen College S S Jr Dept	7 00
Ed Redigers S S Cl	8 00
Mattawana A M S S Pa	14 50
S S & Omar Troyer	30 00
Banks S S Willing Workers Cl Va	5 30
Harmony S S Ill	7 39
Joe Davis Cl	7 00
C A Hartzler	7 50
Ed Springers Cl	15 00
Joseph Springers Cl	15 00
Walter & Carrie Greys C	7 50
Ben Rocke & Carl Magnuson	7 50
John A Albrecht	7 50
H V Albrecht Cl	14 50
Mildred Albrecht & Alive Eigsti Cls	7 50
Alvin Albrecht & Julius Ioder	7 50
Wm Eigsti	7 50
Stahl S S Pa	50 90
Eva Souder & S S Cl	7 00
Mount Pleasant S S Va Classes 1 & 2	5 00
Class 3	2 50
Class 4	5 00
Class 5	2 50
Class 6	5 00
J B Stutzman	7 50
Venus Hershberger	7 00
Elmer Stoltzfus	7 50
Julius Stutzman	7 00
Oak Grove S S Champaign Co Ohio Primary Dept	2 50
Intermediate Dept	2 50
Aged Sisters Cl	2 50
A Brother	2 50
Holdeman S S C 18 Ind	7 75
Olive cong Ind	7 50
A Sister Ind Olive cong	10 00
Shore S S Cls Ind	15 00
Middlebury S S Ind Class 14	21 00
Class 15	7 00
Intermediate Dept	2 30
Yellow Creek S S Ind L A Weldys Cl	12 00
Clarence Lehmans Cl	6 00
C A Shantz & wife	21 50
Elkhart S S Ind Golden Rule Cl	7 00
Busy Gleaners Cl	8 75
Opening Buds Cl	3 50
Mens Bible Class	7 50
Class 12	7 50
Class 16	5 00
Mrs J H Bontragers S S Class	6 65
Lower Deer Creek S S Ia Class 2	7 50
Class 5	7 50
Class 7	7 50
Class 8	7 50
Class 9	7 00
Class 11	7 50
Class 14	7 50
Class 17	7 00
Class 20	7 25
Prim Dep (Children)	4 16
Prim Dept (Sister Teachers)	7 00
C E Hershberger & wife	7 00
Daniel M Yoder	7 00
Lloyd Brenneman & wife	7 00
Spring Val cong N D	7 00
Weavers S S Pa	37 50
Thomas S S Pa	27 47
Altoona Mission S S Pa	10 00
Scottdale S S Pa Mens Class	7 50
Womens Class	15 00
Mable Groh	9 00
Kitchener cong Ont (Sep)	20 00
Kitchener cong Ont (Oct)	20 00
Waterloo S S Ont	30 00
Sherkston cong Ont	29 00
Wm Schessler & wife	7 00
Salem S S Alta	12 50
Sharon S S Sask	10 50
Gortner Union S S Md	8 30
Miriam Nyce & S S Cl	7 00
Barbara Musser	14 00
Lebanon Co S S Workers Pa	28 00
A W Denlinger	25 00
Mrs Samuel Longeneckers S S Cl	14 00
Allen Gantz	7 00
A Sister Pa East Petersburg	14 50
	$1326 20

Widows

Ida Lehman	$5 00
Zion S S Cl 3 Ore	10 25
Doylestown S S Pa	5 00
Elkhart S S Ind Helping Hand Class	5 00
Willing Workers Class	5 00
A Bro & Sister Md	10 00
Mrs Warren Farmers SS Class	8 25
	$48 50

Sundarganj Church Building

I L Mausts S S C	$12 00
Ina Hostetler	10 00
A Bro & Sister Ind	1000 00
	$1022 00

New Hospital Building

Friends Ill	$9 50
Newton Wolf	20 00
Joe Gramley	5 00
Valentine Garber	30 00
Gerard Epp	10 00
Alice Eigsti	10 00
Edna Kaufman	10 00
Willow Spgs cong Ill	15 40
Roy Hartzler	20 00
Hopedale cong Ill	50 00
Simon Beck	10 00
Eldina Beck	3 00
W Union cong Ia	112 50
Lower Deer Creek S S Ia	10 00
	$315 40

European Ward to Hospital

Bethel & Guilford congs Ohio	$5 80

Hope Evangelistic Station

Bethel & Guilford Congs Ohio	$11 59

Native Teachers' Home Bldg.

Womens Mis Society	$820 00
Weavers S C Pa	10 00
	$830 00

Native Nurses' Home Bldg.

Friends Pa	$22 00

New Missionary Fund

Hildebrand S S Va	$12 68
Walnut Creek cong O	100 00
A Bro & Sister Pa	50 00
Norristown S S Berean Class Pa	25 00
	$187 68

Sankra Evangelistic Fund

Mrs Ben J Kauffman	$3 15

High School Endowment

Cleo Mann	$10 00

Native Nurse Support

Two Sisters Pa	$16 00

Native Teachers' Support

Strasburg S S Pa	$14 00
Friends Md	10 00
Four Sisters Lancaster Pa	9 00
Several Sisters Millersville	6 00
Ethel M Myer	7 00
Mary K Zimmerman	6 00
Mollie Weavers S S Cl	5 00
A Sister Mellingers Pa	5 00
H S Roth's S S Cl	15 00
Viola Wenger	40 00
	$117 00

Happy Five Leper Children

13 Sisters Erbs cong Pa	$39 00

Dr Troyer's Med Equipment

Pleasant Hill cong Neb	$5 10
Plum Creek cong Neb	20 80
E J Yoder	8 00
Roseland cong Neb	11 62
Salem cong Neb	30 45
Thurman cong Colo	9 50
Wood River cong Neb	27 00
Prim Dept W Union S S Ia	8 00
	$120 47

Gospel Truck P. A. Friesen

Roanoke S S Ill	$25 00

Personal

Per Ruth Balmer Sec	$5 00
Womens Mis Society	64 68
Gulfhaven S S Prim Class Miss	2 01
Home Mis (Chicago) cong	18 57
Vera Brubakers S S Cl	110 00
Sisters Lititz cong Pa	6 50
Lititz Y P M Pa	30 00
	$236 76
Total Contributed for India	$6338 25

SOUTH AMERICA

General

Creston S S Mont (Sep)	$3 21
La Junta S S Prim Dep Colo	7 34
T R Yoder	20 00
Gulfhaven S S Miss	5 26
Matt 6:3 Kans	5 00
Clinton Brick S S Berean C & Teacher	2 80
Los Angeles Mis Meet	50 00
Doylestown S S Pa	10 00
Goodfield cong Ill	14 30
Canton S S O	6 00
Olive cong Ind	44 68
Salem S S Ind	5 50
Yellow Creek S S Ind	39 00
Ft Wayne Mis S S Willing Workers C Ind	15 00
Liberty cong Ia	75
E Scottdale S S	3 50
Floradale cong Ont (Sep)	$20 00
Snider cong Ont (Sep)	20 78
Wellesley A M S S Conf (Sept)	22 15
Creston S S Mont	2 83
Souderton B S Pa	25 00
Providence S S Pa	15 00
David Stoltzfus Class	5 75
Frazer cong Pa	39 25
Frazer S S Pa	7 00
	$390 10

Missionary Support

Mattawana A M S S Pa	$25 20
Providence cong Pa	25 40
Sycamore Grove cong Mo	9 20
Banks S S Va	28 86
Weaver S S Va	62 35
Womens Mis Society	153 65
	$304 66

Missionary Children Support

Alice, Herbert & Harold Oesch	$3 65
Quarter Earnings Zion S S Ohio	9 50
Mellingers S S Pa	150 00
	$163 15

Trenque Lauquen Church

A Sister Tex	$5 00
Kansas City Mis cong Kans	31 00
Sycamore Grove cong Mo	15 00
	$51 00

"The True Way"

La Junta S S Colo	$15 00
David Stoltzfus S S C	5 00
	$20 00

New Missionary Fund

Walnut Creek cong O	$100 00
A Bro & Sister Pa	50 00
E Zora A M cong Ont	61 00
Womens Mis Society	546 35
E Scottdale S S Pa	31 00
	$788 35

Evangelistic Support

Sonnenberg cong O	$50 00
Pleasant Hill cong Neb	16 00
Friends Md	15 00
	$81 00

Bible Reader Support

Mrs Rohrers S S Cl Pa	$5 00

Church Building Fund

A Bro & Sister	$1000 00

Kindergarten Fund

Friends Md	$10 00

Horse & Cart Fund

Sarah Reber's SS Cl	$8 27

Bible Fund

Children's Mis Offering Fisher Ill	$2 20

Personal

Miss Andrews Kans City	$5 00
Gulfhaven S S Jr Cl Miss	1 89
Breslau Y P M Ont	19 00
	$25 89
Total Contributed for South America	$2849 62

CITY MISSIONS

Altoona

Schellburg cong Pa	$3 00
Thomas cong Pa	20 12
Kaufman cong Pa	20 35
Fentress cong Va (Bldg)	27 00
Blough cong Pa (Bldg)	7 33
Kauffman's S S Pa Lanc Co (Bldg)	23 10
A Sister Pa Bldg)	5 00
A Brother Pa (Bldg)	25 00
	$130 90

Canton

Walnut Creek cong (Furnace) O	$50 00
Bethel & Guilford congs	17 61
Sonnenberg cong O	51 00
Maple Grove Y P B M Pa	9 00
N Lima cong O	34 22
E Petersburg Sisters Bible Class Pa	9 80
Martins Y P B M O	7 50
Sugar Creek cong O	1 30
Beach Y P B M O	7 87
Canton Mission S S O	13 01
House Income	15 00
Stark, Wayne, and Medina Cos S S Meet O	32 38
	$248 69

Chicago

Pleasant Grove S S Ill	9 70
T R Yoder	10 00
Chicago Home Mission	178 00
Metamora cong Ill	17 46
Roanoke S S Ill	21 31
Willow Spgs cong Ill	7 80
Anna Camp's S S Cl	11 75
Hopewell cong Ind	10 25
A R Miller	5 00
Schellburg cong Pa	3 00
Mrs McWhirter	2 00
Bowne cong Mich	10 00
J R Shreiner	5 00
Mrs Conrad	1 00
Arthur Slagel	2 00
Newton Rohrer	10 00
Nellie A Yoder	1 00
Lucille Kraybill	1 00
	$306 27

Fort Wayne

Leo cong Ind	$24 33
J Y Smucker	12 00
Shore cong Ind	11 83
	$48 16

Kansas City

E Fairview S S Neb	$32 15
T R Yoder	11 65
Plum Creek S S Neb	10 00
Liberty cong Ia	1 25
Alpha S S Minn	5 50
Crystal Spgs cong Kan	10 40
Mrs C A Holdeman	5 00
Mrs Earl Showalter's S S Cl	8 10
	$84 05

Los Angeles

Hopewell cong Ore (Sep)	$3 83
Bethel cong Ore (Sep)	5 00
Albany cong Ore (Sep)	12 00
Bethel cong Ore	5 00
Hopewell cong Ore	5 00
Anna Gish's S S Cl	10 00
L A Mission Offerings (Sept)	52 00
L A S S Offerings (Sep)	14 05
	$106 88

Peoria

Science Ridge S S Prim Dep Ill	$8 73
Willow Spgs cong Ill	7 75
Waldo cong Ill	18 25
Union cong Ill	4 00
Cullom cong	2 00
Clayton Groff	1 00
	$41 73

Portland

W Zion cong Alta	$18 35
McMinnville S S Ore (Sept)	1 20
Joseph Birky (Sept)	6 10
Pacific Coast Board	1 69
	$27 34

Toronto

Breslau cong Ont (Sep)	$10 00
Floradale cong Ont (Sept)	40 00
Hagey cong Ont (Sep)	33 34
Vineland S S Ont	36 50
Waterloo cong Ont	45 61
Weber cong Ont (Sep)	11 45
Kitchener cong Ont (Sept)	60 46
Hagey cong Ont	8 00
	$245 36

Youngstown

Crown Hill Worker's Meeting O	35 00
A Garber	1 00
	$36 00
Total contributed for City Missions	$1275 38

CHARITABLE INSTITUTIONS

Children's Welfare Home

Mrs. Henry Kamper	$11 00
W Union cong Ia	164 65
Zion S S Ore Prim Dep	35 00
Special Support	194 35
	$405 00

Orphans' Home

Freeport cong Ill	$7 00
Pleasant View S S O	10 00
Stahl cong Pa	6 20
J L Yoder	3 50
Volant S C Pa	5 00
Trail S C O	5 00
S E Allgyer	100 00
Lizzie Kauffman	2 00
Harvey Yoder	5 00
Mangansville S C Md	10 00
Farm Income	38 00
Special Support	484 45
	$676 15

Old People's Home

Eliza Stauffer	$45 50
Maple Grove cong Pa	45 50
Union S S Ill	12 15
Middlebury cong Ind	19 55
Elkhart cong Ind	45 50
Special Support	171 50
P B Schertz	1 00
Farm Income	14 00
	$354 70

Old People's Home (Bldg)

A Sister O	$74 00
C E Hooley	10 00
Anna Eliza Zook Est	10 00
	$94 00

Old People's Home Elevator Fund

Ben Saltzman	$10 00

Sanitarium

Otis J Bontrager and Wife	$11 50
Total for Charitable Institutions	$1551 35

OTHER FUNDS

Mennonite Publishing House

Valentine Garber	$10 00
John J Camp	10 00
	$20 00

Mennonite Board of Education

Freeport cong Ill	$15 40

District General Funds

Albany cong Ore (Sep)	$24 93
Hopewell cong Ore (Sep)	7 95
Bethel cong Ore (Sep)	3 93
Firdale cong Ore (Sep)	2 50
Nampa cong Ida (Sep)	5 63
Pacific Coast Dist Mis Bd	61 20
Stahl cong Pa	6 20
Masontown cong Pa	20 00
Scottdale cong Pa	21 30
Springs Mis Meeting Pa	20 86
Line Lexington cong Pa	62 00
Maple Grove cong Ind	41 50
Clinton Frame cong Ind	39 09
Shore cong Ind	9 16
Bowne cong Mich	8 22
Midland cong Mich	5 60
Maple River cong Mich	50 00
Coalridge cong Mont	10 00
Calkins cong Mont	10 00
Lakeview cong N D	7 15
Fairview cong N D	7 50
Spring Val cong N D	5 97
	$430 69

Rural Missions

Elkhart S S Ind	$54 55
Berea cong Ind	15 00
Howard Miami cong Ind	19 48
A Sister Ind	10 00
Salem S S Ind	10 10
Fairview Y P M & Cong Mich	28 00
Pleasant View cong Mich	12 20
White Cloud cong Mich	3 00
Blough cong Pa	14 67
	$166 90

Southwestern Pa. S. S. Conf. Mission Fund

Kaufman's S S Pa	$12 12
Springs S S Pa	18 62
Blough S S Pa	24 20
Stahl S S Pa	23 49
Scottdale S S Pa	28 53
	$106 96

Southwestern Pa. Conference Fund

Kaufman cong Pa	$23 25

Annuities

A Bro and Sister Okla	$1000 00

Duchess Church Bldg. Alta.

Manson cong Ia	$23 11
Howard-Miami cong Ind	23 65
	$46 76
Total for Other Funds	$1809 96

Summary

Alta-Sask Dist Board	$143 74
Canadian Treas for Ont	999 40
Dakota-Mont Dist Bd	78 32
Eastern Menn Board	624 05
Franconia Conf Board	260 31
Illinois Conf Board	628 25
Ind-Mich Dist Board	2800 01
Ia-Nebr Dist Board	662 14
Ohio Dist Board	605 93
Pacific Coast Board	292 71
So Pa Conf Board	572 21
Va Mid Dist Treas	91 21
Wash Co Md & Frank Co Pa	135 71
Mennonite Board of M & C	6822 32
Total for month of October	$14716 31

Gratefully acknowledged

MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff Gen Treas.
1711 Prairie St.
Elkhart, Ind.

CONTRIBUTIONS

Received by the Mennonite Relief Commission during the month of October, 1923 for War Sufferers' Relief

General

Creston S S Mont (Sep)	$7 03
Firdale cong Ore	2 53
A Friend Ia	10 00
Salem S S Ind	27 15
Plum Creek S S Neb	13 81
Creston S S Mont	3 84
	$64 36

Germany

Belleville Friends Pa	$25 00
A Sister and Daughter Sask	3 00
Joseph S Yoder and wife	12 50
J D and Susanna Yoder	12 50
Old Order Amish S W and S E Sharon Ia	70 00
Matt. 6:3 Kan	5 00
A Bro & Sister	20 00
A Bro & Sister Ore (Christenpflicht)	50 00
	$198 00

Japan

Pryor A M cong Okla	$20 17
Maple Grove S S Pa	35 00
Harrisburg A M cong	35 00
Lizzie L Shellenberger	2 00
A Sister & Daughter	3 00
S E Dist Old Order Amish Arthur Ill	191 25
Old Order Amish S W & S E Sharon Ia	65 00
A Bro Ia	5 00
Roanoke cong Ill	26 70
	$383 12

Near East

Mount View S S Alta (Sept)	$20 00
Maple Grove S S Ind	4 00
David Brecheisen	10 00
Conservative A M congs Md Pa Dist	35 00
Maple Grove S S Pa	16 00
Liberty cong Ia	25
Alpha S S Minn	6 00
Vineland Y P M Ont (Sept)	10 00
Vineland Y P M (Oct)	10 00
Row cong Pa	19 00
Brethren Reiff cong Md	7 00
	$137 25

Russia

Salem S S Alta	$17 50
Howard-Miami S S Class 14	5 00
Nappanee W S S C 5	2 50
Martins S S O	45 00
Bethel S S Kan	46 63
John H Sommerfield	5 00
J S Loucks	2 50
Edward Selzer	7 50
Mrs John P Oyer's S S Cl Mich	7 50
Dan Eigsti	5 00
Zion S S Cl 17 Ore	7 50
Zion cong Ore	4 55
Albany S S Ore	
Class 1	7 50
Class 2	7 50
Class 5	15 00
Class 6	15 00
Delaware S S Pa	10 00
Bethel S S Cl 2 Mich	2 50
Howard-Miami S S Classes Ind	7 50
Mattawana S S Cls 1,2	5 00
Fairview S S Mich	
Class 8	2 50
Class 9	1 10
Class 10	2 00
Class 11	2 50
Class 12	2 50
Class 13	2 50
Class 14	2 50
Class 15	2 50
Teachers' reserve	2 50
F F Stutzman	2 50
Ezra Beachy	1 00
A Bro Okla	2 50
S E Dist Old Order Amish Arthur Ill	192 25
W S & Ella Landis	19 00
Alice Hershberger & others	2 50
A H Weaver & wife	10 00
P J Blossers SS Cl	10 00
Homer Wenger's S S C	10 00
Lockport A M S S O	40 00
David Brecheisen	10 00
Midland S S Cl 4 Mich	2 50
William Holdeman	5 00
Mattawana S S Cl 3 Teacher	2 50
Belleville S S Y Women Class Pa	2 50
A Friend	10 00
Wm Ropp Jr	15 00
Midland S S Cl 3	2 50
Friends Okla (Moscow)	25 00
Nappanee W S S Cl 9 Ind	15 00
Daniel Kauffman & wife	10 00
Filer S S Cls 3, 5, 7	7 50
Forks S S Cl 13 Ind	2 25
Martins Creek S S O	
Class 1	18 25
Class 4	15 00
Class 6	7 50
Class 7	7 50
Classes 6A & 8	7 65
Otis J Bontrager & wife	2 50
Pleasant View S S O	15 37
James Stutzman	2 50
Canton S S O	5 70
Beach S S O	20 00
Beach Y P M	2 50
Oak Grove S S Prim Dept	2 50
Oak Grove S S Int Dep	2 50
A Brother	2 50
Bowne S S Cls 7 & 8 Mich	5 00
Olive cong Ind	28 56
Clinton Frame S S	15 00
A Brother and Sister	5 00
Berea S S Ind	24 33
C A Shantz & wife	15 00
Elkhart S S Ind	
Helping Hand Class	15 00
Good Samaritan Class	8 50
Allensville A M S S Pa	80 00
West Union S S Ia	
Class 19	1 25
Class 20	2 80
Joseph Shantz's Class	2 50
Lower Deer Creek S S Ia	
Sister Teachers Prim Dept	7 50
Class 3	7 50
Class 8	7 50
Class 13	7 50
Class 17	7 50
Vera, Edna & John Gingerich	7 50
Emerson Rodgers & wife	7 50
Liberty S S Cl 3 Ia	1 40
Nora Harpers S S Cl	10 61
Clyde Park cong Mont	7 50
Coalridge cong Mont	10 00
Fairview cong N D	2 50
Pigeon River S S Mich	32 50
Belleville S S Cl 15	2 50
Blough S S Pa	60 00
Thomas S S Pa	25 00
Scottdale S S Pa	82 50
Kitchener S S Ont (Sep)	45 00
Kitchener S S Ont (Oct)	45 00
Waterloo S S Ont	30 00
John Wismer	10 00
Mount View S C Alta	7 50
Sharon S S A Wenger's Class	7 50
Salem S S Alta	18 00
Women's Mis Society (Clothing)	31 00
John Sommerfield	5 00
J. S. Loucks	2 50
	$1449 70

Siberia

Pryor A M cong Okla	$14 05
Walnut Creek cong O	100 00
Joseph S Yoder & wife	12 50
J D & Susan Yoder	12 50
Old Order Amish S W & S E Sharon Pa	65 00
D E Witrig	5 00
Brethren from Hydro Okla	37 10
Conservative congs Md Pa Dist	40 00
A Brother	5 00
A J Miller	5 00
Ed M Yoder & wife	20 00
Bethel S S Kan	33 00
Kitchener cong Ont	100 00
In His name Ont	10 00
	$459 15

Total contributed for the month of October, 1923 $2691 58
Previously reported $646578 94
$649270 52

Gratefully acknowledged and reported by the Mennonite Board of Missions & Charities
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 13, 1923 (Gospel Witness Established 1905) No. 37

EDITORIAL

"Christ in you, the hope of glory."

Getting Ready for Christmas.—The following, taken from the "International Interpreter," may be of interest to you at this time of the year:

The price the human race is willing to pay for its pleasures is one of the mysteries of the human mind. Just at present, Christmas day is approaching, and everywhere people are getting ready to work like galley slaves to pay for it. The stores and the restaurants are crowded to suffocation, the traffic gets denser and denser, and the post offices face the deluge. So it is everywhere. And now the blow descends on the New York police. Because of the valuables displayed in the shops the unfortunate patrolman must lose his half hour for lunch, and remain on duty for his entire eight hours. There was once a well known man of letters who declared that the opera would be all right if it were not for the singing. There are some millions of people who might say that winter would not be so bad if it were not for Christmas.

We are safe in guessing that nine-tenths of this trouble would be avoided if people had no other thought concerning Christmas than joy because of a Savior born to earth. Whatever your plans for Christmas, and whatever gifts you have in mind to bestow on others, be sure that in all things you are prompted by the spirit expressed in Luke 2:14.

"Whom the Lord loveth he chasteneth." Many of the things of which people complain are but touches of God's love, reminding us of the frailty of man, the uncertainty of life, and the necessity of keeping close to Him for safety and well being. This view of life would lighten the burdens of many souls and enable them to see "silver linings" whereas now they see only clouds. It takes the correcting touch of the Almighty to keep people where they ought to be. Don't forget to include afflictions when you repeat the apostolic admonition, "In everything give thanks."

We Thank You.—When our annual catalogs were sent out several weeks ago we enclosed a little green envelope for the convenience of those wishing to send in orders. A few days later these green envelopes commenced returning. The number returning has been constantly increasing, so that we take this opportunity of expressing our appreciation because of your promptness. The sooner you send in your orders, the more liable you will be to get returns by the time you want them.

Holiday Week.—Quite a number of our congregations are planning to spend the week in some form of religious meetings. We commend the idea. Your children are home from school, and this is an excellent opportunity to develop the inner man by feasting on the Word of God. Such feasting is far more profitable than the kind of feasting which people of the world are seeking after. Let the joy of the Christmas season be mingled with active efforts to lead unsaved souls to know the joy of the Lord.

The Christian Standard.—Most people measure their fellowmen by the standard of intelligence, wealth, social qualities, official position, or reputation. But Christ, while not ignoring these things, had a more substantial way of judging a man's worth.

When the disciples wanted to know who is the greatest in the kingdom of heaven, Christ answered them by setting a little child in their midst and taught them humility.

When Nicodemus had his talk with the Master He passed by the many notable qualities of this honorable man and propounded to him the doctrine of regeneration as an essential to salvation.

When the rich young ruler inquired the way of salvation, Christ pointed him to a way that would have divorced him from his wealth but left him in possession of a richer treasure, promise of "treasures in heaven."

In all these cases Christ looked past the qualities which men usually admire and made the nothingness of man and the all-sufficiency of God the supreme issue of life. Having "made himself of no reputation," He held forth the same standard for others. Exaltation of self means corresponding degradation in the eyes of God. Recognizing this, we can understand more clearly the place which the crucifixion of the old man, the calling into being of the "new creature," and the consequent rising and walking in "newness of life" have in the plan of God for the welfare of human souls.

God's plan is the exact opposite to the human plan. Hence the plan of God is not found in the popular channel, but in the way which the average human despises. We should look heavenward and Bible-ward for the true Christian standard.

We have heard a number of predictions as to whether this will be a hard winter or not. This will depend largely upon where you live and upon how well you are prepared to meet it. Those living in the frozen regions of the North will witness a harder winter than those living in the sunny South. But whether you live in the North or in the South, your impressions of winter will depend largely upon the condition of your health, the state of your coal-bin, and your supply of food, clothing, and shelter.

In like manner the storms of life appeal to you as rigorous or more easy to face, depending upon where you live and how you are prepared to meet them. Those living in Beulah land are less affected by them than are those who live on the plains of worldliness. The great and final storm coming will be a blessing to those who have found a refuge and shelter in Jesus Christ the great Pavilion of their souls.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE SET OF THE SAIL

I stood on the shore beside the sea;
The wind from the west blew fresh and free,
While past the rocks at the harbor mouth
The ships went north and the ships went south,
And some sailed out on an unknown quest,
And some sailed in the harbor's rest,
Yet ever the wind blew out of the west.

I said to one who had sailed the sea
That this was a marvel unto me;
For how can these ships go safely forth,
Some to the south and some to the north,
Far out to sea on their golden quest,
Or into the harbor's calm and rest,
And ever the wind blew out of the west?

The sailor smiled as he answered me:
"Go where you will when you're on the sea;
Though headwinds baffle and plans delay,
You can keep the course by night and day;
Drive with breeze or against the gale;
It will not matter what winds prevail,
For all depends on the set of the sail."

Voyager soul on the sea of life,
O'er waves of sorrow and sin and strife,
When the fogs bewilder and foes betray,
Steer straight on your course from day to day;
Though unseen currents run deep and swift
Where rocks are hidden and sandbars shift,
All helpless and aimless, you need not drift.

Oh, set your sail to the heavenly gale,
And then, no matter what winds prevail,
No reef shall wreck you, no calm delay;
No mist shall hinder, no storm shall stay.
Though far you wander, and long you roam,
Through salt-sea spray and o'er white-sea foam,
No wind can blow but shall speed you home.—Annie Johnson Flint.

FOUR SORE JUDGMENTS

(Concluded from last week)

Sel. by J. E. Landis

War.

God's third judgment is War. "If I bring a sword upon that land, and say, Sword, go through the land, so that I cut off from it man and beast ...."; or, as the Savior puts it—"Kingdom shall rise against kingdom." Ten years ago there were forty-one royal dynasties in the world: in seven short years twenty-four thrones—including the three greatest land empires in the world—had collapsed and vanished: today the sword has left only seventeen. At the battle of Waterloo thirty-seven tons of metal were used; on one day alone in the Great War, and by the British only, eighteen thousand tons were hurled; in the whole South African War, 2,800 tons were used; by the British alone, in the Great War, three and a half million tons (Times, Sept. 10, 1919). The figures, out of all proportion to the mere growth of population, are due to the fact that nations, not armies, now engage, and to the portentous growth in the science of destruction. And the sword has indeed drunk its fill. The casualties in the Great War, for England alone, were 3,266,000; and the total death-roll of Europe ran into ten millions, at a cost of £50,000,000,000; and civilization so reeled and rocked as to threaten complete collapse. Speaking of the new terrors of destructive science: "What would happen," says Mr. Lloyd George, "if we have another war, baffles imagination: civilization might as well be wrecked, and this world driven to something it has never conceived in its most imaginative moments."

"We are living," says the Times (June 30, 1919) "in one of the immense upheavals of the world. There has been no change comparable to it among the States of Europe since the downfall of the Roman Empire. We hear the great loom of time roaring. We see it weave the 'living garment of God.' The pattern we do not see, or we see from the wrong side. All the old military Monarchies are gone. The crowns of the Hapsburgs, of the Hohenzollerns, and of the Romanoffs are in the dust. The minor Monarchies and Duchies of Germany have disappeared. The Sublime Porte is a suppliant with all the lesser satellites of Germany. The whole system of Central and Eastern Europe has perished by the sword. An internecine hæmorrhage without parallel in the history of the world, has included a revolution (the Russion) more gigantic and more malignant than mankind has ever known.

Pestilence.

The last of God's four judgments is Pestilence: least observed and most mysterious of all, without warning and in the order of Scripture—that is, immediately after the Great War—fell one of the greatest epidemics of history. "If I send a pestilence into that land, and pour out my fury upon it in blood"—a human hæmorrhage—"to cut off from it man and beast...."

In 1918 the medical correspondent of the Times (Dec. 18, 1918) said:—"Six million persons have perished of influenza and pneumonia during the last twelve weeks. Business has been interferred with in every country of the world, and enormous losses in trade have been suffered. This plague is five times more deadly than war; never since the Black Death has such a plague swept over the face of the world." It broke out mysteriously in ships two thousand miles from land, and no country in the world succeeded in eluding its grip. In South Africa it took a toll of human life greater than three wars had done (Times, Feb. 21, 1919); and in India, 4,933,199 deaths occurred within a few months, whole villages were wiped out (Times, April 13, 1919). The ultimate mortality reached six millions (Times, Mar. 11, 1919); and the total world mortality was not less than twelve millions.

"It is an epidemic," said the Sanitary Commissioner for India, Major Norman White, "in many respects without parallel in the history of disease" (Times, April 12, 1919). It is extraordinarily significant that, while earlier influenza epidemics fell mainly on the aged and youthful, this devastated all of military age, from eighteen to forty-five; so that (as was just) civilian hæmorrhage exceeded the hæmorrhage in the trenches. Most solemn for the Church of Christ is the fact that, in Samoa, the Church—in connection with the L. M. S.—was simply devastated by the plague, and its leaders swept away: of a Native Advisory Council of twenty, only eight survived; and the entire Finance Committee — except one — died. Of possible consequences of the Russian Famine still before us, we are told: "There will be terrible epidemics again. The congress of bacteriologists prophesies the extreme of horror" (Times, June 6, 1922).

An Acute Crisis.

So is the Most High thundering at the conscience of mankind. It is a mystery that the Church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger. If these are but preliminary travail-shudders—and they can be no more—what will be the birth-agonies? It accentuates the tragedy (though it but confirms the prophetic page) that a section of the Church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world's infidel way. Peake's Commentary says: "We have outgrown the view that storm, famine, pestilence, plagues, and droughts are used for the punishment of nations; as at the flood, in the plagues of Egypt, in the over-throw of Sodom and Gomorrah, in the destruction of Dathan and Abiram." The very consciousness of God is dying out of the faces of men. Not so have we learned Christ. The earthquake tremors thrill and throb in the heart of him who is waiting for the King.

In the admirable words of Dr. Duncan Main:

"We do not know anything which so certainly sanctifies life to its highest service as this great truth, steadfastly believed and maintained by God's servants while they are journeying, not towards darkness, but the sunrising. When through the mystics, moral mists, and half lights of earth, the promise of the glorious appearing is discerned, it determines not only the direction of the journey, but also its character. It settles the question of our affinities. It corrects and brightens our outlook on the things seen. It chases all gloom and care from the heart, and all weariness from the feet. It keeps the first love alive, and fans the smoking flax into a flame. It puts a new song into willing lips, and makes all life tuneful and joyful. It transforms every cruse of mourning into a horn of anointing oil. It makes even the lame man to leap as an hart, and replaces the tiredness of exhausted nature with buoyant energy."

The unsaved reader is urged to consider his ways, for the judgments here reviewed portend yet sorer visitations. Not that God willeth the death of a sinner. GOD IS LOVE. Even His judgments are designed to waken the spiritually dead. By them people learn righteousness or in default reap the fruit of neglect. REPENT ye, therefore, and be converted. BELIEVE on the Lord Jesus Christ and thou shalt be saved. RECEIVE and confess Him as your personal Savior. The road is clear. The work is finished. Christ died for the ungodly. With Him is plenteous redemption. His blood cleanseth from all sin, and gives a title to everlasting life. His blessing is the truest wealth. His benediction is heaven begun.

UNITY

By Moses G. Gehman

For the Gospel Herald.

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133:1.

Unity is the state of being one; having one and the same end in view; going hand in hand against a common foe; singing praises unto God in unison and having a life in accordance with the utterance of the lips. Such a state is good; and not only that, it is pleasant also, as every Christian knows by experience.

Carnality breeds discord. I Cor. 3. When there is a lack of unity, it is well for us all to look into our spiritual lives, and censure our own selves first, and hardest of all. Then when every member sweeps before his own door the matter will be righted without any disunion. From the above quoted scripture it is plain that a schism in the Church has its root in the carnal mind; that is, the natural, unregenerated, unchanged mind. The remedy for schismatic tendencies is made plain, so plain that no one need to err, who seeks to avert such a trouble. And, truly, we should all do our utmost to avoid divisions, whether in Church, community, or private family. It is no honor to any denomination to have it divided up into mere splinters. The spirit of self drives the flock apart. The SPIRIT OF GOD DRAWS THEM TOGETHER. Where the Spirit of the Lord is, there is not only liberty, but unity likewise.

The remedy is easy to find, but, like in the case of Naaman the Syrian, hard to apply because of preconceived methods as to the manner of application. God speaks to us thru His Word on this wise: "Walk in the Spirit, and ye shall not fulfill the lust (epithumia, that is, desire) of the flesh." So we see, what we need is a fullness of the Spirit of God. This Spirit, which is from God, and "God is love," will make His children God-like, and hence they will love each other with a pure spiritual love. The sequel is a unity of spiritual followers.

Christ Prays for Unity,

A unity of spiritual men. He did not pray that Peter should be a John, nor that the "sons of thunder" should be cast in the mould of Luke. Each person has an individuality of his own. Sameness is not what Christ prayed for; such is not God's order, not even in nature. So, likewise, the spiritual gifts are diverse. I Cor. 12. That the different persons, having varied capacities of mind, and abilities to do things for the Lord, should allow themselves to be led "by the self-same Spirit," is what Christ meant when He prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jno. 17:21). An individual must be joined to Christ before he can be a true member of the Church of Christ. And other things being equal those individuals and those churches which are the most closely joined to Christ are the nearest to one another, and will be the first to help answer the prayer of Christ, "May they all be one." Heaven is the abode of unity. The Comforter brings this unity from above into our hearts, if we but let Him. The more spiritual one is, the more Christ-like, loving and forbearing he will be. Discord is of the earth. Carnality and sectism go together. Let us heed the admonition of Paul to the Ephesians, and let all of us, at all times, in all places, be engaged in "endeavoring to keep the unity of the Spirit, in the bond of peace."

Unity is Power

The smallest thread when sufficiently multiplied will form the strongest cable. Look at a single drop of water. It is a weak and powerless thing, but a great number of drops united by the force of attraction will form a stream, and many streams combined will form a river. The rivers pour their waters into the mighty ocean, whose waves defy all the works of men and none can stay them but He who formed them. So there are forces which acting singly accomplish nothing, but when acting in combination are resistless in their energies, and a mighty power.

Let it be remembered, however, that there can be no Gospel unity with those who are not in harmony with the Word of God, who deny its inspiration and the fundamental doctrines which it teaches. It is needful to remember this at the present time when so many preachers hold mutilated Bibles and continue to pose as being in unity with God and His Word.

In the morning of Christianity, when those one hundred and twenty souls were gathered into that upper room in Jerusalem (Acts 1:13), there was a variety of gifts but no variance; different temperaments, but no envy. They were in "accord" with one another, and continued in this; so God found them in a condition to pour out that bountiful blessing. There being a spiritual unity of members, the salvation of many souls followed. In an assembly of saints, where the chord of sympathy vibrates in every heart, from the oldest to the youngest, from the strongest to the weakest, heaven's blessings are sure to follow.

Let us all duly honor all God-ordained authority. In proportion as children in a family honor their Christian parents will there be unity. So, likewise, in the Church, in the measure that we "give honour to whom honour is due," and "in honour prefering one another," will there be unity and power to witness for Christ. Says Peter, "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Denver, Pa.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.—Isaiah 54:10.

O taste and see that the Lord is good.—Psalms 34:8.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

NOTES FROM BALODGAHAN

By J. H. Warye

For the Gospel Herald.

For the Gospel Herald:—These autumn days are bringing forth the harvest, both for the granaries and the Church. The rice crop is not so good as it was last year, but is fair and enough to relieve the people from the fear of suffering. Nov. 8 will be our annual Thanksgiving service, where each one will have an opportunity to bring his season's offering.

The spiritual harvest is encouraging. Just recently 28 more have been added unto the Church by water baptism. On Oct. 28, 384 partook of the sacred emblems of our Savior. The service was held in the old church building with some of the brethren taken care of on the outside. During the past month work on the new church building has again been resumed at practically the place where Bro. M. C. Lapp had left it.

The widows' Home is a very busy place. New work sheds for industries are under construction. The women do most of the work. Many of them are experts in wall building and mud plastering. These widows who were considered the low creatures of India are becoming honest and industrious self-respecting Christians. This institution is a striking rebuke at dark Hinduism.

During the past three weeks Bro. Brunk has been making daily trips to Dhamtari where he is in charge of the annual Christian Workers' Normal. The staff and courses given are as follows: A. C. Brunk teaches three classes including Galations and Ephesians, Jeremiah, and Bible Stories; Sister Sarah Lapp the two including Judges and Acts; Sister Kaufman has the Gospel of Mark; Dr. Esch, the Gospel of John and a course in "Alcohol and Life;" D. B. Peter gives a course in Bible Stories; M. K. Biswas, a course in "Dash Bhakta," a book dealing with loyalty to one's country. He also gave a lecture on "The Christian's Relation to India's Problems." Three lectures on the Church are given by R. R. Smucker. We are praying that thru these meetings God will give great strength to our Indian workers who daily spread the Gospel of Jesus Christ.

Dhamtari, C. P., India.

MISSIONS—A CHARITY, OR A DEBT, WHICH?

By A. R. Kurtz

For the Gospel Herald.

I am a debtor....So as much as in me is I am ready to preach the gospel to you also that are in Rome.—Rom. 1:14, 15.

Here Paul confessed himself debtor to the heathen. He owed them the Gospel. What do we owe them? The difference between charity and debt is this: If we met an old beggar we would give him a nickel or dime or if we knew a poor family in need we would give them clothing or something to eat; but if we received a letter with a bill for a debt of $50.00 or more it meant something different, and if we are honest we would certainly pay it. Now what do we owe the heathen?

The Christian and Missionary Alliance of this city built a new church this year, church and lot costing over $80,000. They had some money, but about $50,000.00 was paid this year. Last month a convention was held here when the missionary pledges amounted to nearly $19,000.00. The church has a membership of something over 200 all working people. I am positive that I could find 50 Mennonite churches that are as well fixed financially as this church.

A certain man visited a certain church where the leading members were receiving liberal salaries. They seemed to take an interest in missions, but the missionary offering was very small. At another place during a convention a colored working woman gave $200.00 as her yearly missionary offering. The church treated the mission as a charity, the woman as a debt and both gave accordingly. Brother, Sister, what are you and I doing? Is the Lord satisfied the way we are treating the missionary cause?

Los Angeles, Calif.

A STRIKING CONTRAST

Simplicity of Indian Life

It is said on good authority that 40,000,000 of India's people never know what it means to be satisfied with food.

A large proportion of the families of India are maintained on an income not exceeding five dollars per month. Many large families exist on a much smaller amount. Besides this, there are "birds of prey" always ready to rob the poor Indian of what he does receive.

The daily food of the majority of India's people consists of coarse unleavend bread, or a cheap grade of rice eaten on special occasions a little "gur" or refined sugar.

A year's supply of clothing for the average woman consists of one small jacket and two pieces of coarse cloth of about seven yards each. This makes her clothing bill about two dollars per annum.

An ordinary Indian home contains no musical instruments of any description, no books, magazines or pictures and very little furniture. A couple of rickety beds, a wooden trunk, a few earthen jars for storing grain, etc., several baskets of different sizes and six or eight brass dishes are the sole furnishings of "bed-room, kitchen, dining-room and parlor." Happy is the family that possesses two or three quilts or blankets for covering during the chilly nights of the cold season.

Simplicity (?) of American Life

"American women paid $750,000,000 for rouge, lip sticks, powder and perfume during 1919, according to luxury tax returns now on file at the United States Treasury.

"While the American women were paying their $750,000,000 beauty bill, the men were burning up $1,310,000,000 in cigars and cigarettes. Of this huge sum, $800,000,000 went for cigarettes alone.

"Half a billion dollars were spent for jewelry and one billion was paid out for candy.

"The United States prohibition bill increased the American consumption of soft drinks to the amount of $350,000,000.

"Furs sold at the highest prices in history, but only $300,000,000 worth were bought.

The American people paid $2,000,000,000 for automobiles, and $250,000,000 for phonographs and pianos.

"The gum chewing, which includes dead flies and spiders' legs and so forth, cost the people $50,000,000.

"Here are only a few items on the nation's extravagant luxury bill: For joy riding, resorts and different kinds of rests, $3,000,000,000; luxurious, that is, unnecessary foods, $5,000,000,000; extra or luxurious service, $3,000,000,000; toilet soaps, $400,000,000; chewing tobacco and snuff, $800,000,000; ice cream, $250,000,000; confections, $350,000,000."

It is decidedly against God's plan that one nation squander billions in luxuries, while millions of people a few thousand miles away go to bed every night for the lack of a little of the coarsest food. He who notices the fall of the sparrows also has a record of every misspent dollar.—The Burning Bush.

OF INTEREST TO PATRONS

THE PLACE OF BOOKS IN THE LIFE WE LIVE
II

By Levi Mumaw

For the Gospel Herald.

Judging by the many orders reaching the Book Department of the Mennonite Publishing House, we conclude that our people are interested in good literature. The workers in this department are making special preparations for the usual rush business several weeks previous to the holidays. Every effort possible will be made to fill all orders promptly.

It is very fitting to emphasize the Christmas spirit in the form of a Bible, Testament, or good religious books. The children will enjoy Bible Stories. A good Bible Story book placed in the hands of a child as it reaches the normal reading age will have a wholesome effect. Each child should be provided with a Bible or Testament in its early years. The Junior boys and girls will enjoy more advanced Bible Stories, Missionary Stories adapted to their age, Books on Nature Study, etc. The annual catalog of the Book Department of the Publishing House has carefully selected lists of these classes of literature.

The following list of books is worthy of special mention:

Our Missions in India, By G. J. Lapp. An interesting account of the organization and development of the American Mennonite Mission in India and also deals with the general mission work thruout that country. Adapted to Mission Study classes but of interest to everybody. Paper cover, 35 cents.

The Temperate Life, By David E. Plank. In the preparation of this volume the author has kept in mind the things pertaining to physical development, ideals which make our homes and social relations more Gospel-like and encouragement for higher ideals in morals and spirituality. Size 5 by 7½ inches. 66 pages. Paper cover. Each, 15 cents; Dozen copies, $1.50.

The Message and the Message-Bearer, By Daniel Kauffman. It was prepared to be used in Mission Study classes but will be found profitable for anyone interested in the message of salvation. It contains 160 pages and is divided into two parts—The Message and the Message-Bearer. Paper cover, 35 cents.

Modern Religious Liberalism, By John Horsch. The destructive work of the modern religious liberalism is here thoroughly set forth. The weakness of the new theology and modern ideas of social salvation are clearly shown. This volume is a loyal and vital defense of the Gospel, and an unanswerable denunciation of the destructive and irrational theology. The author shows that infidelity is entrenching itself in the colleges and theological seminaries and pulpits of the present day wherever it can, and is trying to destroy evangelical faith from the earth by presenting itself as being the truth. 28 chapters, 332 pages. Cloth, $1.75.

The Gospel Mirror, By Daniel Kauffman. A companion volume to "A Talk with Church Members" by the same author. The following subjects are treated: Salvation, The Holy Life, Home Life, Going out into Society, Business Precepts, and Christian Service. 112 pages. Size 5¼ by 7½ inches. Paper Cover, 35 cents; Cloth binding, 60 cents.

A Talk with Our Boys and Girls, By Daniel Kauffman. In this book you have a plain talk along lines of practical living, for boys and girls from the age of twelve or thirteen until they assume the actual responsibilities of life. There are twelve chapters in the book. The writer aims to encourage boys and girls to make the best use of their opportunities and to aim for a useful career in time and glory in eternity. Illustrated. Cloth, 40 cents.

Scottdale, Pa.

TWENTY-ONE REASONS WHY YOU WANT THE CHRISTIAN MONITOR IN 1924

By the Editor of the Monitor

For the Gospel Herald.

The Editor wishes it were possible to sit beside you in your home to tell you why we think that the Christian Monitor should come to your reading table monthly. However, since this is impossible we trust these twenty-one reasons may do the same work. This paper is a Family Magazine, and we seek to keep in mind the needs of every member—Father, Mother, and the children. Those in school, those on the farm, those living in town, those in business, those in the home—all are kept in mind.

The Monitor would make a splendid Christmas gift. Few presents will do as much good for the one dollar invested.

As a Whole

1. You need the Christian Monitor because it will help to give you a well rounded view of life. It is an education in itself, if read regularly.

Select Reading

2. From a multitude of sources, we seek to make selections that are interesting and of permanent value.

Biography

3. Interesting biographical articles will introduce successful men to the readers. Biographies of great men, living or dead, are highly inspirational.

Sermons

4. Living messages uttered by warm hearts gripped by the truth, will be presented throughout the year. The voice of the living and the dead—mostly the living—men whom God has moved, will be heard.

History

5. Your vision will be broadened by occasional articles informing you as to the past of mighty nations. This will help us to solve present problems more readily.

Travel

6 With no expense, sitting in your own home, you will travel to different parts of the world. The writers will picture before you scenes from many countries of the world.

Missions

7. Missionary articles from the home, city, and foreign field are kept before the readers. Accounts of noble missionaries and their efforts are given. Present conditions on the field are set forth.

Science

8. We aim to set forth betimes things that man finds out concerning God's world and the true science of its operation. True science and the Bible are in accord.

Editorials

9. The editorials deal with great problems of the present time. Short editorials on long subjects will be the rule of the paper.

Poetry

10. Wholesome poetical writings will unfold truths and great sentiments of human life.

Young People's Topics

11. This department of the paper seeks to help young people in the whole range of their complex lives. This department directs the mind to the Bible where light is thrown on practical problems of life.

Seasonal Topics

12. As the seasons come and go various times and special days arrive. Christmas, Easter, Thanksgiving, etc., need a Christian tone at all times, lest they become a curse.

The Bible

13. In the Bible Study Department you will find sermons and a course through the Bible with no school fees. This and other departments help to make Bible study both profitable and pleasurable.

Christianity

14. This paper stands for real Christianity and accepts all the standards of Jesus Christ without reservation.

Educational

15. "A wise man will increase learning." This proverb is kept in mind. The development of the mind and heart should go hand in hand. To be a diligent reader till the close of life should be a university in itself.

Essays

16. Good religious essays are inserted in the Christian Life Department on various themes. Many of these are of a devotional nature.

Health

17. The "art" of good living is an important matter. We seek to cull the best extracts on the science of right living; in other words, to help find out the most of the Creator's laws for our physical being.

The United States and Canada

18. The Editor will keep in mind constantly that North America is where the most of the subscribers live. Great issues confronting these countries will be kept in mind. This paper stands for loyalty to all good laws, respect to authority, prayers for our rulers, and like Paul is appreciative of temporal citizenship.

Current Events

19. The outstanding events of the month are tabulated and comments are made upon them.

Sunday School

20. That great institution of Bible teaching receives a goodly share of space. Better teachers is its aim constantly. Good methods will be set forth. The pupil will receive his share of attention.

Miscellaneous

21. This department contains aritcles on topics ranging from ants to birds, from minerals in the earth to stars in the sky, and allows latitude for anything that is good and helpful and true.

* * *

This is why we say that you will want the Christian Monitor for 1924, that new unborn year, if in the providence of God we shall live to see it.

Place a dollar bill in an envelope, with your name and address. The publishers, editor, and contributors will do the rest. For that small outlay of 8 1-3 cents a month you cannot afford to miss this treat in your home.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

I WILL

I will start anew this morning and be loyal to my creed;
I will cease to sit repining o'er my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—British Weekly.

THE OLD PERSONS

By John W. Weaver

For the Gospel Herald.

"If you are so fortunate as to have the 'Old Persons' in the house, see to it that they have its brightest corner, and a goodly portion of the best that can be afforded of comfort, convenience, and beauty; that aged blood may be kept warm and cheerful, that failing limbs may have restful repose, and that the dim eyes that have watched over you and yours through so many toilsome years, may see around them the ever present evidences of faithful and grateful care.

"There is nothing in the world more pathetic than the meek, timorous, shrinking ways of certain old persons—we all have seen them, who have given up their old home into younger hands, and subsided into some out-of-the-way corner of it, to sit by fireside and table henceforth as if they were pensioners—afraid of 'making trouble,' afraid of being 'in the way,' afraid of accepting the half that is their due, and going down to their graves with a pitiful, deprecating air, as if constantly apologizing for 'staying so long.'"

The above extract is worthy of our serious consideration. Oh what a vast difference in the various homes, in the relation of the "home" to the aged pilgrims. Are there not very many sons and daughters today who have been able through the labors of their parents, to start in life about where their parents left off, who are really not grateful for services of their parents?

On the other hand, there are many who feel a deep, keen consciousness of what they owe to the older pilgrims.

Remember the aged ones. Their companions of youth are nearly all gone. They often feel lonesome. A visit of the younger people, a pleasant little meeting for song and prayer, means so much to them.

May all parents be really thoughtful in instructing the little folks to respect and reverence old age. What a conflict within the bosom of that aged grandfather and grandmother when they are obliged to give up their home and their belongings, because of the fact they are no more able to care for themselves. What a privilege right here to very thoughtfully help them, in assuring them of our most tender care and thoughtful consideration.

Union Grove, Pa.

HELP A LITTLE

The parents of little Willie were not Christians. Nor were they heathen. His mother taught him to say the Lord's Prayer. She also taught him to say as he retired for the night: "Now I lay me down to sleep," says the Christian Tribune.

Then the boy would repeat after his mother:

"God bless papa."

"God bless mamma."

"God bless Willie and make me a good little boy."

One evening, as he was kissing his mother good night, he looked up into her face and said:

"Does you pray, mamma?"

"No, darling."

"Does papa pray?"

"I never heard him pray."

"Why does you make me pray?"

"That you may be good."

"Don't you want to be good."

"Oh, yes; I want to be good."

"Then why don't you pray, and papa pray?"

"We've gotten out of the spirit of it, I guess," said his mother.

"Well, mamma, maybe God will hear my prayer. But don't you think you and papa are expecting too much of a little fellow like me? Do you believe that God wants me to do all the praying for this whole family? Seems to me you and papa might help a little."

These words sank deep into the mother's heart, and it was not long before that house was a house of prayer unto the living God.—The Christian.

FIRST CLASS STRANGERS

Some shrewd man when asked what he thought about the character of a neighbor, replied:

"Mister, I don't know much about him, but my impression is he would make a first class stranger."

There are a good many people in this world who might be ranked in the same class; persons whose friendship is worse than their enmity, and whose acquaintance is to be deprecated and avoided.

In making acquaintances we need to keep this fact constantly in mind. The Scripture warns us that we are to "make no friendship with an angry man;" and many a poor fellow has involved himself in serious troubles by companionship with the rash and hot-headed. A dishonest man makes a much better stranger than acquaintance. A tattling mischief-maker, who insinuates himself into your confidence, worms out your secrets, and then uses his power to dishonor and disgrace you, may be recommended as a first-class stranger. The fast young man, who dresses gaily, lives high, drinks and gambles freely, may be very fascinating to the young of both sexes, but those who know him intimately, and those who have known others of his kind, are well aware that he makes a first-class stranger. There are persons who fear not God, who scoff at religion, who tell vile stories, who mock at godliness, and despise reproof; all such persons are likely to make first-class strangers. Treat them courteously, and kindly try to win them, but let them know that it is the kindness of a stranger and not of a boon companion or a bosom friend.—Exchange.

A MEDITATION

By George Barkley

For the Gospel Herald.

Since this (Dec. 2) is a day for all to think of the Golden Rule, we also remember the Thanksgiving day of only a few days ago, a day on which we gave God thanks for all blessings received. "Every good and perfect gift cometh from the Father of lights, with whom is no variableness neither shadow of turning." Today we are reminded of the Golden Rule, which is to love God with all our hearts and to love our neighbors as ourselves. If we were all filled with the Spirit and love of God it would be an easy matter to serve God in spirit and in truth, and to put the Golden Rule into practice every day of our lives.

Ruffsdale, Pa.

SUNDAY SCHOOL LESSON

Lesson for Dec. 23, 1923—Isa. 11:1-10; Psa. 2:8.
THE UNIVERSAL REIGN OF CHRIST

Golden Text.—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession.—Psa. 2:8.

Introduction.—This lesson concludes the series of missionary lessons studied by our Sunday schools during the present quarter. The lesson title suggests the idea of a time coming when the whole earth will be subject to the dominion of Christ as King. This idea is held by two classes of students: (1) those who look for a personal reign of Christ upon earth during the coming millennium; (2) those who look for a golden age as the culmination of a gradual betterment of conditions. Then there is a third class who prefer to interpret Isa. 1:1-10 as a prophecy of conditions in the Christian realm during the present or Church age. This latter class would probably choose a different title for the present lesson. But whatever may be your choice as between these three viewpoints, the lesson before us is quite valuable as picturing out before us what Christ does and will do for His people. It is a refreshing vision of a remarkable contrast between the then present condition of Israel and the condition that was to come. And whether you put the fulfillment of this prophecy into the present or future dispensation, or both, it is a vivid pen picture of what the Lord Jesus Christ does for those who accept Him as their Savior and submit themselves to His transforming power.

Lesson Gleanings.—1. Right will prevail. Sin may thwart the plan of God for a time, but there is a time coming when all things will be put under the feet of Christ, when the triumph of Christ will be complete. There is no such thing as being on "the winning side" save by the side of Christ.

2. Notice how accurately the prophet describes the personality of Christ. A more accurate description of the "Man of Galilee" could not have been given, even by one who knew Him personally after His advent. The Spirit of the Lord was upon Him; He was of the family of Jesse; He dealt righteously, was wise, meek, just, giving attention to the poor. In the language of the prophets we have a detailed biography of Christ, beginning with His conception and birth and ending with His crucifixion and death. In this we have one of the "infallible proofs" that the Old Testament was not written and compiled without the aid of a Superhuman Power and Mind.

3. Whatever one may think about the literal fulfillment of Vs. 6-8 at some future time, we have here a vivid description of what the grace of God will do for every soul that accepts Christ as Savior and Lord. "The condition here described is symbolical of what takes place in the human heart when the Lord Jesus Christ takes possession there. The wolf, leopard, lion, bear, asp, and cockatrice possess qualities very much like those of a man abandoned to the wicked one. And these shall be changed by the regeneration of a sinner and his conversion to God. But the literal meaning of these words is not impossible of fulfillment."

4. "There remaineth therefore a rest to the people of God." This is by no means the least important services of Christ. Christ promises rest to those who are weary. There is no rest more sweet than a feeling of ease of conscience, a peace with God that "passeth all understanding," a consciousness that all is right with God. In the great pavilion of our soul (Jesus Christ) we may rest secure from all the fiery darts of the evil one, all the storms and conflicts of this world. It is typical of the perfect and eternal rest in store for the righteous beyond this vale of tears. The rest of the Christian means the peace of resignation here, eternal peace and glory in the world to come. This rest is refreshing here, in the hereafter it will be "glorious."

5. Another thought worth remembering is the fact that the people of God have the heathen for their inheritance. The prophecies concerning Christ did not overlook the fact that while Christ "came unto his own," the blessings of the salvation which He came to bring were for "all nations"—"the Jew first, and also to the Greek"—"for in every nation he that feareth God, and doeth righteousness, is accepted of him." As we look beyond the waters and see the millions of unsaved souls, we have a heaven-inspired view of our "inheritance." Are we claiming it? Are we doing what we can to secure it? As heirs rejoicing over this vast inheritance, let us leave nothing undone in the heaven-directed effort to secure it. Looking at the millions of souls belonging to this inheritance, let us remember that God is "not willing that any should perish." When we remember that one soul is worth more than the whole world, we are made to feel how rich is this inheritance.—K.

BIBLE MEETING TOPIC

GOD'S GIFT AND MAN'S GIFT.—Isa. 9:6; Lk. 2:10-14; II Cor. 9:8-15.

Topic for December 23

MOTTO

"God loveth a cheerful giver."

MEDITATIONS ON THE TOPIC

I. **The Spirit of Giving.**—The thought of God's gift to the world in His only begotten Son brings with it the deepest inspiration for true gifts of our own selves. In fact there is no true gift that is not in some manner prompted by the Christian Spirit and connected with the Gift of God's Son. It was love that prompted the Father to make His gift. It is love like the Father's that should prompt our gifts. There is a possibility of selfish giving. Such gifts have a string to them. They are intended for self interest and to bring gain to the giver and they are not real gifts. There is a custom among some to send flowers to show sympathy when a friend dies. Often have I seen such gifts sent out of a desire to keep up appearances lest the friends of the dead should feel slighted or think one behind others. Thus the real generosity of the deed was made a burdensome custom. But true sympathy is satisfied with the love that a friend expresses without a show of flowers or display of perishable vanity. And Christmas gifts are far too often only a burdensome custom with strings to them. Thank God for a gift like that of His only begotten Son which is what we most need and which the great and loving Father alone could provide out of His treasure.

The smile of love and the tear of sympathy has behind it a sacrificial heart, if it is genuine. Display of material means or earthly vanity does not satisfy our needs. But the knowledge and the assurance of the touch of a true friend who stands by us in sickness or health, in poverty or wealth, in popularity or adversity, in a real sacrificial sharing of joys and sorrows, and a willing outpouring of life and service and means, if necessary, makes their love the treasure that sanctifies every gift, whether great or small, with a real satisfying savor.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textwords, **"I will give."**
2. What Can I Give to Honor Jesus?

For Young People
1. God's Priceless Gift.
2. How Our Gifts to one another Can Be Made to Glorify God.
3. What We May Give to God.

For Older People
1. The Spiritual Blessings that Come Through Christ Jesus.
2. Spending Christmas in Harmony with God's Goodness.

PERSONAL THOUGHT

What is the treasure that we bestow upon others? "Silver and gold have I none; but such as I have give I thee." Though all earthly possessions are lacking we may still have good gifts to present to others, when we have Jesus.

Gospel Herald

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Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 13, 1923

Field Notes

Sister Miriam Buzzard of Metamora, Ill., is one of the workers at the Publishing House during the few busy months of the year.

Bro. C. B. Byer of the Knoxville, Tenn., Mennonite Mission writes under date of Dec. 6: "Evening of Nov. 22 we had a pleasant surprise by Bro. Orie O. Miller of Akron, Pa., coming here to the Mission and spending a few hours with us."

Bro. A. C. Good of Sterling, Ill., has recently been holding forth the Word of Life in a series of meetings in Elkhart, Ind.

Bro. J. W. Shank of La Junta, Colo., is spending most of December among the congregations in Illinois, in the interests of mission work in South America.

Bro. Noah H. Mack of New Holland, Pa., is expected, no preventing Providence, to conduct a series of meetings at Strickler's Church near Middletown, Pa., beginning Sunday evening, Dec. 16. We would ask the brotherhood to remember this work in their prayers. D. Z. M.

The recent meetings at Erb's and at Hammer Creek, Lancaster Co., Pa., resulted in great spiritual uplift at both places. Nineteen came out on the side of the Lord at the former place, and 22 took a similar stand at the latter. The Lord be praised. Brethren Wilson Moyer and Sanford Landis were the evangelists.

Sunday School Meeting.—The regular annual Sunday School Meeting at the Mennonite Church, Lancaster, Pa., will be held (the Lord willing) on New Year's day, Jan. 1, 1924. We expect to have with us at this time Bro. Geo. R. Brunk of Denbigh, Va. A hearty invitation is extended to all to attend.—L. S. K.

Bro. N. E. Troyer of Cable, Ohio, favored the House with a few hours' visit, Dec. 5. In connection with Bro. I. I. Lehman of Chambersburg, Pa., he had just closed a series of Bible meetings at Gortner, Glade, Casselman, and Oak Grove churches, Garret Co., Md., and that same evening he began a series of meetings at Altoona Mission.

Correspondence

Garden City, Mo.

(Bethel Congregation)

Dear Herald Readers:- On Nov. 6, 7, and 8, Bro. J. W. Shank was with us and gave very interesting and helpful talks on South America, also telling of the great need for workers and funds.

On Nov. 25 there was a missionary program given at this place. Nov. 18 was Missionary Day, but on account of several inconveniences the program was given an week later. Many helpful talks were given in which the missionary spirit was aroused. The children's exercises were also very helpful and interesting. On Nov. 29, we expect to have our Thanksgiving service as usual.

Nov. 27, 1923. Myrtle King.

Goshen, Ind.

(Yellow Creek congregation)

Dear Readers of the Gospel Herald:—The congregation here enjoyed a very profitable series of meetings, Nov. 19-27, conducted by Bro. J. W. Hess. The meetings were marked with good attendance and interest, and the preaching of the Word with power and boldness. As a result, the Church was strengthened and 26 souls confessed their Savior, 2 of whom renewed their covenant.

Nov. 28, 1923. Cor.

Morrison, Ill.

Dear Gospel Herald Readers, Greeting:- On Nov. 25 we had the pleasure of receiving one young soul into Church fellowship by water baptism. Hope he may prove faithful in the service of the Lord. On that Sunday a number of Sterling brethren and sisters were with us, for which we were thankful. May the Lord's work ever prosper is our prayer.

In His name,

Nov. 28, 1923. John Nice.

Creston, Mont.

(Mt. View congregation)

Dear Herald Readers, Greetings:—Bro. S. E. Allgyer and wife came into our midst Nov. —. Bro. Allgyer held some very interesting meetings while here; holding five evening meetings, two children's meetings, and an all day meeting Sunday, holding communion services with all but a few members present. We thank Bro. and Sister Allgyer for their visit and help given while with us, helping to build up the cause of Christ.

We have had nice, open winter weather so far this winter.

Health in general is good.

Yours in His Name,

Nov. 28, 1923. Lillie Hoylman.

Dalton, Ohio

(Swiss Mennonite congregation)

Dear Readers, Greetings to All:—This is Thanksgiving day, and we surely all ought to be thankful to our heavenly Father, who has done so much for us. What have we done in return to Him? May we at all times praise Him for the many blessings we are privileged to enjoy.

Bro. Jacob Nussbaum, who is already past fourscore years, preached an inspiring sermon today.

On the evening of July 29, Bro. Charles Shank of Orrville gave us a talk on Missions.

Aug. 19, Bro. P. R. Lantz was with us in the evening and spoke on the topic, "Life Insurance."

Sept. 9, Bro. Noah Hilty of the Crown Hill Church had an interesting talk to the Y. P. B. M. on "How to Withstand Temptations."

Sept. 23, Bro. Smith preached to a full house and an attentive and appreciating congregation.

On Oct. 6, Bro. David Garber of Pennsylvania came into our midst and conducted a series of meetings, which was a real spiritual feast. Attendance and interest were very good. He gave us inspiring messages presenting the plain Gospel with its power.

On Oct. 14, Bro. John Hartzler was with us and preached a helpful sermon.

On the evening of Oct. 22, Bro. Arthur Slagel gave us an interesting talk on his work and experience in Russia.

Oct. 29, the tri-county (Wayne, Stark, and Medina) S. S. Conference was held at our church. Many good thoughts were presented. May it all be for the edification of the S. S. and church. In the evening Bro. Albert Steiner of North Lima delivered a powerful sermon on the subject, Christ Needs You.

We feel thankful for all those meetings. May it be a means of helping us to press onward toward the prize of the high calling of Christ Jesus.

Health in our community is good at present. Sister Minnie Zuercher, who had been in the Sanitarium in Colorado, returned to her home last Friday and stood her journey real well.

Nov. 29, 1923. Cor.

La Grange, Ind.

(Shore congregation)

Dear Herald Readers, Greeting:—Bro. Claud C. Culp, of Chief, Mich., commenced a series of meetings at the Shore Church on the evening of October 24 and remained until Sunday evening Nov. 4. Good interest was manifested during these meetings. On Nov. 25, one was received by letter and three by baptism, being the results of these meetings. Our prayer is that we may all remain faithful and true to God's Word.

Nov. 30, 1923. Geo. L. Mishler.

Wakarusa, Ind.

One vote for Bro. Geo. Lapp's articles. We read and enjoy them in our home, as they appear in Monitor and Herald. Book form should be acceptable, as suggested in Nov. 29 issue.

There were a number of confessions during the series of meetings at the Holdeman Church held by Bro. E. J. Berkey. Communion services were held on Sunday, Nov. 25, at which time 203 communed.

Bro. Silas Weldy attended a Thanksgiving service at Kokomo.

Sincerely yours,

Nov. 30, 1923. S. C. Hartzler.

Kokomo, Ind.

Dear Herald Readers, Greetings:—The Howard-Miami congregation has enjoyed a very good and profitable Thanksgiving meeting. The meeting was well attended and of good interest. Bro. Silas Weldy of Wakarusa, Ind., came here on Wednesday and preached on the same evening, and on Thursday (Thanksgiving) his subject on the program was Possibilities of a Consecrated S. S. In the evening he gave a short talk and a few illustrations on the board to the children, after which he preached another sermon. Our Sunday school attendance and the interest is very good.

Dec. 1, 1923. G. W. North.

Filer, Idaho

Dear Herald Readers, Greetings:—On Nov. 23, Bro. N. E. Miller of Springs, Pa., came into our midst and stayed until Monday morning when he went to Nampa. While here he preached four edifying sermons also conducting the communion services for us on Sunday morning. His text was Heb. 9:28. "So Christ was once offered to bear the sins of many."

We as a church were very glad for his help while here and for the encouraging admonitions given us as a small band of workers. We are looking forward in the near future on Dec. 25 to Bro. Allan Good's arrival to conduct a ten days' revival meeting. May all who are interested in lost souls remember the work at Filer in your prayers that some who are yet lost may receive the Light of Life. The Sunday school is preparing a program to be rendered Christmas day.

Health in general is good and the weather nice, but we are reminded that winter is approaching.

In Jesus' name,

Dec. 1, 1923. Sadie S. Shank.

Goshen, Ind.

Dear Readers:—A special six week's missionary course on Japan was completed two weeks ago. There were five classes and the aggregate class attendance averaged 66. This work occupied the Y. P. Meeting hour, and was organized in Sunday school form. First we met for class work, after which we gathered in a general session, during which period we usually had two talks on special topics. Testimonies of a clearer understanding of Japan were expressed. As an incidental result, organized work for the primaries and juniors is now continued to provide something for the whole family on our Sunday evening programs.

Last evening Bro. Wilbur W. Miller of Nappanee spoke to us on Light, Life, Labor and Love.

A number of young people who in former years attended Goshen College are preparing a program for us, We certainly welcome these brief "home-comings" very much. We are missing the vigorous fellowship of the students this year.

Sincerely,

Dec. 3, 1923. Rudy Senger.

Shickley, Nebr.

Dear Herald Readers, Greeting:—We have again been privileged to have a real spiritual feast on the Word of God when on Nov. 10, Bro. C. Z. Yoder came to this place. While here he preached eleven times. Our congregation greatly enjoyed his messages. One soul came out on the Lord's side. We ask an interest in the prayers of God's people in behalf of this soul. Bro. Yoder also held seven children's meetings which the children greatly enjoyed, and also the older ones as well. We are also looking forward to the time when Bro. Yoder can be with us again in our Bible school, in which he is to be one of our instructors. The Lord bless our brother as he goes from place to place, preaching the Word of God.

In His name,

Dec. 3, 1923. D. J. Troyer.

Annville, Pa.

(Gingrich's congregation)

On Saturday, Nov. 10, our Sunday school meeting was held in Gingrich's Church. Many helpful admonitions were given.

On Sunday, Nov. 11, our revival meetings opened. We were permitted to enjoy rich spiritual feasts, by receiving the truths of God's Word, Bro. John Hess being used of the Lord in delivering the messages. There were three young souls who confessed Jesus as their personal Savior. There are others who refused to accept salvation for whom we continue our prayers.

Thanksgiving services were held in Dohner's Church, conducted by Bro. Martin Resor. Text, Rom. 13:1-9.

Our second quarterly mission meeting is to be held in Dohner's Church on Sunday afternoon, Dec. 30. Bro. I. B. Good is expected to take part in the services.

On Sunday, Dec. 2, Bro. David Garber broke unto us the bread of life at the following places: in the morning, in Shirksville church; af-

(Continued on page 762)

Miscellaneous

MY LIFE

"Behind my life the Weaver stands,
And works His wondrous will.
I leave it in His all-wise hands,
And trust His perfect skill;
Should mystery enshroud His plan,
And my short sight be dim,
I will not try the whole to scan,
But leave each thread with Him.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unfold the pattern,
And explain the reason why
The dark threads were so needful
(In the Master's skillful hand)
As the threads of gold and silver
In the pattern which He planned."

SPECIAL PLEDGE SUPPORT

For the Gospel Herald.

The special support given by our Sunday School Classes for child feeding in Russia has been a great help to the operation of the Mennonite Relief Commission for War Sufferers. The amounts given each month or quarter have aggregated a nice total for the year and the work of relief has been continued unhindered.

Those who have supported this work during the past year are naturally wondering what opportunity will be given for the next year and definite plans will soon be in order. The general needs for relief continue and the part that these special pledges can take is of real importance.

There are three channels to which this assistance can be directed. However, it would not be wise to make specific pledges for each and in order to keep our funds in the best available manner, it has been thought best to recommend that our schools assume their pledges in this connection for **CHILD RELIEF.** This will enable us to use what is needed for feeding the starving children in Siberia (it is estimated that this will cost not more than 50c per month for each person) for child feeding in Germany in connection with our general relief given there, or for child immigration from Russia to Canada.

Special letters will be sent out to our superintendents about the first of the new year with pledge cards, etc., but this advance statement is made to help those who are interested in making their plans before the close of this present year.

Thanking all who have helped so willingly during the past in this special work and trusting we may have your continued support, we are

At your service,
Mennonite Relief Commission,
Levi Mumaw, Secretary.

A DAILY PRAYER

Lord, this day belongs to Thee. Lead me to use it only in ways Thou canst approve.

Help me, with glad heart, to take each duty and each pleasure as a gift from Thee, and to engage in it as a service to Thee.

Teach me how to use as means of grace fresh air and sunlight, food and drink, sleep and exercise, money and work, the Bible and prayer.

Keep my heart true to Thee, to myself, to my friends, and to everyone who needs a friend.

Help me to be watchful and wise, to say a good word for my Best Friend to some one who does not know Him.

Let me not be unsteadied by praise or blame—come they from my own thoughts or from the lips of others.

Help me, without vain regret for yesterday or anxious concern for tomorrow, to make the most of today.

Give me contentment with Thy will, thankfulness for Thy gifts, rest of mind in Thy love and wisdom, and quiet joy in growing more like Thyself.

In the name and by the grace of Jesus Christ, my Savior and Master. Amen.—Young People's Paper.

TESTING TIMES AHEAD

By H. N. Leatherman

For the Gospel Herald.

Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. 16:13.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

As we look about us and see the condition of men—strife and contention, breakers of laws, "lovers of pleasures more than lovers of God," going on as tho there was no God to fear and serve—it would seem to me that God would again have reason to say, "It repenteth me that I have made man on the earth."

I cannot help but be deeply convinced that we are nearing the end of the day of grace, and approaching the judgment. But before that great and notable day of the Lord we must be sifted as wheat. I know of nothing that is more sure of refining the true child of God, sifting out the dross and chaff, than persecution which brings us down to the feet of Christ our Savior. Surely it seems to me that we are at the very door of the fiery furnace of affliction. It should be our deepest concern to stand faithful and steadfast with a full assurance of salvation. May God grant us grace to be ready to give our life in defense of the Truth. I want to be one of those. "Many are called but few are chosen." So we must be sifted. And some are already sliding back, others' hearts will fail for fear. It will also be hard for some to give up their earthly treasures. How are you standing before God today? Is your title clear in heaven? Have your sins been blotted out, washed by the blood of the Lamb? Do you remember the days of your illumination? Do you have that "first love?" Dig deep, search your heart and see, then pray with the psalmist David: "Create within me a clean heart, O God, reveal unto me my secret sins; yea, search thou my heart, O Lord, and see if there is yet some evil way within me."

Have you safely passed through heavy trials during the past war, as some have, enduring buffeting, cruel mocking, abuse, stripes, hunger and imprisonment for the name of Christ? If you have, you did well. But what will all that avail or do you good unless you have and will yet remain steadfast, faithful, immovable, until the end? Who knows but what this may be our last and final testing time, before we will be called to appear before the judgment bar of God? If we stand it will be well with our soul; but if we fail, it will indeed be sad. For "The soul that sinneth" shall "surely die." Read what God said to the prophet Ezekiel (3:17-21 and 33:8-20). Oh! dear souls who are yet outside the ark of safety, Do you realize what your end will be unless you repent? Give your hearts to Him who gave His life for you, and journey upon the straight and narrow way.

I am especially interested and concerned for those of you whom I met at camp or prison, who were companions with me and shared persecution with me during the World War. What is your spiritual standing today, and what is your opinion of the near future? Are you prepared to stand more severe persecution than you did in the past? I would like to receive letters from you.

Let us again turn to the signs of the times of a dark future ahead of us—not to become discouraged, but rather to become strengthened and more determined to stand by the truth and by those who are contending for the faith. Especially to stand under our ministers' arms with fervent prayer, and humble ourselves at the feet of Jesus.

I have before me an article written by T. A. McNeal, a great writer on current events, published in "Capper's Weekly." He writes as follows:

There has been an interesting development in labor union circles within the

past few weeks. It is charged by conservative labor leaders that there is a widespread and deep-laid conspiracy in this country to Bolshevize the Federation of Labor and all union labor organizations and finally to overthrow the Government of the United States. It is charged that the headquarters of this conspiracy is in Moscow. It is an interesting story. How much truth there may be in it I am not prepared to say, but here are some of the statements set out in a series of articles prepared by the United Mine Workers of America. The author of these articles says: "Imported revolution is knocking at the door of the United Mine Workers of America and of the American people. The seizure of this union is being attempted as the first step in the realization of a thoroughly organized program of the agencies and forces behind the Communist International at Moscow for the conquest of the American continent. The overthrow and destruction of this Government, with the establishment of an absolute and arbitrary dictatorship and the elimination of all forms of popular voice in government affairs, is being attempted on a more gigantic scale, with more resolute purpose and with a more crafty design than at any time in the history of this Nation."

The major points in this revolutionary program as set forth in this series of articles are as follows: (It will be observed that the plan includes Canada as well as the United States.)

1. Overthrow and destruction of the Federal, State and provincial governments, with the elimination of existing constitutional forms and foundations.

2. Establishment of a soviet dictatorship, absolute in its exercise of power, owing allegiance to and conceding the authority only of the Communist, or Third International, at Moscow, as a "government" substitute.

3. Destruction of all social, economic and political institutions as they exist at this time.

4. Seizure of all labor unions thru a process of "boring from within" them and utilizing them as a strategic instrument in fulfillment of their revolutionary designs upon organized and constitutional government.

5. Invasion of the United Mine Workers of America with the ouster of its present officials and leaders and the substitution of a leadership of Communists, that it may be used as an instrumentality for seizing the other labor unions of America and for eventually taking possession of the country.

6. A well-organized movement is being promoted within the four railroad brotherhoods and 16 railroad trade unions to amalgamate all railroad workers into "one departmentalized industrial union," controlled by a single leader of Communist principle and affiliation and owing allegiance to the Communist organization.

7. Seizure of the American Federation of Labor, with the ouster of its officials, and thru such seizure gaining control of all its affiliated units and trade unions.

8. Conversion of all craft trade unions into single units within an industry known as "industrial unions," with co-ordination under a super-soviet union owing allegiance to, and accepting the mandates of, the Communist International and its subsidiary, the Red Trade Union International at Moscow.

9. Thru conquest and subjugation of the labor unions and conversions and mobilization of farmers and other related groups, the overthrow of existing institutions and the creation of a condition similar to that which now prevails in Russia.

Archbold, Ohio.

ARE GRADED LESSONS A SYSTEMATIC BIBLE STUDY?

By Dan Schlabach

For the Gospel Herald.

In the past number of years we have heard and read quite a little bit about graded Sunday school lessons and at present the majority of Mennonites object to use them or even do not want to give them a hearing. Let us be fair and give them a square deal and look at the two sides of the question. I conscientiously believe that it is only a matter of time until the Graded Lessons will be adopted by our Sunday schools and more than that, our Publishing House will do the printing. This may seem like a sweeping statement by some readers, or only a thought by some weak member, but it will materialize in time. My reasons for believing this are based upon the fact that some of our schools are at the present time reaching out to other publishing houses and securing pedagogically sound literature and by so doing get into possession of some distinctive doctrines of other churches which are not edifying for the young mind. We should help the lambs within the flock.

The international uniform lessons are chosen by a well organized committee and it has proven over and over that we must give them credit for their work for intermediate and adult classes, but has it not left a shadow of doubt in the minds of some of the brotherhood as to the genuineness and authenticity of the Bible simply because of ignorance, if I may put it that way, or a lack of a systematic Bible study in their childhood days? I remember well in my boyhood days we had no Sunday school but the good work was organized, (Thank God, give Him the praise) but some of the older brethren opposed. Could you blame them? Certainly not; it was something entirely new; the need was not yet revealed. The eyes of the objectors did not look beyond the horizon upon the rising generation. In the last World War we were conscientious objectors because our warfare is not carnal; our faith does not and would not permit us to bear arms but we might have been a burden bearing organization and given a hand to the suffering ones, but did we see the needs, and the most vital question, Did we meet the need? Our forefathers who objected to Sunday school later discovered that it was a blessed work and revealed a blessed hope for the rising generation and the consequences are that the Mennonites stand today for a well organized Sunday school. But I do not mean to say that there is not room for improvement and that improvement would be a systematic study for the primaries instead of dodging thru the Bible, which is far too hard for the young mind to grasp. If we would teach our children the life of Jesus from birth to crucifixion and His eternal abiding place with God it would leave a better impression on the child's mind and it would beyond a question not leave a doubt in their minds whether Christ was divine, and His coming again, which, sorry to say, has been the expression of some of the socalled Christians.

Another reason for systematic Bible study is to familiarize the child with good literature so that they may detect the poisonous from the sound, and that fiction, even the moral, may not fill our bookshelves. The literature question has been a large one in the last decade and the world over is flooded with poisonous literature with erroneous teaching saturating the population with popularity, modernism, etc. It consequently behooves us as Christian parents to place into the hands of our children the very best of literature and study and teachings at any cost, in order that they may fight the battles which will be confronting them in the near future. I do not mean to discourage our present Sunday school literature and system but I wish to ask the reader a few questions. Is it adequately meeting the needs? Are we making use of all the opportunities in instructing the rising generation? Are we unloading our responsibilities by not keeping pace with the demands? There is a movement on foot in some localities to teach Bible in our public schools and while at present it is met with serious criticism, it will some day be a materialized thought. The same is true of graded lessons; it will materialize. I consider it intolerable to allow our children to be taught about all the great men of the past and not more about the **Great One**, which after all would be a greater benefit and comfort, to make genuine good citizens and loyal, steadfast Christians.

Now while the graded lessons are objectionable to some on the grounds that they are more suited for a kindergarten than for the Sunday school and that they bring into our schools doctrines of other churches, and whether the authors of the lessons are sound, this may all be very true. But all this may be easily overcome by using some of the talent which lies dormant in some places of the large Mennonite churches, and the consecrated Sunday school workers could organize and arrange our own graded lessons which could be ap-

proved by all our schools and it would be a systematic Bible study for the primaries. I myself have been a primary teacher for a number of years and have made it a study not only locally to see what is in need to meet the child's mind, in order to teach them moral character, honesty, truthfulness, fidelity to obligations, respect for the rights of others, love for fellowmen, which is as essential to good citizenship as intelligence. I find it far harder and a much greater responsibility resting upon me to teach the primaries than adults, and possibly for this reason I was prompted to say what I did concerning the betterment of our studies. Each parent looks upon the child's teacher, no doubt, to be a pure example, sincere in his or her teaching, and to teach something they can readily grasp and keep in mind for years to come, but it has always been a question to me how I may do this without a systematic study adapted for our children.

The Catholic priest says, "Give me a child until it is twelve years old and it will never leave the Church." We have just as much power over our children by the grace of God as the priest has, and why do we lose so many of them? A sad case, indeed, but nevertheless true. Let us "arise and awake, and put on thy strength," hoping and praying that many others may be convinced that we are in dire need of a systematic Bible study for our primary department and that the need may soon be remedied prayerfully and carefully.

Guernsey, Sask.

CORRESPONDENCE

(Continued from page 759)

ternoon, in Bro. Southerly's home; in the evening, in Dohner's church.

Mary K. Umberger.

Dec. 3, 1923.

Middlebury, Ind.

Dear Herald Readers, Greeting:—The church at this place has gone thru severe trials this past year, but we can say with the psalmist, 'It is better to trust in the Lord, than to put confidence in man."

On Dec. 2 Bro. Silas Yoder of Goshen preached an impressive sermon on Eph. 5:27.

On Nov. 23 we reorganized our Sunday school and church work. Supts., Bros. Harvey Yoder and Clayton Eash; Chors., Bro. Frank L. Blough and Sister Ivy Eash; Sec.-treas., Sister Nellie Miller; Libr., Sister Mabel Kauffman. Y. P. M.: Mod., Bro. John Mickem; Musical director, Sister Emma Yoder; Church Sec-treas., Bro. D. S. Blough; Church Chor., Bro. Frank L. Blough; Trustee, Bro. Samuel Eash; Cor., Sister Katie P. Miller; Ins. Dir., Bro. D. S. Blough; stewards, Bro. Raymond Yoder and Sister Viola Mickem.

Pray for the work at this place.

Dec. 4, 1923. Katie P. Miller.

Flanagan, Ill.

To all Gospel Herald Readers, Greetings::—Missionary Sunday was observed at this place and a missionary offering taken up.

On Thanksgiving day we had a meeting for giving of thanks, also a business meeting when two trustees were elected; namely, Bros. Jacob Dellenbach and Edd. Yordy. We have a new furnace and a heating stove for the basement, which will make it more pleasant for the Sunday school classes and for the sewing circle meetings.

On Sunday, Dec. 2, our Sunday school was reorganized. Bro. Joe Orendorff was chosen superintendent, Bro. Noah Yordy assistant, and Bro. Edd. Yordy primary superintendent.

Pray for us.

In His Name,

Dec. 4, 1923. Lydia H. Smith.

Cherry Box, Mo.

Dear Herald Readers, Greeting:—On Oct. 19 Bro. J. M. Kreider of Palmyra, Mo., came into our midst, remaining with us until the 22nd preaching five very instructive sermons which we were all glad to hear. On Sunday we had the pleasure of partaking of the communion. Most all the brethren and sisters were able to attend. While our brother's stay is always short we all look forward to the time of his coming with pleasure.

On the evening of Nov. 7 Bro. S. S. Hershberger of Latour, Mo., began a series of meetings at this place, preaching for us each evening until the 18th. The brother preached the Word with power and we feel that all who were willing to heed the messages as they were given could not help but be much strengthened in the faith of our Lord. May the Lord bless our brother as he goes forth preaching the Word.

We were also glad to have Bro. and Sister J. W. Shank of South America with us a short time. Bro. Shank preached for us Sunday morning, Nov. 25, and in the evening of the 25 and 26, both Bro. and Sister Shank gave talks on the work done in South America. We thank them for their stay with us.

We expect, the Lord willing, to have a Christmas program, for the purpose of impressing on the minds of the children and those who may attend the true meaning of the day. We crave an interest in the prayers of all God's people.

Dec. 4, 1923. H. S. Bissey.

Nappanee, Ind.

(North Main St. congregation)

Greetings to all:—We feel to praise God from whom all blessings flow.

On Nov. 12, Bro. J. W. Hess of Manson, Iowa, came into our midst, and preached the Word of God to us for one week. While his stay with us was short yet we appreciated his presence with us and were glad for the messages he brought. The sinners were warned to come to Christ but they were not willing yet. May we continue to pray for them. From here Bro. Hess went to the Yellow Creek congregation.

On Nov. 25 we held our communion services. In the afternoon several of the brethren and sisters met at the home of Sister Cora Clouse to hold communion for her and also for Sister Susan Hamsher as both were not able to be at church.

On Dec. 2, Sunday school was reorganized for the coming year which resulted as follows: Supts., C. J. Holoway and Lewis Bleile; Chor., Jesse Bleile; Primary Supts., Anna Christophel and Ella Housour; Sec.-treas., Morris Long.

Twenty-six boys and girls had taken out quarters last summer to invest and the proceeds amounted to $27.07. We feel grateful for the Juniors for what they are willing and able to do.

We ask an interest in your prayers.

Dec. 5, 1923. Anna Christophel.

Limon, Colo.

Dear Readers:—Greetings in Jesus' name. On Nov. 18 we had an all-day meeting. Bro. W. Guengrich and wife and Bro. Reidger and wife came here in the morning and Bro. G. preached from Heb. 10:23: "Let us hold fast the profession of our faith without wavering." In the afternoon we had an interesting mission program.

The Lord willing, we will have our Bible conference from Dec. 22 to 30, with Bro. J. A. Heatwole of La Junta, Colo., and Bro. D. D. Miller of Kansas for instructors. Others are invited to come and enjoy the meeting with us. Come praying.

Yours in love.

Dec. 5, 1923. Sarah Hartzler.

The people that do know their God shall be strong, and do exploits.—Daniel 11:32.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Proverbs 25:28.

PRAYER MEETINGS

By Cora Rutter

For the Gospel Herald.

Many, many times I am made to think, What's wrong with the congregation that has no mid-week prayer meetings? It seems only fair that we do not grow in number and only grow weaker spiritually when we do not call upon the Lord more to strengthen our number and to build us up in the most holy faith once delivered to the saints.

Some say, "We can pray at home." This is true, and should be done in every home; but what is to be done for the children (also parents) that never hear a father or mother pray for them? It seems to me united prayers are essential. In the time of Peter, what would have become of Peter if it had not been for the prayer meeting at the home of John Mark? You all know the outcome. If not, turn to Acts 12:5.

At the day of Pentecost we are told that "they were all with one accord in one place." (Read Acts 1: 14.) Of course, they were looking for the promise of the Father, and I believe they were praying for it.

If every Church, at least once a week for a month before every evangelistic meeting, would meet together in united prayer for lost souls in and around the community what would happen? Many, many souls would come to the Master. Only eternity alone could reveal what the fruits would be. What is the use to expect great things from God if we just think them over, sit down or stand around half asleep. We will never increase in souls for the Master, and in heaven we will have no prayers on the altar with the saints, which John speaks of in Revelation. I want to be one of them, my dear brothers and sisters, don't you? We also want our husbands, our children, our brothers, our sisters, and fathers and mothers in the fold.

Have we anything to pray for? Surely we are not so righteous that we need no prayer meeting. When we get to such a place, it will not be here. Let us do all in our power to make the church that we represent count for God. And then, saith God's word, we are still "unprofitable servants." Oh let us lay aside everything, "Every weight which doth so easily beset us" and run with patience the race that is set before us."

Take time; oh take time for a prayer meeting. There will be work to do when we are gone. Now is the accepted time."

Cherry Box, Mo.

SHOULD CHURCH OFFICERS BE LOYAL?

Leadership requires loyalty. A leader who is disloyal to the cause he is supposed to be leading is a strange figure. And that is the situation in practically every evangelical Protestant denomination today. It is what is called "Modernism." The Modernist doubts or denies fundamental positions of the group of Christians with which he has aligned himself, and in which he is often an official leader. This ought not to be. Dr. A. Gordon MacLennan, pastor of Bethany Presbyterian Church of Philadelphia, whose single-handed minority report in a committee of the General Assembly of the (Northern) Presbyterian Church last May led the Assembly in its ringing declaration for the historic Christian faith and true Presbyterianism, has now introduced in the Philadelphia Presbytery, an overture asking that the General Assembly direct that every member and officer of the Boards of the Presbyterian Church shall accept, without reservation, the doctrinal standards of the Church, and that any who cannot conscientiously accept such doctrines be requested to withdraw. This is simple, clean cut, honest, and right. In this free country no one needs to be a Presbyterian unless he want to be. But if he calls himself a Presbyterian it is right that he should be loyal to the position of his church. Similarly of all other evangelical denominations. Let Modernists and Conservatives at least agree to have the issue clearly defined and honestly take their position on one or the other side.—Sunday School Times.

I looked upon a sea, and lo,
'twas dead,

Although by Hermon's snows
and Jordan fed.

How came a fate so dire? the
tale's soon told.

All that it got, it kept and fast
did hold.

All tributary streams, found here
their grave,

Because that sea received and
never gave.

O sea that's dead, teach me to
know and feel

That selfish grasp and greed my
doom will seal.

And help me, Lord, my best,
myself to give,

That I may others bless—and
like Thee live.

—Author Unknown.

OUR PERFECT COMPENDIUM

The Bible contains light to direct you, food to supply you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter, Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.—Evangelical Visitor.

REPORT

Of the Sixth Annual Meeting Held at Long Green, Md., Aug. 15, 1923

For the Gospel Herald.

Speakers:—Lilian Philips, Long Green, Md; J. C. Clemens, Landsdale, Pa.; John H. and David Mosemann, Lancaster, Pa., Aaron Mast, Westover, Md.; Amos B Stoltzfus, Gap, Pa.

Organization:—Moderator, Christ Kennel, Christiana, Pa.; Choristers, Menno Detweiler, Westover, Md., Ira Mast, Gap, Pa

Subjects Discussed:—**Address of Welcome; Sermon; Christ the Son of God; Loyalty to Christ and His Church; The Christian's Warfare; What I Am and Why I Am It; The Lord's Day and its Sacredness.**

Thoughts Presented:—We must meet the approval of God and then stand firm and fast in Him. We must have the principle of self-denial and give up our all for Him. There is no crown without bearing the Cross. We are reminded of Christian martyrs who bore the reproach of men for Christ's sake. The half has never yet been told of the true joy in Christ. In Christ is peace deep, sure, remaining, and provision made for the soul. We must hear and live by every Word of God. The Father in Heaven witnessed Christ as His beloved Son. Jno. 1:12 The Atoning Blood of Christ is more than merely the blood of a man. Acts 20:28 If we are Loyal to Christ, He is with us thru the fiery furnace. The future generation depends upon our loyalty. The volunteer makes the best soldier. There is no blessing in idleness. The Christian must submit to orders and be separated unto the Lord's business. "Esteem the suffering of Christ greater riches than Egypt" We have a mighty foe to face. Our (house) heart should be full of the Word; Satan cannot enter a full house. Our weapons are enumerated in Eph. 6; II Cor. 10. We do not fight alone but thru Him. Rom. 8:37. I am a Mennonite because the Church searches the Word and practices all the ordinances and restrictions and because she believes in a Triune God, Inspiration of the Bible, man's origin as God created, Christ as the Atonement, the Resurrection, Ascension, Second Coming of Christ, Heaven, Hell, and Regeneration. Keep the Lord's Day in loving obedience to the Lord. We should lay aside the world and draw nigh to God.

Jonathan King, Secy.

FINANCIAL REPORT

For the Gospel Herald.

Report of Receipts of Eastern Mennonite Board of Missions and Charities For November, 1923

Altoona Mission

East Petersburg S S Sisters B C	$11 92
Millersville & Rohrerstown cong	92 63
A Brother	5 00
Erismans S S	18 25
	$127 80

Columbia Mission Bldg Fund

Mount Joy Y P M	$8 10
Mary C Minnich	1 00
	$9 10

General Mission Fund

J Raymond & C Warren Newcomer	$5 00
Harry M Landis	10 00
Elmer Martin	9 30
Old Road S S	6 00
Paradise Pa cong & S S	281 56
Slate Hill S S Meeting	10 50
A Brother	8 00
No 7205 Pa	75 00
Kinzer cong	51 40
Erismans S S	45 00
	$501 76

India Mission

David Stoltzfus Class	$11 25
I B Mast	7 30
A Sister	5 00
	$23 55

India Native Worker's Support

Two Classes E Petersburg S S	$15 00
E Petersburg Y M B C	7 50
Manheim Bible Stpdy Class	7 50
	$30 00

India Orphan Support

Paradise Pa S S Class No 7	$ 4 00
Samuel Fry's Class	15 00
S B Landis Class	14 00
David Landis Class (Paradise)	30 00
	$63 00

India Ghatula Dispensary

Anna N Ranck	$10 00

India Support Bible Women

John Wentling	$24 00

India Teachers Support Girls School

Strasburg Pa S S	$14 00

India Church Buildings

Mellingers Cong	$281 54
Stumptown cong	180 00
	$461 54

India New Missionary Support

"Sisters" Pa	$22 00

Near East Relief

Risser cong	$13 26
Lebanon Co congs	16 15
Erbs cong	30 75
Mellingers cong	50 00
Stumptown cong	25 00
Habeckers cong	15 55
Mount Joy S S	98 81
Old Road cong	7 50
Hersheys cong	33 50
John L Garber	1 00
Amos Erb	45 00
David Garber	5 00
Samuel Longeneckers Class	5 00
Ada Garber's Class	5 00
Mrs Samuel Longeneckers Class	7 50
S B Landis Class	30 00
Anna Gish	5 00
	$394 02

South American Mission

A Bro	$10 00
David Stoltzfus Class	5 25
A K Lefever	10 00
C B E	10 00
	$35 25

S. A. Wm. Lauver's Support

A Sister in Faith Stauffer cong	$25 00

S, A. Missionary Children Support

Elizabethtown Pa S S	$21 55

S. A. Bro. and Sister W. G. Lauver (Personal)

Mr and Mrs A M Lauver	$25 00

S. A. "The True Way"

David Stoltzfus Class	$5 00
Total for November	$1792 57

Gratefully acknowledged,
Eli G. Reist, Treas.

SPECIAL MEETINGS

Greencastle, Pa.

Report of Sunday School Meeting held at the Cedar Grove Church Sept. 15, 16, 1923.

Organization: — Mod., J .D. Risser; Chors., Irvin Risser, Clarence F. Myers; Secy., Leonard E. Martin.

Program: — Devotional, Geo. Keener; **Christian Growth,** A. D. Wenger; **Lessons from Life of Paul,** David Garber; **Devotional,** Samuel Eby; **S. S. Lesson Discussed,** B. B. Stauffer; **The Fifth Gospel,** David Garber; **Does S. S. Substitute Home Teaching?** H. H. Baer; **Lesson Preparation,** John Martin; **Superintendents' Problems,** Aaron Shank; **Soul Winning,** A. D. Wenger; **Devotional,** J. I. Lehman; **Children's Exercises,** Harvey Shank; **How to Enjoy God,** David Garber; **How to Interest the Disinterested,** Frank Stauffer; **The Teacher's Armor,** J. E. Martin; **Value of Young People's Bible Meeting,** J. I. Lehman; **Palestine and the Jew,** A. D. Wenger; **Devotional,** Harvey Grove; **Workers' Meeting, Practical Mission Work,** J. Harvey Martin; **Query Box, Young People and their Problems,** A. D. Wenger; **Past, Present and Future Work of Jesus Christ,** David Garber.

Leading Thoughts:—In order to grow we must use a diet suited to our physical condition and all poison must be kept out. We must live close to the light we have so God may see fit to give us more. Paul was honest to his convictions, suffered persecutions and yet was rejoicing and praising God. He was saved to serve. We cannot lift any one higher than we can reach. We should prepare our S. S. lesson with no less zeal and determination than we farm Parents greatly concerned when children are lost and cannot be found, why not when spiritually lost? We cannot take away a black mark by hiding the "looking glass" nor by holding a "handkerchief" over it nor by "believing" it isn't there, nor by never doing it again. It can be removed only by washing it away. Wash away the spiritually black mark in Jesus' blood. The home is the nursery of the Church. We retain our combative nature but change sides, and consequently, banners and captains when we are converted. Young People's Bible Meeting brings the Bible and the Young People in contact with each other. "The Jew" is the only proof needed to substantiate Bible inspiration. Their actions are the fulfilling of Scripture to the letter. Love is the only true incentive to mission work. Young people need the help of older ones to solve the problems that confront them. These are many and need to be solved on our knees before God as He gives us light: Christ was a Prophet, is a Priest, and will be King.

Secretary.

Manheim, Ont.

Report of Sunday school meeting of the Mennonite Sunday schools of Wilmot Township, held at Latchar's Church on Thanksgiving Day, Nov. 12, 1923.

Topics and Speakers:—**Devotional Exercises,** Eli Good; **Thanksgiving Sermon** (Psa. 100:4), Moses H. Shantz; **Present Day Observance of the Sabbath,** Howard Cressman; **The Attraction of the Sunday School for Old and Young,** Gilbert Bergey; **Devotional Exercises,** George Hallman; **Children's Meeting, The Child a Fertile Ground for Christianity,** Katie Cressman, Lillian Synder; **How Should the Sunday School Affect the Growth of the Church?** Orphen Wismer; **The Holy Spirit, His Necessity and Effects,** R. Whitter; **The Sunday School as a Means of Reaching the Unsaved in the Community,** John O. Jantzi; **Worker's Meeting,** led by M. H. Shantz; **Devotional Exercises,** Osiah Cressman; **Laborers together with God; As Parents,** Samuel Schmitt; **As Minister,** Osiah Cressman; **As Superintendent,** Leslie Witmer; **As Teachers,** Joseph Cressman; **As Pupils,** Henry Gingerich; **Missionary Sermon** (Matt. 28: 19, 20), Curtis Cressman.

Some Thoughts Presented:—Some reasons for thankfulness are God's love and mercy at all times. The Christian Sabbath, or Lord's Day should be kept sacred because God commands it. Some of the attractions for older people are opportunities for service and spiritual strengthening. Some of the attractions for younger people are Christian associations and singing. All things should be done to the honor and glory of God. The good seed should be sown in the hearts of children. Parents should teach them to pray and worship at home. All Sunday school pupils have a good opportunity to become members of the Church. The Holy Spirit helps us to overcome many problems. He brings spiritual desires and liberty in the soul. The only way to reach the unsaved is by holding up Jesus Christ as our only hope of salvation. We should live real Christian lives and pray often to God from whence cometh our help. If Jesus be lifted up He will draw all men unto Himself. Our part is to live consistently and be fully surrendered to His will.

Elma Bachert, Sec'y.

Mt. Joy, Pa.

Report of Bible Meeting held at the Mt. Joy Mennonite Church, Nov. 22-24. 1923.

Organization:—Moderator, A. A. Landis; Choristers, Leidy Hunsicker, Clayton Erb: Secretary, H. F. Garber.

Topics and Speakers:—**Consecration,** E. F. Hartzler; **Sermon,** J. W. Weaver; **Second Coming of Christ,** Mahlon Gross: **The Holy Spirit,** E. F. Hartzler; **Mark** 16:15, J. W. Weaver; **Characteristics of a Christian,** E. F. Hartzler; **Charity,** Mahlon Gross; **Sermon,** J. W. Weaver; **Faith,** E. F. Hartzler; **Eternity,** Mahlon Gross; **Faith,** E. F. Hartzler; **The Home,** Mahlon Gross; **Liberalism and how to Counteract It,** E. F. Hartzler; **Sermon,** J. W. Weaver.

The brethren very faithfully taught us from God's Word. Our faith was strengthened and our understanding was opened up as they brought us the messages from His Holy Word.

Secretary.

"The Holy Ghost furnishes the highest degree of knowledge."

Married

Lehman—Roth.—On Nov. 25, 1923, Bro. Joseph Lehman and Sister Pearl Roth of Tofield, Alta., were united in matrimony, Bro. N. E. Roth officiating. May many rich blessings attend them through life.

Strite—Horst.—On Tuesday, Nov. 27, 1923, at the home of the bride's parents, Bro. Ira Strite and Sister Cora Horst were united in holy matrimony. Bishop Geo. Keener officiated. May heaven's blessings rest upon them.

Christophel—Martin.—On Nov. 15, 1923, at the home of the bride's parents, Bro. Walter B. Christophel and Sister Elizabeth E. Martin were united in holy bonds of matrimony. Bro. Geo. S. Keener officiated. May their Christian life be ever shining.

Amstutz—Nussbaum.—Nov. 22, 1923, Bro. Moses D. Amstutz and Sister Aldine Nussbaum were married at the Swiss Mennonite Church near Dalton, O., by Bro. C. N. Amstutz. May God bless and prosper their journey through life.

Houser—Lehman.—On Dec. 2, 1923, Bro. Christian Houser and Sister Lavina Lehman, both of Lawn, Pa., were united in holy matrimony at the bride's home by Bro. John G. Ebersole. May the blessing of God be their portion.

Yoder—Johnston.—Bro. Lawrence Yoder of Windom, Kans., and Sister Orpha Johnston of Cherry Box, Mo., were united in marriage, Oct. 27, 1923, at the home of the officiating minister, Bro. J. M. Yoder. May God bless and make them a blessing, as they go through life.

Barkdoll—Horst.—On Nov. 7, 1923, at the home of the officiating bishop, Bro. Geo. S. Keener, Hagerstown, Md., Bro. Henry C. Barkdoll and Sister Cora E. Horst were united in holy matrimony. May the Holy Spirit give them cheer through all their Christian life.

Weaver—Metzler.—On Nov. 30, 1923, at the home of the officiating bishop, Bro. Isaac H. Brubaker, near Manheim, Pa., Bro. John R. Weaver of Hess' congregation and Sister Lizzie B. Metzler of Erb's congregation were united in marriage. May God's choicest blessings attend them through life.

Gunden—Grieser.—On Nov. 22, 1923, Bro. William Gunden and Sister Naomi Grieser, both of the Central A. M. congregation near Archbold, O., were united in the bonds of holy matrimony at the home of the officiating minister, Bro. Eli Rupp. May God's blessing guide them through life.

Harnish—Hertzler.—On Nov. 27, 1923, at the home of the officiating minister in Mechanicsburg, Pa., Bro. Charles M. Harnish and Sister Clara Hertzler were united in marriage. May the rich blessings of God be their portion through life.

Reuben Cockley.

Snyder—Mumma.—On Nov. 29, 1923, at the home of the officiating bishop, Bro. Isaac H. Brubaker, near Manheim, Pa., Bro. Levi Snyder and Sister Hettie Mumma, both of Erisman's congregation, were united in marriage. May the rich blessings of God attend them through life.

Metzler—Kready.—On Nov. 29, 1923, at the home of the bride's parents, Bro. John Metzler of Metzler's congregation and Sister Mary B. Kready of Gantz's congregation were united in marriage by Bro. Isaac H. Brubaker of Manheim, Pa. May God's richest blessings attend them through life.

Wyse—Burkholder.—On Nov. 27, 1923, at the home of the bride's parents, Bro. Edwin Wyse of the Midland congregation near Midland, Mich., and Sister Edna Burkholder of the Central A. M. congregation near Archbold, Ohio, were united in marriage, Bro. E. L. Frey officiating. May God's blessing go with them through life.

Snyder—Snyder.—On Dec. 1, 1923, at the home of the bride's parents, Bro. and Sister Ervin Snyder, Baden, Ont., Bro. Oliver A. Snyder of Wanner congregation and Sister Lillian Snyder of Shantz congregation, were united in marriage by Bro. Orphen H. Wismer. May the rich blessings of heaven be their portion through life.

Geiser—Gerber.—On Sept. 27, 1923, Bro. David Geiser and Sister Etta P. Gerber, both of the Swiss Mennonite church near Dalton, O., were united in the holy bonds of matrimony at the home of the bride's parents by Bro. C. N. Amstutz. May their journey through life be attended by God's richest blessings.

Obituary

Kropp.—Emma, daughter of Solomon Kropp and wife, was born near Pigeon, Mich., Apr. 15, 1914; died Nov. 14, 1923; aged 9 y. 6 m. 29 d. She leaves father, mother, one brother, and many friends. Emma's life was of short duration. She had been sickly the greater part of her life, which she endured patiently. Funeral services Nov. 16; buried in cemetery nearby. Services by D. J. Shetler and S. J. Swartzendruber. Text, Luke 18:15-17. Peace to her ashes.

Dutrow.—Barbara Elma Martin was born July 21, 1860; died Nov. 18, 1923, at her home near Leetonia, Ohio; aged 63 y. 3 m. 21 d. She united with the Mennonite Church at the age of 18 years and remained faithful until death. In 1888 she was united in marriage to John H. Dutrow. To this union were born two sons and one daughter, the two sons preceding her in death, leaving the husband and daughter surviving. Brief funeral services were held at the home Nov. 21, and at the Midway Church where a large number of friends and relatives met to pay their last tribute of respect. Funeral in charge of Brethren A. J. Steiner and I. B. Witmer. Text, Matt. 12:12. Interment in adjoining cemetery.

Miller.—Christian, Jr., infant son of Bro. Christian and Sister Esther (Newcomer) Miller, died Nov. 28, 1923; aged 18 d. He suffered much during his short life here, but he left us with a sweet smile. He is survived by his parents and 2 brothers (Amos and Earl). Funeral services were conducted at the house by Bros. John Gochnauer and Isaac Brubaker and at East Petersburg by Bros. John Gochnauer, Isaac Brubaker and Frank Kreider. Text, II Kings 4:26. He was then laid to rest in the adjoining cemetery.

"Our little darling has left us,
To dwell with the Father above,
But we hope some day to meet him
In that land of peace and love."

By his nurse.

Longenecker.—Levi G. Longenecker was born Nov. 28, 1850; died Nov. 21, 1923; aged 72 y. 11 m. 23 d. Funeral was held at Bassler's Church, Lancaster Co., Pa., on the 25th, conducted by Bro. Simon Garber, at the home of his son, Elmer, and at the church by Bros. Noah Risser and John Landis. Text, John 14:1-3. Bro. Longanecker was earnestly engaged in taking care of the church and cemetery for more than 30 years. Surviving brothers, John and Christian; sisters, Mrs. Annie Kraybill and Mrs. Jacob Rutt; sons, Elmer, Ira, Henry; also sixteen grandchildren. The three sons with their companions have already made the wise choice, also four grandchildren. We hope and trust they may prove faithful and that the rest of the grandchildren may also take a stand for Christ, 'ere the "roll is called up yonder," so that in the final reunion not one be missing.

Augsburger.—Edna Mae, daughter of Bro. and Sister David C. Augsburger, was born in Allen Co., Ohio, July 8, 1922; died at the home of her parents Nov. 26, 1923; aged 1 y. 4 m. 18 d. Little Edna Mae was sick about one week. Her illness was not considered serious at any time, but in the arms of her mother her little heart gave way, and she passed away without a single struggle. She leaves father, mother, 3 half-brothers, 2 half-sisters, 1 grandfather, 1 grandmother, 1 great-grandmother, besides a host of friends and relatives. Funeral was held at the Salem Church near Elida, Thanksgiving afternoon, conducted by Bro. Andrew Brenneman (Text, Mark 10:14), assisted by Bro. J. M. Shenk.

"All is dark within our dwelling,
Lonely are our hearts today.
For Edna Mae we loved so dearly,
Has forever passed away."

Miller.—Mary, daughter of Daniel and Catherine Swartzendruber, was born in Johnson Co., Iowa, April 8, 1882; died Sept. 19, 1923; aged 41 y. 5 m. 6 d. She was married to Noah J. Swartzendruber Dec. 20, 1903. He died in 1904. She was again married to Geo. P. Miller on Feb. 15, 1914. They lived near Pigeon, Mich., at the time of her death. She was a sufferer with asthma for a number of years and finally in struggling for breath, as she was often compelled to do, her heart gave way and she quietly passed away to loved ones gone before. She is greatly missed in the home of her husband and 3 step-children and by her mother, 1 sister and 4 brothers, for whom she was willing to do anything that would help them along.

"Dearest mother, thou hast left us,
We, your loss must deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Hensler.—Mary Hensler (nee Mast) was born in Holmes Co., Ohio, April 4, 1851; died in Howard Co., Ind., Oct. 22, 1923; aged 72 y. 6 m. 18 d. When about two years old she with her parents and family moved to Howard Co., Ind., and settled on a farm, on which she lived and died. April 14, 1872, she was united in marriage to Ananias D. Hensler, who died Aug. 28, 1919. To this union was born a son (William A.). They also had one foster-daughter. In the summer of 1872 she with her husband united with the Mennonite Church, in which faith she remained a true and devoted sister, always ready to lend a helping hand. The neighborhood has lost a Christian friend, the Church a pious sister and the son and foster-daughter and families a kind mother. She leaves 1 son, 1 foster-daughter, 8 grandchildren, 3 foster grandchildren, 3 great-grandchildren, 1 brother (Joseph Mast), 1 sister (Susan North), and many relatives and friends. One grandchild and 2 great-grandchildren preceded her to the great beyond. Funeral services on the 24th at the Mennonite Church, conducted by the brethren, J. S. Horner and Geo. D. Troyer from Isa. 38:1. Burial in home cemetery.

JOHNSTOWN BIBLE SCHOOL
1924

During the winters of 1922 and 1923 two sessions of this school were held, lasting for six weeks each session. The work commended itself to the home congregations and the conference to such an extent that it was thought prudent to continue the effort in the coming winter.

During the session of 1924 eight studies will be offered: The Book of John, I and II Timothy, Bible Geography, English, Missions, Sunday School Pedagogy, Bible Doctrine, Vocal Music.

Tuition

Tuition, as in previous years, will not be over $1.50 per week. Ministers and their wives will be charged one-half the regular rates. Board and lodging can be secured at reasonable rates.

Students should arrive at Stahl's Church on Monday, December 31, when registration and lesson assignments will be arranged. Regular classes begin on Tuesday morning, January 1.

The Bible will be the chief textbook. Other books that are needed can be bought at the school. Students should bring a concordance and any books of reference on the subjects to be studied which they may have on hand.

Information not furnished in this bulletin can be obtained by addressing S. G Shetler, Route 7, Johnstown, Pa., or J. A. Ressler, Principal, Scottdale, Pa.

How to Get to Stahl's

Persons coming to Johnstown on the Pennsylvania Lines, take the Moxham car at the station and change to the Windber car at the car barn. Leave the Windber car at Mishler's stop. Inquire for Josiah Mishler. Persons coming by the B. and O., leave the train at Holsopple and inquire of E. J. Blough for directions.

Notify S. G. Shetler of the probable time of your arrival.

We solicit the prayers of God's people for the success of this institution in all that is good and pure and true.

SPECIAL BIBLE TERM

at the
Eastern Mennonite School
Harrisonburg, Va.
Jan. 2 to Feb. 13, 1924

Faculty and Courses

A. D. Wenger, Prin, Bible Geography.
J. L. Stauffer, Personal Work.
H. B. Keener, General Epistles, Vocal Music, Genesis.
Chester K. Lehman, Life of Christ.
A. G. Heishman, Old Testament History.
Daniel Kauffman, Bible Doctrine, The Christian Worker, S. S. Lessons, for 1924.

Special Lectures and Programs

Arrangements have been made for twenty lectures and four public programs during the term. These lectures cover a wide range of thought and knowledge, and constitute one of the strong features of the term. Following is the list of speakers, together with the number of subjects assigned:

Daniel Kauffman, 5.
Chester K. Lehman, 2.
L. J. Heatwole, 1.
Daniel W. Lehman, 1.
M. T Brackbill, 1.
A. D. Wenger, 1.
J. L. Stauffer, 1.
C. F. Derstine, 8.

Descriptive Circulars Sent Free on Application

For a description of courses offered, together with such other information as may be desired with reference to this special Bible term, send to the undersigned for descriptive circulars.

Remarks

During the weeks of severest winter when nature forbids labor out of doors, why not devote the time to obeying the command of Jesus, "Search the Scriptures?"

We invite as many as can to come and join us during the special Bible term for the benefits to be derived from special Bible study, from spiritual songs, and from Christian associations. Ministers, missionaries, volunteers, and Christian workers generally will find this work both instructive and inspirational.

Prices reasonable. No tuition for ministers, deacons, missionaries, or their wives. Half tuition rates for ministers', deacons', and missionaries' children under 21 who are supported by their parents.

Those intending to come are asked to notify us soon, that we may plan for your accommodation.

Correspondence solicited.

For further information, address either of the undersigned.

A. D. Wenger, Principal.
H. D. Weaver, Business Mgr.
Harrisonburg, Va.

SPECIAL BIBLE TERM

Hesston College and Bible School

Beginning Thursday, January 3, 1924, and closing Tuesday, February 12, 1924.

Courses of Instruction

Simon Gingerich—Doctrinal, Book Study
D. H. Bender — Bible Doctrines, Sunday School Teacher Training
Noah Oyer—English Bible
Paul Erb—Literary Study of the Bible
Edward Diener—Old Testament History, New Testament History
Silas Hertzler—Bible Geography
Guy Hershberger—Church History, Biblical Introduction
Gustav Enss—Book Study (German)
Alvin Yordy—Vocal Music

Regular Courses

Besides the courses arranged especially for this term, any of the regular courses of the school are open to students, who are in position to enter them, without any extra expense. The use of the library and reading room is free to all.

Special Lectures

A series of evening lectures, open to the general public, will be given during the Special Bible Term by members of the faculty and others specially qualified for the line of thought to be presented. These lectures will be on various subjects affecting the development of character, social problems, the relation of the Bible to every-day topics and such other themes as will be of direct interest and help to those who wish to make the best of life and its opportunities. This feature of the Special Term has proven itself a very interesting and helpful one. It is our aim to make it still more efficient for the present year.

Our Aim

The Special Bible Term is planned and given for the benefit of those who find it impossible or inconvenient to take the regular courses in the institution. The minister, the Sunday school superintendent, the missionary, the teacher, the church worker, and the layman interested in the study of the Word for individual benefit or for helpfulness to others and the cause in general, are all kept in mind. We feel confident that all who can arrange to attend this six weeks' term of Bible study will never have reason to regret the time, money and effort expended. We pledge our best efforts in behalf of our students and the cause we love. Terms reasonable.

Tuition free for ministers, missionaries and their wives.

Inform us in good time of your coming and full arrangements for rooms will be made, and any other information desired given.

Address
T. M. Erb, Business Manager
Hesston, Kans.

BOOK REVIEW

Helpful Stories

Gathered by Lina Z. Ressler

This is the title of a new series of children's story booklets. The name implies the nature of the contents. The series consists of two booklets, each containing 32 pages. Nicely illustrated. A collection of carefully selected stories of a general nature adapted to the child mind. Sister Ressler is well qualified to make a selection of this kind through her extended work with children. Adapted for rewards and gifts for the primary classes. Size, 5 by 7½ inches. Tinted paper cover with illustration.

Price: Each, 10 cents; Dozen copies, $1.00.

The two volumes are designated as No. 1 and No. 2. Orders for more than one copy will be filled in assorted copies unless otherwise ordered. Address

Mennonite Publishing House,
Scottdale, Pa.

BIBLE SCHOOL ANNOUNCEMENT

A short term of Bible school will be held at the Mennonite Church near Shickley, Neb., beginning Jan. 7, 1924. A term of three weeks will be given. We extend an invitation to all who have a desire to attend this Bible school. Six courses will be offered, as follows: Old Testament History, Bible Geography, Bible Doctrines, Teacher Training, Vocal Music, Book Study.

By the Committee.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 20, 1923 (Gospel Witness Established 1905) No. 38

EDITORIAL

"Glory to God in the highest, and on earth peace, good will toward men."

Speaking of Christmas gifts, you can make some friend happy by presenting him or her with a year's subscription to the Gospel Herald. Donations, half price—75 cents.

Let all your plans for the Christmas season be in harmony with the spirit manifest among the heavenly host and the shepherds of Bethlehem on the night of Christ's coming to earth. Read Luke 2:10-20.

Christmas.—Read the many helpful thoughts on this subect, found in a number of articles and published elsewhere in this issue. The season is of value to us only as we make proper use of the opportunities which it brings. A number of our congregations are planning to spend not only the day but the entire week in Bible study and revival meetings. Nothing could be more appropriate; for what joy can be greater than the pleasure of seeing precious souls won for the Master and built up in Jesus Christ our Lord? May we all join in singing the heavenly refrain, "Glory to God in the highest, and on earth peace, good will toward men."

Thoughts for the Devotional Hour. Beginning with next week's number of the Gospel Herald, we expect to begin a series of articles on the above-named subject from the pen of Bro. Geo. J. Lapp of India. Bro. Lapp has been kind enough to furnish a thought for each day of the year. The series is not unlike the old series of "Scriptural Gems for Daily Meditation," published in the early days of the Gospel Witness. In favoring our readers with these thoughts Bro. Lapp has rendered a commendable service which we feel quite sure you will appreciate. Follow these thoughts thoughtfully, and it will add to your devotional stature.

Relief.—Bro. Mumaw furnishes us two articles, printed elsewhere in this issue, which will be of interest to all who are interested in the work of extending relief to the needy in Europe. One appears under the heading of "Relief Notes," telling of how the work of the Relief Commission is appreciated by those who have been supplied with needed clothing and other provisions. The other is a letter to the sewing circles, offering some very practical suggestions. One of the things which has helped to make this relief work successful is the hearty way in which our sewing circles have co-operated with the Relief Commission. There is still much room to put Gal. 6:10 into practical effect.

CHRISTMAS GREETINGS

Christ, the Son of the living God.
Hear, and your soul shall live.
Righteousness exalteth a nation.
I bring you good tidings of great joy.
Shepherd and Bishop of your souls.
The King of kings and Lord of lords.
My God shall supply all your needs.
Arise, shine, for thy Light is come.
Sun of Righteousness (shall) arise with healing in his wings.

Glory to God in the highest.
Rejoice, and be exceeding glad.
Every good gift cometh from above.
Enter ye in at the strait gate.
To you is born this day .. a Savior.
In all thy ways acknowledge Him.
Now the Spirit speaketh expressly.
God is my refuge and strength.
Sing unto the Lord a new song.

A Christian Duty.—An exchange, writing about the iniquities of the Ku Klux Klan, says, among other things:

> "Even if some preachers may be hired to speak and to pray for it, the blessing of Almighty God can not rest upon an oath-bound society so divisive and unbrotherly."

The position taken by that periodical is that the first thing to decide about anything is whether it is right or wrong. If right, it should be defended; if wrong, it should be opposed resolutely no matter how popular or powerful it may be or how much it may cost to come out against it. We call this good doctrine, whether it is the Klan or anything else that is under consideration. It is our Christian duty to stay on the Lord's side on all issues, regardless of what is popular or unpopular, regardless as to whether by so doing we work to our own advantage or disadvantage.

What would you do if 255 customers presented themselves at your place of business at the same time? That is what happened at the Mennonite Publishing House one morning last week. The customers were not all here in person, but they had letters here, ordering books, periodicals, etc. They were all welcome, although they took their turns, waiting till the orders were filled. We have several new workers who expect to remain with us until the busy season is over. Each order will be filled as promptly as we are able, and our aim is to please all our customers. Should any mistakes occur in filling your orders, please notify us promptly. Also, please see that your name and address, plainly written, accompanies each order. By the time this reaches the eye of the reader our greatest rush will probably be over, so that we will be able to take care of any new order you will send us. We thank you for your generous patronage.

"Peace on Earth"

A Christmas Sermon

By J. A. Ressler

Text,—Luke 2:14.

"And on earth peace," expresses a condition for this old world that is very desirable to all right-thinking persons. Now and then you may find an individual who illustrates the accusation brought against a certain class that "they are never at peace unless they are quarreling with some one," but the great majority of mankind enjoy peace. Even professional soldiers, whose very occupation suggests fighting, do not as a rule seek conflict—except just enough to make their profession seem necessary.

The apostle (Heb. 12:14) puts the matter of peace into the form of a command: "Follow peace with all men, and holiness, without which no man shall see the Lord." And the Psalmist a thousand years before had said, "Seek peace, and pursue it."

It is true that there is a sort of peace, perhaps falsely so called, which is not worth the price it costs. It never pays to purchase peace with the devil at any price. When Israel was under the cruel oppression of Midianites, they had no peace, even tho they had to thresh their bit of grain in a wine press to keep the Midianites from stealing it. The only way for them to get peace was to get into league with God, accept His leader, and issue the war-cry, "The sword of the Lord and of Gideon."

It may be that if Peter and the other apostles had done as the rulers told them to (Acts 5:28), they might have gotten something that looked like peace for a time, and Peter's bold challenge (next verse) meant relentless persecution and conflict, but they were infinitely better off to refuse "peace" under such conditions. Paul might have had what seemed like an easier time of it if he had quit being so active, but "fighting the good fight" brought him infinitely more real peace than any sort of compromise might have done. There is a very real sense in which it is true that, "The only way to have peace is to fight for it."

And yet it is also true, altho present world conditions seem to contradict it, that real peace, outward peace, peace among the nations, good will toward men, good will among men, the Golden Rule actually practised, is a possible condition on this old earth. If not, what can be the meaning of that glorious promise of Isaiah 2:4, that the nations shall not learn war any more? What is the meaning of that petition uttered by our Savior and taught by Him to His disciples and to us: "Thy kingdom come. Thy will be done in earth, as it is in heaven?" Stop in your tumultuous rush long enough to think a moment. Is God's will done in earth on this bright December day, 1923? Does God mean that it is His will that it shall be? or are those two brief sentences just thrown in there to add euphony to the prayer?

No, no! Perish the thought! Peace is possible on earth. It is God's will that there shall be peace. The awful record of low down crime in many places and abominable corruption in high places is not according to God's will, and it is not possible that these things continue thus when there is complete peace and good will on earth.

But how? How may peace be brought about?

In spite of the treaty of Versailles, in spite of the great cry of distress that rises hoarsely over Europe because of what the World War has brought, wicked, designing men are even this very moment planning a new war more deadly than anything that has ever reddened the soil of earth before. With some nations already mobilized to war strength, and Germany, notwithstanding treaty specifications, threatened with mobilization, conditions do not look favorable to the realization of the promise of "peace on earth." An editorial in a Pittsburgh paper this morning grasps frantically at the hope that the enfrancisement of women in the leading nations of the world may have much influence in making statesmen pause before they declare war again. It is a vain hope. If the tears and prayers of heart-broken mothers in the homes have not been able to stop wars, the voices of women in legislative halls and their votes at the polls will not accomplish more.

Did the message of the angels mean anything?

Ah, yes! The Prince of Peace was ushered into this cold and unfriendly world that starry night long ago. He lived a life of infinite peace in the midst of the fiercest conflict. He met the enemies of mankind—all of them—in mortal conflict and overcame them all—sin, sorrow, death, Satan himself. As He was leaving He gave His benediction: "Peace I leave with you, my peace I give unto you." And a few moments before He had uttered the promise, "I will come again." There is perfect peace to him whose mind is stayed on God (Isa. 26:3).

It is with mingled feelings of joy and regret that we contemplate many of the peace movements there are abroad in the world at the present time. Joy, because there are many good and true things said in favor of peaceable ways of settling differences of opinion among men and nations; regret, for the many elaborate plans for permanent peace are doomed to failure because of one fatal defect—they leave the Prince of Peace out of consideration.

The message of the angels was one of joy. We do well to remember this glad event with joy and gladness. In our hearts is one place where the Prince of Peace may have absolute sway. And we can with whole heart join in the gifts and prayers that help to make His coming a joy to those about us to whom our influence for good may come.

And, since there will not be universal peace on earth without the presence of the Prince of Peace, we may join in the closing prayer of God's revealed Word, "Even so come, Lord Jesus."

Scottdale, Pa.

A CHRISTMAS CAROL

"What means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"Today the Prince of Peace is born!"

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good will to men!"

All round about our feet shall shine
A light like that the Wise Men saw,
If we our loving will incline
To that Sweet Life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good will to men!"

And they who do their souls no wrong
But keep at eve the faith of morn,
Shall daily hear the angel song,
"Today the Prince of Peace is born!"

—James Russell Lowell.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord.—Isa. 60:6.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.—Isa. 9:2.

CHRISTMAS CUSTOMS AND THEIR ORIGIN

By Ralph Stevanus in the Eastern School Journal

Three dates were considered as the possible time of the birth of Christ: viz., January 6, March 25, and December 25. Probably the main reason for not accepting December 25 was because this time is the height of the rainy season in Palestine, and it was not likely that either flocks or shepherds were on the hillsides that night.

Some chronologists say that it occurred in the 28th year of Augustus, on the 25th day of Pachon, the Egyptian month, or the 2nd of May, while others say the 24th or the 25th of Pharmuthi or the 19th or 20th of April. Clement himself places it on November 17. Another Latin writer argues as follows: The world was created perfect, flowers in bloom, trees in leaf, and therefore it was spring, also at equinox when the moon, just created, was full. Since the sun was created on Wednesday, Christ, who is called the "Sun of Righteousness" (Mal. 4:2), and whose birth was the spiritual counterpart of the sun's creation, wor born on a Wednesday—and therefore March 28 which fulfills all these conditions, should be celebrated as the brithday of the "unconquered Son."

By similar logic, Polycarp placed Christ's birth on a Sunday when the Creation began, and His baptism on a Wednesday, calling the latter a symbol of the sun's creation. December 25 was, however, finally accepted by the early church fathers; but the Armenians tell us of the force that had to be used in Jerusalem by Justinian, the emperor, to transfer the festival from the earlier to the later date.

Before Christianity had come to Europe, the time from December 25 to January 6 was considered sacred by the pagan nations. At this time Grecian maidens waved branches of palm to Dionysius; it was the time of the Roman Saturnalia, one of the most licentious feasts of Rome; also the time when the Teutonic tribes of central Europe held their great Yule feast, and being sun worshipers, they thought the winter stolstice was the "return of the fiery sunwheel" to the earth, or, in other words, the rebirth of the sun.

The venerable Bede tells us that the Angles and the Saxons began the year on December 25, and on the very night which is now so holy to us they celebrated what in their tongue was called "Modranecht," or "Mother's Night." Bede, however, refrains from telling us the nature of the ceremonies, no doubt, as was his custom, because they were pagan and unorthodox. These pagan festivities doubtless helped to fix December 25 as the date of Christmas.

We shall now notice that pagan influence did not stop at the fixing of the date, but also introduced some Christmas customs.

The Christmas tree originated probably within the limits of modern Germany. This we get from the legend of St. Boniface, who was sent as a missionary to the German tribes along the Rhine. He found a large number of them assembled under the boughs of a mighty oak which had been dedicated to Thor, the god of thunder and lightning. Boniface in his righteous wrath seized an ax and felled the great oak. The awe-stricken Teutons, expecting presently to see him smitten to the ground by a bolt of lightning from their god, were no doubt much surprised when Boniface remained unhurt. Pointing out a tall, straight tree, he said, "This is the tree of life; see how it points towards the sky." From this we get our Christmas tree, the candles on it representing Christ as the Light of the World.

The use of the mistletoe and holly comes from the Druids, who, at this season decorated their temples with these products of Nature.

Santa Claus is a corruption of Catholic saint worship. St. Nicholas lived during the fourth century, was present at the church council at Nicea, and is reported to have performed miracles, a notable one being the calming of the waves on a certain occasion. At his death he was canonized by the Catholics. His birthday was celebrated on December 6, and being so near Christmas, his name became associated with it. About the sixth century it was customary in England for a man to go around to the different homes distributing gifts to good children, Christmas eve, and since St. Nicholas was a special friend of children, the gift distributor of Christmas eve soon came to be known as St. Nicholas. When the idea got to Holland the name was corrupted to St. Niklass and finally to Santa Claus. This, then, is the Santa that is usually pictured in Christmas story book as a big fat gentleman, dressed in furs and coming from the Northland with a team of eight reindeer, flying thru the air and coming down thru the chimney on Christmas eve to bring gifts.

We find the observance of Christmas in various countries very different. Irving in his Sketch Book gives us an inimmitable account of Christmas in Merry England about the beginning of the nineteenth century. At that time England was noted for its merriment the year round, but Christmas was a time especially joyful. Preparations for the festivities lasted probably a fortnight. The Yule log, an extra large one, was brought in with great ceremony and placed on the fire. If it failed to burn all night, it was considered a sign of an ill omen. The unburnt ends were carefully put away to light the next year's log. During the time when the Yule log was burning the servants were allowed to have ale with their meals. At the opening of Christmas tide, someone was usually appointed as Lord of Misrule who had charge of the games and festivities. The celebrating continued from December 25 to January 6, during which time the favorite dish was a pig's head roasted with an apple or an orange in its mouth. But enough of England. Let us cross to the home of Hans, the Dutch boy.

How diffenent everything seems. Here they have Christmas on December 6, St. Nicklass eve as "Strooiavond." On this particlalr evening St. Nickolas comes early and strews the floor with apples, oranges, and sweet meats. Later he comes galloping over the houses bringing gifts for good children and birch rods for naughty ones. In this country children hang up their stockings, but in Holland the children put out their "klompfen" (wooden shoes) with a wisp of hay or a carrot in each one for Santa's steeds.

The fishermen along the coast of Sweden give the best fish each one catches during the season to their respective priests. These fish are smoked and cured and sold on the streets at Christmas, and from these the preparation known as "lut-fisk" is made. Rice pudding is also a favorite during this season. The "Smorgasbord" is an exceptional display of appetizing dishes for Christmas dinner. "Tomtars" are little mysterious men, something like brownies, that help in the preparations. The birds are remembered, for each person buys a bunch of oats or other grain to hang out for the birds. On Christmas eve the children are hurried off to bed early, to arise and go to church services long before daybreak to hear Christmas carols.

Among the Roman Catholics the church is transformed into a garden of flowers of every conceivable hue and variety. Boys and maidens from schools and nunneries parade with banners and badges. On every side may be seen the Virgin with her infant Savior. Here and there are clouds

of incense and at many places may be seen worshipers prostrate before the fair form of the Virgin. Music is everywhere, but the hymns are in Latin. After the morning service the distribution of gifts begins.

Among the Greeks Christmas comes on January 6. Their churches are, perhaps, not so elaborately adorned as the Roman churches. Upon entering the church each member buys a lighted candle to prove his orthodoxy. The congregation sings with much volume but perhaps with not so much music. For the boys it takes the place of the Fourth of July. After the services, gifts are exchanged among young and old alike.

In Serbia and Bulgaria a very queer custom prevails. Early in the morning some corn is placed in a stocking and some sprinkled before the door. One says: "Christ is born;" and another replies: "He is born indeed." The head of the house then advances to the hearth and strikes into the burning logs until the sparks fly up and makes a good wish for the horses, another for the cattle, and so on. The ashes are then collected, a coin is placed among them and the whole is hidden. The unburnt ends of the Yule log are collected and placed in the forks of fruit trees to insure a large crop.

"Weinachten" or Christmas in Germany is a most joyful time. On Christmas eve the whole household goes to the services. Each one holds a lighted candle. The first one to arrive at the church finds it in darkness but the last one sees a wonderful array of candles. This service opens the season. Streets are literally lined with "Weinachtbaume" or Christmas trees. Shop windows are decorated to a marvellous degree and floral designs are in evidence everywhere.

Our neighbor to the south also practices some singular customs. In Mexico City the "pinata" is the Christmas tree. They are sold on the street just before Christmas at prices ranging from a few cents to a few dollars. The "Naciemento" is a representation of the manger with images about it to represent Mary, Joseph, kings, and others. In Guadalupe there is a queer mixture of the Aztec and the Christian religion. A a church stands on a hill where formerly stood a temple dedicated to the "Mother of all the gods." Both the native Aztecs and the Spaniards love the Virgin Mary, believing that she can cure all ills and pains. Their Christmas season lasts nine days.

In closing I might add that Christmas is a good time for rejoicing, a time for giving, a time for worshiping, a time for commemorating the birth of our Redeemer, but we must not let it be the only time, and never a time for inappropriate and unfitting festivities and ceremonies.

Harrisonburg, Va.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE FIRST CHRISTMAS

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concering this child. And all they that heard it wondered at those things which were told them by the shepherds. —Luke 2:8-18.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Portland, Oreg.
(739 Savier St.)

Dear Readers:—We have just passed thru a season of spiritual refreshing. On Saturday, Nov. 24, Bro. and Sister Allgyer arrived here. The brother preached the Word very forcibly thoughout the week. We as believers and workers were strengthened, and seven souls accepted Christ as their Savior.

On Thursday an all-day Thanksgiving service was held. Bro. N. E. Miller of Springs, Pa., conducted the morning and afternoon services. In the evening between 7 and 8 o'clock there was a special program for the children. About 200 people were present. Of these about half were city children.

On Sunday, the first baptismal and communion services were held by our church in Portland. Two young souls were received into the church. The one a Sunday school boy of this city. May the Lord keep these faithful, and continue to add unto the church.

A number of our people from the country attended these meetings. Five bishops were present. 44 partook of the sacred emblems, and observed the ordinance of feet-washing.

We are planning for a Christmas program. Also a Christmas dinner on Saturday previous.

In His Service,
Fannie Good.

Kansas City, Kans.
(200 So. 7th St.)

Greetings to all who love our Lord Jesus Christ:—In former years many Christian friends and supporters of the Kansas City missions sent such provisions as butter, eggs, chickens, etc., to be distributed during the Christmas season. Many were the needs supplied and many were the hearts and homes gladdened in this way. If we had time we might call attention to many cases of need among us at this present time. Let us relate just one.

Here is a family, where the father has been sick for a long time. He is about 35 years old, has been to four different hospitals in Kansas City hoping to receive aid. While a patient at one of these hospitals some time ago, his daughter (about 10 years old) died without him having known of her illness. Not a few of his close relatives have died of "T. B." He is helpless and dependent upon the Lord and His people for everything. While living in rented rooms, he had a bad hemorrhage, he was told to MOVE. He was taken to a hospital, given an operation and was found to have cancer, so he was again asked to MOVE. Having no other place to go, he was temporarily taken into the home of a relative, while here, and sent for one of the Mission-folks to come and see him. We went to see him and he told us that he had to MOVE AGAIN. He asked us to find a place for him.

It is bad enough, it is sad enough, to have cancer pains almost constantly day and night—but to be unable to find a place (with that suffering) to lay one's head where one feels welcome, makes bad matters worse. This man has repeatedly received financial aid from the Kansas City missions congregation. He has renounced the lodge, accepted Jesus Christ as his Savior, and has been admitted into the Church.

Really, should not our Christmas expenditures be made for the benefit

of the Lord's needy and for the spread of His Gospel, rather than for a mere exchange of gifts among those who can reward us again?

One of the things that astonished us in connection with our Christmas activities last year, was the large amount of money that was paid out by our country friends, for express-age, etc., in order to get their provisions to the Mission.

With the hope of trying to offset these heavy expenses, we have decided upon another plan to furnish Christmas baskets this year. Instead of suggesting what provisions to send, we have decided to buy, the needed provisions at wholesale (providing funds are forthcoming) and buy only what is really needed, thus saving all express charges, and thus simplifying matters at both ends.

Present Needs

To supply Christmas baskets, etc., for both Missions we will need approximately	$200.00
To cover the running expenses of both Missions for the fiscal year there will be needed about	800.00
Making a total of	$1000.00

Kindly watch the Gospel Herald for items of interest from time to time regarding the work of the Missions in Kansas City.

Lovers of the truth can help in this heaven entrusted task of bringing the Gospel to the needy in the following ways:

1. By sending a free-will offering for the support of the work.

2. By getting your friends interested with you in this work.

3. By providing the clothing needed for a worker for one year.

4. By providing for the support of one worker for one year. Approximately $300.00 would do that.

5. By special prayer, being some missionary's intercessor, as Aaron or Hur. By becoming the personal friend of one of the workers and thus help solve some of the many knotty problems confronting him or her in the work.

6. By having your congregation, your Sunday school, your sewing circle, or young people's meeting pledge (say $10.00 or $20.00 or more or less per month for a year) in support of the Gospel Missions here.

7. By providing for the fuel bill.

Thanking you for your fellowship in the Gospel in times past and earnestly endeavoring to prove worthy of a continuance of same, I remain, with Heb. 13:20, 21.

Yours for the lost and needy of Kansas City,

J. D. Mininger, Supt.

Dec. 11, 1923.

Chicago, Ill.
(Mennonite Home Mission)

Dear Herald Readers:—We have been having a number of meetings recently which have been a means of refreshing us spiritually.

On Sunday, Nov. 25, we had communion services. Most of our members were present. We were sorry that a few who had a desire to fellowship with us could not be present because of sickness. On the same day, five members were received into church fellowship—four by water baptism and one by letter. Bro. J. A. Heiser of Foosland, Ill., officiated at these services, and also preached to us in the evening.

At the present time we are busy preparing for the various Christmas activities. Our plans are to have the annual Christmas dinner for Sunday school children and friends of the mission on Dec. 20; the children's program on Sunday evening, Dec. 23; a musical program to be given by the young people, Dec. 30; and a watch night service on New Year's eve. We will be glad to have some of our mission friends visit us on one or all of these occasions. We ask you to pray that in all of our work Christ may be lifted up and magnified, so that many of our Sunday school children and older people may be made to realize their need of a Savior.

Yours in His glad service,
Dec. 12, 1923. Emma Oyer.

CHRISTMAS AT COLUMBIA

By C. Z. Martin

For the Gospel Herald.

By the time this word reaches our readers Christmas will again be close at hand.

As in previous years we expect to give out baskets to the needy poor of Columbia, and we appreciate very much the interest our beloved brethren showed in this work during the past and again give the invitation to all to help along in the work here in Columbia. You may help by your donations and contributions. Things which are very much appreciated are such provisions as groceries, jellies, canned fruits, vegetables, potatoes, dried fruits and vegetables, fresh and smoked meats, chickens, clothing,—or if you have nothing in this line and it is more convenient, money will also be much appreciated which is used in buying groceries, etc.

As there is somewhat of a depression in this town at present it will be a place where you can share your Christmas joys by your help however great or small. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

All those sending supplies will do well by sending it the week before Christmas between the 17th and the 22nd and all dressed poultry and fresh meats on the 22nd or in the morning of the 24th of December.

Your unworthy servant,
C. Z. Martin.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(Nov. 12, 1923)

By T. K. Hershey

For the Gospel Herald.

And still the work goes on, Blessed be His Holy Name.

Trenque Lauquen

A letter from Trenque Lauquen says:—Bro. and Sister Francisco Staffa, who were recently baptized, request prayer for their son who was left a harmless maniac as the result of the flu." This week they received word that he is slightly better. God answers prayer.

A poor sick woman that the church has been helping was taken to the City Hospital last week, where she passed away Monday at 10:00 A. M. Five hours after her death they buried her without notifying the husband of the hour of burial.

Nov. 12 we had a good rain which greatly cooled the atmosphere.

The class of converts awaiting baptism is continuing with good interest. These natives need much encouragement and help. Thus we need the prayers of the Church at home.

Carlos Casares

A letter today from Bro. Lauver says:—"Last week, after the services in the new hall, a woman who was present for the first time asked us to visit her mother who has been in bed most of the time for three years because of rheumatism. We visited the home, and the mother and eight of her sons and daughters who were present expressed their desire to follow Christ. Since then some of their neighbors have called for the Gospel.

"Yesterday Bro. Hershey was with us when our little flock of twelve natives (two being absent; one was sick and another out of town) with the missionaries participated in the communion. Great joy was the general theme of their testimonies which were given afterward.

"Today a man accepted Christ who before was (sacrastan) assistant to the priest here."

Pehuajo

The writer is writing this letter on the train enroute to Buenos Aires. He had to tear away from a very interesting convert meeting, where a

goodly number of converts listened to a very profitable talk by Bro. Lantz who came for said purpose.

During the day a home was visited where a woman, whom we believe is demon-possessed at times, took one of her spells while Bro. Lantz was praying. She threw herself on a bed near by, where the devil tore her to pieces, so to speak. During this time we both prayed, laying our hands on her. Soon she became normal and was present this evening at the meeting for converts.

Recently we told our brethren at home that a free pass was given our brother, Pablo Cavadore, the writer's assistant here at Pehuajo, and that it is our plan to let him travel from town to town with the Gospel and distribute literature especially our little church paper, "El Camino Verdadero" (The True Way).

Last Tuesday he made his first trip to an adjoining town. After distributing much literature, he was asked to give a talk in a home of one of our converts there. He did, some thirty being present. He spoke on Repentance. They insisted that he return soon. He made arrangements for a meeting. The following Thursday Sisters Gamber, Hallman, Pablo, Rivas, and the writer went in the Ford car, arriving at 4:00 P. M. To our great surprise we found some eighty present. Sister Rivas told the Bible story of Samuel, for the children, and Bro. Cavadore and I each gave short talks. At the close of the meeting they urged us to hold services regularly. It was decided to hold services every Saturday evening. Bro. Cavadore will go there and give them a Bible study. The Book of John will be followed.

Thus the work is being blessed of God. Brethren, PRAY. We of course are telling of mountain-top experiences, we find down in the valley there are demons that must be cast out, and we know that, **"This kind cometh not out but by prayer and fasting."** Do not get the idea that we have no problems. There are lots of them, and difficult ones too, but we obey Jer. 33:3 and God does the rest.

Brethren, pray for the Argentine.

Pehuajo, F. C. O., Argentine.

A PEOPLE WITHOUT A CHRISTMAS

By H. E. Widmer

For the Gospel Herald.

The first thing that flashes to the mind of many is—"Oh, this title refers to the heathen or the poor people of our large cities who cannot afford to enjoy Christmas as we do." But today there are a class of people trodding the face of this earth, about seventeen million in number, that don't believe in Christmas.

What are the socalled Christian nations doing to bring the good news to them that they may learn to know whom to know aright is life eternal? In the history of any nation, when in distress or in need of food or clothing, it was supplied by some other nation who had pity on them. This is true with one exception. The Jew today is suffering like none other people. When Japan had its calamity our nation was there with its money, and also when Armenia was in need it received help; but show me a church today that has a fund for Jewish relief or for Jewish missions. These are few and far between.

Why do not our daily papers put the relief needs of these people before the eyes of the public? It is because the Jew is hated. But in spite of those who are working against the Jew today (as the rulers of Russia, and those in this country, namely, the Ku Klux Klan, and Henry Ford with his articles in the Dearborn Independent, and even many socalled Christian churches today) the Jew will again some day come to the forefront. The 11th chapter of Romans clearly sets forth this truth, with many other passages. But our problem with the Jew still remains. **Are we going to evangelize the Jew?**

Our responsibility is daily increasing. In the year 1800 there were only three million Jews in the world. In 1881 there were seven and a half million, and the last census in 1914 showed seventeen millions. Only a small number are believers in the Lord Jesus Christ as their Savior. How can we evangelize them? (1) "Pray ye the Lord of the harvest that he will send forth labourers into the harvest." In I Sam. 12:23 we read, "God forbid that I should sin in ceasing to pray for you." (2) We can help evangelize them by our means. We are but stewards over what God has given us. Let us consider this phase of mission work from now on.

Why has the Mennonite Church no mission among the Jews today, when the Bible says, "to the Jew first" (Rom. 1:16)? Let us pray that God may help us bring the glad Christmas story to the chosen of God's own people, the Jew.

Chicago, Ill.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Micah 5:2.

A GLIMPSE OF THE SOUTH

By I. G. Hartzler

For the Gospel Herald.

By request of the overseeing bishop and president of the Mission Board of the Missouri-Kansas Conference, I extended my trip to Kansas and Oklahoma on southward, arriving at Tuleta, Tex., Nov. 1, 1923. At this place Bro. C. L. Ressler is looking after the spiritual welfare of the flock of about 20 members. They have Sunday school and preaching services every Sunday. In laboring with this congregation we observed baptismal, preparatory and communion services.

Passing on east along the Gulf coast our next stop was Lake Charles, La. At this place we had three evening preaching services and also a communion service in connection with the last service which was held at Sister Leidig's home. Six members partook of the emblems and washed feet.

Our next stop was at Allemonds, La. Failing in the arrangements of an appointment at this place, we passed on east to New Orleans, La., thence to Gulfport, Miss., to labor with the Gulf Haven congregation. At this place there is a membership of about 30. Bro. D. S. Brunk and son J. B. are the ministers and Bro. D. S. Geil deacon. This is a colony congregation improving and building their homes in southern Mississippi, where lumber camps and sawmills have passed over. By observation you can easily see what can be developed here in the way of raising oranges and other fruit and vegetables.

At this place we had a number of services. One member was received from another congregation and one sister renewed her covenant. Preparatory and communion services were held and Bro. Jacob B. Brunk was appointed a member of the Mission Board, as was also Bro. C. L. Ressler at Tuleta.

What impresesd me the most in the southern field is the open door for mission work at all of the above named places. May our Mission Board soon be enabled to locate some of the volunteer mission workers in this great southern field. The harvest is ripe and ready for the sickle, but where are the laborers?

On my homeward journey I stopped over Sunday, Nov. 18, with the Birch Tree, Mo., congregation, also had one preaching service in a school house for the two families of our faith at Seymore, Mo.

East Lynne, Mo.

SUNDAY SCHOOL LESSON

Lesson for Dec. 30, 1923.—REVIEW

Golden Text.—They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.—Psa. 145:7.

Introductory.—The lessons of this quarter are centered around the great thought of missionary endeavor. Half the lessons are taken from the Old Testament, the other half from the New. What Israel was under the Old Covenant, the Christian Church is under the New. In the former dispensation God made His appeal to the world through the instrumentality of His chosen people—Israel. In this present dispensation the appeal is made through the Christian Church. To many people the idea of Israel having any missionary obligations was a new thought, but a careful study of the lessons selected reveals the fact that Israel as the people of God had a much more pressing obligation than this unworthy nation ever recognized. There were, however, men in the kingdom who had as keen a sense of their obligations as any in the present dispensation have—as witness the prophets. The invitation then, as now, was and is to "all the ends of the earth."

Israel.—Under this head we have the following lessons:

Abraham, a Blessing to the World
Israel, a Missionary Nation
Israel in the Midst of Nations
Some Missionary Teachings of the Prophets
Some Missionary Teachings of the Psalms

From the time that God first called Abram out of the land of Ur this nation is held forth as a peculiar people. To Abram the promise was, "In thy seed shall all the nations of the earth be blessed." But it was many centuries before the nations realized this blessing, for God was preparing His people and the world for the great event. The life in Egypt, the wilderness wanderings, the giving of the law, the formal possession of Canaan, the gradual drift toward the standard of "other nations," the final apostasy and captivity, the messages of the prophets, and the compiling of the Old Testament Scriptures, all had their part in the preparations for the time when the great Missionary should appear to bring the promise of God to Abram into fulfillment.

Christ and the Christian Church.—A missionary has been defined as "one sent." In this sense Christ has been hailed as the greatest Missionary whom the world has ever known. Sent by the Father into this sinful world, He has set us a pattern as a missionary which all should attempt to imitate though none can equal. There are two occasions when Christ commissioned His disciples to go out into mission work. The first was during His natural life-time when He sent (first the twelve and later the seventy) His disciples to "the lost sheep of the house of Israel." The second was shortly before His ascension to glory, when He commanded His followers to go "into all the world, and preach the Gospel to every creature."

The disciples took Him at His Word. Returning to Jerusalem, they held a ten-day prayer meeting, after which they were endued with power from on high. After the martyrdom of Stephen they were scattered into many places, and churches were established in Samaria, Antioch, and finally the Gospel wave rolled over into Europe, where a work was started which in about two and a half centuries succeeded in making Christianity the most powerful force in Rome.

The epochal events of the first century may be said to be the following: The crucifixion, resurrection, and ascension of Christ; the enduement of power on the day of Pentecost, the martyrdom of Stephen and subsequent persecution and dispersion of disciples, the appointment of Barnabas and Saul as apostles to the heathen, the beginning of work in Europe, the Jerusalem Conference, the active prison-life of Paul, God's revelation to John on the Isle of Patmos. The record of the Christian Church in mission work is still an unfinished chapter.

Temperance Lesson.—This quarter's temperance lesson is not only unusually pointed, so far as it pertains to the use of strong drink, but it is also unusually timely, considering the present efforts to establish world-wide prohibition. Intemperance is not only a curse in itself, but it intensifies every other evil that comes in contact with its blighting touch. The present wave of lawlessness is simply a sample of what this monster evil will do when a sincere effort is made to restrain him. There is but one kind of law which the liquor forces willingly respect, and that is the coveted law to let them do as they please.—K.

BIBLE MEETING TOPIC

PLANNING OUR LIVES UNDER DIVINE GUIDANCE.—Acts 26:12-20; Heb. 12:1, 2.

Topic for December 30

MOTTO

"He leadeth me in the paths of righteousness for his name's sake."

MEDITATIONS ON THE TOPIC

I. **Planning With God.**—Our lives are to be God-planned. He desires to be the author of all our ways because He knows for certain what is best for us. And if we are willing to let Him have full right of way, He can make our life of greater usefulness than we can ever by our own efforts and wisdom. But God wants us to use our own personal choice and active will in the working out of His plans for us. He wants to suggest our way by loving counsel and blessed leading, and then have our glad and willing response in following His divine leading. Paul to the Philippians expresses it thus,— "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." While this refers especially to salvation, it is nevertheless connected with every detail of life. For our whole life has a very definite connection with the welfare of our soul. We note from this Scripture that God works in us **"to will and to do,"** (not our own pleasure), but, **"of His good pleasure."** And with that working **"in"** there must also be a working **"out."** We are responsible for the out-working and should feel it so seriously that we even have "fear and trembling," knowing that failure means disaster. Being untrue to any of His loving counsels and leadings of providences and convictions of His Holy Spirit, will mar the beautiful plan of life for us and make us like the broken potter's vessel. He may indeed undertake again our spoiled life, but may necessarily make it "another vessel" differing from the first because of our interfering. And if we persistently continue to resist, we may become like the earthen vessels, already hardened, dashed to pieces, and impossible to be "made whole" again.

God uses all the various agencies, the Church, the Word, the Spirit, providence, all in harmony to show us the way. There are no contradictions in God's voices. None speak contrary to the Word. Any voice speaking contrary to the Word is not of God. If not of God, it is not to be heeded. But if it is of God, it will not only harmonize with the Word but with providential openings, the conviction of the Holy Spirit, and the direction of Church leadership.

II. **The Text.—Acts 26:12-20.**—Here we have the call of God to Paul and the leading of His life into the field of action which God had planned. Paul responded and received the blessing of God and the rich reward of the faithful.

Heb. 12:1, 2.—This passage gives us a hint as to our personal responsibility in following our great leader. Look at the wisdom of the choice. Lay aside everything that hinders. Look to the leader. Study His life and example. Prepare to follow at any cost to the flesh.

PERSONAL THOUGHT

We should be glad to follow in any path which we know to be God's plan for us, whether that plan be great or small in our eyes, or whether it be pleasant or unpleasant to the flesh.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 20, 1923

Field Notes

Bro. Chris Snyder spent Sunday, Dec. 9, with the congregation at Albany, Oreg.

Bro. Fred Gingerich preached at the Bethel Church, Aurora, Oreg., Sunday morning, Dec. 9.

Bro. J. F. Bressler of Lancaster, Pa., filled an appointment at Chambersburg, Pa., on Sunday evening, Dec. 9.

Bros. D. H. Bender, Hesston, Kans. and H. E. Suderman, Newton, Kans., left last week for different points in Florida in the interests of colonization work. They expected to go as far south as Key West and possibly to Cuba.

Christmas day is to be spent by the brotherhood at Leetonia, O., in a Sunday school meeting.

Bro. Aaron Mast of Westover, Md., spent last week in the Franconia conference district, preaching the Word in a number of congregations.

An interesting meeting and well filled house is reported from Goodville, Pa., where Bro. J. C. Clemens of Lansdale has been holding forth the Word of Life.

Bro. N. E. Miller preached at the Hopewell Church, Hubbard, Oreg., Sunday morning, Dec. 9, and conducted a children's meeting at the Zion church in the evening.

MENNONITE YOUNG PEOPLE'S MEETING TOPICS

The book of outlines bearing this title is just off the press and orders are being filled this week. Work is being done on them to the end that all orders may be filled at once. The work has proven itself of great value to workers in the young people's meetings, and this year's outlines are fully up to the average. It is a book of outlines of value to all people interested in Christian service and Christian doctrine, whether used in connection with young people's meetings or not. Price, 5 cents a copy; 50 cents a dozen; $3.00 a hundred.

Address all orders to

Mennonite Publishing House
Scottdale, Pa.

Bro. O. O. Miller of Akron, Pa., stopped at the Publishing House a few hours last week. Among other places he expected to stop at Springs, Pa., and Elkhart, Ind., before returning home.

Good interest is reported from Weaver's Church near Harrisonburg, Va., where Bro. A. D. Wenger was conducting a series of meetings. A number of souls were won for the Master.

On Thanksgiving day Bro. S. E. Allgyer and wife were taken to the Bethel Church near Aurora, Oreg., for Thanksgiving service in the forenoon, and in the afternoon he preached a mission sermon at the same place, then hurried back to Portland, for the evening service.

Bro. J. J. Smith and wife and two sons, Milton and George, of Ashley, Mich., spent a day at Scottdale last week. They had been on an extended visit to Souderton, Pa., and were on their way home.

Brethren David and Clarence Ramer, sons of Bro. H. B. Ramer, minister in charge of the Duchess, Alta., congregation, are spending some time in their former home in the Southwest Pennsylvania conference district. At the present time they are helping the Publishing House through the busy season.

Bro. S. E. Allgyer preached both morning and evening, Sunday, Dec. 9, at the Zion Church, Hubbard, Oreg. In the evening his subject was "Marriage." After the sermon, Bro. Joel Roth and Sister Minnie Kauffman were united in the bonds of holy matrimony, by Bishop A. P. Troyer, in the presence of a very large audience.

Bro. N. E. Miller arrived in the Oregon field the evening before Thanksgiving. The next day he preached a Thanksgiving sermon at the Portland Mission, in the forenoon. He also preached at the same place in the afternoon. The following Sunday he served the people at the Bethel Church with a sermon both morning and evening. A.

Bro. J. S. Mast of Elverson, Pa., visited the little flocks recently at Oyster Point, Va., and Westover, Md., holding communion services at both places. At the latter place three young people came out on the side of the Lord. From this place he went to Harrisonburg, Va., where he held a week's meetings at the Eastern Mennonite School.

"It has been many years since there has been such a wave of public confessions in Lancaster county like there is this year," was a recent remark of a brother from this stronghold of Mennonitism in America. We praise the Lord. May the good work go on. This very salvation wave is the best of reasons why the Church should draw nearer to God and work earnestly for the salvation of many more.

Bro. C. F. Derstine, editor of the Christian Monitor, spent a few days in his editorial office last week. He was on his return trip from a preaching tour in Mifflin and Cumberland counties, Pa., expecting to stop at a number of places in Ohio and Indiana on his way home. He preached for the congregation at Scottdale on

Tuesday and Wednesday evenings and left for Canton, Ohio, Thursday morning.

Bro. S. E. Allgyer began meetings at the Portland mission Saturday evening, Nov. 24, and continued the meetings every night until Dec. 2. Attendance and interest good. Sunday, Dec. 2, proved a great day at the Mission. In the forenoon, the first council meeting was held at the Mission. In the afternoon, 4 letters were presented and read, 2 were received by water baptism, after which the first communion was observed by the Mennonite Church in Portland. with all the bishops of the district as well as the Local Board present. In the evening meeting, a deep spiritual atmosphere prevailed and as a result a number of both men and women confessed Christ.

Correspondence

Albany, Oreg.

Dear Herald Readers:—The people of the Albany congregation have again had many blessings to be grateful for during this Thanksgiving season, not the least of which is good health.

On Nov. 4 communion services were held. Bro. G. D. Shenk of the Firdale congregation was with us and preached to us and assisted in the services.

Bro. John Whitaker and wife, formerly from Nebraska and Bro. Walter V. Gingerich and wife lately from Aurora, Oreg., were among those who have been received into the fellowship of this congregation lately.

Dec. 3, 1923. U. E. Kenagy.

Cazenovia, Ill.

(Metamora congregation)

Dear Herald Readers, Greeting:—On Nov. 27 we held our annual business meeting. H. G. Schertz was elected trustee, S. D. Schertz Treas., Walter Yoder Chor., and the writer correspondent. Dec. 4, the business meeting was held at Harmony Church. Chris. Studer was elected trustee and Andrew Schrock, Jr., chorister.

Bro. C. S. Shertz and Bro. Peter Garber, two of our aged ministers, left Dec. 11 for a visit in some of the western states, expecting to make their home in California during the winter months. We also had the privilege of having J. W. Shank and Arthur Slagel with us Sunday, Dec. 9. Bro. Shank preached an impressive sermon, basing his remarks on Mk. 1:17. May the Lord help us to be true followers of Jesus and be fishers of men. In the evening Bro. Slagel gave us a very interesting talk about his work and experience in Russia and Near East. May the Lord bless.

Yours in His service,
S. P. Imhoff.

Nampa, Idaho

Bro. N. E. Miller of Springs, Pa., on his way to Oregon, stopped with us a very short time. He preached an inspiring Gospel sermon the 27th and on the 28th we had our communion services.

We expect Bro. Allan Good of Portland, Oreg., to conduct a series of meetings for us this winter.

The usual Thanksgiving services were held, at which time there was an offering taken to put into the general fund. If each congregation would do the same a great cause would be helped and the overdrafts may not be necessary. Let us give liberally. The Lord will bless.

Dec. 4, 1923. Dessie Hostetler.

Concord, Tenn.

Rear Readers of the Gospel Herald:—On Nov. 11 communion service was held at Knoxville and most of the few of this place were there and partook of the emblems. A number of the aged sisters were sick and could not attend. Grandmother Long desired the communion, which was given her in her home. She still lingers with little change.

On Thanksgiving day the brethren—Baer, Emswiler and Weaver from Knoxville—were with us in our service, which was informal and enjoyed by those present. We are now looking forward to Bro. Bressler's coming to Knoxville and to this place. We are glad that when visitors come to stay only a short time they extend their help to us as well as those who stay several months.

Altho these churches are 15 miles apart, the Dixie Highway affording a good road, workers from Concord are each Sunday afternoon at Knoxville and very often some from Knoxville are here for morning service too.

May you continue to remember this work.

Dec. 6, 1923. Selina G. Jennings.

Goltry, Okla.

Dear Readers of the Gospel Herald:—Bro. H. J. King came into our midst on Nov. 24 and continued with us in evangelistic meetings till Dec. 4. He also gave a Bible lesson each evening on Life Insurance, Devotional Covering, Simplicity, etc. The believers were encouraged and the work was profitable. From here Bro. King went to Hydro, Okla. May God's blessing attend him and the work.

Bro. Dave Schrock and family are moving to Crystal Springs, Kans. We are sorry to see them leave us, but hope they will be a blessing in their new home.

Bro. Sam Kuhns' children were quite sick with scarlet fever, but are getting better now.

Pray for the work here.

Dec. 8, 1923. Alta Hooley.

Tuleta, Tex.

A greeting to the Herald Readers in Jesus' Name:—We are thankful to our Creator for the beautiful Thanksgiving day that we had. In the morning we had interesting services, and Bro. Nick preached a very inspiring sermon, after which we had testimony meeting and each one told what he had to be thankful for. The Methodist minister attended the meeting and gave an interesting talk. How thankful we ought to be for the blessings that we continue to receive from God's almighty hand.

Golden Rule Sunday was observed at this place, and Sunday December 9 we took up the collection for the Near East Relief. God has certainly blessed the country wonderfully, and there is plenty for everybody; so that we are glad that we can give to the poor and needy. Jesus said, "It is more blessed to give than to receive."

We have had a great deal of chilly rainy weather in this section, but no frost to kill the most tender plant, and oranges and grapefruit are very plentiful here, as well as farther south.

We ask an interest in your prayers that we may be better workers for our blessed Savior.

Dec. 9, 1923. Amos Unzicker.

La Junta, Colo.

Greetings of Love in Jesus' Name:—Very recently our council was held and peace expressed by the majority of the members. Communion followed soon after with preparatory services the evening before, at which time Elsie, daughter of J. W. Shank, was baptized and taken into membership.

On Thanksgiving day services were held in the morning. The following Sunday a children's program was given, consisting of Thanksgiving songs and recitations conducted by Sister Ruth Heatwole.

We are using the "Whole Bible Sunday School Course" on Wednesday evening together with prayer service. This study is very interesting and profitable and we have good attendance.

A men's chorus has lately been organized—the same to sing at special occasions.—O that God and the Holy Spirit be given first place in these

(Continued on page 779)

A BUNCH OF SWEET PEAS (P's) OR CHRISTMAS CHEER FOR THE ENTIRE YEAR

By J. D. Mininger

At this season of the year, special attention is being given to merry-making both among professors of Christianity and among non-professors. It is not my intention to discuss the wisdom or unwisdom of this, at this time; but rather to remind ourselves of the fact that there is a joy, a "good cheer" a "merry heart" experience, that is abiding rather than spasmodic.

In these days of apostasy, when men's hearts are departing from the living and true God, **there is nothing more important than constancy—than continuance in the love and faithful service of the God and the Christ of the Bible.**

For our mutual edification, let us glance at a few Bible characters who **"continued"** in the face of the sternest difficulties:

1. **Daniel,** when threatened with the den of lions,

"KNEELED THREE TIMES A DAY, AND PRAYED, AND GAVE THANKS BEFORE HIS GOD **AS HE DID AFORETIME"** (Dan. 6:10).

2. The **EARLY CHURCH "CONTINUED STEDFASTLY** IN THE APOSTLES' DOCTRINE, IN FELLOWSHIP, IN BREAKING OF BREAD AND IN PRAYERS," though it meant imprisonment for some and martyrdom for their eleven leaders. Acts 2:42.

3. **Peter, John, Paul,** and **Silas,** became jail birds for Jesus' sake, whose joy did not evaporate because of fiery trials, but whose cups overflowed, virtually "run over" because "they were counted worthy to suffer shame for His name." The overflow of their lives is an inspiration and source of refreshment to all believers until the end of time. And all because they continued. May we never forget that it is not enough to enlist in the cause for which Christ laid down His life, but that it is of the utmost importance that we **continue** faithful in the cause and to the Person to Whom we promised loyalty. Then we shall be sure to have fulfilled to us the promise that "he that overcometh shall inherit all things."

Gospel Cheer that Abides

The expression, "good cheer," is found seven different times in the Word of God. In six of these times it is used in connection with a command to "be of good cheer," and once it is used in telling of an instance where people were of "good cheer." Of the six commands to be of "good cheer," four were given by the Lord Jesus Himself and the remaining two by the Holy Ghost through the apostle Paul. There is a vast difference between being of good cheer and being foolish. The former is commanded while the latter is condemned.

Briefly let us look at the seven "good cheers" of the Bible.

1. **"Be of good cheer"—PARDON.**

"And behold they brought to Him, a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

Here is a man brought to Jesus for healing. He received it, but he also received more. He received forgiveness of sins as well. There is no better way of knowing anything to be true than when we know that Jesus said it. We notice that this man did not only receive healing for the he received assurance of salvation as well, because he got the testimony from the lips of the Lord Jesus Himself. HE HAD REASON TO BE OF GOOD CHEER. He, like many others received more from the Lord Jesus than he had expected. So did I. So will every one else that comes to Him in the right way. He became poor so that we might become (millionaires in Christ) rich. Are you rich? If not, why not? When we receive the "unspeakable gift" we have "unspeakable riches."

But coming back to the man that came to Jesus for healing. He received forgiveness—PARDON. Did you ever notice what God does with the sins of those who come to Him in the right way?

He forgives them. Col. 2:13.

He removes them as far as the east is from the west. Psa. 163:12.

He remembereth them no more. Heb. 10:17.

He casts them behind His back. Isa. 38:17.

He blots them out as a thick cloud. Isa. 44:22.

He covers them. Psa. 32:1.

He casts them into the depths of the sea. Micah 7:19.

He has laid them upon Jesus. Isa. 53:6.

Are you of "good cheer" today for the same reason that this man was? If not, why not?

2. **"Be of good cheer"—PRESENCE.**

"But straightway Jesus spake unto them saying, Be of good cheer, it is I; be not afraid" (Matt. 14:27).

The disciples were at this time just where the Lord Jesus had told them to go, they were in the path of obedience; but notice what is said about them, "the ship was now in the midst of the sea, **tossed with the waves,** for the wind was contrary." But Jesus (the Master of ocean and earth and sea and skies) walked to them over the troubled sea and said: "Be of good cheer, it is I; be not afraid." How His presence does sanctify even today the trials of His dear people.

Notice Him with the three Hebrews in the fiery furnace; notice Him with Joseph when Potiphar's wife tells a lie on him; notice Him with Daniel in the den of lions; see Him with Peter and John as they are made "jail birds" for Christ's sake. Others "took knowledge of them that they had been **with Jesus;"** notice Him, with Paul and Silas in prison at Phillippi.

How His presence does dispel gloom. He comes today to His blood-purchased children over the waves of trouble and whispers, "Be of good cheer; it is I, be not afraid." Ask Prof. Maurice A. Hess how much better His presence is than that

CHRISTMAS CAROL

By Ursula Miller

For the Gospel Herald.

What if the world had known no Christ—
Could classic culture have sufficed?
Had wise men seen no eastern star—
Would they have sought the Christ so far?
But Christ was born one shining night,
'Mid angel host and silver light;
While 'mongst the lambs the shepherds paced,
His birth the lowly manger graced.

God gave His best—gave Jesus Christ,
The glorious One of heaven most prized!
And—giving such a Gift as this
Brought us good will with highest bliss.
The angels sang—may we rejoice
Rapturously with heart and voice.
In shepherds' ears sweet music rang
And 'round the stable echoes sang.

The Wise Men brought their gifts to Christ,
Nor dreamed of them as sacrificed.
And can we less than everything
To such a Lord of Glory bring?
The shepherds told—be that our part—
With gold, or myrrh, but all our heart,
Telling, singing the Gospel strain,
Of Christ whom heavens and hearts contain.

Hesston, Kans.

of even the dearest earthly friends at a wedding Christmas dinner, where turkey and other like luxuries are served. How true that "IN THY PRESENCE IS FULLNESS OF JOY" (Psa. 16:11). No task to be of good cheer, when conscious of His PRESENCE.

3. **"Be of good cheer"—PEACE.**

"These things have I spoken unto you, that in Me ye might have peace. In the world, ye shall have tribulation, but be of good cheer, I have overcome the world" (Jno. 16:33).

In the midst of tribulation—"good cheer" and "peace." The secret of it all is in the source. "In ME." (The Prince of Peace) Note the reason. "I have overcome the world"—the world's greatest victor. Talk about world-renowned men—Lincoln, Alexander the Great, Napoleon, etc., etc.—there is one enemy to which all made an unconditional surrender; namely, that last and great enemy—death.

But here is a Victor that robbed death of its prey—even the Lord Jesus. In Me, "good cheer; in Me, Peace; in Me, Victory."

"Peace, peace, wonderful peace,
Coming down from the Father above;
Sweep over my spirit forever I pray,
In fathomless billows of love."

4. **"Be of good cheer"—PROPAGATION.**

"And the night following, the Lord stood by him and said, be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

To propagate the Gospel of God's Son was Paul's chief delight. "As much as in me is I am ready" he says; ready like a fire horse, only more so was Paul. Are we?

"Be of good cheer, Paul (cheer up) for you shall also testify of Me at Rome." This was a wireless message that Paul received from heaven. Paul's master passion was to witness for his Master. It seemed almost impossible for Paul to reach Rome, but God had promised it, so "that settled it" for Paul. His "Word (and promises) are forever settled in heaven."

Paul sure enough got to Rome, although all was not smooth sailing. W. H. Griffith-Thomas says "Man is immortal until his work is done." So what is the use of life insurance. Paul surely did testify at Rome. In fact, thru his epistles from there, he today "being dead, yet speaketh" to us through them.

5. **"Be of good cheer"—PRESERVATION.**

"And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the hip."—Acts 27:22.

A rough voyage was that, indeed. Of it we read:

"And we being exceedingly tossed with the tempest" (Acts 27:18).

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away" (Acts 27:20).

How precious to know that He as the great Shepherd has made Himself responsible against all dangers on our voyage of life.

Some one has said, "Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come."

6. **"Be of good cheer"—PROMISE.**

"Wherefore sirs, be of good cheer; for I believe God that it shall be even as it was told me" (Acts 27:25).

Well might those two hundred seventy-five persons on the ship with Paul, be of good cheer when such a man of God, such a man of power and faith was with them, as Paul. How much those persons were benefited because of the fact that God's servant was on that ship.

As we voyage along through life are we a similar blessing to the unsaved that we touch by our lives and influence?

7. **"Good Cheer"—PROVISION.**

"Then they were all of good cheer and also took some meat."—Acts 27:36.

All's well that ends well. A very dangerous voyage, but all arrive safely on the shore. How precious to recall God is our Shepherd and as His children some day "we shall sup with Him and He with us." With about 30,000 promises made to His children we too should be of good cheer knowing that "since His eye is on the sparrow I shall not forgotten be."

To recapitulate, let us BE OF GOOD CHEER

1. Because of His PARDON.
2. Because of is PRESENCE.
3. Because of His PEACE.
4. Because of the privilege of having a share in the PROPAGATION of His Gospel.
5. Because of His PRESERVATION.
6. Because of His Exceeding Great and Precious PROMISES.
7. Because of His Bountiful PROVISION.

Thank God for a BUNCH OF SEVEN SWEET PEAS (P's). May the fragrance and beauty of them all remain with us not only during the holiday season, but throughout every day, hour and moment of our entire lives.

Kansas City, Kans.

A CLEAR CONSCIENCE, THE SECRET OF A HAPPY LIFE

By M. E. M.

For the Gospel Herald.

Who does not want a happy life? Who would give happiness in exchange for any price? It is not that which the carnal mind calls happiness—what we can see with our natural eyes, only—but the satisfaction in the soul, the continual hopeful joy of the heart that trusts in God.

All of us have been happy, but not all of us have **always** been happy. But why the difference? In our selfish attempts to attain happiness, we wonder at the mystery of our repeated disappointments.

A clear conscience, the secret of a happy life—a secret we like to tell—it is the "Christian's secret of a happy life."

There may be various things that control the happiness of our every day life, such as physical conditions or environment, but if we have a clear conscience God has made provision for our happiness in any condition or under any circumstances.

All of us have a conscience, but not all of us always have a **clear** coscience. The Bible teaches this very definitely. Paul says, "And herein do I exercise myself, to have always a conscience void of offense."

A clear conscience helps to keep us physically fit. It has been said that a great part of our illness is due to a disturbed mind. David recognizes this in Psa. 16:23—"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope."

With a clear conscience we are better able mentally to cope with the tasks in our daily routine of life, whether it be at the desk, on the farm or in some other line of work. Spiritually, it is the way by which we can claim the help of the Holy Spirit.

In considering the conscience as being the secret of happiness we think only of the one which, like Paul's has been exercised—not spasmodic exercise, but regularly, to "have **always** a conscience void of offense."

And tho our consciences are often different, if they are void of offense toward **both God and men** the differences can not affect our individual happiness.

In our relation to God Paul taught the value of a pure conscience for holding the mystery of the faith, and of his own conscience bearing him witness in the Holy Ghost as he gave out the truth in Christ. With a conscience that is a continual witness for God, open to the direction of the

Word and Spirit in all things, we have a foundation for happiness that will affect our entire life. Our happiest times are when we are engaged in a work where we can with a clear conscience pray to our Father to bless every hour of our time, every deed and action in which we use the strength and talents He has given us and will have the desire of Paul and Timothy in Heb. 13:18—"For we trust we have a good conscience, in all things willing to live honestly."

Of his relation to his fellowmen Paul again says: "For our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world and more abundantly to you-ward."

It will not only affect our own happiness but that of others as well. We will have what is named as the end of the commandment, given in I Tim. 1:5: "Charity out of a pure heart and of a good conscience."

We will want to do as we wish to be done by. We will find pleasure in doing the right, regardless of circumstances or results; and as we have consecrated our conscience to full obedience, so can we rightfully claim the comfort of His Spirit. When the way seems rough and we can walk only by faith, we can have the mind of the poet when he said:

"Only in Thee, when days are drear,
When neither sun nor stars appear,
Still I can trust and feel no fear,
Sing when I cannot see."

In this attitude we can approach God in Christ's name and render service that will be acceptable to Him, and we can also approach our fellowmen and render service that will be beneficial to them.

We hear much about the needs of the world and see needs about us, but the satisfaction of a clear conscience can only be realized when we have followed the dictates of our conscience in helping to meet the needs.

As the coming Christmas season approaches, it brings with it joy. But the significance of its real joy can only be realized by the individual to the extent that a clear conscience has been maintained in preparation for it. Festivities, or whatever outward demostrations we may give will not bring the joy God has in His Gift, except these are gauged by the promptings of is Spirit through our consciences.

Scottdale, Pa.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.—Matt. 1:21.

PREPARATION AND WORK OF THE SUNDAY SCHOOL TEACHER

By Mattie Imhoff

For the Gospel Herald.

Since the essential part of the Sunday school falls upon the teacher, it is necessary that he make a thorough preparation before he can be prepared to teach. It is important, therefore, that the teacher be filled with the Spirit of Christ.

To be fully prepared, the teacher must have certain Qualifications. The first one of these is to be a true Christian. Every teacher must be a Christian before he can honestly undertake the real work of teaching. He should have Jesus as his ideal of life and work, and he will then above all things else strive to be a true disciple of His.

It might be supposed that any person who knew the Bible and had teaching ability might be a good teacher regardless of this Christian character. But it is not knowledge that we are primarily concerned about. We wish to build up a Christian life, to develop a personality, and this requires a real sharing of the true life on the part of the teacher.

The Sunday school teacher must also be a Loyal church member. Since the Sunday school is a part of the Church, and all the pupils should be won to the Church, it is evident that the teacher needs to be a church member. He can then work harmoniously and effectively for the principles of his Church. As a teacher he will be ready to teach the whole truth for which his Church stands.

The Sunday school teacher must be physically qualified for teaching. Perhaps this to many may seem an unnecessary requirement, yet a teacher who is not at his best physically is not at his best as a teacher. That which affects the body affects the entire personality. The aim of the Sunday school to teach the Word of God so that souls may be brought to Christ, that Christian character may be developed, and trained for Christian service, makes it important that every teacher be at his or her best physically. Pure air, sufficient time for sleep and exercise all add to the teacher's effectiveness. God can use us much more in carrying on His work if we are as nearly perfect physically as it is possible to be.

The Sunday school teacher must also be intellectually qualified for teaching. Mere knowledge is by no means all that is required of the teacher, yet it must be remembered that the larger the teacher's store of knowledge the better prepared he is for his work.

The greatest need among teachers today is a knowledge of the Bible. This general knowledge of the Bible will help the teacher in preparing the particular lesson of the day. He should not teach the Bible for its own sake but for the sake of those who are to be benefited by its truths. So then the teacher must know his pupils that he can adapt the lesson to the needs of his class. Each teacher will have to know and decide what method will best meet the needs of the pupils in his charge. It is just as important that a teacher should study the minds of his pupils as developed in their class work as it is for a farmer to study the soil in the various fields of his farm.

The Sunday school teacher must be spiritually qualified for his work. Physical and intellectual power may be developed in many ways, but God is the only one that can equip one with the power that is needed for the awakening of a spiritual life. It is through prayer that we can receive this power. Prayer will give the best personal preparation for the teacher. He should remember that, "the teacher's life is the life of his teaching."

Jesus was a man of much prayer and great faith. At times of great temptation or of unusual responsibility He spent whole nights in prayer while His whole life was one of confidence and trust in His Father. If He needed prayer, then much more we depend upon Him in doing the important work of the teacher. His faith in God and man sustained Him at all times and kept His courage strong and gave Him confidence in His mission. We need to have faith in our pupils and our work. His perfection should not make us feel that we can do nothing, for in Him all things are possible.

The Sunday school teacher must be "apt to teach." A person may be spiritual, intelligent, and devoted and yet if he lack the qualification of being "apt to teach," he will be a failure.

It is no doubt true that this is in large part a gift, an inborn quality, and yet much can be gained by study and practice. A prayerful interest and persistent effort will accomplish much for anyone.

We now come to the last part of our subject, namely, "The work of the Teacher."

The teachers work is to impart to the pupils a knowledge of the Word of God and to win them to Christ. It is important that he thoroughly prepare his lesson that when he appears before his class he can, by the aid of the Holy Spirit, expound the

Scriptures and leave a lasting impression on the minds of his pupils. It is also important that the teacher begin early to prepare his lesson. One cannot hope for much success who puts off his lesson preparation until late in the week. A little time spent each day in the study of the lesson is much better than a greater amount of time at one sitting. There are many advantages in getting an early start. Having your lesson in mind, you will be thinking about it when going about your work. A daily study of the lesson gives you a chance to have it always fresh in your mind.

Aim to know more than you expect to teach. No one can teach all he knows and teach effectively. David selected five stones from the brook with which to fight the giant. According to the record, however, he only needed one. Had more been needed he would have been ready. A teacher who is fully prepared in this way with more than he can possibly use, will always be resourceful and in command of himself.

The teacher must study out methods of applying the lesson to the varied conditions of his pupils.

Nowhere can the teacher find a better model as to good methods, than in the accounts we have of Jesus' teaching. He was first of all tactful in approaching people. He called fishermen to be "fishers of men." To the women at the well He spoke of the "Water of Life." He was thus always able to command their attention and interest them in what He wished to teach. Their minds were first prepared before the new truth was presented.

The teacher should also win the friendship of his pupils. This is the social part of the teacher's work. If he can win the friendship of his pupils, his teaching will be a labor of love. A kind word and greeting at every chance meeting, sharing his troubles and cheering him on his successes. In short, a constant and sincere interest in whatever concerns him, on week day or Sabbath will make him a true and faithful friend.

During the week the teacher should spend some time with his pupils in doing personal work and aid them in every way possible. When any are absent on Sunday, find out the reason for the absence. In case of sickness, visit them, meet them in your home and invite them as individuals and as a class to your home. This may be the means of winning the pupil for Christ.

Jesus is indeed the example for all Christians, but being Himself a teacher He gives a more definite example to teachers than to those of any other vocation.

What a privilege it is to have such a perfect model to not simply tell us how in a large variety of conditions.

Jesus was a good example of a teacher who knew His subject. He was sure of His subject and therefore taught with conviction. He also understood human nature and always knew the best way to approach each individual. Jesus showed Himself to be well informed in regard to every item in the environment of the people. Nothing seemed to have escaped His interest and attention and His memory served Him well whenever He needed an illustration to make clear His teaching.

Jesus took thirty years to prepare for three years' teaching. He never apologized for any lack of intelligence or wisdom. What He needed to know He took time and opportunity to learn. His example is certainly a rebuke to any one who willingly remains ignorant in regard to anything that comes within the range of human interest.

If a teacher has spent much time in preparation he can also meet new opportunities as they present themselves to him.

May the words of Paul be the aim of every Sunday school teacher when he said, "I can do all things through Christ which strengtheneth me."

CORRESPONDENCE

(Continued from page 775)

various organizations and that His name, **only,** receive honor and glory in all our efforts and especially in our singing that we sing "unto the Lord" and not for the applause or pleasing appeal of an audience.

Sister Anna Weaver is our present leader of young people's meeting on Sunday evenings. The interest manifested among the young people is quite encouraging. As we enjoy these various services together may our prayer be, "O, help us, Lord, that in having fellowship with others, that our fellowship with Thee may not be marred, but strengthened: Thy blessed name magnified and honored and Thy cause furthered."

Bro. J. A. Heatwole is at present in Texas attending to his duties as bishop over that district.

The general health here throughout the membership is good.

O, let us all prove faithful in whatever duties are ours and never be ashamed to live for Jesus, that He may not be ashamed of us—"When He Comes."

Dec. 9, 1923. Inez Kuhns.

New Holland, Pa.

(Groffdale congregation)

Greeting in His Name:—This congregation has been richly blest the past two weeks by having a series of meetings with Bro. Ammon Brubaker of Mifflintown, Pa., in charge. The brother preached the pure Gospel without fear or favor of man, warning the sinner and urging the saints to a closer walk with God. During the meetings fifteen souls made the wise choice. Many others were counting the cost but were not willing to yield. The brother made himself free, for he plead earnestly with the unsaved to give their heart to God. Eternity alone will reveal the good done. Our prayers go with the brother as he goes to other fields of labor.

Pray for us.

Dec. 10, 1923. Ira T. Graybill.

Manson, Iowa

Dear Herald Readers:—God has blessed our community with exceptionally fine weather during the past few weeks. Farmers are all thru with corn husking.

Bro. John Summers and wife, and Bro. Ben Nafzinger and family of Washington, Ill., have been visiting here during the past weeks.

Bro. J. W. Hess returned home in time to preach the Thanksgiving sermon on Thanksgiving day. He expects to leave again for Kansas and Oklahoma about the 12th to engage in evangelistic work. May the Lord bless him in his work.

On Sunday, Dec. 9, we reorganized our Sunday school for the coming year. The following officers were elected: Supts., A. R. Egli, Nick Stoltzfus; Chors., Vernon Hooley, Emanuel Zehr; Secs., Kate Miller, Maude Egli; Libr., Mabel Egli; Cor., A. R. Egli.

We ask an interest in the prayers of all of God's children for the work at this place.

Dec. 10, 1923. Cor.

Canton, Kans.

Dear Herald Readers, Greetings:—On Nov. 25 Bro. Amos Gingerich of Versailles, Mo., came here to hold a series of meetings. On Dec. 5 he left to be with the brotherhood at Yoder, Kans., one day. From there he goes to Peabody, Kans., to hold a series of meetings. Bro. Gingerich preached some very inspiring sermons. One soul confessed Christ as her Savior. May our prayers continue to ascend to the throne of grace for those who are still unsaved.

Dec. 11, 1923. H. E. S.

One man can make a discord but it takes a whole congregation to make a "one accord."—H. B. R.

THE REMEDY FOR ALL ILLS

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end.

"Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from today." And he bowed her out without the possibility of a further protest.

At first his patient was inclined to be angry. Then she reflected, at least the prescription was not an expensive one; besides it certainly had been a long time since she had read the Bible regularly. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had become a most careless Christian(?). She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said smiling as he looked at her face, "I see you are an obedient patient and have taken my prescription faithfully. Do you feel as though you needed any other medicine now?"

"No, doctor, I don't," she said honestly, "I feel like a different person. I hope I am a different person. But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my prescription, and I knew it would cure."

The Bible is the best book of health and code of hygiene under heaven. There is no other such thorough therapeutic upon earth as the scriptures of eternal truth. There are almost countless numbers of cadaverous looking people physically collapsed who would speedily recuperate if they would dispense with drugs, and apply the divine precepts to their souls.—Selected by Hettie B. Buckwalter.

TO OUR SEWING CIRCLES

For the Gospel Herald.

Inquiries are coming to the Mennonite Relief Commission relative to the needs for sewing and second hand garments. A shipment of about nine tons of new and second hand garments has just been forwarded to Germany. The shipment is valued at about $14,000.00. This will help much to meet the needs of the people being served by the "Christenpflicht," the representative organization distributing funds and supplies sent by our Commission. A large part of this shipment had been gathered for Russia, but since our workers in Russia have advised that no more clothing be sent to them on account of exorbitant freight rates in Russia it was decided to forward it to Germany. The need in Siberia is being met out of general relief funds.

It is quite evident that the need now prevalent in the European countries will continue for some time and it will be an avenue through which our sewing circles will be able to render valuable assistance. We therefore suggest that the work be continued wherever possible. Instead of designating any special country where it is to be sent, send it for **General Relief.** It will then be used wherever the need is found and ways will be provided for delivery and distribution.

We are permitted to announce that the cutting room conducted by Mrs. Ezra H. Mellinger, Ronks, Pa., Route 2, is ready to serve our circles for this purpose. Orders for cut garments can be sent as heretofore and they will have prompt attention. It is not necessary to give further directions in connection with this as the work is quite familiar to all of our circles.

Finished garments can be sent to Levi Mumaw, Scottdale, Pa., at any time. Second hand garments can be used also. The Lancaster county circles will be governed by directions given by Sister Mellinger from time to time.

It is the purpose of the Relief Commission to hold the clothing until enough has been accumulated for an ordinary shipment and proper disposition will then be made. It is very evident that avenues will be found to use all that can be gathered for this purpose, and a general invitation is given to all circles to assist in the work.

Mennonite Relief Commission.
Levi Mumaw, Secretary.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:1-3.

OUR LORD AND SAVIOR

By Lizzie Z. Smoker

For the Gospel Herald.

Once in David's royal city
Stood a lowly cattle shed,
Where a mother laid her Baby
In a manger for a bed.
Mary was that mother mild,
Jesus Christ, her little child.

And through His wondrous childhood,
He would honor and obey,
Love and watch His lowly mother,
In whose arms He gently lay.
Little children all should be
Mild, obedient, good as He.

He came down to earth from haeven,
Who is God and Lord of all;
And His shelter was a stable,
And His cradle was a stall.
With the poor, and meek, and lowly,
Laid on earth our Savior holy.

For He is our childhood pattern,
Day by day like us He grew;
He was little, weak, and helpless,
Tears and smiles like us He knew.
And he feeleth for our sadness,
And He shareth in our gladness.

And our eyes at last shall see Him,
Through His own redeeming love,
For that child so dear and gentle,
Is our Lord in heaven above.
And He leads us children on
To that place where He has gone.

Not in a poor, lowly stable,
With the oxen standing by;
But we'll see Him up in heaven,
Set at God's right hand on high.
When with stars His children crowned,
All in white shall the throne surround.

Gordonville, Pa.

SPECIAL MEETING

For the Gospel Herald.

Lancaster, Pa.

A report of the Bible meeting held at Mellinger's Church, Lancaster, Pa., Route 6, Nov. 13, 14, 1923.

Organization:—Moderator, Ira Hershey; Chors., Elmer Strickler, Martin Hershey; Secy., Aaron H. Weaver.

Topics and Speakers:—**Devotional**, Sanford Landis; **Adoption**, John W. Weaver; **Book Study** (Eccl. 5:5), David Garber; **Christian Stewardship**, David Garber; **Book Study** (I Pet. 2), John W Weaver; **Church and State**, David Garber; **Idolatry of Today**, John W. Weaver; **Romans 11**, David Garber; **Children's Meeting**, C. Z. Martin; **Blessings of Loyalty**, David Garber; **I Peter 2**, John W. Weaver; **Holy Spirit and Offence against It**, I. B. Good.

Some Thoughts Presented:—We have not received the spirit of fear but the spirit of adoption. The vow of water baptism is an outward sign of an inward work. The Lord is going to test our honesty before He accepts our charity. The new born babe in the Church needs the sincere milk of the Word to feed upon. He needs all the help the Church can give him. The Mennonite Church has more martyrs than any other Church in the world. Be subject to the powers of the land as long as the Gospel allows. The weakness of the people today is that they are "lovers of pleasures more than lovers of God." God has a wonderful foreknowledge and is going to do some wonderful things for His people. Be loyal and faithful in all things. Much disloyalty is due to being afraid of persecution. We Christians do not realize

what a privilege it is to live in a land where we can worship God unmolested. Let us pray to God mightily that He might send a double portion of His Spirit into our midst. Sec'y.

NEAR EAST RELIEF

For the Gospel Herald.

Following is a statement of recent contributions to Near East Relief:

Franconia cong.	$450.00
Rockhill cong.	183.00
Boyertown and Hereford cong.	65.07
Doylestown cong.	80.00
Upper Skippack cong	45.00
Worcester cong.	5.00
Total	$828.07

Franconia Conf. Relief Com.

Married

Stutzman—Yeackley.—On Thursday, Nov. 29, 1923, Bro. Burt Stutzman and Sister Elsie Yeackley were united in matrimony. Bro. J. E. Zimmerman officiating. May God's blessings attend them thru life.

Danner—Kuhns.—On Thursday, Dec. 6, 1923, Bro. Lester Danner and Sister Clara Kuhns were united in marriage at the home of the officiating bishop, Bro. J. E. Zimmerman, Milford, Nebr. May God ever bless them.

Landis—Winey.—On Nov. 14, 1923, at the home of the officiating minister, Bro. David Landis, Bro. Elvin W. Landis and Sister Dora E. Winey, both of Mellinger's congregation, Lancaster Co., Pa., were united in holy marriage.

Knepp—Yoder.—On Thanksgiving evening at the home of the officiating bishop, Bro. S. C. Yoder, occurred the marriage of Bro. Edwin G. Knepp to Sister Lena Yoder, both members of East Union congregation, Kalona, Iowa. May the Lord's choicest blessings attend them in their wedded life.

Martin—Horst.—On Dec. 11, 1923, at the home of the officiating bishop, Bro. Geo. S. Keener, Bro. Jonas Z. Martin of New Holland, Pa., and Sister Maria H. Horst of Maugansville, Md., were united in the holy bonds of matrimony. May their life be in the God of their salvation.

Gascho—Steinman.—On June 20, 1923, Bro. Emanuel Gascho and Sister Malinda Steinman, both of the Wilmot A. M. congregation, were united in the holy bonds of matrimony, at the home of the officiating minister, Bro. U. K. Weber, Kitchener, Ont. May God's blessing rest upon them.

Miller—Miller.—On Tuesday evening, Dec. 4, 1923, Bro. Joseph D. Miller, Jr., and Sister Mary A Miller, both of the Beech congregation near Louisville, Ohio, were united in holy matrimony by Bro. John D. Miller at the home of the groom's father. May the Lord richly bless them through life.

Siegrist—Kofroth.—On Thanksgiving evening Bro. Warren Siegrist and Sister Maude Kofroth, both of the Landis Valley, Pa., congregation, were united in marriage at the home of the officiating bishop, Bro. N. L. Landis. May the Lord's blessing rest upon them through life.

Miller—Schmucker.—At the home of the bride's parents, Bro. and Sister Daniel Schmucker of Maximo, Ohio, on Dec. 6, 1923, Bro. Orrin D. Miller of Canton, O., and Sister Catharine Schmucker were united in marriage by J. A. Leighty in the presence of many near relatives. May they fully realize their added responsibilities in their new relations, and daily seek the guidance of the Holy Spirit.

Obituary

Good.—Pierce Franklin, infant son of Otto J. and Anna Good, Waynesboro, Va., died Nov. 20, aged 1 m. 11 d. Besides the parents he is survived by one brother and one sister. Short services were held at the home by Bro. J. R. Driver. The little body was laid to rest in the Springdale cemetery.

"The great Jehovah, full of love,
An angel bright did send,
And took our little baby home,
To joys that never end."

His grandmother.

Yoder.—Matilda A. Yoder was born in Michigan, Dec. 4, 1872; died in the Nazarene Hospital, Nampa, Ida., Nov. 17, 1923. She is survived by her husband, S. D. Yoder, 1 son (Herman), 1 daughter (Iva Cotham), 1 granddaughter, also her aged father, G. J. Yoder, 3 sisters, and 2 brothers. She accepted Jesus as her Saviour in early life. During her severe illness of two weeks, she rejoiced in the love of God and praised Him in her last hours. Funeral services were held on the 18th. A large congregation assembled to pay a last tribute of respect.

Stahl.—Sister Annie Mummaw Stahl was born in Somerset Co., Pa., Aug. 10, 1840; died Nov. 9, 1923; aged 83 y. 2 m. 29 d. She had been in good health until the day of her death, when she felt some pains. In the evening she had a stroke, and passed away without the least sign of a death struggle. Her husband (Elijah Stahl) died five years ago. She is survived by three children, seventeen grandchildren, eight great-grandchildren, and two sisters. She was a member of the Mennonite Church for many years. Funeral services were conducted in the Stahl Church by S. G. Shetler, assisted by W. C. Hershberger and E. D. Hess. The remains were laid to rest in the Stahl cemetery.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Zook.—Emma Smoker Zook was born in Elkhart Co., Ind., Nov. 4, 1861. She was united in marriage to John H. Zook Jan. 25, 1882. She died Dec. 6, 1923; aged 62 y. 1 m. 2 d. She is survived by her only son (Purl) and his wife (Orpha) of Goshen; two grandchildren (Robert and Helen Emma), one sister (Mrs. E. K. Greenawalt), and many friends who mourn her death. Sister Zook lived the larger part of her life in Elkhart County. After her marriage she moved with her husband to the vicinity of Topeka, Ind., but has resided in Goshen with her son since the death of her husband 19 years ago. In early life she united with the Mennonite Church, of which she was a faithful member. She was confined to her bed for eight weeks, during which time she was hopeful and resigned to her Father's will. The funeral services were held at her late home in Goshen and were in charge of I. R. Detweiler and A. E. Kreider. She was laid peacefully to rest in the cemetery near Topeka.

Eash.—William C. Eash was born Jan. 22, 1849, in Cambria Co., Pa.; died Dec. 3, 1923, in Middlebury, Ind.; aged 74 y. 10 m. 11 d. He was sick two weeks of pneumonia. He is survived by his wife, one sister (Mary Bantley), one half-sister (Lizzie Lohr), one half-brother (Joseph Ream). Three brothers and one sister preceded him to the glory world. He was united in marriage with Susanna (Miller) Hostetler on March 8, 1874, living together nearly fifty years. In July, 1884, he with his wife moved to Kansas, living there 27 years, and in 1911 moved back to Middlebury, Ind., to the place of death. Some time before his death he expressed a desire to leave this world, choosing D. J. Johns and J. P. Miller to conduct the funeral services, using I Pet. 1:24. In June, 1884, he united with the Mennonite Church near Shipshewana, Ind., remaining a faithful member until death.

"Heaven now has one more treasure,
Earth can but the casket keep;
But his joy is beyond measure,
With a blessed peaceful sleep."

Funeral from the Mennonite Church, Middlebury, Ind., Dec. 5.

Steiner.—Laura M., eldest daughter of David and Ella Steiner, was born at Morrison, Ill., Nov. 14, 1887; died at her home in Sterling, Ill., Dec. 7, 1923; aged 36 y. 23 d. She leaves her parents, two brothers, and two sisters (Vernon, Cleophas, Elmira and May). Sister Laura had been in failing health for the past year, and all that medical aid could do failed to enable her to regain her strength. Yet no one seemed conscious that the approaching end was so near, since just one week from the day of her funeral she attended worship at the house of the Lord. But on Friday morning, as the world was beginning its busy hum of life, she peacefully fell asleep in the arms of Jesus. Truly we can say with Martha of old, "The Master is come and calleth for thee." She was a faithful member of the Mennonite Church, having confessed faith in the Lord Jesus Christ as her personal Saviour in early life. Her life was a living testimony of that faith. Funeral services were conducted on Sunday afternoon, by her pastor in the presence of a large congregation of sympathizing relatives and friends. Her body was laid to rest in the cemetery near by.

Weber.—Jacob M. Weber was born in Berks Co., Pa., Dec. 17, 1864; died Nov. 10 1923; aged 58 y. 10 m. 23 d. He is survived by his wife, 1 son, 1 foster son, 3 daughters, 7 brothers, 2 sisters, his aged father, and 5 grandchildren; 2 daughters, 1 son and 1 foster son having preceded him in death. He was a member of the Mennonite Church from his youth and remained loyal and faithful till death. He was superintendent of the Bowmansville Sunday school for many years, also served as trustee of the Mennonite Orphans' Home of Millersville, his life being a living testimony of his Christian faith. He was of a quiet, unassuming nature, his patience and kindly spirit having won for him the enduring admiration of those with which he came in contact. He suffered much but bore it all with Christian fortitude, anxiously looking forward to the time when he should go home. Funeral services were held November 13 by N. B. Bowman, M. G. Gehman, Ben Weaver, and Noah Mack. Text, II Tim. 4:6-8. He was laid to rest in the Bowmansville Mennonite Cemetery, where a large concourse of people had gathered to pay a last tribute of respect.

"Dearest father, we must lay thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face."

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene.—Matt. 2:23.

RELIEF NOTES

(Conducted by Levi Mumaw)

The following extracts from a letter by Alvin J. Miller, director of the American Mennonite Relief in Russia, will explain the letter of thanks from the All-Russia Mennonite Agricultural Union. This organization is representative of the Mennonite colonies and the statements given in their letter will be accepted as official. It is typical of the many other letters of thanks from individuals, communities, and smaller organizations now in the files of the Mennonite Central Committee.

Moscow, Russia, November 16, 1923.

Mennonite Central Committee,
Scottdale, Pa.

Dear Friends:—Enclosed is a letter of thanks from the chairman of the first congress of the All-Russia Mennonite Agricultural Union, meeting at Alexandertal, Alt-Samara, Samara Gubernia.

This conference marks an epoch in the history of the Mennonites of Russia. The calling of this meeting was made possible thru the work of a small group of earnest men who met at various times during the past several years to formulate plans for the rebuilding of the Mennonite colonies and to gain the necessary permits from the government for the projects proposed.

The congress was the most hopeful Mennonite meeting I have attended in Russia. Delegates were present from the Volga settlements at Alt-Samara, New-Samara, Orenburg, Koeppental (Trakt.), from the Caucasus settlements at Welikokniajeskaya and Suworovskaya, from the Siberia settlements at Omsk and Slawgorod, and from Turkestan. They came with a will to work and this spirit pervaded all the sessions of the congress. Quietly, deliberately, they organized themselves for their tasks, heard, the reports from the settlements, listened to the reading of papers on agricultural problems, including the contribution made by a Russian agriculture specialist, discussed their various problems freely and brought forward projects for the upbuilding of the settlements in all phases of their life. Careful consideration was given not only to the material reconstruction but to the spiritual as well.

After a week of close application to the work plans were formulated, decisions made, and resolutions passed that will have tremendous significance for the future of the Mennonites in Russia.

October 11, 1923.

To the Mennonites in America.

Dear Brethren:—The first congress of the All-Russian Mennonite Agricultural Union which convened October 10, 1923, at Alexandertal, Alt-Samara, is today recalling the past months of great conflict with hunger in the colonies—a conflict in which the efficient help rendered by you, dear brethren, enabled us to have the upper hand. You have saved many thousands from certain starvation, and it must be ascribed to your efforts that our Mennonite cemeteries do not have graves containing a number of bodies such as are found in other sections of the famine area.

We thank God that He gave you the will to help and prepared the way for you that you could extend a helping hand to us.

Your work of love for the Mennonites in South Russia is of a unique character. It is partly the fruit of your work here that, after the great economic failure of our colonies, we can here and there again point to small economic progress. Our efforts in the way of re-establishment were supplemented by your work.

We were aware that your work was carried on in various settlements of our people, and that all needy inhabitants, regardless of religious or national affiliation, received help; but the figures presented in the reports which we heard today, have astonished us. In the course of 21 months, nearly two years, the average number fed daily by your organization was 19,200. In June, 1922, the number of persons was 38,600. And then the great quantity of clothing that was distributed. And again with your tractors you have plowed and given back to culture about 17,500 acres of land.

Only too well do we know that we shall never be able to thank you sufficitnely for all your help. We would today express our thanks again by this letter from the meeting of the representatives of our union.

We also desire, at the first meeting of our representatives to extend our warmest thanks to your workers in Russia: Dir. A. J. Miller and the fieldworkers, D. R. Hoeppner, G. G. Hiebert, D. Schroeder, H. C. Yoder, as well as those who were laboring here for some length and have returned to their homeland, America. They are doing a very difficult work under unusual circumstances.

We ask Bro. Alvin J. Miller, whom we have the honor to entertain in our midst at the present time, to forward this letter to the central office of the A. M. R. in America, that it may be brought to the notice of the Mennonites in the United States and Canada.

Jacob Reimer,
Chairman of the meeting.

ITEMS AND COMMENTS

A treaty beteen the United States and Bulgaria was signed at Sofia recently. It defines the rights of the Bulgarians who become naturalized American citizens.

The annual peace conference held by Friends and others who are opposed to war, is to be held this year in Huntingdon, Pa., Dec. 28-30. A carefully prepared program gives evidence of an important meeting ahead.

A new revolution is being staged in Mexico at the present time. The insurrectionists are under the leadership of the Huerta forces who are trying to wrest the reins of government from the present Obregon regime by the sword. This is a very unfortunate condition from a number of angles. The Obregon government had succeeded, at least in part, in establishing public confidence in our neighbor to the south. The strained relations between the United States and Mexico were rapidly giving way to a much better feeling since the ratification of the new treaty several months ago. Just as peace and tranquility were apparently in sight the present trouble came up and the outlook for a safe and sane Mexico is very uncertain.

BIBLE SCHOOL ANNOUNCEMENT

A short term of Bible school will be held at the Mennonite Church near Shickley, Neb., beginning Jan. 7, 1924. A term of three weeks will be given. We extend an invitation to all who have a desire to attend this Bible school. Six courses will be offered, as follows: Old Testament History, Bible Geography, Bible Doctrines, Teacher Training, Vocal Music, Book Study,

By the Committee.

DAKOTA-MONTANA BIBLE SCHOOL

The Lord willing this term will be held Jan. 7, to Feb. 1, 1924, in the Springvalley congregation near Kenmare, N. Dak. Classes will be formed in Bible Doctrine, Book Study, Old Testament History and Bible Geography, and Mission Classes will also be formed in Biblical Introduction, Sunday School Normal and English, if there is enough demand for these subjects.

We will be glad to have as many from our district as can, to take in this term and cordially invite any others who desire to come.

Tuition is not to be more than $5.00 for the term.

The Springvalley congregation will endeavor to accomodate all students who will come.

Instructors: J. C. Gingerich, L. A. Kauffman.

Announce your coming to either of the undersigned.

L. C. Kauffman.
A. A. Kauffman.

SPECIAL BIBLE TERM

If the Lord is willing, the A. M. congregation at Pigeon, Mich., intends to hold a six weeks' term of Bible School, beginning Jan. 1, 1924. Six studies will be offered as follows:

Bible Georgraphy.
Old or New Testament History.
Book Study (I and II Timothy)
The Life of Christ.
Pedagogy.
Music.

Instructor, Nevin Bender, Greenwood, Del. Terms reasonable.

Invitations extended to all who wish to attend.

For further information, address either of the following:

J. J. Shetler, Bay Port, Mich.
D. C. Esch, Pigeon, Mich.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 27, 1923 (Gospel Witness Established 1905) No. 39

EDITORIAL

"Good tidings of great joy."

"Is it well with thee?"

1924 invites us to keep it clear of stained records.

"As we have therefore opportunity, let us do good."

"Prove all things; hold fast that which is good."

The chain-letter crank still seems to be doing business. Better save your stamps for a more worthy cause.

"Happy New Year" is a wish that should include the entire year rather than the mere day which bears the name.

"The dayspring from on high visited us, to give light to them that sit in darkness and in the shadow of death."

You prove your loyalty and your worth to the Church by working for its prosperity, defending its doctrines and its discipline, and putting its precepts into daily practice.

"All in All."—At least twice is this expression used in the Bible concerning Christ. This is what He is to every true, consecrated believer. Whatever the circumstance, whether success crowns us, enemies attack us, friends desert us, or hopes fail us we may have the unfailing trust that He is our portion—our all in all. "He fills my every longing" should be the song of every Christian.

Statement of Cash Balances.—The cash balance for Dec. 1, 1923, prepared by the general treasurer of our Mission Board is before us. We notice a total favorable balance of $8,416.01, while the total unfavorable balance in overchecked funds was $8,850.80. That means that if on Dec. 1 all the checks sent out would have been returned the Mission Board would have had a debt of $434.79. We hear much of "New Year's resolutions." One good resolution to form here and now is that if it lies within our power there will be no unfavorable balance in our Mission Board treasury by Jan. 1, 1924. That is not very far away, but if one-half of our congregations will lift an offering for the support of mission work between this and Jan. 1 it will put our Mission Board in the best kind of shape financially.

Our appreciation is hereby expressed for the generous patronage and promptness of our people in sending in their orders during the past two weeks. We are safe in saying that during this time the orders averaged more than 150 a day, some of them of substantial size. Some time, perhaps, we will be able to publish more accurate figures with reference to receipts for books, Sunday school literature, and subscriptions. At the time we speak of this again, we want to be able to say that as a rule the subscriptions are fully paid up and ahead. A number of special workers enabled us to keep up with the orders and to fill them promptly. The Sunday school literature for the first quarter, 1924, has been sent out. If there are any orders not yet sent in we trust that you may do so at once. We thank you for your liberal patronage, and trust that the same may continue as you need literature of any kind that we handle. A happy New Year to all.

Welcome, 1924.—We are at the threshold of another year. Soon we will cease writing 1923 and begin to write 1924. Our course in the old year is nearly run. We have had our pains and pleasures, defeats and triumphs, discouragements and encouragements, our fears and our hopes. Many of those who started in the year with us are here no longer—God touched them with the finger of death, and the spirits took their flight. We close the record for 1923, conscious of the fact that humanity's record has been marred by many sins. "Wars and rumors of war" have been the rule nationally, politically, socially, industrially, and religiously. But we thank God for His many manifestations of grace and power, and these give us courage to face the coming year with hope and courage.

No single stain of human imperfection or depravity has yet marred the face of 1924. Living at this time are nearly two billion souls with ears to hear the Gospel. With food, raiment, and shelter sufficient for the care of the natural body, and blessed with the voice of the Spirit who directs us to look with faith upon Jesus Christ the great Pavilion of our souls, we are surrounded with many opportunities to pass these blessings out to others. While the close of the old year does not mean an end to trials and sorrows, we welcome the thought of a new year at our door, with opportunities without number to make it a year of Christian service, of holy living, of winning lost souls for Christ and salvation. Welcome, 1924.

The Gospel Herald extends greetings to its ever-widening circle of readers, and asks an interest in your prayers to the end that we may serve the cause of Christ and the Church in the best and wisest way. Our aim is to serve the cause of Christ in support of every individual, every congregation, every institution, and every enterprise in the Church. Your continued prayers, counsel, and patronage are solicited.

THE SCRIPTURAL ALPHABET

A ll scripture is given by inspiration of God.—II Tim. 3:16.
B ear ye one another's burdens, and so fulfill the law of Christ.—Gal. 6:2.
C an two walk together, except they be agreed?—Amos 3:3.
D o all things without murmurings and disputings.—Phil. 2:14.
E very man striving for the mastery is temperate in all things.—I Cor. 9:25.
F ear God, and keep his commandments—the whole duty of man.—Ec. 12:13.
G o ye into all the world, and preach the Gospel to every creature.—Mk. 16:15.
H ow shall we that are dead to sin live any longer therein?—Rom. 6:2.
I n everything give thanks: for this is the will of God.—I Thes. 5:18.
J udgment must begin at the house of God.—I Peter 4:17.
K eep thy tongue from evil, and thy lips from speaking guile.—Psa. 33:13.
L ead us not into temptation, but deliver us from evil.—Matt. 6:13.
M ark them which cause divisions .. contrary to the doctrine.—Rom. 16:17.
N o man that warreth entangleth himself with affairs of this life.—II T. 2:4.
O magnify the Lord .. and let us exalt his name together.—Psa. 34:3.
P reach the WORD; be instant in season, out of season.—II Tim. 4:2.
Q uicken thou me according to thy word .. teach me thy statutes.—Ps. 119:25.
R emember now thy Creator in the days of thy youth.—Eccl. 12:1.
S earch me, and know my heart: try me, and know my thoughts.—Ps. 139:23.
T he wages of sin is death; but the gift of God is eternal life.—Rom. 6:23.
U nsearchable are his riches, and his ways past finding out.—Rom. 11:33.
V erily, I say unto you, The servant is not greater than his lord.—Jno. 13:16.
W here the Spirit of the Lord is, there is liberty.—II Cor. 3:18.
X cept a man be born again, he can not see the kingdom of God.—Jno. 3:3.
Y e are bought with a price; therefore glorify God in your body.—I Cor. 6:20.
Z ealous of spiritual gifts,....excel to the edifying of the church.—I Cor. 14:12.

ULTRA-MODERNISM

When foundations go, any part of the superstructure can go too,—and will go, sooner or later. The Modernist within the professing Christian church does not see this. But history, common sense, and the Word of God declare it. A startling illustration of the degeneracy of to-day appears in a news dispatch recently published in the Philadelphia Public Ledger, describing a Sunday service in New York City: "Dedicated to the religion of rhythm, the Church of the Artists came into being to-day amid the colorful surroundings of a studio in Carnegie Hall. Ultra-modern dance movements accompanied the reading of the Twenty-third Psalm by John Bovington, psychologist and musician, who led the services, and who said his interpretation was inspired by the rhythmic mood. Music suggestive of the beat of a tom-tom was played, and the shoulders of the listeners swayed to the rhythm of cadenced words as a woman member of the congregation read a sonnet to the sun. Christian ministers and laymen who are welcoming Modernism in just a moderate degree, in their own beliefs and teachings, will of course indignantly deny that their "revision" or "re-interpretation" of the old faith has any connection whatsoever with an outrageous and intolerable occurrence of this sort. But the connection is inevitable. The New Testament predicts and warns against those "holding a form of godliness, but having denied the power thereof," who "take captive silly women laden with sins, led away by divers lusts, ever learning and never able to come to the knowledge of the truth."—The Sunday School Times.

THE LORD'S CALLING

By John Schrock

For the Gospel Herald.

Matthew was sitting at the receipt of custom. As Jesus passed by he called him, saying, "Follow me." Matthew at once left his earthly position and followed Christ. Many today want to follow Christ, but only in part. They want some of the earthly things to take along. They hear the call, but are satisfied because they see other professors do things just a little contrary to God's Word. They do things just a little out of place because no one sees them. Don't do anything just because some church member is doing it, no matter how high his standing may be before men. Search the Scriptures and abide by them.

There is an eye in heaven that sees all you do, knows even your very thoughts, and you will be rewarded accordingly thru eternity.

When you find members faithful in the whole Gospel, then walk with them and help one another. Continue in prayer, ask the Lord to direct your thought. He promised to be with us if we are faithful to His call. Keep your lamps burning. To do that you must keep your lamps filled with oil. Matthew 25:3. They took their lamps, but no oil, so their light went out. When they expected the bridegroom to meet them they all rose and trimmed their lamps, but they would not shine. The foolish said to the wise, "Give us of your oil, for our lamps are gone out." The wise said, "Not so, buy for yourself." While they tried to have their lamps filled, it was too late. The bridegroom was gone. Only half of the company could enter in with the bridegroom (Jesus Christ) and the door was shut. "Watch therefore, for ye know neither the day nor the hour wherein the son of man cometh."

Christ says, "Ye are the light of the world." If we have not given all to God so that the world can see a difference between us and the world, there must be something wrong with us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If we are Christ's, then Christ is our life and not we ourselves. Christ says, "Ye are the salt of the earth, if the salt have lost his savor wherewith shall it be salted." Pure salt is a preserver. Bro. Kreider said he had some salt so hardened all in a lump that he could make no good use of it till he gave it a pounding up to pulverize it. Some Christian professors need a pulverizing before they can be made to good use.

How many are expecting to meet God in peace, just because they joined some church, were baptized, washed the saints' feet, helped the poor? Doing good works will never save any one. "Ye must be born again"—otherwise we can't get to heaven. When we are born again, good works will follow, our minds will be changed, it will be "natural" for us to live a different life from what we have been living.

Don't wait till it is too late.

Hutchinson, Kans.

Science places the existence and principal attributes of a Deity on such grounds as to render doubt absurd and Atheism ridiculous.—Herschell.

God never wrought miracles to convince Atheism, because His ordinary works convince it.—Lord Bacon.

THE SIX DAYS OF CREATION

By Leander Smith

For the Gospel Herald.

In these latter days, when many have been led captive by science "falsely so-called", and thus blinded by "the god of this world," it may be enheartening to know, that there is still a remnant, according to the election of grace, that believe the Bible from Genesis 1:1 to Revelation 22:21.

It would seem, too, that those who thus believe should give their testimony, especially since so many, even some who pose as ministers, appear disposed to subject the holy Scriptures to the demands of the psuedo-scientist. Already these deadly demands have been complied with to such an alarming extent, that we may well say, with the one of old, "They have taken away my Lord, and I know not where they have laid Him."

Until quite recent years, the Christian world was practically united in the belief that God created the world in six days, and that each of these days consisted of twenty-four hours But since the so-called scientists, many of whom are agnostics, infidels, or atheists, joyfully informed us that it was a geological impossibility, even ecclesiastics have scampered to cover. Fearing the frown of the Christian scholastic, they have contented themselves with the concession that the "day" of Creation was not a day at all, but an "indefinite period of time."

The writer desires to declare himself a "stand-patter" on the once-delivered faith—now and forevermore. He believes that "In the beginning God created the heaven and the earth", and that in six days, of twenty-four hours each, God made the world, as narrated in Genesis. And just here, it is well to remind the Christian that when, for the sake of the evolutionist and destructive critic, he begins making concessions concerning the account of the creation he has started down the mountain, at whose base are the camps of the evolutionists, destructive critics, agnostics, infidels, and atheists. To say the least, the man who believes that the day of Genesis was an indefinite period of time can, at most, only wage a defensive warfare with the enemies of the Bible. At best his contention must be apologetic rather than dogmatic. But to the law and the testimony.

1. To interpret the "days" of Creation as indefinite periods of time, **forces Christians to surrender the Sabbath.** There is every reason to believe that the word "day" in the beginning of the second chapter of Genesis is used to designate the same period of time that it denotes in the first chapter of Genesis. As we are aware, the chapters were arranged by men, but the subject matter came from God. The second and third verses of the second chapter of Genesis, read as follows:

"And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work, which God created and made."

Now then, it is absolutely certain, that the "seventh day," was identical in duration with the days that preceeded it in Creation. The seventh day occurs in the same narrative, and in direct connection with the six preceeding days. It follows therefore, that if the seventh day refers to an "indefinite period of time," we are commanded to remember an indefinite period of time to keep it holy. If, as some claim, the days of Genesis represent a period of ten million years, then every sixty million years, God's people should rest ten million years. It is expressly stated that "God blessed the seventh day, and sanctified it, because that in it he rested." Obviously, we are not to understand that God rested for several million years, yet this is demanded, if the six days of labor represented indefinite and indeterminable period of time. According to this theory God has many thousand years of rest, before he becomes actively engaged in the work of his own hands. Yet Jesus says (John 5:17) "My Father worketh even until now, and I work." If we are to believe Christ, God's Sabbatic rest ended in the long ago. It is therefore, clearly impossible to remember the Sabbath day, or to keep it holy if the days of creation represent an indefinite period of time.

2. In all the Bible the word "day" is never used to designate an indefinite period, when connected with a numeral. See Gen. 8:3, Num. 13:25, Jonah 1:17, Ex. 20:11 and Acts 1:3. The days of the Flood, the forty days of the spies, the days that Jonah was in the belly of the fish; the days of the Temptation; the days our Lord was seen after the resurrection, are by common consent days of twenty-four hours. In every instance in the Bible where the word day, or days is used to symbolize a day of more than twenty-four hours, the meaning is so clear that it is well nigh impossible to mistake it.

3. The context demands a day of twenty-four hours. The words, "evening" and "morning," "day" and "night" demand a day, as generally understood in all ages of the world's history. One would hardly have the hardihood to claim that these were several million years of unbroken light, followed by a corresponding period of numberless years, the "evening" and "morning" that make the day, must be used in a similar sense. In connection with the days of Genesis, there was "light" and "darkness," "evening" and "morning," the very terms that are now used to designate a day of twenty-four hours. In the beginning God called the light day, and darkness, night, and they are still known by the same names.

4. Our solar system is predicated upon a day of twenty-four hours. If the days of Genesis did not refer to a definite and determined space of time, then all solar reckoning rests on the baseless fabric of a dream. According to the day of an "indefinite period," every almanac has been a joke and a farce, and every astronomical calculation false.

5. If the days of Genesis were not days of twenty-four hours, we must admit the collapse of all chronology. It would be more than foolish to attempt to give the date of any event in either sacred or profane history.

6. There is absolutely no hint in the Bible that the days mentioned in Genesis are not identical with those mentioned in the New Testament. Had the days been shortened from millions of years to twenty-four hours, is it not reasonable to suppose that we would have been given some treatment concerning the change, "light" and "darkness," the very terms that we now use to designate our day of twenty-four hours.

The whole question is, Shall we torture the Bible to agree with the guesses of the psuedo scientist? Had we done this during the past, how much of the truth we would have sacrificed, and truth that is now admitted by scientists. Certainly Christians can well afford to wait till scientists agree among themselves.

THE TREND OF ALL MODERN DISCOVERY TENDS TO CONFIRM THE TRUTH OF THE BIBLE. PROF. SAYCE WELL OBSERVES THAT THE SPADE, THE TABLET AND MONUMENT ARE CONSTANTLY PROVING THE TRUTH OF THE SCRIPTURES. THOUGH THESE TRUTHS WERE SCOFFED AT BY THE SCIENTIFIC CRITICS.

The truth is, and we may as well tell it, that the days of Genesis were lengthened to "indefinite periods" to meet the demands of the evolutionist,

(Continued on page 796)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

STIR INTO FLAME

II Tim. 1:6; R. V. M.

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go,—but most to pray,
Stir till the blood-red banner be unfurled
O'er lands that still in darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till thy compelling "must" drives me to pray
Till thy constraining love reach to the poles
Far north and south, in burning deep desire,
Till east and west are caught in love's great fire.

Stir me, oh! stir me Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind—yea all
Is wholly Thine to use thru all the days.
Stir till I learn to pray "exceedingly",
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best and loved one,
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to Thee,
That Thou canst give thyself again thru me.

Stir me, oh! stir me, Lord, for I can see
Thy glorious triumph day begin to break.
The dawn already fills the eastern sky.
Oh! Church of Christ arise, awake! awake!
Oh! stir us, Lord, as heralds of that day
For night is passed—our King is on His way!

—Bessie Head.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

Services were held here Thanksgiving morning. In the afternoon twenty-five of our number went to the county jail, Hollidaysburg, to hold services among the inmates. They listened with good interest, helped to sing, and a number of them gave testimony of accepting Christ since their stay in the institution.

The evening of December 5, Bro. N. E. Troyer, Cable, Ohio, began a series of meetings which continued until Sunday, the 16th. The meetings were all well attended with a good spiritual interest. There were nine public confessions of adults, besides some of the members who were willing to reconsecrate their lives. The messages given were plain, accompanied by the Spirit.

Sunday the 9th, Bro. J. N. Durr being present, held our communion services. Nearly all members were present. At this time there was a young man received into the church fellowship. May we have your united prayers in behalf of these souls, as some of them were steeped in sin. It will be only by the grace of God that they will be able to live the victorious life.

Bro. C. A. Graybill and family of Martinsburg have furnished wall paper for repapering the Mission kitchen walls, which is much appreciated.

Bro. Abram Metzler stopped with us on Friday evening, Dec. 14. He was on his way to Indiana to hold a series of meetings.

Bro. J. R. Shank and wife, Springdale, Va., attended several of our services. Also Daniel Stoltzfus and wife of Martinsburg.

Wishing you the greetings of the season, we are

Yours in His Service,
Joseph M. Nissley.

Dec. 17, 1923.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(Nov. 20, 1923.)

By T. K. Hershey

In our last letter we told of an evangelistic trip to Madero. Saturday, Nov. 17, Bro. Cavadori and I went to hold another service. It was gratifying to see the people come in from all directions until about 150 persons had assembled to hear the Word of God.

Upon thorough investigation, we found some 18 or 20 families are interested and 6 or 8 converts. One woman had been praying that God would send the pastor from Pehuajo, another was sick, and prayed and, the Lord healed her. One was blind and had been sent to Buenos Aires to be healed by a specialist, and returned again saying there was no hope. She heard of Mr. Herrera, the leader among the converts, sent for him and the Lord through his prayers partly restored her eyesight, so much so that she walked to the services that night.

News comes from Santa Rosa that our colporter, Bro. Soltero Garcia fell from his sulky and broke his ankle. We are sorry for this, and solicit the prayers of the church in his behalf. He has a family depending on him.

Just now passed a funeral, the wife of a son of an Englishman. They live just a few doors from the mission. They are not Catholics, but catholicism has such a hold on the people here that in spite of their hatred of the priests and their anti-scriptural teaching, the dead are often taken to the church before being taken to the cemetery. Just now the woman is being taken to the church. We feel sure it would not have been her will. She never went to the church but came to the mission frequently. The rich take their dead to the church. When the public sees them, they believe the family is rich. God pity these poor, ignorant people. There is no sermon preached. A little Latin is read and holy water is sprinkled on the corpse.

Sunday one sister member consecrated her life anew to the Lord and desires to become a volunteer for the mission work. There are now four in this (Pehuajo) congregation. Pray for them. Oh, for a deeper consecration among all the members here and at home.

This month 10,000 "Camino Verdaderos" (True Way) our church paper, have been printed. They have been nearly all circulated, and did not reach. To print them each month costs us 75.00 pesos, or about $25.00 U. S. currency. We do not have sufficient income for this expense. We are praying to this end. Brother, Sister, are you a member of a Sunday school class? Could you not interest your class to contribute $5.00 monthly to this purpose? Five classes, each giving $5.00 each month, would put the Camino Verdadero into many many thousands of hands and homes. Think about it, pray about it, then get busy. We hope to hear from you. What do you say?

Sunday school attendance last Sunday in all our schools was something like 700. Let the Lord be praised.

Pehuajo, F. C. O., Argentina.

THE WORK IN MANITOU.

Here are two testimonies from sisters who are receiving a benefit from the work of the church at Manitou, Colo. We thought they would be of interest to those who have made the work here possible, as well as a big encouragement to the sisters themselves.

Yours for the cause of Christ,
Martha Guengerich

Once again Thanksgiving Day is here, a day set apart by the government. Will we make it a day of holiness, or a holiday? 1 Thess. 5:18. "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

We thank our dear Father for the gift of His dear Son to redeem us from our sins. We thank Him for the beauties of Nature; for the

trees, flowers, and for the beautiful green grass that covers the hills and valleys. We thank Him for His blessed Word, and the promises and comforting hope in reading and trusting His Word. I am so thankful for the food, shelter, and raiment God has provided for me. I am so thankful for my mother, as I am stricken upon the bed of affliction. I have her to wait upon me with hands of love. I pray God to reward her for the kindness she has bestowed upon me.

I thank our dear Father for the strength He has given me. Once in a very bad spell of sickness, the blessed words kept ringing thru my mind, "Look ever to Jesus, He will carry you through," and I thank and praise His name, He did carry me through. I am so thankful I have the privilege of being with my little children, and I pray God to help me teach them to be laborers in His harvest.

We thank God for the Church, and for all its hallowed history. We thank Him that He invites the weakest and lowliest to His household, and opens the doors wide to those of a broken and contrite heart. His mercy goes out to the rich and poor, there is no respect of persons with Him. I am so thankful we have the privilege of worshiping God in a free country.

I am so thankful that when Jesus prayed for His apostles He also prayed for those that believe on Him thru their word. And if it was needful for Him to pray who committed no sin, how much more needful is it for us to pray.

I am so thankful, no matter how heavy our burden may be, He has promised; if we come to Him He will give us rest. Peter (1 Peter 5:7.) tells us to cast all our care upon Him, for He careth for us.

And now let us try to live closer, and be more thankful for the blessings received daily. Tho I am not blest with good health as some are, and shut in, that I am not able to go and labor in the service of the Lord, I pray God to use my afflicted body in some way as an instrument in His service. I am so thankful for the fellowship with God's people, for the privilege of listening to His songs of praise, and hearing a portion of His Word. I thank our dear Lord we can look to Him in prayer for our loved ones that are out in the world, and trust Him to save them. And may I grow in grace day by day to love and serve Him more and to teach me to pray. In Jesus' name save me for His kingdom.

Mrs. Daisy Broaches.

"I will praise the Lord at all times, His praise shall continually be in my mouth."

As this is Thanksgiving day, we should especially have thankful hearts to our great heavenly Father Who is ever watching over us. I don't know what message I can send that will be of any benefit to any one, but I feel as one song says, "Countless mercies, such a boundless store, Countless mercies, pressed and running o'er, Countless mercies, try to count them o'er, 'Til you gaze in wonder at your boundless store."

Surely the mercies of God are countless.

One year ago today I arrived at the Glockner Sanitarium, thinking a few months there would give me health. After my physical examinations I was told it would require at least six months. That seemed a long time. Yet the words often came to my mind, "Take no thought for tomorrow", and so one day at a time passed and the all-sufficient grace and help of our Father was always with me. Many nights while lying sleepless and in pain the presence of Jesus was wonderful, and the promises which He brought to mind were more than precious. I cannot feel that my lot is especially hard, because I have so many blessings, so many things to be thankful for. Such a kind, loving family, always ready and more than willing to make me comfortable; so many kind friends, who come in with words of encouragement; also many who write words of cheer and hope, and many of you, dear friends, who come with a message of love and help from our Father. How much these many acts of kindness create the spirit of thanksgiving in our hearts!

About six years ago when we left our last church service at Harrisburg, Pa., the members sang the words, "Be not dismayed, whate'er betide, God will take care of you." Things may not always be our way, but if we are in His order "All things work together for the good of them that love the Lord." And so this Thanksgiving day while I had a great desire to meet with you in the house of God, yet I am thankful for a good, warm home, a comfortable bed, and above all, the peace of God in my heart, and I pray continually that I may do the work of my heavenly Father even though I cannot go beyond the doors of my own home, I can work the work of Him Who redeemed me with His own precious blood. Asking an interest in your prayers, that I may receive strength both physical and spiritual, I am your sister,

Mrs. L. W. Shradley.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Who were the sons of God that looked on the daughters of men? (Gen. 6:2, 4.) Also the sons of God who came before the Lord, as mentioned in Job 1:6; 2:1?

The sons of God referred to in Gen. 6:2, 4, were not angels, as some suppose, because God's angels are "all ministering spirits, sent forth to minister for those who shall be heirs of salvation" (Heb. 1:14). Not being clothed with flesh and blood, but having glorified spirits, they certainly could not be tempted to yield to any fleshly affiliations with human beings. We have no record of any of the satanic spirits or angels being thus allied with human beings, and much less could it be true of God's angels or glorified beings. The sons of God referred to were of the posterity of Seth, and were recognized as the sons of God because they called "upon the name of the Lord." Gen. 4:26. Evidently many of the descendents of Seth, even though they were recognized as the sons of God, nevertheless, thru fleshly inclinations were led to fix their lustful eyes on the "daughters of men," that is, upon the feminine posterity of Cain who were representatives of everything that was ungodly and sinful. Those male descendants of Seth having taken to themselves "wives of all **which they chose**" (not as God directed) caused the wickedness of men to become "great in the earth", resulting in the awful destruction of all those who had turned their feet into the paths of ungodliness.

The sons of God mentioned in Job 1:6; 2:1, were undoubtedly saints, or representatives of God's servants residing here on earth, who had come together "to present themselves before the Lord." This could not be true of the angels or glorified beings in heaven, for they are constantly "before the Lord" and Satan having been cast out of heaven could not have returned to meet with the angels or glorified saints before God's throne without marring the peace of heaven. It seems clear from the account given by Job, that the Lord had met with His servants in their assembly on earth, and Satan who is constantly "going to and fro in the earth" with malicious intent, met with the saints to work mischief with them if possible.—J. S. S.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter:
The bird hides away in her nest;
The thunder crashes; wilder grows the tempest;
And darkness settles o'er the fearful din;
Come, shut the door and gather round the hearthstone,
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
For, "at last it biteth like a serpent."
Poisoned are the stolen sweets,
Oh, parents, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling;
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a 'space.'"
And when He comes, the King in all His glory,
Who died the shameful death, our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in

—Elizabeth Rosser in "Religious Telescope."

THE HANDCLASP OF FRIENDSHIP

"Don't you consider it a blessed privilege, Martha," exclaimed John, "to clasp the hand of a friend in that good old-fashioned way?"

"Indeed I do, John. What makes you ask me such a question?" the good-hearted mother asked.

These two had been gone several years from their birthplace, home and old friends. And big-hearted John was delighted to meet again his brother church workers and old acquaintances.

"Well! It's just this way, mother," he said tenderly, drawing a chair beside her. "I met Deacon Jones today. I was so glad to see him; we always were the best of friends, you know, and I reached my hand to shake; he took it; but that was all. I could not tell why, but all the joy of meeting him went from me. It was such a half-hearted shake." Father shook his head. Then he continued: "I met Fred, that old college chum of mine, on the street the other evening. He gripped my hand, and his eyes just glowed with pleasure. With a far-away look in his eyes he said: 'We certainly had some fine times those days," and it did me good to see him, and hear about them."

"What of it?" Martha asked.

"Oh! yes, I almost forgot. When I get to thinking of my young days and the youthful pranks, it almost carries me away. But what I was going to say, the difference in the greeting. Brother Jones said he was so glad to see me back again, but his eyes failed to tell it. If he greets everyone he meets at church like that, it's a wonder the church-house does not remain empty pretty often. Fred scarcely said a word, but his eyes overflowed with light and love, while he clasped my hand enthusiastically."

"Do you always shake as if you meant it, father?" broke in Martha.

"That's just it, mother. I wondered myself. But I know I shall try. What's in a greeting if you just give the tips of your fingers and act as if they were to be shunned. Give them a hearty squeeze and it's appreciated."

"Just so, just so," exclaimed mother. "When I was so down-hearted, so worried over a certain affair," and she looked tenderly at John, "our pastor shook hands with me at the close of a church service, when I felt I was scarcely worthy to be present. Just such a hearty greeting I felt I almost looked into the face of Jesus. It lifted my heavy heart and set me once more on my feet. I thought then that thereafter I would surely practice the hearty handshake."—Ada Mishler in The Gospel Messenger.

CHRISTMAS AFTERTHOUGHTS

By Levi Blauch

For the Gospel Herald.

Christmas day has just passed. While the thoughts of the season are fresh in our minds we can well afford to meditate further on the great event that we celebrate at this season of the year. Our minds continue to dwell on the second chapter of Luke. Here we find an interesting account of a Babe, the birth of a Son, wrapped in swaddling clothes and laid in a manger. Are our minds drawn to that stable? Do we look in the manger and behold the Babe? Do we recognize Him as being the Son of God, and do we see the great humility He manifested there? We can picture the shepherds abiding in the field, keeping watch over their flock by night. Then we see the angel of the Lord as he comes upon them and the glory of the Lord as it shines all around. The shepherds were sore afraid. Think for a moment how the angel comforted them by telling them not to fear. Then he told them that he was the herald of good tidings, and that they should go to Bethlehem where they would find the Savior lying in a manger.

Now while they listened to this message "suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

Think how the shepherds must have felt and what it must have meant to them to see heavenly beings praising God. As soon as the heavenly beings left, the shepherds said one to another: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Then they left their flock and came with haste to Bethlehem and found Mary, and Joseph, and the Babe in the manger. They looked on the Babe and went and told others.

How is it with us at Christmas time? Are we concerned most about this new-born King, and are our thoughts centered around His birth and boyhood days, and the pure and holy life that He lived? Do we love His teachings enough to obey them completely?

Do thoughts of Him so fill our being that we are not absorbed in unnecessary things—such as big dinners, Santa Claus, and other things that have no Scriptural foundation, but are wholly of man's devising and often of heathen origin? God pity the innocent children who are deceived by their parents and made to believe in a mythical being like Santa Claus. If parents tell untruths to their children how do they expect them to grow up and be truthful in their lives? May heaven's blessing rest upon all those who tell the truth to their children at all times and abstain from foolish Christmas celebrations which rob the Christ child of the honor which rightly belongs to Him.

May God help us to come out completely from the world, so that we can look and think of the birth of Christ from a spiritual viewpoint, so that by God's grace we may celebrate Christmas in a way that will be to His honor and glory.

Our dear Savior must be pleased when we celebrate Christmas in His name, but on the other hand, how He must feel grieved when we are engaged in reveling and foolishness

(Continued on page 796)

SUNDAY SCHOOL LESSON

Lesson for Jan. 6, 1924—Gen. 12:1-7; 18:17-19

A CHOSEN LEADER AND A CHOSEN LAND

Golden Text.—In thee shall all the families of the earth be blessed.—Gen. 12:3.

Introductory. — Abram was the chosen of God to become the head of a new nation. The history of man after the Flood was no more satisfactory in the eyes of God than the history of man before that event. Abram lived but a few centuries after God had given the human family a new start in Noah, but even during the life-time of that patriarch the sinfulness of man was apparent in the building of the tower of Babel and consequent dispersion because of the confusion of tongues. Abram lived in a land of idolaters, but God saw in him the making of a faithful man, and because He knew that Abram would command his children in proper channels He selected him as the one who should be the head of the nation from which the Redeemer should come. With the promise of God to spur him on, he took Sarai his wife and Lot his brother's son and traveled toward the land of promise.

Lesson Gleanings. — The story of Abraham is rich in lessons for present day applications. Let us briefly note a few of them:

1. The lesson of faith is the first to be learned from the life of this patriarch. But for his implicit faith in the promises and providence of God, he would not have had the courage to leave home, kindred, association of loved ones, and other things which man holds dear to seek a country he had never seen. How did he know that he would better his condition, or that the promises of God would ever be fulfilled? He believed God. He staked all in a trust in the living God, and the world has one of its richest object lessons on faith.

2. If Abram was faithful, he was none the less obedient. "Get thee out of thy country," said the Lord, and Abraham promptly obeyed. It was not for him to argue with the Lord, or to wonder whether he should listen to the Lord or not. He heard the voice—that was enough. If we today would unhesitatingly obey God whenever and wherever we learn His will concerning our lives, it would save us many a trouble.

3. Faith and obedience invariably go together. Abram obeyed because he believed. You never saw a man of great faith but that you also saw a man noted for his obedience.

4. Another thing about Abraham's life was his decision of character. When he heard the voice of the Lord he made up his mind to obey, and that settled it. There were only a few times when Abraham seemed to be double-minded, and it was then that he got into trouble. In all cases where he practiced his customary decisiveness the Lord stood by him. It is the man with decided, positive convictions, and courage to put these convictions into practice, that accomplishes great things for God.

5. "Faith," we are told, "is the substance of things hoped for, the evidence of things not seen." Abraham went through life without realizing the promises of God, but he believed them nevertheless. While he died rich, he was not in full possession of the promised land, neither did he see the great nation that God had promised him. But he had seen enough of the power and faithfulness of God to believe that God would make all His promises good, whether he himself would live long enough to see them fulfilled or not. It was not until several generations afterwards, long after Abraham had been sleeping in the tomb, that the nation became a reality and the promised land became a possession.

6. God's promise to Abraham went further than the mere numbering of people. As for the nation, its history was disappointing, and the children of Israel are scattered to the four winds of earth. But in the promised SEED, the offspring of Jesse, the blessing to all nations has come. We look to Jesus Christ as the fulfillment, in the highest sense, of God's promise to Abraham.

7. Was Abraham's faith justified? His fame has gone to the ends of the earth, while his kinsmen are remembered because of their distinguished relative. In his posterity God had a people through whom He could make His truth known to all the earth. Out of the loins of Abraham there sprang the Messiah the Redeemer of the world. No other nation has left its impress on the world as has the nation which came from the loins of Abraham. And the millions of ransomed souls in eternity will sing the song that was made possible only by the shedding of the blood of the root of the offspring of Jesse. Thank God for Abraham's faith. Will we imitate the example?

8. It pays to be faithful, whether we can foresee the results or not. As with Abraham, so with all other children of God, sacrifice and self-denial are at the very entrance of the way to God. But God never asks anything of us for which He will not repay many fold. Obey God, and your rewards will not be confined to this world.—K.

BIBLE MEETING TOPIC

LIVING TO PLEASE THE LORD.—II Tim. 2:4; Col. 1:9-18; Heb. 11:5, 6. (Jr.)

Topic for January 6

MOTTO

"Walk worthy of the Lord unto all pleasing."

MEDITATIONS ON THE TOPIC

I. **Doing "Always Those Things That Please Him."**—Jesus was a perfect example of one who always pleased the Lord in all things which He did. He was at home in glory and was happy in all the works of the Father which He did with Him there. Then as He saw the pitiful condition of men He was willing to come to Earth to help us because it pleased the Father to give Him to us for our salvation (Jno. 3:16). While He was here He was obedient to the will of the Father in all things. He was a perfect and obedient child to His earthly parents because it pleased the heavenly Father. He was ready to work and teach, and do good, and suffer persecution without fighting back, and to die on the cross and be buried and rise again and go back to glory because that was the will of the heavenly Father. Now Jesus is our example as well as our Savior.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Please."**
2. Hard Things I Can Bear, to Please the Lord.
3. Words I Can Speak, to Please the Lord.
4. Things I Can Do, to Please the Lord.
5. Prayers that Please the Lord.

For Older People

1. Faithfulness at All Times.
2. "Fruitful in Every Good Work," Pleases God.

PERSONAL THOUGHT

I will believe what God teaches me and let Him make me His own true child and give me such a heart of love and obedience that I may please Him always in all things.

SEED THOUGHTS

"We'll bring him hearts that love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We offer to the king;
And these the gifts that even
The poorest child may bring."

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John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 27, 1923

Field Notes

Revival meetings at the Susquehanna Church near Port Trevorton, Pa., began Dec. 16, with Bro. Ammon Brubaker of Mifflintown in charge.

Arrangements are being made for a series of meetings at Pleasant Hill school house near Peoria, Ill., Dec. 23-30. Bro. J. A. Heiser will have charge of these meetings.

Bro. I. S. Mast of Ulen, Minn., is spending a number of weeks among congregations in the Dakota-Montana conference district, preaching the Gospel and holding communion services.

Bro. J. C. Driver of Garden City, Mo., was with the brotherhood in Kansas City over Sunday, Dec. 16, holding communion, preaching the Word, and otherwise assisting the work at the Mission.

This number of the Gospel Herald is being made up a day earlier than usual that the paper may be mailed before rather than after Christmas. This may account for the omission of some church news that might otherwise have been printed this week.

Bro. O. O. Miller is expected at Fraser, Pa., on Sunday, Dec. 30, to talk on his experience as a relief worker and the present Russian immigration movement, both morning and evening. Bro. Miller's talks are to be followed by sermons, both sessions, by Bro. N. H. Mack. H. G. B.

Bro. Joseph Hartzler was ordained to the ministry in the West Liberty congregation near Windom, Kan., Brethren T. M. Erb and D. H. Bender being the officiating bishops. May the Lord bless our dear brother and the congregation which he has been called to serve.

Bro. Newton S. Weber, one of our ministers at Waterloo, Ont., is making arrangements to move to Washington, D. C., to take charge of a little flock of believers in that city. The Lord bless our brother and sister in their undertaking, and prosper the congregation of believers in the nation's capital.

On Thursday evening, Dec. 13, after an impressive communion service, Bro. Eli Hochstetler was ordained to the ministry in the Lakeview congregation near Wolford, N. Dak., having formerly served the congregation in the capacity of a deacon. May heaven's blessings rest upon the labors of Bro. Hochstetler and the congregation under his charge. I. S. M.

Bro. Elias Swartzendruber of Manson, Iowa, has recently written a tract on "Spiritually Restored Israel." He will be glad to send out the tract in any quantities so long as the supply lasts to any one addressing him at Manson. Should you desire to cover the cost of postage, etc., by accompanying your orders with small contributions, that will be your privilege.

Correspondence

Philadelphia, Mo.

Dear Herald Readers:- On Sunday, Dec. 2, Bro. J. M. Kreider of Palmyra came to hold a series of meetings. The first four nights the weather and the roads were bad, but the attendance was good considering this. After the weather moderated, the attendance increased, till towards the last the house was crowded. Bro. Kreider was very faithful in proclaiming the Word of God, pleading with the unsaved to give up their sinful ways and consecrate their lives to God. The Christian people were admonished to hold fast to the faith, to be sober, to watch and pray. Although there were no public professions of Christ, we know that many were put to thinking and eternity alone will reveal the good that was done. The meetings were closed on Dec. 11. We were sorry to see the meetings close, but on account of the whooping-cough breaking out in the neighborhood it was thought best to discontinue them. Bro. Kreider also did some visiting in the homes. We ask an interest in the prayers of God's people, that we may remain faithful to Him, and that our brother may be the means of yet bringing many into the fold of Christ.

In the Master's service,
Sarah Downs.

Dec. 13, 1923.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers:—On the evening of Nov. 27 Bro. E. J. Berkey of Missouri began a very helpful series of meetings at this place, continuing each evening for thirteen days and closed on Sunday evening, Dec. 9. Bro. Berkey preached the Word in a plain and very forceful manner, revealing to us a number of beautiful truths and new thoughts of the blessed Word of God. He also held two special day services, the one on Thanksgiving morning, and another service on Sunday afternoon, with the program designed especially for the young people, with the theme of the discourse the "Problems of the Young People."

Some of the visible results of the meetings were the confessions of five young persons who said they want to live for Christ and a number who manifested and confessed their desire to live a better and more consecrated Christian life.

May the Lord bless the work done at this place and keep us consecrated to His work and help Bro. Berkey as he goes on in His work.

The Lord willing, we expect to have Bro. Derstine with us at this place Saturday evening, Sunday and Sunday evening Dec. 15 and 16.

Wishing all the Herald readers a Merry Christmas and a prosperous New Year in His service, we ask you to pray for us that we may become "not more spirited but more Spiritual." We wish to remain,

Servants of Him,
Vernon Stutzman.

Elkhart, Ind.

For some time we had been admonished to pray earnestly for the oncoming meetings, and for a thoro consecration of ourselves to the Lord. Our personal responsibility for the success of the meetings was presented to us in a very forceful way. A goodly part of the congregation took these admonitions to heart, and when Bro. A. C. Good of Sterling, Ill., came into our midst Nov. 24, he found that many of the brothers and sisters were praying for a real revival to come among us. The first sermon of the series was preached Sunday morning, the 25th. Bro. Good preached the word with power. He left no hope for the sinner or the cold church member except through the blood of Jesus Christ. It was the intention to continue the meetings over Sunday, Dec. 9, but they were brought to a close on the Friday previous because Bro. Good was called home to preach a funeral sermon.

There were six confessions. Besides these there were twenty-seven who, longing for a deeper work of grace, rose when the invitation was given for those "who realize that they have lost out and have a desire to again get into right relationship with God."

The brotherhood was greatly helped and built up, and we hope and pray that the good things received may never be forgotten, but that they will bring forth fruit to life eternal. Our responsibility is increased and may no one try to evade it. Bro. J. S. Hartzler, our pastor, preached on Sunday morning and evening and in response to the invitation, a number of Juniors rose.

The Lord is working among us and we long for the brotherhood to remember in a special way the brotherhood at Elkhart. Pray for us.

Wishing all Herald readers God's choicest blessings and a joyous New Year, we are,

Yours for the advancement of the kingdom of God,

V. E. Reiff.

Dec. 14, 1923.

Tiskilwa, Ill.

(Willow Springs Congregation)

Dear Herald Readers:- We have many reasons to thank our heavenly Father for the many blessings He has bestowed upon us this year which is drawing to a close. A week before conference at Fischer, Ill, Bro. A. E. Kreider of Goshen, Ind., was with us and gave us a very interesting and instructive series of lectures on the doctrines of the Mennonite Church. This was followed about two weeks later by evangelistic meetings which continued for a week by Bro. I. W. Royer of Orrville, Ohio, at which time six precious young souls confessed Christ as their Saviour and were later received into the church by baptism.

On Nov. 18 we observed an all-day missionary meeting, when we had Bro. Slagel with us to tell about relief in the Near East and Russia. No one who had helped to give clothing and other supplies for the unfortunate sufferers felt sorry for what they had done, but felt sorry we had not done more. We also had with us at the same time Bro. H. R. Schertz of Metamora, Ill., who talked on Acts 1:8; also had talks by some of the home brethren and sisters and some exercises by the little folks and a report of their Quarter Investment Fund which goes toward the support of little Ernest Smucker in India. Our primary department also supported two India orphans this year.

Bro. J. W. Shank was with us over this last Sunday and gave us three interesting talks on South America and the work they are doing over there. We feel sure that our congregation here will feel more interested in our mission work in South America for Bro. Shank having been here. One thing that was emphasized was that we should LOOK...PRAY... GO...and if we cannot go ourselves we can help others to go.

Our Sunday school has been reorganized for the new year with Edd. Springer as Supt., Emery Sears assistant supt., Eldon Rocke Sec-treas., Esther Eigsti Chorister, and Lena Albrecht primary Supt. We wish everyone a happy and prosperous NEW YEAR (1924) and ask an interest in your prayers.

Dec. 17, 1923. Cor.

Boyertown, Pa.

Greetings from this Place:—We had regular services at our church yesterday, at which time we had three visiting preachers with us, for which we were thankful—two ministers from the Rockhill church (Mahlon Souder and Brother Detwiler) and Wilson Overholt of Deep Run church. May we all remember these brethren, that bring us spiritual blessings, and proclaim God's Word in truth and sincerity.

We expect to have church on Christmas morning at Hereford Church.

On Christmas we should all remember that Christ was born in this world which brought salvation into the world, that through Him we might be saved. We should not spend the day in feasting as many people do, and forget what Christmas really means. We are enjoying good health at present, which we must thank God for, not all people can say so.

In Jesus' Name,
Dec. 17, 1923. Henry Bechtel.

Peabody, Kans.

Dear Readers, Greeting in the Master's Name:—Dec. 6 Bro. Amos Gingerich came into our midst to conduct a series of meetings. He preached twelve sermons for us each a live and practical one. Two precious souls confessed Christ and the church is greatly encouraged as a result of these meetings. In the afternoon of Dec. 16 Bro. G. preached to a well filled house at the Center schoolhouse. May God richly bless our Bro. is our wish and prayer.

Weather is as fine as heart could wish for, and our little flock is enjoying fair health.

We desire an interest in your prayers.

Dec. 17, 1923. Benj. Horst.

Millersville, Pa.

Dear Herald Readers:—On Sunday Dec. 16 we had Bro. I. B. Good with us for the regular morning service. He spoke from Col. 1:13. In the afternoon of the same day, Bro. D. N. Lehman went to Columbia and received into church membership by water baptism a man seventy years old.

We are glad to report that since the continued meetings held here some time ago, five precious souls have confessed their Savior, increasing the number to thirty-three. We have received renewed courage in the work.

Dec. 18, 1923. Cor.

Fairview, Mich.

Dear Gospel Herald Readers:—We wish you all a Happy New Year. As the Christmas season is here it should take our minds back to the birth of Christ in Bethlehem over a thousand years ago and how His coming was foretold y the prophets. But only a few realized that the Sav-

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Miscellaneous

A WAY TO A HAPPY NEW YEAR

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast,
To the vain regrets of the year that's past;
To have the strength to let go your hold
On the not worth while things of the days grown old:
To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work, and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a glad new year.

—R. B. Beattie.

A PRAYER FOR THE NEW YEAR

Almighty God, the unfailing source of light and mercy, who hast brought us to the beginning of this year, and art sparing us to love Thee and to keep Thy commandments, prepare us, we beseech Thee, for the coming days. Let Thy grace enlighten our darkness and strengthen our weakness. Help us to forget the sins and sorrows of the past, cherishing only the wisdom and the humility they may have taught us. Inspire us with new purposes and new hopes. Deepen within our hearts the love of truth and goodness. Renew in us the love of that which alone makes life worth living. Enable us to discern the solemn meaning of these earthly days, and the high and sacred purpose for which they are given. Suffer us not to be unfaithful to Thee. Thou hast richly blessed us hitherto; still lead us by Thy hand; still admonish and guide us by Thy spirit, and leave us not to ourselves, Thou Good Shepherd of the sheep. Let not the sorrow and weariness of life rob us of our faith in Thee. Whatever light may shine or shadow fall, keep us in the fellowship and in the service of Jesus Christ our Lord. Amen!

—Sel by A Sister.

ENDURING CHASTENING

The following lines are selected from an article which was written some years ago, by J. O. McClurkan, whose godly life and fruitful ministry were an encouragement and inspiration to multitudes of people. He has been crowned these several years since, but "being dead, he yet speaketh." Our brother learned "by heart" that chastening "afterward" yieldeth the peaceful fruit of righteousness unto them which are "exercised thereby;" that is, to them that receive chastening as a gymnastic exercise for the soul, arranged and given by the Teacher and Lover of the soul.

"It is not always easy to rejoice in tribulation. It is not always easy to understand the statement given in the Word, "Whom the Lord loveth, He chasteneth." But it is always wise to remember that the God who permits the chastening rod to touch the life loves with infinite, passionate love. He would not allow anything to befall His children except what was for their good, and therefore they are to give thanks in everything. Not that everything is always pleasant, for the opposite is often the case, but because their faith grasps the fact that whatever happens is what they need most; therefore it should be received with the greatest joy.

Few of us have reached that point where we would rather be chastened if we need it than dined. Few of us have come to that largeness and clearness of vision where we see that all the disagreeable things of life are blessings in disguise and should be given just as hearty a welcome as the agreeable things received. When the people realize that a certain hardship is the very best thing that could happen to them, they will look at it in a different light, and there are those who have gone so far in the things of grace that they would rather be whipped than anything else, because they find that is what they need most.

Those who take this philosophic and religious view of the subject will look out on trouble from a very different window than those who are governed by the desires of the flesh. There should be a great deal more teaching on this subject. People should be made to understand that what they are now stumbling over ought to be the occasion of thanksgiving, and that although "No chastening for the present seemeth joyous, but grievous, nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby," and if Christians at large were thus instructed, how different would be their attitude toward much that is now rejected. They would soon see that what they are running from, they had better run **towards,** and that the cross they have been so willing to lay down had better be taken up again, else there will be no crown later on. They would be afraid to go through the world without chastening, knowing that it would be eternal poverty. They would gladly sing, "I will endure the cross, despise the shame, supported by Thy Word."

Those who are thus illuminated receive criticism with a very different spirit from that of the world. They recognize that this is one of the ways they are to be pruned. They know that they are to be sand-papered by contact with disagreeable substances. They will say, like the righteous, "Smite me, and it shall be like oil on my head." While the flesh never enjoys a rebuke and always writhes under the surgeon's knife, yet the spirit so dominates that the body is held in subjection. The soul triumphs and the man chooses the way of the cross because he knows that cross-bearing is the only way by which he can win the crown.

Few welcome the furnace. More would go through if they saw that by going therein all bands would be loosed and "the form of the fourth, like unto the Son of Man," would be seen walking by their side.—Sel. by Fannie Tschantz.

THE FAITHFUL SERVANT

By Lena Stalter

For the Gospel Herald.

"Be ye steadfast, unmovable, always abounding in the work of the Lord."

Just as a master would desire that his servants would faithfully do the work which he had assigned them, so Jesus expects **His work** to be done faithfully by those in whom His spirit dwells while He is away.

It is also His desire that many who do not know Him and have His Spirit should become acquainted with His Gospel and in believing receive also the Spirit and enter into His service.

God also gives us a glimpse in Bible events He calls most decisive of faithful servants. He makes much of Abraham offering his only son, thus becoming the father of an innumerable multitude. Joseph stripped of his coat of many colors, cast into a pit, sold as a slave, was on his way to the throne of Egypt. Little Moses thrown into the Nile to perish was on his way drifting down the river to the palace of the king's daughter. Thus mighty things are done. No matter what may befall us, God always has a way for His faithful servants.

Gridley, Ill.

CLASS PLAYS

"My Dear Mother Ruth: I am a girl eighteen years old and a senior in high school. I am trying to live a Christian life, but there is one question that bothers me. **Do you believe in class plays?** Our class is going to give one at the end of the year, and of course the members of the class think it queer that I don't want to be in it. They are all church members and see no harm in it, so they say, but it seems to me the same as going to a theater or

movie, only on a smaller scale. I would be very thankful for your advice.—SENIOR."

My dear senior, your letter is proof to me that God does not lead one girl to do an act, and lead another girl to refrain from doing the same act.

I believe if every girl who takes the name of Christ in the profession of relationship, as Christians, would "study to show herself approved unto God" there would be less falling away from God, and more done to bring the world to His feet.

I agree with you, there is little difference in these theatricals, played in the school, than anywhere else, except in the characters who play them. Many a girl has gotten her first taste for the stage in the schoolroom, or sad to say, in the church entertainment, where so many today think they must copy the world to hold young people.

You will find plenty to defend the movie and they cannot see why they should not go to any and all of them. It is not a question of what will honor God or what will delight Him most, no, no, not that, but a question of what "I want to do!" Ah the pity of it, that such cannot look higher than self. The whole joy of a Christian's life is lost in following the God of this world.

If God is leading you to take this stand, and I believe He is, I beg of you listen to His voice that you may be a light to those about you. Be courageous and firm in your attitude, and do it with joy. Let your countenance show that it is a pleasure to do for your Master, and such a sacrifice becomes a blessing of untold joy. Of course, you may be called peculiar, but that is of small importance in comparison to doing that which you know would dishonor your Saviour.

You know, my dear girl, that as you get close to your Saviour, things appear to you in their real values, and you see everything in a new light, but if you refuse to accept the light when you receive it, you can soon follow the crowd, and that which is peculiar to those who "love His appearing" will soon disappear from your vision.

You want to "adorn" the doctrine which you profess, don't you? Read the second chapter of Titus, and see your privilege in Jesus your Saviour.

I hope I shall hear you have taken your stand, and are willing to be laughed at if necessary, to show your colors, and you will find your King can command you and depend on you and will use you in His own way and time as you never have conceived He could.

"Be ye steadfast, unmovable, always abounding in the work if the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58.)—"Mother Ruth" in Sunday School Times.

TOBACCO

By Dr. John D. Burkholder

The patient clenched his fist and shaking it in the doctor's face, shrieked, "Why didn't I know this before?" This was after the doctor had told him he had only a year to live. The effects of tobacco had done the deadly work. The doctor felt guilty for not having told him how tobacco would or might kill him. People in a general way know that tobacco is not best for their health—but they do not know that it shortens life, or actually kills. It is therefore in the doctor's place to make plain the facts, hence this article. It is given to enlighten and to be free from any guilt of omission on my part.

The tobacco plant is a weed, and is known to medical men, chemists and botanists as one of the most poisonous plants. It is used for its poisonous effects to kill parasites on live stock and on vegetation, lice, ticks, fleas and other pests.

Smoking, chewing, snuff taking and use of tobacco were borrowed from the ignorant savages who peopled America when it was discovered by Columbus. Some of the Puritans smoked, but the Quakers always opposed tobacco, and the Wesleyan conference forbade its preachers to smoke.

Tobacco consumption has grown by leaps and bounds during the last twenty-five years. It has increased about 319 per cent. Because of its rapid growth, and injurious effects to the health of those who use it, a scientific investigation is being made, and the evidence sifted. What has already been determined makes a certain forecast of what the ultimate verdict will be.

For the past six years the Women's Christian Temperance Union has been preparing a fight against tobacco, realizing as they do that something must be done to check the growth of probably the worst dope habit in the country today.

The direct cost in money is the stupendous sum of two billion dollars. Directly and indirectly the cost is three billion dollars. This is staggering. If it were possible for you to count one cent every second, ten hours a day, from the time Adam lived in the garden of Eden, you would only have counted $648,000,000.00 dollars.

It would take nearly ten thousand years to count one billion dollars at the rate given. Think of it three billion dollars for tobacco in only one year spent in Christian (?) America. For the past seven years the United States gave the very commendable sum for charity of one and a half billion dollars. Each year the tobacco bill directly and indirectly is twice as much as our charity for seven years, and would build a home free from debt for every man and woman in America before they reached fifty years.

By the cost of tobacco, we mean the cost of farming two million acres that is farmed in tobacco; added to the cost of rolling cigars and making cigarettes, plug tobacco, snuff and marketing it in ten thousand stores used exclusively for tobacco distribution, revenue taxes, and the loss in fires caused by smokers amounting to six and a half per cent of all fire losses, and the loss of efficiency caused by the use of tobacco, which is over ten per cent. Forty million working people would do twenty million more hours work daily without tobacco.

Our tobacco bill now exceeds the value of all the metals taken from our mines; it is twice the present value of the wheat crop; almost equals our corn crop, and is about the same value as the entire cotton crop grown in this country.

Cigarettes are increasing in use at an alarming rate. Twenty years ago we got along with two billion a year. Today we are consuming between fifty and sixty billion cigarettes per year; 500 to 600 cigarettes for each man, woman, and child, and four pounds of tobacco for each is the average pile of tobacco we use. It takes 6,336,000 cigarettes laid end to end to reach around the world. The cigarettes we use annually would make a rope around the world more than 86 times, or a chain 2,150,000 miles long. Each link (cigarette) carrying some poison in it. Think of it. The cigarette stubs cost the smokers of the United States more than was spent for teachers' salaries in all schools and universities in this country, last year.

$168,000 per week is the fire loss caused by smokers; 6½ per cent of all fires are caused in this way. One fire caused by smoking caused a loss of life of more than a hundred people. Another in Binghamton, N. Y., caused sixty-two women and girls to be burned to death. Somebody in the tobacco production or consumption is responsible—or are growers, dealers, and consumers jointly responsible?

(To be continued)

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Tuesday, January First

This month shall be unto you the beginning of months: It shall be the first month of the year to you.—Ex. 12:2.

Their redemption was nigh. Their release from bondage and oppression was at hand. They were to enjoy the dawn of an era of freedom from cruelty. A new year in the fullest sense of the term. How fitting that they should launch out on it by observing their first Passover, a most striking symbol of Christ as our Passover. Have we begun our new year by earnestly and prayerfully dedicating our best to Him Who hath redeemed us and made us His?

May this new year be one of untold blessing in our life. May we launch out upon it with a faith that lays hold of the promises of God. Let us serve our God better, glorify Him more, exalt Christ more, and be more to our fellow men than during last year.

Wednesday, January Second

What will a man give in exchange for his soul?—Mark 8:37.

It is worth more than the whole world It is the very life of God breathed into man. It is that which distinguishes him from the animal world. It is that which leads him to better his condition in life unless dragged down by sin and selfish ambition.

A saved soul adds to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; not only possessing them but growing in them, neither becoming barren nor unfruitful in the knowledge of our Lord Jesus Christ. (See II Pet. 1:5-8.)

I would have eternal life, an eternal hope beyond the grave, and heavenly riches even though it be in an humble cottage rather than have all of this world's goods void of the grace and comfort which only heaven can give.

Thursday, January Third

Ye are the salt of the earth—Matt. 5:13 **Ye are the light of the world.**—Matt. 5:14.

The savory food which we eat is seasoned with salt. Our tears of sorrow and remorse contain it. It is a powerful destroyer of harmful and putrid matter. It is invaluable as a preservative.

Light expels darkness, gives color and grace to vegetation, is a destroyer of disease germs, and gives warmth to the earth.

Our earnest, honest, upright Christian lives are as salt and light in the world. The love of Christ in us warms other hearts. The Light of Life chases the darkness of sin, ignorance, and superstition away. Were it not for the godly of the earth, where were the world with its sin and darkness?

I would live worthily and leave behind me on the lives of others a godly impress, even though it be at the cost of convenience, hours of prevailing prayer, the scoffs and jeers of a Christless world.

Friday, January Fourth

Truly our fellowship is with the Father and with His Son Jesus Christ.—I Jno. 1:3.

In this life of trial and hardship we sometimes seem to be alone, and yet we are not alone. We have at all times the fellowship of the Father. Only the Christian enjoys this relationship. Other religionists see God as a Creator only, or as a stern Judge, or an indifferent Deity. We see through the Son of God a Father in Whose great family we have become members by adoption. As heirs of eternal life through Jesus Christ we have riches in Heaven. We feel at home with our Father and His Son. His fellowship sweetens our lives, gladdens our hearts, crowns our labors, gives us a sense of His presence, makes us unafraid, and ready to meet danger, hardship, and poverty for His sake. A child of the King, a possessor of riches the world cannot buy.

Saturday, January Fifth

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.—Gen. 9:14.

God has given nearly everything a tongue. The sunrise, the sunset, the winds, darkness, flowers, birds and the meadow speak. Every cloud which rises has in it a bow of promise for someone. Temptation, sorrow, disappointment, misfortune, and sickness are clouds. "God is faithful who will not suffer you to be tempted above that ye are able; but will with every temptation make a way of escape." "Your sorrow shall be turned into joy." "Cast thy burden upon the Lord." "For our light affliction which worketh but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The bow in the cloud with its richly blended colors lightens our hearts. We come to understand the folly of allowing discouragements to discourage us. Look up, God's promise never faileth.

Sunday, January Sixth

O taste and see that the Lord is good: blessed is the man that trusteth in Him.—Psa. 34:8.

Christian experience lies behind the realm of our understanding. Neither philosophy nor science can comprehend it. It becomes a grand reality to the regenerated soul. It is realized in conversion, regeneration, and moral transformation. By it we know in whom we have believed and are persuaded that He is able to keep that which we have committed unto Him against that day. By it we cry, "Abba Father." It makes Christ final for our reason, will, intellect, faith, hope, love, and for our aspirations. By it all our relationships are turned into channels of love. It makes practical all Christian evidence. It leads us on from victory to victory. It increases our faith.

How good God is to make our lives His dwelling place and grant us such rich experiences in the Beloved.

Let us thank Him.

FOLLOWING THE GOOD SHEPHERD IN GREEN PASTURES

By Marietta K. Detweiler

For the Gospel Herald.

In the Psalms we read; "Give ear, O shepherd of Israel, Thou that leadest Joseph like a flock. I am the Lord thy God, which brought thee out of the land of Egypt; but my people would not hearken to my voice, so I gave them up to their own hearts' lusts; and they walked in their own counsels." But here God laments grievously, the wrong paths they have taken. He says: "O that my people had hearkened unto me, Israel had walked in my way. I should soon have subdued their enemies; and turned my hand against their adversaries: and the haters of the Lord, should have submitted themselves unto him, and their time should have endured for ever. He should have fed them also, with the finest of wheat, and with honey out of the rock. should I have satisfied thee."

When Jesus was teaching the scribes and Pharisees of Jerusalem, He said, "Ye hypocrites; well did Esaias prophesy of you, saying, This people draweth nigh unto me, with their mouths and honoreth me with their lips, but their heart is far from me." In other words, they did not want to follow the Good Shepherd in green pastures. Ezekiel spoke of following the Good Shepherd in green pastures, saying, "I will feed my flock, and I will cause them to lie down, saith the Lord God, I will seek that which was lost, and bring again, that which was driven away, and will bind up that which was broken, and I will strengthen that which was sick." The invisible things of God from creation are clearly seen, everything appears admirably formed for our profit and delight.

There are valleys clothed in green pastures and plains of bending fruit and grain, and corn, undoubtedly for the benefit of man. From the mountain descend streams, to fertilize the plains below, and not only produce everything necessary to support our bodies, but to remedy our diseases, and gratify our senses. With reason we may believe, that from the things that are made, are clearly seen, Eter-

nal power and wisdom, then why should we not follow such power?

When we cast our eyes up to the firmament of heaven, on a clear starry night, we clearly see, that it declares the Almighty God's handiwork, and we dwindle to nothing in comparison with this scene of beauty and glory. He it is, who reared this vast arch over our heads and adorned it with so many shining lights, invariably observing the laws to which they were subjected, at such a convenient distance, as not to annoy us, but to refresh us. This great Being, this great Shepherd is everywhere present. He is not as we are apt to imagine at a great distance. Wherever we turn, His image meets our view, we see him in the earth, in the ocean, in the air, in the sun, moon and stars; we feel Him in ourselves. He is always working around us, He performs the greatest operations, as earthquakes cyclones, tempests, floods, plagues, etc., and produces the noblest effects, and discovers Himself in a thousand different ways. All parts of creation are equally under His inspection. Tho He warms the breast of the highest angel in heaven, yet He breathes life into the meanest insect on earth. He lives thru all His work, supporting all by the word of His power.

When we behold not only the earth, but the ocean and air, swarming with living creatures, all happy in their situation, our affections should rise above all the vanities of time. our souls should be filled with ecstasy, and our reason and passion and feelings all united should rush up to the skies with a devout acknowledgement of the existence, power wisdom, and goodness of God; and with minds fully inclined, to obey and revere such a Father and Shepherd. Now the question arises, can a man bind a thot with chains? or carry imaginations in his hand, when they are evil? No! But they can ask for grace to overcome and overpower the evil imaginations of his heart, and by doing so, conquer the evil one. I have seen young and healthful persons, warm and ruddy, under poor, thin garments, when at the same time, an old rich person has been cold and paralytic under a load of heavy furs and rich garments. It is the body that makes the clothes warm, not the clothes the body, and it is the spirit of the man that gives contentment and rest to the mind.

Indeed, the sun shines on the good and the bad, and the vines give wine to the drunkard as well as to the sober man. Pirates have fair winds and a calm sea at the same time when the just merchant man has them. But altho the things of this world are common to good and bad, yet Spiritual joys, the food of the soul, and the blessings of Christ, are the peculiar rights of the saints: even so, by following the Good Shepherd in green pastures, we have the pleasures of hope, eternal hope, which we receive thru the life and righteousness by Jesus Christ, "by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God; and not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us." and which leads us to glory by following the Good Shepherd in green pastures. Howard Arnold Walter, has a motto, where he says,

"I would be true, for there are those who trust me,
I would be pure, for there are those who care,
I would be strong, for there is much to suffer,
I would be brave, for there is much to dare.
I would be friend to all—the foe, the friendless,
I would be giving, and forget the gift,
I would be humble for I know my weakness,
I would look up, and laugh, and love, and lift."

CORRESPONDENCE

(Continued from page 791)

ior of mankind had appeared in flesh. Just so today very few realize that Jesus is coming again.

If the Lord is willing Bro. C. C. Culp of Chief, Mich., expects to begin meetings at this place the first of the year. May we start in the year with more zeal to work for His cause.

We had our fourteenth annual Sunday school and Thanksgiving meeting on Thanksgiving day and evening with good interest. Many good thoughts were given. May we put them into practice. When we held our communion service one brother was received into the church from another denomination. May God ever bless him. The mission Sunday school closed last Sunday Dec. 16, with good attendance and a sermon by Bro. M. S. Steiner. Health is fairly good with few exceptions. We are having very nice weather thus far.

May we all pray for the meetings.

Yours in His name,

Dec. 18, 1923. Mary M. Zook.

Fisher, Ill.

On the evenings of Dec. 10 and 11 Bro. J. W. Shank gave two very interesting talks on the work in South America at the East Bend Church.

Dec. 18, 1923. Josephine Schrock.

Plainview, Tex.

Dear Herald Readers:—Dec. 9 was a day of rejoicing for us. We had Bro. J. A. Heatwole of La Junta, with us. He preached morning and evening to a fair crowd at the schoolhouse where the Methodists hold their Sunday school. In the afternoon communion services were held at the writer's home in which all the local members took part except one. Pray for that one.

Bro. M. H. Near, wife, and daughter Martha, of Denbigh, Va. (formerly of this place), were here during November looking after their farm. Bro. Jonas D. Yoder, who took his family to Virginia during the summer is with us to close out his interests in Texas.

Bro. J. K. Hartzler sold his farm and is preparing to leave soon for his old home in Ohio. Will have sale the 19th of this month. That will leave the writer's family the last of the Mennonites at Plainview. Pray for us that the Good Lord will open the way that we too may soon go where there is a church of our faith. There was at one time a membership of over 50 at this place.

We would be glad to have those of the brethren who visit the churches in the south and come thru Texas to stop off at Plainview and visit with us as we are not often visited by the brotherhood. This was the second time this year. We desire to thank Bro. Heatwole and also the Mission Board for his coming. We seldom fully appreciate our blessings till they are taken from us. Now we think those very fortunate who have the privilege to attend Sunday school and church services every Sunday. That certainly is something to thank and praise the Lord for.

We have had a very wet fall and much snow lately.

Pray for us.

Dec. 16, 1923. Ferd Rastetter.

Scottdale, Pa.

Dear Gospel Herald Readers:—On Sunday, Dec. 16, five young persons were received into the church here by water baptism. They are all of tender age and need our help and prayers that they may grow to be strong Christian characters. Will you join us in praying for them? A few others may be received later.

Bro. M. C. Lehman of Washing-

(Continued on page 798)

TEACHING OUR CHILDREN THE LOVE OF GOD

By M. K. Yoder, aged 82.

For the Gospel Herald.

God is love. We cannot make ourselves love God. We can only do so by having the Spirit within our hearts. A Spirit-filled heart cannot help but love Him. "He that loveth not knoweth not God; for God is love" (I Jno. 4:8). Three times it is recorded in the Bible that God is love.

The Bible teaches that God purifies the heart by faith, that faith comes by hearing, and righteousness by faith. Therefore let all parents who truly love their children take heed and instruct them from the Word of God. Watch over their lives. Help them to learn to know and love the Lord their God. Teach them in the Word of God so that they may overcome their inborn sinful nature, and take on the divine nature of the new life through Christ. May we live and teach our children to live so that when we come to the close of our lives, we may be able to say in the words of Paul to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." He looked beyond and saw a city whose builder and maker is God.

If we love Him and keep His commandments, when He calls us we can confidently expect to reach that place and spend a happy eternity there. But there are many whom we would like to see sharing the same eternal joy. May the Lord help us to do what we should to this end, and grow more loving every day. "Earth has no sorrows that heaven cannot heal."

Hutchinson, Kans.

By love serve one another—Gal. 5:13.

THE SIX DAYS OF CREATION

(Continued from page 785)

It is further true that the outstanding evolutionists, from Darwin down, have been either agnostics, infidels, or atheists.

SHALL WE CRUCIFY CHRIST ON A CROSS CONSTRUCTED BY DESTRUCTIVE CRITICS AND EVOLUTIONISTS? GOD FORBID!

1307 W. Fillmore St.,
Phoenix, Ariz.

CHRISTMAS AFTERTHOUGHTS

(Continued from page 788)

and following the world in their non-Christian celebrations. Let us so live that when the great eternal Christmas morning will dawn and Christ will come—not as a babe in a manger but in great glory and power, to take unto Himself His bride the Church—that we may be among those who have washed their robes and made them white in the blood of the Lamb. No foolishness will manifest itself when that greatest of all days shall come. Let the Trinity of heaven have all the praise on Christmas day and all other days.

Johnstown, Pa.

SPECIAL MEETINGS

For the Gospel Herald.

Davidsville, Pa.

Report of Bible Conference at the Kaufman Mennonite Church near Davidsville, Pa., Nov. 23 to 29.

Organization:—Mods., E. J. Blough, L. D. Yoder; Sec., Mrs. Henry Cable.

Topics and Speakers: — Book Study, Philippians, Seven Sermons, Elements of True Greatness, Workers' Meeting (Theme, Success), Doctrine of God, Doctrine of Christ, Instruction, Doctrine of Man, all discussed by Abram Metzler; **The Overcoming Life,** W. C. Hershberger; **Loyalty to Christ,** Hiram Wingard; **Gratitude for Blessings Received,** S. G. Shetler; **Children's Meeting,** Mrs. E. J. Varns, Lloy Kniss, W. C. Hershberger, S. G. Shetler.

Some Thoughts Presented:—Elements of greatness are Choice, Will, and Memory that are surrendered to God. We must have courage, be enlarged, be sincere, be strong to achieve good success. We must overcome self, the world, sin, and death. We are enabled to overcome by thought, purpose, faith, watchfulness, prayer. The theme of the Philippian letter is Christian experience. Everything is dependent upon a right relationship with God. To know God we must have a better Bible knowledge. We must definitely believe that Jesus Christ is the divine Son of God. Eternity will show the results of the family altar. To be saved from ungodly fellowship we must be in full fellowship with God. The foundation of the Christian religion is the work of Jesus Christ. Sins of commission usually follow the trail of sins of omission. We owe gratitude to God for needs supplied, keeping power, sins forgiven, infinite love. We must know the purpose of life according to the will of God. God speaks to the Church to us. We should recognize her authority.

Secy.

South English, Ia.

Thanksgiving program held at the Liberty Church near South English, Ia., Nov. 29, 1923.

Organization:—Mods., D. J. Fisher, Edward Yoder; Chorister, Nellie Horst; Secretary, Fred Brenneman.

Topics and Speakers:—**Address of Welcome,** P. J. Blosser; **What Shall I Render unto the Lord for all His Blessings toward Me?** Essay by Nettie Swartzendruber; **What does Thanksgiving Mean to Me?** A. H. Weaver; **Children's Exercises,** Sister L. J. Powell; **Social Problems from the Angle (a) Of the Church,** A. G. Yoder; **(b) Of the Young People,** Fred Brenneman, Katie Bender; **Essay,** Blanche Ropp; **The Needs of the Mission Field (a) Spiritual,** Harvey Miller; **(b) Financial,** D. B. King; **My Part in Making the Mission Endeavors a Success,** Sarah Eash.

Thoughts Presented:—We should render to the Lord the very best that we have, our bodies, our minds, our lives. What we need is full consecration. Thanksgiving serves as a summary and reminder of God's wonderful goodness to us. In the solution of all problems we should be guided by what the Scripture says. All social standards should be measured by I Cor. 10:31. Young people will and should associate but let the social gatherings be such as will develop the mind, the body, and the soul. There should be hearty cooperation between parents, young people and the Church. The mission worker must be Spirit-filled. We should be stirred to put forth greater efforts to supply the financial needs of the mission cause. The effectiveness of a gift depends upon the spirit of giving and not on the sum given.

Secy.

Belleville, Pa.

Report of the annual Sunday school meeting held at the Mennonite Church at Belleville, Pa., Nov. 15-17, 1923.

Organization:—Mods., John M. Hartzler, Harry E. Kauffman; Secys., Mabel Hartzler, Ruth King; Chor., John B. Kanagy.

Subjects Discussed:—**The Purpose of this Meeting,** John C. Kanagy; **Our Responsibility as Ambassadors for Christ,** O. H. Zook; **A Safe Course for Christians (a) In Home Life,** Dorsey Yoder; **(b) In Social Life,** C. G. Yoder; **(c) In Business Life,** John E. Kauffman; **Helps and Hindrances in Sunday School Work,** Essay, **Punctuality,** Ruth Zook; **Dependability,** Harry Kauffman; **Indifference,** Uriel Zook; **Tardiness,** John D. Yoder; **Faithful Stewardship,** I. M Nissley; **Christian Standards in the World Today,** J. B. Zook; **The Place of Singing in our Worship,** John E. Kauffman; **What Methods of Teaching Can be Used to Make Lessons More Interesting?** J. M. Nissley; **Advantages and Disadvantages of a Junior Department,** J. M. Hartzler; **What Constitutes a True Missionary?** E. H Kanagy; **Practical Ways of Doing Mission Work,** S. G. Shetler; **Necessity of Consecration in Early Life,** Essays, Naomi Yoder and Mary King; **Present Conditions and Needs in the Near East,** U. D. Hartzler; **Sabbath Observance,** I. H Byler; **Maintaining Doctrine,** O. D. Yoder; **Maintaining Social Purity,** Milo Yoder; **Church Loyalty,** Nannie Hershberger; **Children's Meeting,** Mrs. S. G. Shetler.

Thoughts Presented:—As ambassadors we must represent Christ and witness for Him. The home should be a place of worship, prayer, and love. In it should be found the right kind of conversation and good literature. Every life is a center of influence either for good or evil. "Provide things honest in the sight of all men." God has given each of us certain talents and holds us responsible as stewards. Every Christian standard is a Bible standard. The teacher must get attention and awaken interest. A true missionary must be willing to do what God requires of

him, whether the service seem small or great. Mission work is practical if it takes in all classes of people. A consecrated life is the most beautiful life in existence. We need faithful teachers who will teach the doctrines of the Bible. We should keep our thoughts pure and noble. The meeting was helpful and inspiring to all present. Secretaries.

Lebanon, Pa.

Report of the first quarterly Mission Meeting held in Gingrich's church on Sunday Sept., 30, 1923.

Moderator, Bro. Martin Risser.

Speakers, Bros. John Shank, Tobias Bomberger, John Weaver.

Following are some of the many helpful thoughts presented:—Object of meeting is to create mission spirit, to interest the uninterested, and spread the Gospel. We should exercise great care as to the kind of influence we wield, for that means much to next generation. God expects us to carry the message and become patterns, for we are ambassadors for Christ. When we become more worldly than spiritual we surrender our standard. Giving is an important factor in mission work but prayer is the greatest. As we behold the field, we should study it, pray for the cause and give our service. Matt. 9:37, 38. Sec.

Married

Stutzman—Danner.—On Sunday evening, Dec. 16, 1923, Bro. Jess Stutzman and Sister Esther Danner, both of East Fairview Church near Milford, Nebr., were united in marriage. Bro. J. E. Zimmerman officiating. May God's blessings be theirs.

Yoder—Roth.—On Nov. 25, 1923, Bro. Milo Yoder of Garden City, Mo., and Sister Amy Roth of Bay Port, Mich., were united in matrimony at the home of the officiating minister, Bro. Alfred Weidman. May the Lord richly bless them through life's journey.

Kaufman—Swarey.—On Nov. 25, 1923, Bro. Joseph J. Kaufman of the Belleville, Pa., Church and Sister Fannie Swarey of the Locust Grove Church near Belleville were united in holy marriage by Bro. Eli H. Kanagy in the Locust Grove Church. May God richly bless them in their Christian life.

Obituary

Stamm.—Lucile Ruby Stamm was born Dec. 3, 1917; died Nov. 26, 1923; aged 5 y. 11 m. 23 d. She leaves father, mother, 2 sisters, grandparents and many other relatives and friends to mourn her untimely departure. Her only brother preceded her to the spirit world a few years ago. Funeral services were held at the East Bend Church near Fisher, Ill., Nov. 28, by Bros. S. S. Zehr and J. A. Heiser.

Dunn.—Perlie, daughter of James and Ella Dunn, was born in LaGrange Co., Ind., Feb. 16, 1887; died Dec. 4, 1923; aged 36 y. 10 m. She united with the Mennonite church at the age of 22 years, and was a faithful member until death. She leaves Mother, seven cousins and many friends. Funeral services were held at Clinton Brick conducted by Amos Nusbaum and John Garber. Text, Jno. 14:3, 4. Her body was laid to rest in the cemetery nearby.

Riehl.—Lydia Stouffer Riehl died at her home at Leetonia, Ohio, Dec. 6, 1923; aged 52 y. 8 m. She was the daughter of Pre. Jacob and Nancy Stouffer. In 1891 she was united in marriage to John S. Riehl, to which union were born four children. In 1898 she united with the Mennonite Church and remained faithful until death. She is survived by her husband and four children. Funeral services were held at Leetonia, Dec. 8, conducted by I. B. Witmer, assisted by A. J. Steiner and E. M. Detwiler.

Forry.—Ira Benjamin, son of J. Clinton and Virgie (Shank) Forry of Hanover, Pa., died of gastritis Dec. 8, 1923; aged 2 y. 10 m. 16 d. He is survived by his parents, 1 brother (Alvan), and 1 sister (Mary). Funeral services were conducted at Bair's Mennonite Church by John W. Weaver and Harvey C. Grove. Text Psa. 39:4, 5. Interment in adjoining cemetery.

"How happy are these little ones
Which Jesus Christ has blest,
The thought is sweet that we may meet
Them in that heavenly home of rest."

The Parents.

McCann.—Frances, daughter of Jacob and Nancy Durr, was born near Masontown, Pa., March 6, 1848; died at the home of her daughter, Mrs. Isaiah Cover, near Masontown, Dec. 12, 1923; aged 75 y. 9 m. 6 d. She was married to James M. McCann Feb. 2, 1869. The following children survive: Mrs. F. O. Hayden, Jacob D. McCann, Mrs. Nora E. Cover, Mrs. Emma J. Dusenberry, John W. McCann. There are living 20 grandchildren and 1 great-grandchild; also one brother, Bishop J. N. Durr. In early life she united with the Mennonite Church and kept her faith to the end. She was faithful and loyal to the Church, a good mother and grandmother, loved by those who knew her best. Funeral services conducted Dec. 15, by E. D. Hess and Daniel Kauffman. Text. Psa. 139:18, latter clause.

Swartzendruber.—Isaac S. Swartzendruber was born Jan. 28, 1871, in Johnson Co., Ia.; died at his home near Parnell, Ia., Dec. 2, 1923; aged 52 y. 10 m. 4 d. In early youth he united with the Amish Mennonite Church, of which he remained a faithful member until the time of his death. On Dec. 13, 1896, he was united in marriage to Barbara E. Swartzendruber, living in matrimony nearly 27 years. To this union were born three sons and two daughters—of whom one son (Ray) preceded him in death. He leaves a sorrowing widow, 4 children, and a host of relatives and friends. On Nov. 20, he underwent an operation for appendicitis, which was at such an advanced stage that all that medical skill and trained nursing could do could not stop the grim reaper. He was fully resigned to the Lord's will. He will be sadly missed in the home and in the neighborhood. Funeral services by the ministers of his home congregation from I Cor. 15:1-4, and Acts 26:8, at the West Union Mennonite church Tuesday afternoon, Dec. 4.

Leaman.—Henry R. Leaman was born in Lancaster Co., Pa., June 15, 1850; died at his home in New Holland, Pa., Sept. 5, aged 73 y. 2 m. 19 d. On Nov. 23, 1871, he was united in marriage to Fannie Hershey, who survives him. To them were born 7 children, six of whom are still living, one having died in infancy. He was the last surviving member of his family. He was a member of the Mennonite Church for many years, and his seat in church was seldom vacant as long as health permitted. About six years ago he had a stroke from which he never fully recovered; but was still able to be around, till last May a complication of diseases set in and he was compelled to take his bed. He was sick almost 17 weeks. His last days were full of suffering, but he bore it very patiently and was fully resigned to the will of God. Funeral services were held Sept. 8, at his home conducted by Bro. Noah Mack, and Hersheys' church by Bro. John B. Senger and Bro. Abram Martin. Text, I Cor. 15: 51-58.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
May we all live to meet thee,
On that bright and happy shore."

Augspurger.—Anna, daughter of the late Christian and Barbra (nee Smith) Mosiman, was born July 16, 1835, in Butler Co., Ohio. She lived with her parents until Nov. 15, 1859, when she united in marriage with Christian Augspurger who died May 21, 1888. Shortly after their marriage they moved to Illinois. Five children survive: Barbra Landis, Elizabeth Strubhar, Madelina Ehresman, Joseph, Joes, and one brother (Christian). She had been in failing health the past few years, but was able to be up and about the house until Wednesday, when she was taken to her bed. She passed away to her heavenly reward Thursday, Sept. 27, aged 88 y. 2 m. 11 d. At the age of sixteen years she united with the Mennonite Church and at the time of her death was a member of the First Mennonite Church, Normal, Ill. She was a kind and loving mother and her life was spent in giving service and happiness to others and in devotion to her Lord whom she loved and she has gone to be with Him.

"More and more we miss thee,
Friends may think the wound is healed,
But they little know the sorrow,
That lies within the heart concealed."

The funeral services were held from the home of her daughter in Normal Sept. 30, and were conducted by Bro. W. H. Grubb. Text: I Thes. 4:13. Interment in Imhoff Cemetery, Congerville, Ill.

Hauder.—An all-wise heavenly Father has seen fit to take from our midst Bro. Joseph Hauder, who was born Oct. 3, 1847, in Sarburg, France, and passed away at the home of his daughter and son-in-law John H. Miller, Milford, Nebr., aged 76 y. 2 m. 11 d.

In 1856, he with his parents emigrated to America, locating first in Woodford Co., Ill., later in Livingston Co., Ill.

On Feb. 16, 1879, he was united in marriage to Pheobe Birkey (now deceased, in Woodford Co., making this place their home the first few years. Later, with his family, he moved to Seward Co., Nebr., this being his home the past 40 years. To this union were born 8 children: Emanuel, Joseph B., Lydia (deceased, formerly the wife of Menno Stutzman) Mary, William, Lena (wife of John H. Miller) David, and Benjamin (both deceased.)

Two grandchildren also preceded him. He leaves 5 children, 20 grandchildren, 1 foster grandchild and two brothers, (John and Peter).

Very early in life he united with the Amish Mennonite Church of which he was a true and faithful member, ever willing to do the Lord's work.

Very seldom his seat in church was vacant. His illness began soon after his return from his sister's funeral in Illinois, in early September. Advised by his family physician, he was taken to Lincoln, Nov. 15, for an x-ray, which revealed a cancerous growth. Being told of his condition, and asked if suffering any pain, he would say "I have nothing to complain, am fully resigned to the Lord's will, and am ready to go." His last words to the family at his bedside were, "I'm going home to see Jesus." This true, noble Christian life shall ever be a cherished memory to all those who knew him.

"Thou great Jehovah, full of love,
An angel bright didst send,
And took our loving father home,
To joys that never end."

Funeral services by Geo. S. Miller (Text Rev. 22) and C. Z. Yoder (Text, Rev. 14:13).

ITEMS AND COMMENTS

Establishment of $1,000,000,000 credit for Germany by the American government, to be used in the purchase of food, is asked in a bill introduced recently by Representative Berger, Socialist, of Wisconsin.

King George and Queen Elizabeth of Greece, were driven from their country last week by an uprising of their subjects who demanded a republic. There are contending parties among the revolutionists and while it is possible that a republic may be proclaimed soon, the prospects for a peaceful condition to result from such action are not very bright.

According to reports received from Bogota, Colombia, S. A., a disastrous earthquake has recently occurred on the Ecuador-Colombian frontier. Great fissures opened in the surface of the earth, and one large lake, Las Grandas, emptied its waters into the openings, entirely disappearing. Four towns are said to be entirely wiped out of existence, with 3,000 dead and more than 23,000 homeless.

"The majority of crimes of today are committed by boys under twenty-one—seventy-five per cent by youths under twenty-five. The average home is nothing more than a place to eat and sleep. It has ceased to be a shrine for moral and religious training. Jazz life, cheap reading and cheap thinking are the chief characteristics of modern people."—Judge W. C. Harris, of Emporia, Kansas, president of the Kansas State Bar Association.

Latest reports from Mexico indicate that the Rebel forces are making considerable headway. At one time it seemed as tho the Federalists under the leadership of President Obregon would be able not only to maintain their position but to quell the uprising of the Huerta forces. At present, however, it is said that the revolutionists have captured quite a number of towns and that the Obregon forces are preparing to evacuate the national capital. Our southern neighbor seems to have more than its share of strife and turmoil. The Spirit of Christ alone is an effective antidote for strife and contention, whether among nations or individuals.

The proposed heresy trial of L. W. Heaton of Fort Worth, Tex., a rector in the Protestant Episcopal Church who denies the virgin birth of Christ, has been the cause of considerable stir in religious circles. It is now proposed to avoid the trial by removing him to another diocese in the Church. That may be one way to get rid of an unpleasant job, but it ought not to be a satisfactory way. The doctrine of the virgin birth of Christ is fundamental. No church laying claim to the orthodox Christian faith can afford to harbor a minister denying this doctrine, no matter in what diocese he is serving. What is anti-Scriptural at Fort Worth is anti-Scripturel everywhere. A minister who openly repudiates any of the Christian fundamentals should be dismissed without ceremony, without the formality of a trial.

A ripple was caused a few days ago by the proposition on the part of the Soviet government in Russia to open up negotiations with the United States along the lines laid down in President Coolidge's annual address to Congress. In response to this the State Department at Washington comes out with a refusal to open negotiations so long as Russia continues her policy of repudiating the debts of Russia, following with a communication which laid bare a communist plot fostered by Russia to overthrow the Government at Washington. No government that is headquarters for revolutionary propaganda in other countries is worthy of recognition.

To the detriment of the best interests of America, the question of who shall be our next President is overshadowing the work of Congress. Thus the organization of both houses, the consideration of such live issues as tax reduction, soldier's bonus, world court, etc., are all considered in the light of what the present attitude toward them may mean in the impending election.

BIBLE SCHOOL ANNOUNCEMENT

A short term of Bible school will be held at the Mennonite Church near Shickley, Neb., beginning Jan. 7, 1924. A term of three weeks will be given. We extend an invitation to all who have a desire to attend this Bible school. Six courses will be offered, as follows: Old Testament History, Bible Geography, Bible Doctrines, Teacher Training, Vocal Music, Book Study.

By the Committee.

DAKOTA-MONTANA BIBLE SCHOOL

The Lord willing this term will be held Jan. 7, to Feb. 1, 1924, in the Springvalley congregation near Kenmare, N. Dak. Classes will be formed in Bible Doctrine, Book Study, Old Testament History and Bible Geography, and Mission Classes will also be formed in Biblical Introduction, Sunday School Normal and English, if there is enough demand for these subjects.

We will be glad to have as many from our district as can, to take in this term and cordially invite any others who desire to come.

Tuition is not to be more than $5.00 for the term.

The Springvalley congregation will endeavor to accomodate all students who will come.

Instructors: J. C. Gingerich, L. A. Kauffman.

Announce your coming to either of the undersigned.

L. C. Kauffman.
A. A. Kauffman.

SPECIAL BIBLE TERM

If the Lord is willing, the A. M. congregation at Pigeon, Mich., intends to hold a six weeks' term of Bible School, beginning Jan. 1, 1924. Six studies will be offered as follows:

Bible Georgraphy.
Old or New Testament History.
Book Study (I and II Timothy)
The Life of Christ.
Pedagogy.
Music.

Instructor, Nevin Bender, Greenwood, Del.
Terms reasonable.
Invitations extended to all who wish to attend.

For further information, address either of the following:

J. J. Sketler, Bay Port, Mich.
D. C. Esch, Pigeon, Mich.

CORRESPONDENCE

(Continued from page 795)

tonville, O., missionary on furlough from India, favored us with messages pertaining to the work of the Mission in India on the evenings of Dec. 18 and 19. We appreciated his addresses and presence with us.

Bros. David and Clarence Ramer of Duchess, Alta., who spent some time with us, left for Springs, Pa., this week.

A party of people from the Holsopple and Davidsville, Pa., section, in the persons of Bro. and Sister Milton Hershberger, Bro. and Sister Noah Hershberger, and Sister Louisa Lohr, visited the Publishing House one day this week.

Bros. Daniel Kauffman and Levi Mumaw are both out of the office at this writing, being engaged in service for the Master in different parts of Ohio and Indiana.

We are glad to note that Sister Kauffman who had a severe attack of bronchial pneumonia is gradually convalescing.

The work at the Publishing House, as usual at this season of the year, has been somewhat strenuous. However, with the assistance of some extra workers, we have been able to fill orders promptly. Both Sunday schools here expect to have special Christmas exercises. We extend to all readers the greetings of the season.

Dec. 21, 1923. Cor.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 3, 1924 (Gospel Witness Established 1905) No. 40

EDITORIAL

"Every man that striveth for the mastery is temperate in all things."

Attention is called to the article entitled "A Talk to our Subscribers" found on another page of this issue. By carefully observing the few simple suggestions given therein the subscription work will be made easier and more satisfactory to both publisher and subscriber.

Here is an oft-quoted but ever new text that is especially applicable to the New Year season: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Those finding themselves in the midst of storms and trials should not forget that the dead of winter is no time to prophesy that spring and summer will never come. There never was a cloud so dark that there was no bright sunlight above it—a light so warm that it succeeded in melting the clouds and reaching the earth. When one of those clouds gets between you and the Sun of Righteousness, pray a hole through that its beneficent rays may continue to warm your souls.

It is refreshing to hear that many of our congregations made holiday week a time of special services for the Master. Series of meetings, Bible conferences, special visitation work, etc., were some of the ways in which the time was employed. Nothing could be more appropriate. It is generally conceded that most of the Christmas activities are not calculated to draw the minds and hearts of men nearer to God and godliness. Remembering, then, the heavenly message of "good tidings of great joy which shall be to all people," the heaven-sent proclamation of "peace on earth, good will toward men," why not make an effort to lead the minds and hearts of our people into a condition in which they will receive the "glad tidings of the kingdom" in the same spirit in which it was given? Christmas time is a time when not only the people of God should rejoice in the Lord but the unsaved should be encouraged to receive the message which alone is able to bring the joy of heaven into their souls.

1924.—As we write these lines the date is yet future. But before this reaches the eye of the reader, 1923 will have passed into history and the sweep of time will have carried us into the new year.

We are not very great on "New Year resolutions," but it is at all times in order to resolve to make the very best kind of use of present opportunities. 1924 has brought to us the opportunity to make a spotless record during the entire year. Will we make it?

It is our desire to make this year's record of the Gospel Herald the best in its history. One feature of the paper—"Thoughts for the Devotional Hour"—is to continue throughout the year. During this year, also, we mean to keep our readers informed with reference to the progress of the Church, the activities of our congregations, institutions, and conferences; also to cover the entire range of Christian doctrine, together with an intelligent discussion of the various issues before us, making this paper as helpful as we can to the home and to every enterprise in the Church. To this end we invite your co-operation and your prayers.

The following is an entire editorial which appeared in the Gazette Times of Pittsburgh, Pa., December 18, 1923:

When Beliefs Change

The controversy which has been raging between fundamentalists and modernists in the Christian fold will come to a head, so far as the Protestant Episcopal Church is concerned, early in the new year when a relatively obscure rector, the Rev. Lee W. Heaton of Fort Worth, Tex., will be put on trial for heresy. Mr. Heaton is only one of many clergymen of his communion who have departed from the fundamental tenets of its faith and who deny and refuse to teach that which the House of Bishops has declared it is imperative to believe and to teach. He will have numerous supporters and defenders at his trial which well may, as has been asserted, shake the Episcopal Church to its foundations.

This heresy trial, if it takes place, probably will start a house-cleaning that, painful as it will be, scarcely is avoidable as matters have developed No church can, without self-stultification, retain in its ministry men who deny that which the Church deems indispensable doctrine. The Church cannot, of course, order the mind of any man and make him believe that which he cannot believe. And no honest man will teach what he is convinced is not true. It were better, then, that the religious who find themselves out of accord with ancient doctrines go their own way in peace, leaving it to the established churches to pursue their important and highly valuable labors in accordance with unalterable convictions. Trials for heresy and the ejection of those who may be adjudged heretics will not promote the Christian cause to the advancement of which it may be assumed both accusers and accused are sincerely devoted.

Fundamentalists cannot recall modernists to the beliefs of their fathers while modernists cannot hope to convert more than a relatively small number of present fundamentalists to their newer conceptions of truth. In the end the modernists will have to set up a new fold It would be better that they go out quietly as was done by the venerable rector of St. Bartholomew's in New York who divested himself of the symbols of priesthood during Sunday services and quit the church with whose authoritative tenets he is no longer in agreement.

This is the view of a man who evidently has no ax to grind, who looks upon controversy within the Christian Church from an unbiased point of view. You or I might have said some things a bit differently, but on the whole the editorial deserves sober consideration from all who are tempted to take up arms against divinely constituted order in the Church of Jesus Christ.—R.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments. —John 14:15.

THE TERRIBLE MALADY OF SIN AND ITS REMEDY

By J. R. Shank

For the Gospel Herald.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—I Tim. 1:15.

The Malady Manifest

The history of man is written in letters of blood. Much as men desire to change the manner of writing history, and seek to write of human progress in terms of learning the arts of peace and the ways of human betterment, they find continually their plans interrupted by outbreakings of the corrupt nature of man, so wicked and so cruel and so bloodthirsty and so void of righteousness, that the writers are compelled to record the corruption and to stain the ideal which they had set.

From the first wild passion of fierceness that leaped up in Cain's heart and brought death to his brother Abel, to the latest flaring of passion in the heart of people in every clime and age today, bringing sorrow and crime and strife and illwill and hatred of every degree and description, this terrible malady has spread forth like the fierce flames of unquenchable fires in inflammable substance and has raged on and on till to earth's utmost bound the cry of sorrow and pain and anguish stirs the hearts of the children of God to the utmost with compassion and willing sacrifice.

Underneath that seeming calm which at times brings a lull in the fierceness of the flames of human selfishness and hatred, a gust of the winds of the underworld, which hold sway over the whole world, will reveal that hidden fire smouldering slowly, deceiving its victim into the thought that conditions are not so bad after all, and that by a little reform and cultivation our natures shall soon be held in check, and our world shall yet develop a race of noble blood sufficient to usher in a golden age. About the time that men have fixed up their peace treaties and adjusted their differences and have begun on a campaign of education to usher in such an era of universal peace and good will, suddenly the flames of rebellion and strife break forth over the entire mass of humanity together, and bring forth a conflagration greater than history ever yet recorded.

Hidden in every treaty and peace pact, reserved in every settlement, back of every handshake of adjusted differences, there has been reserved a supply of preparedness material, in fear of betrayal and unfaithfulness to agreements, which in the end brings forth a greater conflict and shows the disease in a worse state of hopelessness than ever.

How long until men shall know their terrible disease and its only remedy? How long before they believe the words of the Lord concerning the heart of man? "The heart is deceitful above all things, and desperately wicked: who can know it? I, the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17: 9, 10). "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:10-18). God has given His law as a schoolmaster that thereby a man might have all his boasting stopped and realize that he with all the world is guilty before God. When this schoolmaster has finally taught us this important lesson about the true state of our hearts, then we are ready to come to God and receive

The Great Remedy for Sin.

Strangely enough God has written our salvation in letters of blood also. As the mad flames of human strife have flashed out to consume the subjects of their hatred, they shall at last awake to the fact, that, in their mad career, they have devoured more innocent blood than guilty. Without cause they have been enflamed against the righteous and have eaten them up with the vain hope of satisfying their ungodly pride and hatred. When at last the great Sacrifice for sin arrived upon the scene to make the atonement which had been foreshadowed in sacrificial blood from the time of Abel and his offering down to the offering of the only begotten Son of God, men's hearts were wicked and cruel enough to resist the innocence and purity and righteousness which so exposed them and brought them in the limelight, that they were used as the murderers of Him who was thereby to become the Redeemer of souls.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have everlasting life." The disease must be treated by beholding, by faith, a likeness of our sinful self suffering in our stead. Thus the satanic wickedness of our hearts beholds the Son of God in the "likeness of sinful flesh" condemning sin in the flesh by His own suffering and making it possible for believing souls to receive pardon and cleansing and deliverance from the awful power of darkness which has held sway over us. As the forces of darkness are driven back from us in accepting the atonement, and the new life of God is placed within our nature, we enter into a different relationship with God and the world than ever before. No longer enflamed with the strife and conflicts of the world; no longer at enmity with God; we now go forth as lambs among wolves seeking to rescue other benighted souls from the same power of evil which formerly possessed us. Our life is not counted dear unto us as the old selfish life formerly taught our hearts to think, but we know that we need not fear them that have power to kill the body and have no more that they can do, but we are rather to fear him who after he hath killed hath power to cast into hell.

Thus we enter into fellowship with Christ in suffering and take up the work of salvation, tracing the letters of blood which the cross has already begun in the shedding of the blood of the Son of God, and laying down our lives with all the blood-bought of all the ages, that other souls may be brought to a saving knowledge of the truth. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh" (II Cor. 4:8-11).

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day that repentance and that remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Lk. 24:46, 47). Are we carrying out this program, or are we still

in the programs of the present evil world trying to remedy its incurable ills and being consumed by its fiery lusts which war against the soul?

Carver, Mo.

THE GOLDEN CALF

By Geo. Hostetler

For the Gospel Herald.

In Exodus 32, we have an account of the golden calf, which the Israelites made in the wilderness, and then said, "This is the god that brought us up out of Egypt." What an insult that must have been to Him who had delivered them from the cruel bondage of Egypt, brought them out with great power and a mighty hand, divided the waters of the Red Sea to make a way of escape for His people, and then brought them together and destroyed their enemies—and yet in forty days, when Moses was away, they made a golden calf and set up idol worship. It is not at all likely that they forgot God that soon, but that they had a hankering after the idolatry of the Egyptians and took the absence of Moses for an excuse, saying they did not know what became of him.

How very foolish they were thus to provoke the Lord to wrath. He had a mind to destroy all of them, but Moses as a type of Christ interceded for them and offered himself to be destroyed in their stead. Then the Lord was turned from His purpose, and said that only the guilty should be punished.

When Moses came down from the mountain, heard the noise, and saw the dancing and that they were naked, his wrath waxed hot, and he stood in the gate of the camp and called for a separation, saying,

"Who is on the Lord's side? Let him come unto me."

And all the sons of Levi (the priests) gathered unto him, and he gave orders to slay their brethren on the other side, and there fell in that day about three thousand men. But some repented and left off, or stripped themselves of their ornaments (33:4-6). But it seems they still kept some, or got some later, for in the last chapter of Joshua we find that he asked them to choose this day whom they will serve—the God of your fathers or the gods of the Amorites—and they said they would serve the Lord our God. But Joshua said, "Ye cannot serve the Lord, for he is holy, and is a jealous God, and will not forgive your sins and transgressions." But they insisted that they wanted to serve the Lord. Then Joshua said, "Put away the strange gods which are among you."

This chapter teaches plainly that the Lord will not accept a half-hearted service. He wants the whole heart or none. But the devil is well satisfied with a half-hearted service, knowing that he will have it all in the end, and that such people make good decoys to lead others into his snare of deception. It also helps us to understand Matt. 6:24—"No man can serve two masters," and I Jno. 2:15—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

I Corinthians 10 tells us of the Israelites passing through the sea, and of their life in the wilderness, and in verses 6, 7 we read, "Now these things were our examples (margin figures), to the intent we should not lust after evil things, as they also lusted, neither be ye idolaters, as were some of them."

Now what is the idolatry of our day, of which the golden calf was the prefigure? Is it not the goddess of Fashion? This seems to be the most universal and widespread idolatry that ever existed. Let us compare it with the calf. It was made of their ornaments, for Aaron said he threw them in the fire and out came the calf. "And the people sat down to eat and drink, and rose up to play." Feasting, plays, and dancing belong to it. But, someone says, "The Bible says, "There is a time to dance." And so there is. The time is in the night, for it belongs to the works of darkness, and they that will dance, dance in the night. "And they were made naked," which is a symbol of sin and shame. Adam and Eve found out that they were naked when they sinned, but the self-righteousness and self-exalted Laodiceans did not know that they were (spiritually) wretched, miserable, poor, blind and naked in the eyes of the Lord. Although they thought they were on the mountain-top of religion, and had all that they needed, yet their condition was as sickening to the Lord as lukewarm water. And He said He would spew them out of His mouth.

So will it be with those who profess religion and yet worship the goddess of fashion (golden calf) and obey her mandates, and do not know that they are the servants of sin for obeying her (Rom. 6:16). In John 14 Jesus said, "If a man love me, he will keep my words," and again, "He that loveth me not, keepeth not my sayings." By this we may determine whose servants we are; if we have a desire or longing for the fashions of the world (golden calf), even before we put on the things that show that we do, then Christ will not accept us for His servants. Christ's saying is, "Love not the world, neither the things that are in the world," or you cannot have the love of the Father. And now Jesus is standing at the (strait) gate as Moses did and is calling for a (complete) separation saying, "Who is on the Lord's side? let him come unto me." And the "kings and priests" are being gathered unto him (Rev. 5:10).

If the Israelites were very foolish to worship and sacrifice to a lifeless calf, are we not more so if we worship the goddess of fashion and sacrifice time and money more than we can afford, and give our full assurance of glory for deception, after having the example of the Israelites and the many warnings and admonitions of the New Testament which we are wresting and defying by our actions at least?

Alexander Dowie once said to a large audience that the Bible does not forbid the wearing of gold; for if it does, it also forbids the putting on of apparel. Then he ridiculed the idea. See how he wrested the Word. We are forbidden to put on apparel for the purpose of outward adorning, but told to dress decent as becometh Christians (I Pet. 3:3; I Tim. 2:9). Then he took out his watch and showing it said, "I have worn this gold watch for twenty years, and I am going to wear it as long as I live." (That was a very short time.) No doubt many in that audience were misled, but the man that told me he heard it, was not. Let us beware of men and preachers that ignore some of the unpopular doctrines of the Gospel, and are fulfilling the prophecies of Micah 3. Read it and remember that most of it is figurative, and while it was addressed to the heads of Jacob, the literal Israelites, it is also written to the princes or leaders of (spiritual) Israel, and is being fulfilled in our day. Notice verse 7: "Yea, they shall all cover their lips (margin 'upper lip') for there is no answer of God," and when the fashion called for the mustache they all fell in line, and covered their lips. This is spoken of as a sign of leprosy (Lev. 13:45) which is a type of sin. Then in verse 11 we see that they must pay them for every service they do. "And yet they lean upon the Lord, and say, is not the Lord among us, none evil can come upon us."

Now, in conclusion, let us beware of the bitter end that awaits the golden calf worshipers and "avoid every appearance of evil." The Israelites had to drink the bitter cup, dregs and all.

Aurora, Oreg.

Preacher's Page

A PASTOR PREACHING TO HIMSELF

A pastor withal must be great and be small,
With high mind possessed as of true kingly birth,
By lowliness moved as a servant of earth;
A hero who has fought for his manhood control,
A man who has earnestly prayed for his soul;
A spring bubbling over with sane, holy living,
A sinner whom God is always forgiving;
A master subduing his own wish and will,
A servant who comforts the weak and the ill;
A man who stands fearless in face of the great,
Yet stooping to aid the poor blind at the gate;
An ardent disciple of Jesus his Lord,
A leader defending and preaching the Word;
A beggar whose hands are outstretched to receive,
A herald whose business 'tis blessing to give;
A brave man who wrestles and fights for the truth,
A woman who stoops over sickbeds to soothe;
An old man perceiving, a child just believing,
With high arms in preaching, to the lowest outreaching;
Though destined to joy, yet acquainted with grief,
With envy far off, he just follows his Chief;
In thought clear and keen, in speech true and clean,
A friend, too, of peace and a foe to all ease,
He's true to his call; I'm not like him at all.

—Translated by C. A. Daniel.

POINTS ON PREACHING

For the Gospel Herald.

Points sink deepest when backed by conviction.

* * *

You drive conviction into the hearts of your hearers when it has first thoroughly gripped your own heart.

* * *

There are two ways of trying to preach to suit the people. One is to tickle their ears, the other is to supply their needs.

* * *

One of the greatest curses in the modern pulpit is the passion to entertain. Christ drew big crowds; but He was never known to amuse the crowds with funny stories, nor thrill them with dramatic eloquence.

* * *

"Of the abundance of the heart the mouth speaketh." When your heart is full to overflowing with the love of God and your mind is continually occupied in meditating upon the message of the Bible, a natural result is that your sermons will be full of grace and truth.

* * *

Sermon preparation should include three things: (1) preparation of the preacher, who dismisses everything from his mind but his God, his Bible, his message, his people and their needs; (2) preparation of the message, after the creeds of the congregation have been prayerfully considered; (3) preparation of the congregation, after much prayer and supplication and getting them into proper frame of mind through appropriate opening services.

* * *

Your sermon seems most impressive when it has in it the things which touch the lives of your hearers. Many a message which is very commonplace when measured by the standards of scholarship and eloquence is after all effective in gripping the hearts of the people because it brings to them the very things which they need and for which their hearts have been yearning.

* * *

Are you wondering how people like your sermon? Ask the Lord how He likes it. People may be weak enough to flatter you, even if they haven't the best of opinions of your efforts. But the Lord knows no flattery. In your preaching, as well as in your daily life, "study to shew thyself approved unto God." God's standard for preachers may be found in our Savior's instructions to His disciples and in the writings of Peter and Paul.

* * *

There are two ways of bringing "the big I" into your sermons. One way is to keep on apologizing for your unfitness to preach and the poor efforts you are making until people actually wonder whether you believe what you say about yourself. The other is to talk about yourself and magnify your importance to an extent that people can not help but wish that you might have less of self and more of God in your message. That minister renders most acceptable service who is simply "a voice" bringing God and man together.

* * *

The faithful minister remembers the commandment of Christ: "Teaching them to observe all things whatsoever I have commanded you." Paul observed the spirit of this commandment, for he was able to say, "I have not shunned to declare unto you all the counsel of God." The minister who avoids the unpopular doctrines for fear of hurting some people's feelings, or fails to preach hell-fire because it is so much more agreeable to preach about heaven, or avoids mention of the sins of his own community for fear of tramping on somebody's toes, has something to give account of before God. "Preach the Word" includes the "all things whatsoever" of the Great Commission."

* * *

What shall we preach?

"Preach the Word"—that is, preach it in its fullness, not only a part of it.

"Preach the Word"—that is, preach Bible rather than social service or politics.

"Preach the Word"—that is, preach it straight, rather than avoiding part of it for the sake of some people's feelings.

"Preach the Word"—that is, let the Word of God, rather than human opinion, give shape to your messages.

"Preach the Word"—that is, if you must have a hobby let it be, "PREACH THE WORD."—K.

WHY SOME MINISTERS WEAR OUT

There are some ministers who never wear out. The more we see and know of them the better we love them. There are others who seem to be the reverse. The more we see and associate with them and hear them preach and the better we know them the less we think of them as preachers. There must be a cause for this. I shall speak of several things that hinder many ministers from wearing well.

First, we must be tempered right. Some are too soft and easy-going and can be paralyzed by the personalities of others and have not any conviction of their own; and if they did have convictions they have not courage to stand by them. I have seen some belonging to this class who seemed to think they had all the mercy there was among the ministry, especially in their field of labor. It is a blessing to God's cause that this claim is untrue. If they did have, it would all be wasted on unworthy subjects. Ministers of this type soon wear out, and it would be a great blessing to God's cause if they would only quit when they wear out.

There are others who are too hard and stiff and have no flexibility or elasticity about them. They are harsh, unmerciful, and rigid. They want to deal with every one who does not acquiesce in all of their notions, and are frequently admonishing and finding fault with the brethren—with the exception of those of their own type. A man of this type will finally get to be a chronic knocker unless he softens up, sees his trouble, and gets rid of it. To have

backbone is a good thing, but I would not want one that could not bend if necessary. Neither would I want one that I could not stiffen if necessary.

Some ministers wear out because they are constantly getting out of their place and meddling in the affairs of others or pushing themselves forward, constantly expressing their views about things that do not concern themselves or Christianity, antagonizing folks by arguing, pushing their views on others, failing to respect the feelings and rights of others, being too free with the opposite sex, or being light and frivolous. This type of minister will soon run his race. The cause of Christ has suffered by some of this class.

Some ministers wear out because they have not learned to adapt themselves to circumstances. We find circumstances and conditions different almost every place we go and if we do not learn to adapt ourselves to them instead of trying to change them our ministry will be an imposition on the people among whom we labor and we need not wonder why they did not want us any more. Paul said, "I became all things to all men." What for, Paul? "That I might win some to Christ." Did Paul have success with this method? Did he wear well? Were his services in demand? I leave these questions for you to settle.

Some ministers wear out because of their looseness with their children. They have no government at home, let their children go where they please and do as they please, and handle their business affairs in a loose way. Most business men, because of the embarrassment, will let ministers' accounts run as long as possible before mentioning the matter to them, as ministers are expected to be punctual in their promises. I know by experience that, on account of happenings they can not help, ministers can not always pay just at the time they promised to; but they can go to see the person they owe and satisfy him and show him they are doing their best to pay him. Some are careless in matters of dress, not caring whether their shirt is clean or dirty, or whether their trousers have been pressed for a month or not, or whether their shoes are shined once a month or their hair is cut until it begins to turn up at the end, or whether they shave once or twice in a revival-meeting; and if some one tells them about their carelessness and tries to get them to mend their ways they will, perhaps, preach on pride, for in their minds they are the Bible standard of modesty. That old "I-don't-care" spirit will cause any minister who has it to wear out.

Some ministers wear out because they are hobby-riders. They take some special line of doctrine and that is all one can hear while they are around. Their conversations, prayers, exhortations, and sermons all hinge on their hobby and instead of getting souls saved and established in the truth they will win converts who are usually zealous hobby-riders and who will brand the rest of the congregation as dead who do not manifest the same zeal they do in riding the same hobby. This has been a great hindrance to God's work in some places. Preachers can make hobbies of the church, divine healing, sanctification, holiness, feetwashing, baptism, certain sins, or certain spiritual gifts or Christian graces, and wear themselves out in so doing. Let us preach the whole truth on all lines and break the monotony, that we may be a help instead of a hindrance to God's cause.

Some ministers wear out because they do not live right at home. A minister who is not an example in his own home, is not fit to preach. Such ministers usually like to be away from home. A minister who does not love his home and family well enough to provide for them, treat them right, live a good sincere godly life before them, and take the larger share of all the hardships and sacrifices will find himself a misfit in the ministry of the gospel of Christ.

Some ministers wear out because they can not keep secrets. Many precious conscientious souls who have some personal difficulties or domestic troubles of some kind go to ministers and unburden their hearts for counsel and advice, thinking their secrets will be well guarded and kept safe—and they would be if all ministers were what they should be. People tell ministers things they would not tell their own husband or wife; not as news, but as a secret over which they are troubled. Is it any wonder a minister who can not seal them up in his heart and keep them will wear out? A minister who tries to find out the secrets of others is usually laying in stock to peddle on. If you want to wear well be true to your confidence although you be interrogated by others. Be dependable and trustworthy.

Some ministers wear out because they preach so long and wear the people out. Let us live in the Spirit, preach in the Spirit, and get the Lord to put on us a good pair of brakes and teach us how to use them. Let us not think our brakes are just to use when we are running downhill. I have seen preachers who needed brakes to get them stopped going uphill.

Some ministers wear out because of their selfishness. They seem to want the best of everything. They will not use their influence for the missionary work and preach missionary sermons or have missionary collections taken up in their meetings. Such a minister is so self-centered that his prayer is, "Lord bless me." To wear well every minister should know by experience the truthfulness of the statement of Jesus, "It is more blessed to give than to receive."

Some ministers wear out because people get tired of their sour looks and long faces. Learn to smile when your heart is heavy. Although clouds gather over you, look cheerful and smile and remember the sun is still shining. By so doing you can make a background for a rainbow for others who think the sun has gone down, to look at, and it will remind them that the sun is still shining and they will smile with you.

Some ministers wear out because they do not care enough for their influence and sell it for a paltry sum. Others wear out because they fail to keep humble. This is one of the main things. If we are humble, the Lord and our good brethren will teach us things we need to know.

Some ministers wear out because they are too lazy to study, pray, and dig for something to feed and enlighten their hearers. By applying ourselves to study, prayer, and meditation we shall have something flowing in and consequently have something to flow out. We shall not be trying to pump out of a dry reservoir.

Some preachers wear out because they run too long before oiling and inspecting. Let us remember that we shall soon rattle, though we have prestige and reputation, if we run without having our heads and hearts anointed with oil and our cups running over once in a while. People soon get tired of the rattling noise of a dry preacher. The greatest recommendation Jesus ever gave of himself was, "He that sent me is with me." If this be true in our case at all times we shall never wear out. —M. A. Monday.

Avoiding temptation is next in importance to resisting temptation. For the lust of the eye is fearfully apt to beget the lust of the flesh. We met this in Matthew Henry's commentary the other day, "Do not approach the forbidden tree unless you would eat forbidden fruit." It reminded us of old Thomas Fuller's quaint saying, "If you do not wish to trade with the Devil, keep out of his shop."—Wonderful Word.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A HOLY PLACE

A holy place is the hearthstone
Where loved ones are gathered round,
Where mothers, sires, and sisters dear,
And brothers and friends are found.

A holy place is the hearthstone,
Home's innermost shrine is there,
Laden with blessed benison
And hallowed by loving prayer.

A holy place is the hearthstone;
What clustering joys abide,
Where the cradle of our infancy
Was rocked by a mother's side!

A holy place is the hearthstone,
Where childhood's pattering feet
Go glancing in shade and sunshine
To the music of pleasure's beat.

A holy place is the hearthstone,
Where the youths have wooed and won,
And wed and gone to the battle
Of life with full armor on.

A holy place is the hearthstone,
Where manhood has settled down,
With blessings blooming round him,
And love for a priceless crown.

A holy place is the hearthstone,
Whence the old and young have gone
To rest from their weary labor
When the battle of life was done.

And oh, from the holy hearthstone,
When parted from those we love,
May we go to meet by the hearthstone
Of our Father's house above!

Selected by a sister.

"HOW TO RUIN A SON"

"1. Let him have his own way.

"2. Allow him free use of money.

"3. Suffer him to rove on the Sabbath where he pleases.

"4. Give him full access to wicked companions.

"5. Call him to no account for his evenings.

"6. Furnish him with no steady employment.

"Pursue either of these ways and you will experience a most marvelous deliverance, or will have to mourn over a debased and ruined child! Thousands have realized the sad result, and gone mourning to the grave."

The present-day method of treating a boy, to make him a good man, according to the advice of some who would tell us how, is something like this:

1. Let the son have his own way in large degree. If any of his wishes must be denied, be sure to do it in a way that he will not understand that it is a denial. Never say no to a boy, but come up on the blind side and make him think you are saying yes to his plans.

2. Give him plenty of spending money. It helps to make a business man out of him. Too many sons are cramped in this respect, and there is danger that, when they get hold of a good deal of money, they will squander it. Let him have about all the money that he calls for.

3. Do not tie the boy down on Sunday. Particularly do not ask him to stay for church service. His feet might go to sleep, or a little compulsion along this line might give him a distaste for Sunday services which would work injury to him in later life. Let him go to Sunday school if he wishes, but do not insist on his staying for church service. In the afternoon encourage him to go to the ball game and at night to the picture show.

4. If you want the boy to grow up right, let him mingle with those who are perverse in their ways. You know that strength comes by meeting and overcoming temptation, and it is well for a boy to meet temptation! you must not permit the boy to grow up as a mollycoddle, or keep him tied to his mother's apron strings. It may not be good for the boy.

5. Surely, let the boy go any place he wishes in the evening. The parents do not need to know where he is. Perhaps he is somewhere. He is either on the street or in somebody's house or some place else. Besides, it helps to make a man out of the boy to let him think he does not need to answer to anybody for his conduct or his presence.

6. Be very careful not to require him to do any work. The modern idea is that it might hurt him. Always talk a good deal about the evils of child labor, so that the fourteen or fifteen-year-old boy will imbibe the doctrine thoroughly. It might be well to teach him that labor is degrading, and that the less a man does of it the better, and consequently a boy should avoid everything of this kind he can.

Considering some of the faulty teachings of the present day, and the ideals that have grown up out of a mixture of selfishness, pedantry, and dogmatism, it is remarkable that our boys acquire as high character as they do. Certainly, the Lord will require a good deal at the hand of those who are responsible for bringing life into the world, and who must answer back to the great Father of all for the example they have set, and the training they have given.—Philadelphia Observer.

SELF-IMPROVEMENT

All the magazines are printing advertisements of sure-fire plans for self-improvement. They usually run something like this: You were a weak timid soul yesterday—a failure in business; a wretched bungling laughing-stock in society; a bashful rabbit in your daily walk and conversation. Today you take our course in will power or personality (price twelve dollars). And tomorrow you are a world conqueror; your salary is increased 3,000 per cent! you have all society at your feet in humble adoration; you march your way through life, a super-man! Just five minutes a day—and twelve dollars. Do not forget the little old twelve.

Of course there is great opportunity for self-improvement and great need of it. Furthermore, business men and psychologists are able to give many hints which can be of value to the individual in his self-analysis and in the correction of faults of manner or method.

But the real self-improvement lies within the reach of each individual and is beyond any patent process and beyond any money price.

I would give more for the faithful morning and evening prayer and the constant unuttered supplication to God by a reverent soul, as a means of attaining a dignity of character and the real blessings of life, than I would give for all the vainglorious, domineering, and usually childish methods for sudden re-creation of an inept soul into one of unlimited competency.—Christian Statesman.

PULL MEN LOOSE

Sometimes when God has a great task and a great destiny for a man He has to pull him loose from the world in which he has vegetated and to thrust him into entirely new surroundings. When He would make Abraham a great nation, He had to sever the ties that bound the father of the faithful to Mesopotamia. So it comes to pass in life that the greatest moment is when we stand over the wreck of familiar things and feel that all is lost. Instead it may mean for us a larger life and a more wonderful experience. — Publisher Unknown.

The greatest delight of the Son of God was to make the greatest sacrifice in behalf of the salvation of lost souls, to minister to those in actual need. — Benj. Weaver.

We are called saints, we are called sanctified—let us live the sanctified life by God's grace and act saintly.

David Garber

SUNDAY SCHOOL LESSON

Lesson for Jan. 13, 1923—Gen. 47:1-12
THE LONG SOJOURN IN EGYPT

Golden Text.—The Lord shall preserve thee from evil: he shall preserve thy soul.—Psa. 121:7.

Lesson Story.—After Jacob and his family had arrived in Egypt Joseph informed Pharaoh of that fact. He took five of his brethren and presented them to Pharaoh. In response to an inquiry from him they replied that they were shepherds, that they had come to stay in Egypt, that the famine in the land whence they came was so sore that they no longer had pasture for their flocks. Pharaoh informed Joseph that the country was open to Jacob and his family, and encouraged them to settle in the choicest of provinces in Egypt, even the land of Goshen. Should there be any active men among them, they were desired to oversee Pharaoh's flocks. After this Joseph also presented his father Jacob before Pharaoh. Jacob recounted his trials, and blessing Pharaoh he departed from him. Joseph placed his father and brothers in the land of Goshen, as directed by Pharaoh, and there supplied them with what they needed.

Lesson Gleanings.—1. In one of Joseph's conversations with his brothers he informed them that the sending him to Egypt was the work of the Lord who sent him before to preserve life. Thus the murderous act of the brothers was overruled by the hand of the Almighty to the good of the family. It was here that the family grew into a nation, and several centuries later they went back as a nation to the land of promise The most wicked of men are often made to do the work of the Almighty, who often "causeth the wrath of men to praise him."

2. "What is your occupation?" said Pharaoh to Joseph's brothers. "How old art thou?" said he to the father. The questions are significant. The principal thing expected of the young men was service; of the old man, death.

3. There is always work for those who are able and willing to work. In the case of Joseph's brothers, they were not only encouraged to look after their own flocks but invited to become herdsmen for Pharaoh's flocks as well. In the face of a continual reality that "the harvest truly is plenteous, but the laborers are few," there is no excuse for idleness on the part of any able-bodied man. Idleness is not the normal condition of man.

4. A man usually advertises his family. Pharaoh had confidence in Joseph's kinsmen because of the favorable opinion he had of Joseph. "No man liveth unto himself." As Pharaoh judged the people of Israel by what he knew of one of Jacob's sons, so the world judges Christianity by the kind of life which Christian people live. What kind of advertisement are your family and your church getting out of your life?

5. God's promise to His people is, "I will never leave thee nor forsake thee." This was verified in God's remarkable preservation of Jacob and his family. When everything looked very dark and there seemed no means of escaping the calamity ahead of them, the way was opened in an unexpected way and the family settled in a land of plenty. God has never broken a covenant. When man suffers it is not God's unfaithfulness but man's shortcomings and sins that are responsible for it.

6. Joseph's kinsmen were not only kept alive, but they were placed in the most desirable part of Egypt God always reserves the best for His people. His promise to the meek is that "they shall inherit the earth."

7. Hear the plaint of a heart-broken and discouraged man: "Few and evil have been the days of the years of my life." He had seen many sorrows. The shrewdness of his former years had come to nought, and now he must spend the last years on earth in poverty, on the charity of others. Yet his life had not been spent in vain. The righteousness of this man of God was beginning to bear fruit. In financial matters he had been practically a failure, but as the head of a nation in formation he filled his place. The life of Jacob is full of valuable object-lessons for us.

8. "Whatsoever a man soweth, that shall he also reap." Joseph was noted for his faithfulness. Whether at home as the trusted son of his father, in the home of Potiphar in Egypt where he soon had the confidence of his master, in prison where he very soon became a "trusty," the one thing that shone out above all others was faithfulness to duty. And is it strange that God should prove faithful to Joseph who had been so faithful to Him? The prosperity of Joseph was but one among many illustrations showing what God will do for His people who give Him a chance. Joseph had sown to the Spirit. He reaped the richness of God's grace and God's blessings.

9. There are three things which shine out in the life of Joseph: (1) He was uniformly faithful to every trust. (2) He was above envy and jealousy. (3) He enjoyed the favor and friendship of God. Read his life, and imitate his example. —K.

BIBLE MEETING TOPIC

OUR THOUGHT LIFE.—Phil. 4:8; Prov. 23:7

Topic for January 13

MOTTO

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

MEDITATIONS ON THE TOPIC

I. **Unto Whom is Our Thought Life?**—Our thoughts are either ruled by the presence of the Spirit of Christ in our lives or they are ruled by the spirit of the world dominated by Satan. One who knows the ways of Christ is quick to discern the trend of the thoughts of those about him by the trend of the conversation. If the conversation is wholly of earthly things with never a connecting bond with the things of Christ, it is evident that the Spirit of Christ is lacking in the thought life. Satan, who works in the children of disobedience, is constantly seeking to fill the minds and hearts of people with that which will keep them from meditating on the things of God (Eph. 2:2, 3). As the thoughts of the ungodly develop more and more, they tend still farther and farther from God and His righteousness and bring the soul of man more and more into bondage and slavery to habits and passions as the fruits of thought (Eph. 4:17-19).

It is the mission of the Holy Spirit to give the Christian victory over all thoughts that they may be brought into subjection to Christ. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The progress of our thought life depends upon how we meet the thoughts of the sinful and wicked world about us which press in upon our own mind and seek to find lodgment to the formation of our character and conduct. But if we raise up the standard of Christian thought against all non-Christian thoughts we shall find that they cannot settle into our affections nor become a part of our character, but rather become the strength by which any further attacks are made futile.

II. **The Text.—Phil. 4:8.**—This text gives the positive side of our thinking showing upon what class of things we may exercise ourselves for the health of our souls.

Prov. 23:7 shows that our thoughts form character; also that we should not be partakers of the evils of sinful men.

Gospel Herald

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 3, 1924

Field Notes

.. **Satisfactory progress** is reported in the building of the new church in Kansas City, Kans.

Bro. Ralph Miller, Bluffton, Ohio, a former worker at the Publishing House, stopped here a short time on Christmas day.

Bro. J. S. Shoemaker's voice is not heard, in public as frequently as it was in former years, because of bodily infirmities on the part of both himself and Sister Shoemaker. May God restore them speedily to their former robust health.

Bro. D. H. Bender, of Hesston, Kans., preached for the congregation at Gulfport, Miss., on Sunday, Dec. 23.

Bro. D. G. Lapp of Roseland, Neb., spent Sunday, Dec. 23, with the brotherhood near Freeport, Ill., filling the regular appointments.

Bro. C. Z. Yoder, Wooster, Ohio, is spending the greater part of this month laboring in the northwest. Until Jan. 25 he should be addressed at Shickley, Nebr., c-o Ben Slagel.

The brotherhood in Howard and Miami counties, Indiana, spent last week in a Bible conference. If all went as planned the meetings closed last Sunday night.

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., on Thursday and Friday, Dec. 20 and 21.

Bro. E. J. Berkey of Oronogo, Mo., closed a series of meetings at Topeka, Ind., recently, after spending several weeks in evangelistic services in Elkhart and Noble counties.

If previous arrangements were carried out Bro. N. E. Miller of Springs, Pa., spent Sunday morning, Dec. 23, with the congregation at Airlie, Oreg., and Sunday evening at the Fairview Church near Albany, Oreg.

On Tuesday, Jan. 1, a series of meetings is scheduled to begin at the York Church, York, Pa., in charge of Bro. John W. Weaver of Union Grove, Pa. We crave an interest in your prayers that these meetings may be successful.—K. M. S.

The meetings at the Hopewell Church, Hubbard, Oreg., closed Dec. 21, with a full house and good interest. A number confessed Christ and others renewed their covenant with the Lord. The oldest convert was 73 years of age.—A.

Visitors at Scottdale the past week were Sister Catherine Mumaw and son, Bro. John, of Wooster, Ohio, and Sister Sarah Kliewer of Lancaster, Pa., all of whom spent some time here visiting near relatives and friends.

Word reaches us that Bro. J. M. Hershey, of La Junta, Colo., passed away recently. Bro. Hershey was well known by many people throughout the church, having been superintendent of the La Junta Sanitarium at one time. We extend our condolences to the bereaved ones.

The Mennonite Central Committee for Relief in South Russia held its annual meeting at the Publishing House at Scottdale, Friday, Dec. 28. Those present from a distance were D. N. Claudon, Meadows, Ill.; M. H. Kratz, Ardmore, Pa.; P. C. Hiebert, Hillsboro, Kans.; Orie O. Miller, Akron, Pa.; Allen Yoder, Goshen, Ind.; and J. W. Tschetter, Chicago, Ill. Routine business was transacted.

Bro. S. E. Allgyer of West Liberty, Ohio, was scheduled to preach at Sheridan, Oreg., on Sunday morning, Dec. 23, and in the evening of the same day at Albany, Oreg. The last half of the Pacific Coast Bible School began at the Albany Church Monday, Dec. 24.

An all day German service was held at the Weaverland Church in Lancaster county, Pa., on Christmas day. This service was planned especially for the benefit of the Russian brethren who are not familiar with the English language but no doubt was enjoyed by all who attended.

Mennonite General Conference.—The report of the meeting of this body at Waterloo, Ont., Aug. 29-31, 1923, is now printed and ready to be sent out. The booklet contains 30 pages and will be sent free on request. Address, Mennonite Publishing House, Scottdale, Pa.

On Christmas day an all day meeting was held at the Pleasant View Church, Stark Co., Ohio. The talks and essays were nearly all given by members of the Martin and Pleasant View congregations and were very helpful and inspiring. May many more similar Christmas exercises be ours to enjoy.—B.

Correspondence

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 1, we were glad to have Bro. John S. Mast of Elverson, Pa., come into our midst. Bro. Mast held revival meetings every evening from Dec. 1 to Dec. 9. In connection with these meetings we had a Bible conference from Dec. 5 to 9, morning and evening. Bro. Joshua B. Zook of Allensville, Pa., and Bro. Mast were instructors. The meetings were full of spiritual life and our prayer is that the fruit of these meetings may be seen to bear in years to come.

Three young souls confessed Christ as their Savior during the meetings

and we hope they will be bright and shining lights for the Master.

We observed communion on Dec. 9.

Yours in His service,
Ruth Hostetler.

Brutus, Mich.

Dear Herald Readers, Greetings of love:—Sunday, Dec. 16, we reorganized our Sunday school. Many of the members were not present so by the leading of the Spirit, we endeavored to do our best. The organization was as follows: Supts., Clyde X. Kauffman, Manford Freed; Sec-treas., Manford Freed; Chor., Leander Garber. Trustees: Aaron Kilmer, David Snyder, John Brubacher. Clyde Kauffman was chosen as member of mission board, also fire insurance director.

The weather is very nice. Not much snow. We are all in usual health except some are having bad colds.

I want to ask an interest in your prayers that we may hold out faithfully. May the leading of the Holy Spirit yet win many souls for the kingdom.

Yours in His service,
Dec. 20, 1923. Cor.

Miami, Fla.

Dear Herald Readers, Greeting:—We are enjoying real June weather in this land of sunshine. Strawberries are blooming which makes it real spring like. Surely we are enjoying our stay here. On Dec. 12, Bro. D. H. Bender gave us a pleasant surprise when he came in our home and stayed over night. Then on his return from Cuba he stopped and preached for us at the Nazarene church on Dec. 16, which was very much appreciated by all who heard him. May the Lord bless him and make him a blessing wherever he goes. We ask an interest in your prayers while here.

Yours, for the Master,
C. Reiff, Wife, and son Nathan.

Carver, Mo.

Dear Readers of the Gospel Herald:—The Lord has been sending blessings to usward in the past weeks for which we rejoice and concerning which we pray that hearts may become responsive to Him and yield their lives and service more fully.

Bro. J. W. Shank was on the field from Nov. 14 to Nov. 20 and visited a number of our preaching points giving the people a report of the conditions in South America along with many helpful suggestions concerning the life in Christ, good for people in all nations.

The writer began a series of meetings with the people at Purvis, Mo., about 8 miles southeast of Carver Nov. 20, in which the sustaining power of the Lord was realized and the presence of conviction seen upon many. As yet no one has taken a definite stand for Church relationship. Some who have no church home have expressed a willingness to follow the Lord's leading. Pray for their guidance, and that they may not follow the suggestions of the world and the flesh. Meetings closed Nov. 27.

Bro. H. A. Diener came from Mt. Zion congregation to the Holst School House congregation, Nov. 25, and continued until Dec. 9. The Lord used him in delivering some very important messages to the people there. A number gave serious consideration to the things spoken. Saints were strengthened, sinners were earnestly exhorted and plead with. As yet none have yielded, but we are still expecting that the seed will bear fruit ere long.

Bro. Diener gave the Carver congregation a timely message on Sunday evening, Dec. 9, which was much appreciated by the brethren and sisters present. From Monday evening, Dec. 10, to Tuesday evening, Dec. 18, Bro. Diener and the writer were in the community of Sagrada, Mo., 10 miles west and across the Osage River from Carver. Here again a number of earnest and timely messages were given. The house was well filled with people who generally gave good attention to the Word. God's presence was realized in convicting sinners and stirring up saints. The same difficulties seemed to hold many here as in other fields, yet we were made to rejoice that three took a stand for their convictions. Two of these desire to have their church home with us. One confessed Christ as her Savior and desires to begin the Christian life. Some sad and convicted faces are stamped upon our hearts at this place as in others. We come before the Father in their behalf. The enemy of souls is busy in suggesting doubts and fears and easier ways to the flesh, and in sending agents and, even would-be ministers, who help forward the bondage of souls who might find freedom and joy if they would yield fully to the Lord who calls them by His grace. Brethren, let us not compromise with the spirit of the times, but stand for the "whole counsel of God."

We are looking forward to the coming of Bro. L. J. Miller during the holiday season to hold meetings with the congregation at the Carver Church. Will you pray that God's will may be done and that souls may receive blessings during this special effort?

Remember us in all our labors in this field.

Yours for Christ,
Dec. 22, 1923. J. R. Shank.

Protection, Kans.

Dear Herald Readers, Greeting:—We were again made to rejoice for having the privilege of having with us Bro. J. J. Zimmerman of Crystal Springs, who very richly taught us the Word of God. While here the brother gave us three very impressive sermons. We feel that we have been much encouraged to go on toward perfection. May God bless our brother in the spreading of the Gospel. Come again.

Yours in Christian Love,
Dec. 24, 1923. Chas. Schweitzer.

Concord, Tenn.

Greetings to the Readers of the Gospel Herald:—On Sunday, Dec. 23, Bro. J. F. Bressler preached at the Concord Church and we expect him to preach at our service on Christmas Day. We are also glad for the presence of Sister Bressler and son, Leon, and Sister Mollie Weaver, all of Lancaster.

Dec. 24, 1923. Selina G. Jennings.

Manitou, Colo.

(Manitou congregation)

Dear Readers of the Gospel Herald:—Another Christmas season has passed by. We are thankful for all the rich blessings that have come to us in the past year, but of all the blessings that ever came to mankind there is none so great as was the Christ of Bethlehem.

Our Christmas Program was rendered on Monday evening with some very impressive messages given by the children and we believe the real Christmas spirit was felt in the services. Many of the present day Christmas programs carry more entertainment with them than they do of the real message that came to the lowly shepherds.

On Dec. 23, we reorganized our Sunday school. Officers elected were Supts., Bros. Sam Winey, E. A. Rediger; Sec-treas., Bro. Milton Shetler; Chor., Bro. Jonathan Zook. Bro. E. A. Rediger was also appointed as our Church correspondent. Our attendance at present is about 40.

On Friday evening Bro. J. A. Heatwole was with us and preached for us at the home of Bro. W. L. Shradley. At the close of the service Bro. and Sister Shradley and their daughter were received into church fellowship. Sister Shradley has been confined to her bed for about a year, but is improving and is able to be up quite a bit of the time. May God bless them as they join with us to

(Continued on page 810)

Miscellaneous

WOULD JESUS ENTER THERE?

When you enter the lodge's portals,
And ascend its shining stair,
I would ask you, softly ask you,
Would the Savior enter there?
Would the dear and blessed Savior,
Who died on Calvary's cross,
And for us poor, erring sinners
Bore all sorrow, pain and loss,
Pass the lodge's guarded portals,
In the dim and misty light,
Enter in mid deeds of darkness,
Deeds of darkness and of night?

Would He enter through the portals,
Where the poor, and halt, and blind
Cannot from earth's cares and sorrows
A sweet haven of refuge find?
I would gently, softly ask you,
Would God's dear and only Son
Enter through the lodge's portals,
Where the needy cannot come?

Would He, who is our example,
He who drank the cup of gall;
He whose words and deeds doth teach us
We should never swear at all,
Enter through the lodge's portal,
Swift ascend its shining stair,
And before the altar of Baal
Fearful oaths in secret swear?

Would He round that heathen temple,
By a Cable-tow be led—
Christ, the man of truth and candor,
Who in secret nothing said?
Ere you enter the lodge's portals,
Ere you tread its shining stair,
Ask yourself, my friend, the question:
Would the Savior enter there?

—Christian Cynosure.

A TALK WITH OUR SUBSCRIBERS

By the Office Editor

For the Gospel Herald.

We have a dual purpose in this chat with our readers—to give information concerning the extent and methods of our work, and to give suggestions as to how subscribers may help to make the work easier and more accurate—something that will be of mutual benefit.

It may be of interest to you to know just how many subsbcribers we have on the lists of our various periodicals. We have made an approximate compilation which we give below. It is hard to tell the exact number because there is a continual fluctuation—some stop their papers because of death, change of location, etc., while new ones are continually being added. On the whole the lists are gradually growing from year to year. We have six English papers published by the House for our own conferences, as follows:

Gospel Herald (weekly), 12,800.
Christian Monitor (monthly), 5,400.
Youth's Christian Companion (weekly), 6,800.
Words of Cheer (weekly), 10,000.
Beams of Light (weekly), 6,200.
The Way (monthly), 3,000.

This makes a total of 44,300 papers going out regularly to subscribers from the House Quite a number of the Sunday school papers are sent out in clubs, in which one individual gets a number of copies in one wrapper instead of each copy being mailed to a separate address. Making allowance for these we might say that we have approximately 40,000 names and addresses to take care of in our mailing lists. It can readily be seen that taking care of these records, changing dates and addresses, putting on new names, and taking off those who wish to have their papers stopped, entails considerable labor. in which a number of people have a part. When we consider the human tendency to err it is not surprising that mistakes and mix-ups sometimes occur in taking care of this work. This is mutual on the part of both subscribers and publishers. We freely acknowledge our errors, and wish at the same time to point out a few things for you to remember, which will help very much in reducing the mistakes to a minimum.

1. **Give your exact name.** If you are already getting the paper give the name or initials exactly as they are on the present label. A good method is to enclose the label clipped from your paper. The subscription clerk is often much perplexed and spends considerable time trying to figure out if John Smith, who wants his paper renewed, is J. W. Smith, or J. L. Smith, or J. A. Smith, all of which names appear on the list at the same address. Quite often the matter cannot be settled without corresponding with the party and a consequent delay and loss of time. If the sender would have paid closer attention to this matter this delay might have been avoided. Another matter that causes delay is the neglect to give the different names when sending for other members of the family. Mrs. Mary Smith will send in a certain sum of money and say, "Please renew our Gospel Herald, Monitor, and Words of Cheer." We go over the lists and fail to find her name on any one of them. After we write, or the matter is cleared up in some way, we find out that the Gospel Herald was addressed to John Smith, her husband, the Monitor to David Smith. her son, and the Words of Cheer to Elizabeth Smith, her daughter. This should have been stated in the first place; then the work would have been very easy and simple.

2. **Give your exact address.** In many places post offices are close together. We will take for illustration the eastern part of Pennsylvania, altho our troubles of this nature are by no means confined to that locality. Some one pays for his paper, the letter being written on a Millersville letterhead and a money-order from the same place is enclosed. Search fails to reveal the name on the list at Millersville. When the matter is finally cleared up the subscriber is found to be getting his paper on a Lancaster rural route, or in other instances at some other town nearby. Illustrations like this could be multiplied but you will see the point. Give the exact address which is found on your label. If you want either name or address changed give the exact old form and state what changes you wish to have made.

3. **State whether new or renewal.** We will suppose a letter says, "Enclosed find $1.50 for Gospel Herald," and at the address given there are at least a hundred subscribers. The clerk looks carefully over all the names but fails to find it. He concludes that the subscription is new and enters it as such. If the fact had been stated he would have been saved the time and trouble of looking over the long list of names. But perhaps there is a sequel to the story. In a few weeks a letter is received stating that the sender is getting two papers. What actually happened was that the name was not given exactly as found on the list and a new subscription was started when credit should have been given as a renewal.

4. **When changing locations give both old and new addresses.** We locate names on the list by both name and address. If you request to have your Gospel Herald sent to a new address and do not state the old, the clerk would have to look over nearly 13,000 names in order to find yours. If the address is given also he may need to look over only a very few. Some people move often. In that case it is well to give two or three of the recent addresses; this will often be a great convenience to the clerk in locating the name on the list.

5. **Wait at least two weeks before you write stating that you sent money and your label was not changed.** It took some time for your letter to reach us, and as we correct the list only once a week it takes about a week here to make the change. And then it may take the paper bearing the corrected label nearly a week to reach you after it is sent from here. However if the change is not made within a reasonable time write us and we will look the matter up.

6. **Learn to read the label on your paper.** If your label reads "jan25" it is paid until January, 1925. If it reads "may22" this means that you are in arrears since May, 1922. The figures stand for the year, not the day of the month.

7. **Tell us if you want your subscription discontinued.** It has been our policy to send the paper until notified to discontinue. To a few this has been annoying, but most of our people seem to appreciate this plan and hence we continue it. If for any reason you do not want the paper please let us know and we will stop it at once.

Finally, most of the people are quite accurate in sending in their subscription money. We are not scolding those who sometimes make the mistakes we have mentioned. We are not complaining. But we feel that a chat like this from time to

time will help us to understand each other better and in that way serve each other better too. We depend on each other. We want to help you and you are certainly a great help to us. We thank you for your hearty support and cooperation in the past and solicit a continuance of the same.

A CONVERTED VOCABULARY

By Silvanus Yoder

For the Gospel Herald.

For then will I turn to the people a pure language.—Zeph. 3:9.

In the eleventh chapter of Genesis we are told that the whole earth was of one language and of one speech and our minds are at once attracted by the thought of unity which a universal language affords. Think of it! Go where you would you could hear every one speak your own language, no interpreter needed anywhere. The curriculum of high school and college courses could have been shortened at least a year. No interlinears or phrase books, no lexicons nor even a foreign declension could the student of language dismay. If there were institutions of higher learning in those days I have often wondered what was substituted in their curriculum in the place of Latin or Greek or other foreign languages. Surely the primitive age was blessed with a convenience which, since then, this earth has never enjoyed.

What has the mischief of Babel done? Ah, that fateful story! It has accomplished exactly the opposite for which it was intended and again we are reminded of the inverted solutions which man so frequently gets in solving the perplexing problems of life when he rejects the rules of the authorized Text Book and Master Mathematician. No union any more but instead confusion and dispersion. Incomprehensible jargons resulted which led to war and disaster. The language was polluted. We can well imagine, judging from the picture which the blessed Book portrays, that many words which express ideas of envy or hatred, pride or lust, sensuality or licentiousness, were added to the vocabulary. Thank God, the mischief of Babel shall yet be undone, "For then will I turn to the people a pure language."

Dear friend, have you lost out of your vocabulary the words which express oneness and purity? Are the words which express the love of God and His tenderness toward the children of His creation yet retained, or are they of a foreign nature to your language of vulgarity? Will you need an interpreter when the man of God speaks? Has the preacher of righteousness any difficulty in expressing to you the sobriety, purity, and holiness of God's attitude toward sinful man? Have you taught your family that language of gossip whose vocabulary abounds with words of lewdness and vanity? The vocabulary of a gossiper is not the vocabulary of a child of God. You can not express or convey to others the idea of a life consecrated to the service of God as a living sacrifice full of good deeds in the language of an idle story-teller.

It has been said of missionaries in their attempt to make known the ways of God to the savages and heathen thru the translation of the Bible and religious literature that an aching void or rather a painful vacuum is encountered in the fact that the languages of savages and heathen do not contain in their vocabularies words which express the attributes of God or His plan of salvation. This certainly is a deplorable fact, but of many fold more deplorable is the thought that in a land of Bibles and in Church-going communities and even among professors of religion and of individuals bearing the Name of Him whose language was absolutely pure and truthful, there are found those whose vocabulary is marred by many words of lewdness.

Among the many things which are affected by one's conversion is his vocabulary. The words of idle tales and of vanity are dropped out. Expressions of lewdness and vulgarity become foreign. If your vocabulary is not changed or different from one living a vain life I have no confidence in your conversion. "For then will I turn to the people a pure language."

Thank God for the promise, A pure language, a universal language understood by all who are His people even to the uttermost parts of the earth. I repeat, A universal language. The mischief of Babel shall yet be undone. I am not making a plea for Esperanto, but I love to revel in the bliss of the promise of God when He will turn to His people a pure language, a language of love and peace which will be understood by the meanest barbarian, a language of love which even the Tibetan can grasp, a language of peace which will cause even the lion to eat straw like an ox and the little child to lead even the most ferocious beasts of the jungles, a language that shall make known to sinful man his Father's care when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Goshen, Ind.

"If others don't want religion, I want more of it—but remember this: there is enough for all."

TOBACCO

By Dr. John D. Burkholder

(Concluded from last week)

Do not think tobacco makes you strong, for it doesn't (except smell).

Do not think tobacco makes you think keener, for it doesn't.

Do not think tobacco adds to your health or happiness, for it doesn't.

Do not think it steadies your nerves, for it does not do it.

Scientific tests prove that tobacco produces ten and a half per cent mental inefficiency; eleven per cent loss for acts of precision like throwing or rifle shooting; and about the same loss in muscular activity and endurance. Athletes are never allowed to smoke while in training or while contesting. The best lawyers, physicians, scientists, or riflemen do not smoke.

The inefficiency of employed working people in the United States amounts to the full working time of two and a half million people. There are 40,000,000 people employed. If only half of them use tobacco and each loses one hour because incapitated ten per cent you can see the vast loss. Some authorities say 90 per cent of them smoke.

A drop of nicotine on the shaven skin of a rabbit will kill it. One sixth of a drop will kill a cat or a dog. Eight drops will kill a horse in four minutes. In fifteen seconds three cats died after a little nicotine had been applied to their throats. One drop will kill almost instantly if put into the eye of an animal. Poisonous as nicotine is, good authorities claim carbon monoxide gas, prussic acid, and furfurol in tobacco are still more poisonous. Tobacco is more deadly than night-shade. The effects of the first smoke is sufficient evidence to establish the poisonous effects of tobacco. The fact that the body counteracts these first symptoms is no proof that tobacco does not shorten life and kill indirectly. The mischievous effects of tobacco continue steadily and surely destroying the fine machinery of the body until the heart, blood vessels, liver, kidneys, nerves and other vital organs are so badly damaged that some disease comes along, and takes away 100,000 annually. Every doctor knows that when the pinch comes and the patient needs heart or lung or kidney or liver or stomach power to pull him through disease, the tobacco user stands the least chance.

It is an interesting significant fact that the great excess of male deaths over female deaths begins at the age when the smoking habit becomes established. At the age of from twenty to twenty-four, 300 males, from general diseases, die to 100

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THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, January Seventh

Blessed are the poor in spirit: for theirs is the kingdom of heaven.—Matt. 5:3.

We do not fall in love with our intellectual structure after we are born from above. It often has to be wrecked and reconstructed to be in harmony with the divine will. But how gladly we allow the Spirit of God to readjust our powers ot mind and body that He may work in and through us and that we may serve Him with all humility of mind.

We have nothing to our credit. By his grace through faith we are saved to praise, to pray, to serve, and to glorify Him who hath redeemed us. Yet, how blessed our inheritance, for the kingdom of heaven is ours.

"Once 'twas busy planning, now 'tis trustful prayer;
Once 'twas anxious caring, now He has the care;
Once 'twas what I wanted, now what Jesus says;
Once 'twas constant asking, now 'tis ceaseless praise.

"Once it was my working, His it hence shall be;
Once I tried to use Him, now He uses me;
Once the power I wanted, now the Mighty One;
Once for self I labored, now for Him alone." —A. B. S.

* * *

Tuesday, January Eighth

Blessed are they that mourn: for they shall be comforted.—Matt. 5:4.

Many a one who had never been known to shed a tear has broken down and wept bitterly over the consciousness of a misspent life, or lost opportunities for doing good, or the sense of personal guilt before God. How many of us would gladly bathe the Savior's feet with tears of remorse had we the opportunity of direct contact with Him. But, as we pour out our breaking hearts to our friends who we know understand us, so may we pour out our hearts to Him in the secret chamber and know that He hears and knows. How many times does He place His hand upon the head of a precious soul whom we think is hopeless.

"In loving kindness Jesus came,
My soul in mercy to reclaim,
And from the depths of sin and shame.
Thro' grace he lifted me.
He called me long before I heard,
Before my sinful heart was stirred;
But when I took Him at His word,
Forgiven He lifted me."

—Charlotte G. Holmes.

* * *

Wednesday, January Ninth

Blessed are the meek: for they shall inherit the earth.—Matt. 5:5.

It is a virtue to let our works speak for themselves without attempting to parade our abilities and achievements. We should ever be found witnessing to the virtues and successes of others. To wisely refrain from mentioning one's self soon awakens confidence; and what we do for others and for our God in the proper spirit will not go unrewarded nor remain unappreciated. Heaven's rewards are always sure. It is much better to be little known and loved much, than to be widely known and loved little.

"'Not I, but Christ,' in lowly, silent labor;
"'Not I, but Christ,' in humble, earnest toil;
Christ, only Christ! no show, no ostentation;
Christ, none but Christ, the gatherer of the spoil." —A. A. F.

* * *

Thursday, January Tenth

Blessed are they that hunger and thirst after righteousness: for they shall be filled.—Matt. 5:6.

Each desires the best for the life that now is and for that which is to come, unless rendered void of such desire through slavery to drug or drink. Such a desire is a divine endowment and its highest realization comes with the possession of eternal life.

Uncleanness should not be tolerated for a moment either in our lives nor on our persons. Unclean thoughts, or actions, or relationships, or society, or motives contaminate. Dirt should repel us whether it be moral, social, political, or physical.

"He maketh me to lie down in green pastures: He leadeth me beside the still waters: He restoreth my soul He leadeth me in the path of righteousness for His name's sake" (Ps. 23:2, 3).

* * *

Friday, January Eleventh

Blessed are the merciful: for they shall obtain mercy.—Matt. :7.

Mercy follows us all the days of our lives. Let us therefore pass it on to others in worthy, constructive, uplifting, strengthening, kind service.

What blessings we receive by being kind to the poor, the unfortunate, the sick, the hungry, the destitute. It is better to err on the side of being merciful than to be over discreet and perhaps thereby fail to help some worthy sufferer. He that gives a cup of cold water to a little one in Christ's name shall in no wise lose his reward. God looks on the spirit in which mercy is shown and upon the motive with which we give to relieve suffering and distress. An ex-mayor of London, who recently passed to his eternal reward, will always be remembered as the cripples' friend His personal interest in them was touching and praiseworthy.

"Be ye merciful as your Father in heaven is also merciful" (Luke 6:36).

Saturday, January Twelfth

Blessed are the pure in heart: for they shall see God.—Matt. 6:8.

Out of a pure heart cannot come forth bitterness, strife, anger, revenge, not even the desires for uncleanness and sin. The pure heart cares only for the things of God. How often Jesus stressed heart actions, heart thoughts, heart relations, and established laws for the heart and the proper placing of heart interests and longings.

It is necessary that we have strong physical hearts in order that they may continuously pump healthy blood through our bodies. How much more essential that our spring of love, desire, and emotion be pure and that there issue forth that which makes for the highest welfare of ourselves, our families, our nation.

"Create within me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

* * *

Sunday, January Thirteenth

Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

If all were for peace where were war, or increase of armaments, or oppression and injustice, intrigue, deceit, alienation of countries, or families, or neighbors, or kinfolk? Peace is the oil on troubled waters poured by hearts that love their fellowmen.

One who is willing to act as a mediator between contending parties proves a great blessing to them. Differences generally arise because of misunderstanding. The Church and her adherents should all unite in maintaining the great principle of peace on earth, good will toward men. She should become the great conciliator in this world in this that she reconciles mankind to God and brings peace into their lives. Christ "is our peace who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14).

CORRESPONDENCE

(Concluded from page 807)

help carry on the work of the Lord. Pray for us.

Yours for the Cause,
Dec. 25, 1923. W. S. Guengerich.

Medway, Ohio

Greeting to all Herald Readers:—On Christmas day we had the happy privilege of gathering together in the Lord's House which brought to remembrance the birth of our blessed Lord and Master. And if the Lord spares us, as we enter into the new year, let us strive earnestly to live a pure and holy life, such as we would live if Jesus were to come today. Let us pray earnestly unto the Lord at all times, not only as we enter the New Year but as the Psalmist

said, "Evening, morning and at noon, will I pray."

Oh that we might be found sitting at the feet of Jesus meditating upon His Word. I believe that we as followers of the Lord are often too busy with the cares of this life to look into God's Word and receive the promises that He has really meant for His people to enjoy. Do you, dear brother and sister, start the day with God, by coming to Him upon bended knees in a few words of prayer? If not, Why? The time you spend in prayer is never lost. If you cannot gather with loved ones around the family altar, you can certainly have prayer with God alone. Let us strive earnestly to do those things which please the Father.

Cor.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers:—A few lines from this place may be of interest to some.

We have reorganized our Sunday school for the coming year. The officers elected are as follows: Supts., Bros. Dean Birky and William Martin; Sec.-Treas., Bro. Jonas Birky; Chors., Sisters Katie and Emma Birky; Prim. Supts., Sisters Lizzie Reinhart and Emma Good. Young people's meeting supts., Bros. Reuben and Amos Birky; Chorister, Bro. Manuel Birky.

So far the winter here has been very mild with plenty of rain. Health in general is fair in this community.

As we are about to enter upon a new year if the Lord so permits, let us try to live closer to the Master than we have in times past, giving Jesus Christ and His Gospel first place in our lives. Pray for us.

In His name,

Cor.

Kansas City, Kans.

(200 South Seventh St.)

Dear Herald Family, Greetings:—Sunday Dec. 16, was communion day in Kansas City; then too there was a baptismal service held at each Mission the same day in connection with communion. The same evening Bro. William Smith was ordained to the office of deacon to serve the Kansas City congregation. Bishop Joe C. Driver officiated in all of these services. May heaven's richest blessing be upon Bro. Smith in his new responsibilities. Bro. Driver was present with us a few days previous doing some visitation work and also with the object of ascertaining the mind of the congregation and of the Lord in the matter of ordaining a deacon.

Bro. Jno. W. Hess stopped at the Mission Friday evening between trains on his way to different points in Kansas.

The annual Christmas programs were rendered at the Argentine Mission on Saturday evening, Dec. 22, and at the Seventh St. Mission Sunday evening, Dec. 23. Both programs were well rendered, bringing to our minds anew the significance of the birth of our Lord. The attendance was very good, a few young people from Hesston took part on the program and furnished some acceptable music.

Thru the kindness of country friends, many hearts and homes were again gladdened thru the distribution of Christmas baskets containing eatables and Gospel leaflets. We could wish that the donors could have heard the many expressions of gratitude on the part of so many of the recipients of these. It is a real privilege to be thus together channels of blessings to the lost and needy. We appreciated especially the faithful assistance of various members of the home congregation during the Christmas rush, most notable among which were Bro. Will Smiths, Bro. Chris Millers, Sisters Salina Swartzendruber and Sylva King, also Bro. Daniel King who freely gave his time and labor and use of his Ford to deliver many baskets to homes of the needy.

Lord willing, next Sunday another baptismal service is to be held. We earnestly request the prayers of God's faithful in behalf of the work of the Kansas City Missions.

The work of the new Church building at Argentine has been progressing nicely. Three brethren, one from Canada and two from Iowa besides quite a number from Cass Co., Mo., have found real joy and blessing in donating carpenter and other work on the new building. We are looking to the Lord for another $2000.00 to complete the building. Will you join us in prayer that this amount may be soon forthcoming?

Wishing you "the fullness of the blessing of the gospel of Christ," I remain,

Your unworthy brother,

Dec. 25, 1923. J. D. Mininger.

Alpha, Minn.

Our Sunday school was reorganized Dec. 16, 1923, with a good share of the members in attendance. The following officers were elected: Supts., Bros. Dave. Lehman, John Garber; Sec.-treas., Bros. Herbert Bute, Marvin Garber; Chors., Sister Ethel Landis, Bro. Leonard Garber; Librs., Emma Garber, Roy Bute; Correspondent, Sylvia Bute. The teachers were also chosen for the classes.

On Sunday evening, Dec. 16, Bro. C. J. Garber preached a very inspiring sermon with the result that six precious souls were willing to stand and accept Christ as their Savior. We ask an interest in your prayers for the work at Alpha.

Sylvia Bute.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greeting in Jesus' name:—Before this reaches the eyes of the readers, we will be ushered into another year, 1924. We well know what has been in the past, but little do we know what is in the future. No doubt all of us have had more or less of joys and sorrows, expectations and disappointments, trials and short comings, yet the One who has promised never to leave nor forsake us has been near to comfort and bless at all times. If we fully trust Him He will continue to lead in the future.

We spent Thanksgiving day in a very enjoyable and we hope profitable way. The congregation met at 10 o'clock for an all day praise and song service. Bro. H. B. Keener of Harrisonburg, Va., favored us with an interesting and appropriate sermon, after which Bro. Abram Burkholder had charge of the song service. A number of brethren responded to call and led the music, while the congregation heartily joined in singing the good old hymns of long ago, which are the best yet. Surely the day will long be remembered.

We had our usual Christmas service on Christmas day with a good crowd present, and hope every soul that had accepted the manger Babe was filled with that joy that He alone can give, and those who have not owned Him may consider well their condition.

Sunday school was organized after the church service. The officers were all re-elected. Brethren P. A. Burkholder and Ira Showalter, supts.; Clayton Shank and William Martin, Sec-treas.; Ira Showalter, Chor.

May we have your prayers that we may do more successful work for the Master in the coming year than we have in the past, for there is always room for improvement. We have enjoyed a beautiful fall and winter so far and all the blessings we need, and more than we deserve from the Giver of all good.

We wish all a happy and prosperous New Year.

Yours till He come,

Maggie M. Driver.

Dec. 26, 1923.

The Scripture is profitable for four things: for doctrine—our faith; for reproof—discipline; for correction—conduct; for instruction—teaching.—Oscar Burkholder.

TOBACCO

(Continued from page 809)

females; at the age of from forty to forty-four, 376 males die to 100 females. It is interesting to notice that there are twice as many centenarians among the women as men. The oldest inhabitant is always a woman. Tobacco does not get the blame for the deaths it causes, because pneumonia, heart disease, typhoid fever or what not, is what the doctors write in the death certificate. when the facts are that tobacco had played havoc with the system, until it could not resist the disease that caused the death and because of damaged organs, they could not pull through. Luther Burbank says, "What a shock the people would have if when going through the cemeteries the real cause of death were inscribed on the tombstones of their friends. 'Died of pneumonia, etc., made fatal by a tobacco-weakened heart." Up to 25 years there are many more deaths from tuberculosis among females, 22 more to each hundred deaths. After 25 years it is reversed, being an average of 66 more males than females up to 60 years. The only explanation is that men use more toabcco, and 66 more die per hundred because of the slow but deadly poison produced by its use. Females are as susceptible to tubercular infection as men, which is shown by more female deaths from this disease up to 25 years.

In man, tobacco has not a redeeming feature, as shown by actual experiments, tests, and statistics. It offers nothing even in a very small degree for the evil effects it produces in the human body. It is true there are many excuses offered by smokers as a reason why they smoke, but scientific research proves the fallacy of all such excuses. Excuses are only a camouflage for a desire to smoke. Few smokers are willing to confess that they are helpless victims of a drug habit. Alcoholics and other dope fiends likewise have very positive excuses why they must have it. "Tobacco is soothing, so is chloroform, and a small bottle will soothe forever." "The way to stop smoking is to **STOP.**" The tobacco addict should say with Patrick Henry, "Give me liberty or give me death." Death will get you years ahead of time if you don't stop. According to good authority, "tobacco shortens more lives and kills more people than alcohol ever did, because it is used more widely than whiskey ever was." Tobacco costs this country more by a billion dollars per year than booze at its worst before the Volstead Act. Brother Shotzberger, teacher of the men's Bible Class in the Mennonite Church, Lancaster, Pa., also a mechanic, canvassed his department in the factory, and learned that it cost these eighty men about $4800 per year—an average of $60 to the man—$5.00 per month for tobacco. He asked them if they had any good thing to say for tobacco. One poor fellow said when things go wrong he is liable to swear less if he uses more tobacco. Most of the others said its's nothing but a "dirty, filthy habit."

Tobacco lowers the moral tone. Any narcotic that soothes or dopes the mind, nerves and body, takes the tinge off the fine sense of regard for the rights of others, and is a foe to high ethical ideals. Tobacco stupefies the nerve centres that control the moral sensibilities until the fine edge of moral sense is blunted, and the difference between right and wrong is blurred. Very few boys learn to drink without first learning to smoke. Most opium addicts were once smokers. A New York magistrate says, "Ninety-nine out of a hundred boys between the ages of ten and seventeen who come before me have yellow fingers stained from cigarettes."

Oh! that every Christian would volunteer his services against tobacco, talk against it, preach against it, live against it. I wish that every Christian publication would be up in arms to destroy the most rapidly growing evil in our land. Who can doubt it? Tobacco captures the boys and partly destroys their moral and physical well being by the millions. Could it be possible to deaden moral sensibilities, reduce mental, nerve, and muscle efficiency, without interfering with the highest possible spiritual life? If tobacco kills, "half-kills" or only renders even ten per cent less useful, who is responsible—the tobacco grower—the dealer—or the user, that gets into the habit innocently, not knowing its deadliness? He may learn it as other intoxicants or dope addicts learn after it has produced its fatal or partly ruinous effects. It is plainly up to the Christian people to arouse themselves to action, and to warn the innocent of so great a foe, that is running to and fro dressed in plain citizens' clothes. He comes into our homes, into the churches and into the pulpit, seeking, and he is doing his deadly work.

Lancaster, Pa.

They only can understand the Holy Ghost who have Him dwelling in their hearts. They only can worship in the Spirit who have the Holy Spirit as an abiding Comforter.—N. H. Mack.

ONLY WAIT

Oft there comes a gentle whisper o'er me stealing,
When my trials and my burdens seem too great;
Like the sweet-voiced bells of evening, softly pealing,
It is saying to my spirit, "Only wait."

When I cannot understand my Father's leading,
And His dealing seems to me but cruel fate,
Still I hear that gentle whisper ever pleading,
"God is working, God is faithful—only wait."

When the promise seems to linger, long delaying,
And I tremble, lest, perhaps, it come too late,
Still I hear that sweet-voiced whisper ever saying,
"Though it tarry, it is coming—only wait."

O, how little soon will seem our hardest sorrow,
And how trifling is our present brief estate,
Could we only see the light of heaven's tomorrow,
O, how easy it would be for us to wait.

I have chosen my eternal portion yonder,
I am pressing hard to reach yon heavenly gate;
And though oft along the way I weep and wonder,
Still I hear that cheering whisper, "Only wait."

—J. Tappmeyer.

The world always loves to believe that it is impossible to know that we are converted. If you ask them, they will say, "I am not sure—" "I cannot tell;" but the whole Bible declares, we may receive, and know we have received the forgiveness of sins.—McCheyne.

Married

Herr—Landis.—On Nov. 14, 1923, at the home of the bride's parents, Bro. Elias G. Herr and Sister Esther M. Landis were united in marriage by Bro. Sanford B. Landis. May God's blessing attend them through life.

Litwiller—Zehr.—On Dec. 20, 1923, at the home of the bride's parents, Sister Emma Zehr and Bro. Christian C. Litwiller, members of the Hopedale Mennonite Church, were united in the bonds of holy matrimony, Bro. Samuel Gerber officiating. May God's richest blessings be theirs.

Holsopple—Schantz.—On Dec. 18, at the home of the bride's parents, Bro. and Sister Daniel Schantz of Hydro, Okla., occurred the marriage of their daughter Anna, of the Pleasant View Congregation to Bro. Lewis Holsopple of Versailles, Mo., Bro. Alva Swartzendruber officiating. May the blessing of heaven be their lot thru life.

Yoder—Miller.—On Monday evening, Dec. 24, at the home of the bride's parents, near Middlebury, Ind., Bro. Ray Yoder of Kalona, Iowa, and Sister Kathryn Miller, of Middlebury, Ind., were united in holy marriage by Bro. D. D. Miller, father of the bride. May heaven's choicest blessings attend them through life.

Hallman—Fretz.—At the home of the bride's parents, Bro. and Sister Christian Fretz, Vineland, Ont., in the presence of a large number of friends, Bro. Aaron Hallman and Sister Anna Fretz were united in the bonds of holy matrimony. May the blessing of the Lord attend them in their united life and make them a blessing in His service. The ceremony was conducted by Bro. S. F. Coffman.

Obituary

Moyer.—Amanda M., wife of Bro. Jonas M. Moyer, was born Nov. 13, 1859; died Dec. 13, 1923, at her home near Chalfont, Pa., aged 64 y. 1 m. Altho she suffered much, she bore it all patiently. She was a kind, loving mother, always thinking of others. She leaves her husband, six daughters, three sons, and eighteen grandchildren to mourn her departure. Funeral services were conducted by Bro. Joseph G. Ruth and Bro. Arthur Ruth. (Text, Phil. 1:21-24.) at Lexington. Interment in the adjoining cemetery.

"Mother, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrows,
Tears will all be wiped away."

By a daughter.

Moyer.—Mary P. Moyer, wife of Wm. K. Moyer of Franconia, Pa., was born May 5, 1856; died Nov. 23, 1923; aged 67 y. 5 m. 27 d. She is survived by her husband, one son, and two daughters. She was a faithful member of the Mennonite Church. She was a kind and affectionate mother and wife, and is sadly missed in her home. She was blessed with good health till about ten days before she died, when she suddenly became ill with indigestion from which she did not recover. She trusted in the Lord and was fully resigned to His will. Her husband had been stricken with paralysis about nine weeks before she died. He is unable to walk and could not go along to the funeral services which were held at the Franconia Mennonite Meetinghouse.

Culp.—Jacob S. Culp was born in Clinton Twp., Lincoln Co., Ont., Feb. 16, 1837, and died at his late residence in Vineland Ont., Dec. 8, 1923; aged 86 y. 9 m. 20 d. He was married to Salome Albright in 1860, to which union were born five sons and four daughters, all of whom survive. Their mother died in 1893. In 1895 he was married to Annie High who died in 1904. He was a member of the Mennonite Church for many years. Quiet and retiring in his nature, he was humble in his Christian faith but trusted the Lord unto the time of his death, passing away in hope of the life to come. Funeral services were held on December 11, at the residence and at the Mennonite Church where interment was made. Services conducted by the pastor of the Evangelical Church, Mr. Sauer, and by S. F. Coffman. Text used was Heb. 4:9.

Nofziger.—Mary Ann Nofziger, wife of John S. Nofziger was born in Fulton County, Ohio, Mar. 20, 1871; died at her home in Henry County, O., Dec. 14, 1923; aged 52 y. 8 m. 14 d. She was united in marriage to John S. Nofziger, Jan. 10, 1889, and lived in matrimony over 34 years. To this union were born 5 children; 3 sons and 2 daughters. She leaves to mourn her loss a sorrowing husband, 3 sons, 1 daughter, 1 brother, 10 grandchildren, and a large number of relatives and friends. One daughter and three grandchildren preceded her in death. In her younger years, she accepted Christ as her personal Saviour and united with the Amish Mennonite Church, of which she remained a member until death. Funeral services were held Dec. 17, at the Central A. M. Church, near Archbold, O., conducted by Brethren Henry Ryhener in English and Eli Rupp in German. Interment in Eckley Cemetery.

Michael.—Nelson Michael, a minister of the Mennonite Church, was born in Bertie township Welland County, Ontario, January 25, 1843; died at his late home near Sherkston, Ont., October 31, 1923; aged 80 y. 9 m. 6 d. On December 22, 1863, he was united in marriage to Sarah Sherk, daughter of Peter Sherk who died a number of years ago. A family of six sons and six daughters blessed this union. Three sons and four daughters survive the parents. Bro. Michael was ordained to the ministry about forty years ago, and served the congregation according to his ability until the work was taken over by the Conference and Rural Mission Board. He was greatly interested in the work of the church and especially concerned for the welfare and salvation of his children. Funeral services were held on November 3, and his body laid to rest in the burying ground at the Bertie Church. Services were conducted by Nathaniel Bergy and S. F. Coffman.

Heishman.—In February, 1923, May Heishman, wife of Bro. Russell J. Heishman and daughter of Mr. and Mrs. Champ Brill, of Shilo, Hampshire Co., W. Va., died after a week's illness of influenza and pneumonia. She leaves to mourn her departure a husband and two children, Rosco and Sadie, one infant preceding her in death two days before. Funeral services were conducted by Bro. A. W. Hershberger. Burial in the home cemetery. The deceased was in her twenty-fifth year. She united with the Mennonite Church in 1917 and remained a faithful member until death. Sister Heishman's last days were full of suffering but she bore it patiently, spending much time in prayer and communion with God. She will be greatly missed in the home and community where she lived.

"Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there sometime we'll understand."

A Niece.

Yoder.—Ben Yoder, son of Gabriel and Polly Hostetler Yoder, was born March 23, 1845, in Wayne County, Ohio. He was married in 1874 in Wayne County to Sarah, the daughter of Moses and Eva Hostetler. To this union were born three sons and four daughters. One daughter has preceded him in death. In his youth he attended the Oak Grove Mennonite Church, Smithville, Ohio. In later years he united with the Bethel Mennonite Church where he continued in membership until the time of his death. His death occurred after a protracted illness of several years, on Dec. 16, 1923, at the age of 78 years. He is survived by his 3 sons, Emanuel, of Gary, Ind.; Peter of Nappanee, Ind.; Frank of Syracuse, Ind.; 3 daughters, Naomi of Seville, Ohio; Amanda of Jerome, Idaho; Laura of El Paso, Texas; and also by 10 grandchildren and three great-grandchildren. Two sisters, Mrs. Fannie Oswald, of Millersburg, Ohio, and Mrs. Katherine Hostetler of Nappanee, Ind., and one brother, John Yoder of Wooster, O., also survive him. Funeral services were conducted from the home of his daughter, Mrs. Warren Coolman, on Tuesday, Dec. 18, J. N. Kreider and S. D. Rohrer officiating. Burial was made in the Oak Grove Cemetery, Smithville, Ohio.

Good.—Minnie Estella Good, daughter of William H. and Laura Snyder, and wife of Ezra Good, died at the State Hospital of Pueblo, Colo., Nov. 28, 1923; aged 25 y. 10 m. 28 d. She was born at Roseland, Nebr., Jan. 21, 1898, and came with her parents to La Junta, Colo., at which place she has spent most of her life. She was married, Sept. 10, 1916, to Ezra Good and to this union were born two daughters, Beulah Evelyn, 4 years old, and Vera Fern, 1 year old. She was preceded in death by three brothers and one sister. She is survived by her husband and two daughters, her parents, four brothers, two sisters, and many relatives and friends who mourn her departure. She became a member of the Mennonite Church at the age of ten years and has remained faithful ever since. As a companion and mother she was very affectionate, kind-hearted, and cheerful, always willing to do her part in the home. Her health became affected about a year ago and grew worse, continually, until two weeks ago when her condition became serious. She died of complications. We mourn her departure, but we have the asurance that her end was glorious. Funeral services were held Nov. 30, at the East Holbrook Church by John Thut, and Jacob A. Heatwole. Texts, Heb. 13:14; Heb. 11:10,16; Rev. 21, and 2 Cor. 5:1. Burial in adjoining cemetery.

Barkley.—On Friday morning, Dec. 14, 1923, Edna Martin Barkley, of Mahoning Co., Ohio, quietly passed to her eternal reward at the age of 32 y. 2 m. 27 d. Her sickness was brief. A few days after a baby boy, Earl, was born, the mother developed a severe case of scarlet fever which soon resulted in death, leaving her husband and six small children, (4 boys and 2 girls) to face the realities of this world alone. The day following her death, which was a shock to the whole community, brief funeral services were held at the door of the home where a few of the near relatives and friends met to pay their last tribute of respect to the departed one, whose memory is fondly cherished by those who knew her best. The funeral was in charge of A. J. Steiner. Burial was made in the Midway cemetery. Sister Barkley was the daughter of Bro. and Sister Jacob Martin of East Lewistown. At the age of 13 she accepted her Christ and united with the Mennonite Church, remaining faithful until the end. On Dec. 21, 1913, she was united in marriage to James Barkley, who with his family, together with her father, mother, and four brothers are left to mourn the loss of one who was dear to them. According to present plans the children will be placed in homes of near relatives in the community. A memorial service will be held as soon as arrangements can be made after the quarantine is lifted.

SOMETIME WE'LL UNDERSTAND

When some of us get to Heaven we shall doubtless look back with wonder upon the way in which God has upheld us and guided and protected us. We shall know then as we cannot know now that He helped us a thousand times when we did not know it; that He foresaw for us where we were utterly blind; that He averted for us dangers which would have ruined us; that He directed for us the chain of events when many times, had it been otherwise, we should have gone down. We shall then know, as we cannot know now, how good He has ever been to us.—Western Methodist.

"A revival is not going down the street with a big drum It is going back to Calvary with a big sob."—Publisher Unknown.

"A wrong deed should be immediately repented of and confessed."

ITEMS AND COMMENTS

Ex-president, Woodrow Wilson, in celebrating his sixty-seventh birthday on Dec. 28, received an automobile from friends who withheld their names.

According to reports received recently another revolution has broken out in the Yunan province in China. The old world and some parts of the new are seemingly seething with unrest and revolution.

The value of the country's principal farm crops this year was placed at $8,322,695,000 by the Department of Agriculture in its final estimates for the year. The revised figures for last year's crop show a valuation of $7,449,804,000. The acreage this year is estimated at 350,698,548.

On Dec. 15, President Coolidge pardoned the last of the wartime offenders, 31 in all, who were convicted for acts against the government. The action was taken upon the recommendation of a special report prepared by former Secretary of War Baker, Bishop Charles H. Brent, and General J. G. Harbord.

Since the recent uprising in Greece, in which the king and queen were forced to flee from the country, former premier Venizelos has been asked to return home and to help unravel the political tangle which has resulted from the revolution. While somewhat reluctant it is thought he will accept, at least temporarily, the task of trying to restore order in that troubled country.

Dr. John Henry Jowett, noted author and preacher, died in London on Dec. 16, at the age of fifty-nine. His devotional books are highly prized by many people. Some one has said of him, "He was a man with a message, and he gave that message in a simple, forceful manner, filling it with the spirit that breathes throughout the New Testament." His death marks the passing away of one of the great preachers of the present time.

The complete text of the new tax bill proposed by Secretary of State Mellon was made public recently. It proposes several hundred amendments to the existing law, many of which are designed to put an end to tax evasions. Among other things the bill provides that the normal tax on incomes shall be 3 per cent where it is now 4 per cent, and 6 per cent where it is now 8 per cent—a reduction which the Treasury estimates will result in a loss of revenue of $91,600,000 a year. Another provision is that 25 per cent of "earned income," defined as wages, salaries and professional fees, shall be counted as exempt in computing income tax returns. The repeal of taxes on telegrams, telephone and radio messages, and theater admissions is also proposed.

The following is clipped from the New York "Evening World:" "The expulsion of King George from Greece, diplomatists in London today observed, represents the tenth king who has been forced to make his exit since the war, the monarchs previously affected being those of Russia, Germany, Austria, Bulgaria (Ferdinand), Montenegro, Turkey, Egypt and the kings of the German federated states such as Bavaria. It was also noted that numbers of other countries had thrown off the yoke of royalty, Poland, the Baltic States and Czecho-Slovakia being instanced. The repercussion upon the royal houses in all the Balkan countries is regarded in diplomatic quarters as highly important. Experts on Near Eastern affairs believe the sensational events in Athens mean the shattering of the queen of Roumania's dream of a powerful Balkan federation dominated by herself or her children."

MENNONITE BOARD OF MISSIONS AND CHARITIES

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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

BIBLE STUDY CLASS

The annual Bible Study Class of the Ontario Conference will be conducted at the First Mennonite Church, Kitchener, Ont., from January 2 until February 8, 1924. The first year's course will be given, including the study of Genesis, Gospel of Mark, Methods of Lesson Study for Sunday School Work, Bible Geography, English Composition and Vocal Music. Persons not within reach of other classes are invited to attend this session of study. Tuition, fifty cents per week. Board and rooms at very reasonable rates. Board supplied five days per week by Boarding Club. Instructors, Oscar Burkholder and S. F. Coffman.

BOOK REVIEW

History of the Southwestern Pennsylvania Conference

A new book of 228 pages giving a brief history of the Mennonite Church in the southwestern district of Pennsylvania and the conference proceedings from the time of its organization. It was compiled by a committee, composed of N. E. Miller, Aaron Loucks, and W. C. Hershberger, appointed by Conference to do this work. The introduction is written by J. A. Ressler and the first chapter deals with the events previous and preliminary to the organization of an official conference body. Bro. J. N. Durr furnished the information for this early history. The first conference was held on Sept. 22, 1876, at the Blough Meetinghouse, near Davidsville, Somerset County, Pa. Conferences were held annually after that and a report of each one is given until 1923 inclusive. Beginning with the session of 1879, complete minutes are given of each meeting, thus giving valuable detailed information. The book contains much important historical material concerning the growth and development of the church in this particular field and will be a valuable addition to the library of all those who are interested in the history of the Mennonite Church in general. Paper covers. Price, 50 cents postpaid.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

J. A. Ressler, Editor

"Look on the fields; for they are white already to harvest."

EDITORIAL

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

Earthly possession presents problems that we must solve. Industry, frugality, and wise use of gifts of God result in prosperity and the accumulation of material wealth. In such a case the problem of wise investments must be met and disposed of. The lack of these qualities, often entirely beyond a person's control, produces want. The problem then is how to supply the things that are needed for the present physical existence.

To the true child of God all the problems that pertain to earthly goods and possessions, tho they are important and need to be met conscientiously, are secondary to the far greater problem concerning the eternal welfare of the soul. Earthly possession has primarily to do with our relationship with our fellow beings here in time and space. Possession means simply how much we can control to the exclusion of the control of others. The whole problem of possession is very complex. We can hold property only by the consent and with the co-operation of others. But above all, we must remember that possession is a gift of God. We cannot hold anything as our own except as it is given us of God. He has thousands of ways of dispossessing us of things we think we hold by an absolute right. He has infinite ways of lifting the lowly and poor to places of vast responsibility.

In fact, it is as stewards that we hold all our so-called possessions. God has entrusted to us certain powers, certain rights, certain means of doing things and controling things; and to Him we are responsible for the way or ways in which we use these gifts in trust. The steward, as such, owns nothing. He deals with his master's goods according to the will and at the command of the master. And His stewards we are who has created us, has preserved us, has given us all our time, all our energy, all our money, and all that money represents. Viewed in this light the problem becomes one of whether we are willing to render back to God according to the measure of His gifts. It is not whether we are willing to deal justly with our fellow men—altho that is included in the question—it is not whether we are honest in our dealings in business—tho that is an essential—but it is a question as to whether we are dealing with God as those who must render account. Your title deeds do not give you absolute, irresponsible control. To God Himself we shall render account some day for every moment of time, for every cent of money, for every ounce of energy He has entrusted to us. "Ye are not your own."

Yet Christ speaks of treasure, and He calls it ours. He tells us that where our treasure is there our heart will be also. What do we value as worth while? Whatever it is, whether it is money, fame, pleasure, display, fine houses, or any other desirable thing, the thing we value is our treasure. Upon that our heart is set. We want it, we keep it. We exclude others from its use and possession. But there is another side. The things that God gives us are for use. We do wrong if we neglect them. The difference comes in the purpose we have uppermost in our minds. Do we use all our powers to help others, or for self? In a most wonderful way God has renounced His sovereignty to the extent that He allows us to have control of our treasure so that we may decide its use, its destiny. He will exact an account, but upon us rests the responsibility for deciding where that treasure shall be placed or invested. It is well that it is so, for no other one thing is so thoro a test of character as the use we make of the treasure God has committed to us.

Speaking of responsibility reminds me of an "independent missionary" I once met, one of those curious creations that crop out in mission lands that are not so very strenuous, where the sacrifices are not beyond ordinary endurance and the danger to life is not so great as in Africa's equatorial region, or in China or Mexico during times of revolution. In Pennsylvania Dutch we'd call them a little "ausg'ort," not quite true to type. Well, this "independent missionary" felt that he had been called of the Lord to work in his chosen field and that he was not responsible to any man, board, or any other human organization or institution. He made out no reports and, of course, published none. Whatever he received he regarded as coming from the Lord, and he felt under no obligations to account for it to any one. He owed a sum of some thirty units of the currency in circulation there, and was given a loan of the amount by a friendly missionary who had nothing less than a note of one hundred units of the currency. When the "independent missionary" was asked about the change, he replied that there was none—"All we get we regard as coming from the Lord,"—and so the seventy units or thereabouts went with the rest of the unaccounted treasure. What became of the missionary—the "independent one?" I really do not know. He left the mission land, disappeared over our horizon, and has not reappeared.

On another page of this issue is an article written by Bro. W. A. Stoltz-

fus, son of Bro. B. B. Stoltzfus, of the Lima, Ohio, Mission. Bro. W. A. is now a missionary, under the Presbyterian Mission Board, in Syria. This work is near the place where he was working under the Near East Relief and his present engagement is the direct result of that service. May he and his companion be used for much good.

This number of the Mission Supplement has so much of the Columbia, Pa., Mission matter in it that it might almost be called a "Columbia Mission Number." The work at that place has been wondrously blessed of the Lord and we hope and pray that God's blessing may continue with it, that many souls yet unsaved may be led to the Master thru the effort there.

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

VII. Observations and Experiences while on Our Mission Tour in India

After visiting various phases of mission work carried on under the auspices of the Presbyterian Mission Board established at Saharanpur, Ludhianna, Moga, and Lahore, we left you at the latter place for a months vacation. At the beginning of this new year we are pleased to join the reader again and have you accompany us as we leave the beautiful city of Lahore in north western India and turn our faces eastward toward the rising of the sun, stopping along the line to visit other Mission Stations to note still further what God's servants have been doing in the way of extending Christ's Cause and Kingdom in other parts of that heathen land called India.

On Saturday December 10, 1910 our party of three boarded the 7:40 A. M. train for Amritsar situated 32 miles east of Lahore. Upon our arrival at this place we walked to the outskirts of the city to visit what is known as the Government Civil Hospital which at that time was in charge of Dr. Smith who had a great reputation as a surgeon. Dr. Smith not being in at the time we were kindly shown thru the various departments of the institution by the Head Nurse, who gave us much information relative to the surgery work, etc. After leaving the Hospital we walked a mile or more to visit the golden temple of the Sikhs, which stands in the midst of a small lake or large basin of water, probably 18 or 20 rods in diameter. This small Temple is famous for its being overlaid with gold, and because within its walls is kept with unceasing vigilance a volume containing the religious doctrines of the Sikhs. A book which they consider very sacred and worthy of actual worship. Visitors are denied the privilege of entering the temple except they leave their shoes on the outside. We preferred to keep our shoes on our feet and remain on the outside rather than to reverence their temple and religion to that extent. By the long hair he wears and other peculiar characteristics of his appearance it is not difficult to recognize a Sikh when one sees him. Vividly do we remember our visit at Amritsar.

Early in the afternoon of the same day we boarded a train for Jalunda City situated 49 miles east of Aritsar, here we were met by Dr. Newton of the Presbyterian Mission established at that place, he kindly secured conveyances to convey us and our luggage to Hoshiarpur a city without any Railway connections situated 25 miles northeast of Jalunda City. A boy with an "Ecka" took our luggage and we took passage in a "Tonga" drawn by one horse. We made the trip of 25 miles in a little less than five hours. Upon our arrival at Hoshiarpur we went direct to the Mission Home occupied by Dr. Chatterjee and wife, both natives of that country and pioneer missionaries. We had met the Doctor at the World's Missionary Conference at Edinburg, Scotland, and being favorably impressed with his spirit of devotion, we greatly appreciated having the opportunity to visit him and his work in northwestern India. The Doctor and his wife gave us a hearty welcome into their home.

The following day (Sunday) we had the privilege of attending two religious services with Dr. Chatterjee in charge. In the forenoon we attended an English service in the Episcopal Chapel, for the benefit of the English speaking Episcopalians in that City. Dr. Chatterjee, tho a Presbyterian, preached in said chapel regularly. He preached to a small but attentive congregation, basing his message on Rom. 1:14. The sermon was inspiring. In the afternoon we attended services in the Orphanage Chapel, which was held in the native language, and especially for the Orphan girls. The sermon was based on II Cor. 6:16-18. We appreciated the spirit manifest in the service, but failed to understand the message. After the services we were shown thru the Orphanage which is kept in a very sanitary condition. The orphan girls, 60 in number, were indeed well cared for. Mrs. Chatterjee had the general oversight of the Orphanage work. Dr. Chatterjee's work is principally evangelistic, the district is said to contain 2100 villages, and it was reported that about 4000 Indian Christians lived in the district over which the Doctor had the oversight. He at one time was a professor in Foreman College but felt that he should hand in his resignation and give his time to more direct Gospel work along evangelistic lines. The Lord has richly blessed his efforts.

With the exception of the writer's experience in being somewhat indisposed because of a physical ailment, we cherish with fond remembrance our visit with the Chatterjee's at Hoshiarpur.

On the following day (Monday) we returned to Jalundar City by the same route and in the same conveyance in which we had made the trip on Saturday evening. Not being covered with the shades of darkness we had an excellent view of the country on our return trip. Soon after we arrived at Jalundar City we boarded a train headed for Barreilly 333 miles to the southeast. Our train being the Calcutta Mail train we made but few stops along the line. We arrived at Barrielly early the following morning. After we had our breakfast we secured a "gari" and were taken to the home of Dr. Neeld's who was at that time Head of the Barreilly Theological Seminary, a Methodist institution established at that place. Because of the graduation exercises to be held that day we failed to meet Dr. Neeld's upon our arrival at his home, but were pleased to meet Rev. Wilson of Delhi, and Dr. Buck an aged Methodist missionary who accompanied us on our voyage as we returned to America.

After reading the mail which was awaiting us at the home of Dr. Neeld's, we a little later on, went to the Seminary and attended the graduating exercises which were largely attended and of special interest. A class of 27 young men graduated, 9 of whom gave short talks in the Urdu tongue. Of course we did not understand what was said, but those who did understand said the talks were exceptionally good. The students' orations were followed by brief speeches given by the Revs. Core, Robinson, West, Buck, and others. The talks were interspersed with singing. The topics discussed by the graduates were of a very practical nature, such as would be very timely to be discussed by graduates in America. They were as follows:: "The fruit of labor," "Where art thou?"

Newness of life," "Outward adornment," "Sin and its remedy," "Meeting with God," "Consulting Christ," "Giving comfort and rest," etc. The number represented in this institution at the time we were there, including faculty members and students numbered about two hundred and fifty. At the close of the exercises we were invited to take tea with Dr. Neeld's. We greatly enjoyed our short visit at his home. After tea we went to visit the industrial and dairy work carried on by the Salvation Army, in charge of Mr. and Mrs. Carter. They had 30 boys in their Orphanage. These boys were well cared for, and were receiving both mental and physical training.

Our observations at Bareilly were much appreciated, and have left with us both pleasant and helpful memories.

The following day we took passage on the 5:00 A. M. train headed for Allahabad 290 miles farther to the southeast. The country thru which we passed was mostly level and fertile. It is well irrigated by water drawn from wells by the Syrian wheel system. Wheat was the principal crop grown. Mangoes and other kinds of fruit are extensively grown in this part of India. The landscape scenes were of special interest to us. We arrived at Allahabad at 2:30 P. M. Not being able to get a train for Katni before evening, we took a suburban train to the east side of the city where we visited the Allahabad Exhibition. Here we saw a fine exhibit of home industries, machinery, stock, fowls, art, etc. After spending several hours in looking hastily thru the various sections we returned to the Railway station, and after eating our evening meal we boarded the 7:36 train for Katni 171 miles to the south, where we arrived at five o'clock the next morning. We repaired to the waiting room where we rested several hours then ate our morning meal after which we walked thru the city to the outskirts on the south side where very extensive lime kilns had been built and were in operation in full blast at that time. These were of special interest to us because of the great number of kilns and the difficulty with which the stone is unearthed and conveyed to the kilns. The lime enterprise established at this place seemed to be a prosperous industry, giving employment to many.

The afternoon was spent principally in answering correspondence. At 7:00 P. M. we had the pleasure to board a train headed for Bilaspur situated 188 miles farther to the southeast. Arriving there early the next morning we made close connections for Raipur 68 miles farther south, where we again made close connections with the Narrow Gauge coach which conveyed us on to Dhamtari 46 miles further on. We arrived safely at our final destination on Friday Dec. 16th at 11:30 A. M. We were met at the station by Bro. and Sister Geo. J. Lapp, and Sister Sarah Lapp. We spent just one month in making our Mission Study Tour, during which time we traveled over three thousand seven hundred miles, saw mission work as carried on under ten different Mission Boards, visited twenty-five mission stations, saw at least nineteen different phases of activities and some of the strongest and best equipped that these different organizations have. Our observations were many and varied. Our experiences were pleasant and helpful. Our return to Dhamtari was much appreciated and caused our hearts to overflow with joy and praise. We cherish with great appreciation the memory of all the helpful experiences of our tour.

In our next article we shall present to the reader scenes of a different nature, but we trust no less interesting.

Dakota, Ill.

A SYMPOSIUM

of Articles by Different Members and Workers at Columbia Mission

For the Gospel Herald.

The Little Mission

In regard to the Mission I think that there is no place better to go to learn God's true and precious Word. My mother and three sisters and my brother and I went there when it first opened. The services then were not so largely attended as they are now, and there was no order then like there is now. Bro. Byer would go out and gather the children in and tell them how much God loved them all, then we moved away, and I often thought about the little Mission and all the good I learned there, and I like the little Mission better than any other church because they live close to the Bible. I am not sorry I ever went there because it has done me so much good. Now I belong there, and I have four children going there too, and I hope some day they will be members there. We will soon be in our new building and we will have more room there. We have better order than we used to have. We also have more teachers, too and larger attendance. I wish God's richest blessing upon this place, and may there be souls won that this new building might be filled the same as the old one was.

Mrs. Charles Thomas,
1113 Barber St.,
Columbia.

* * *

What the Mission at 274 S. 4th St. did for me

I have learned more by my experiences, in mission work, in a few years, than could have been learned by twice the time spent in Bible schools.

My first experience was in 1915, having been received into church fellowship two years previous. Bro. C. B. Byer was superintendent. He asked me to teach a class of boys in this year, but I only came a few times, and feel sorry I did not continue in the noble work, as those very boys are lost to fellowship today.

My next experience was with the primary class, then numbering from 30 to 80 pupils, under the care of Sister Anna Byer, as laborers were few, and little interest shown then. This was in the year 1916. The end of that year new classes were organized, where upon my next class was boys, in age from 10 to 15 years. With these boys I received parental influence and saw into mission needs, and room for personal work, as I held lesson study once each week in a pupil's home.

In 1917 Bro. Byer expressed his convictions as to starting work somewhere, having felt called they later located in Knoxville, Tenn.

Aug. 30, this same year, marked our staying at 274, having been united in the bonds of holy matrimony, to a teacher also in the work here, officiated by Bro. J. C. Habacker. I took charge as superintendent.

This was a new calling to me as my experiences in the great school were few. Testing times came, oppositions, and persecutions. The Lord blessed us with workers tho more were needed.

Some of these faithful ones, yet remaining, but some have gone to their reward. Our assistant superintendent Bro. Milton Neff, of the Millersville, Pa., congregation, was one and Sister Mamie Dosch, the primary teacher another.

The testing times of the World War came, also the epidemic of influenza. My manual labor was on the farm. We took possession of same in 1919. Then Bro. C. Z. Martin and wife were sent in charge of the work.

My Confession.

Had I been willing to follow Jesus our Savior all the way, by denial, and simple faith, holding firm to the promises with a neverfailing trust, which all workers should have to be

successful, greater might have been the results.

Failing in this the work and burdens was thrown upon our present superintendent. We sing, "There is work for all to do and excuses for none." Praise God none need to be in the other's way, so by united efforts the work grew to present conditions. Pray it may continue.

I. M. Shertzer.

* * *

A Testimony

Dear Herald Readers: — Greeting. In 1912 we were encouraged to go along to Columbia Mission by some dear brother and my heart was touched when meeting with the dear brethren and sisters at that place, with about 80 or 90 children. We looked at those children coming out of homes, fatherless and some that are not cared for, left on the street from morning till night, not taught anything but wickedness. We also saw some cripples carried to the mission by those that labored there. We believe that Brother and Sister Byer often felt that the harvest truly is great but the laborers are few. They have felt the call from another field and have yielded to the call, not knowing where they are going until they got to Knoxville. May the Lord bless them in their work. Then Bro. and Sister Shertzer took charge of the work and the interest still increased and the responsibility laid upon us heavy because of a few left us to another field and still more children kept coming. But the Lord said, He will never leave nor forsake His children. Then Bro. and Sister Martin took charge with some few changes at the mission rooms. Interest still increasing we were still looking forward for a larger building and it is now completed and ready for service. The Lord be praised for all those that have put in a mite in behalf of this work of making more room. I am sure the Lord will bless every effort that is put forth in the ingathering of souls, and when we have from 200 to 250 children before us we wonder sometimes what may be said or done that they may all be gathered into the fold. They are in a wicked world. The Savior said "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of God." Will we pray that we have more burden for souls? The harvest truly is great and the laborers are few. We pray that the Lord of the harvest may send forth laborers into the harvest at Columbia. We have more room now. We need more teachers. I am sure I received many blessings since I go to Columbia mission. We think of those that were visited and have given their heart to Jesus and labored with us a little season and then passed to their reward and some, we may say, received the eleventh hour. I have nine miles to go to Columbia Mission, but I want to be there whenever opportunity affords.

Yours in the Master's service,

D. C. Dupler.

* * *

The Primary Department

The Primary work of any Sunday school is the hope of the future. This is especially true of Columbia. The enrollment is usually about fifty but attendance varies from fifty to one hundred. Last Sunday there were ninety present.

We wonder sometimes if the little folks derive any benefit from the Sunday school. But almost all of them come from non-Christian homes and have no Christian training whatever. Quite a few seem to have absolutely no training of any sort. They are like "Topsy" (they just growed). In some cases the parents are interested enough to send the children, tho they never come themselves. But in many instances the tiny tots just run in to Sunday school from the street. Some are not in a very presentable condition to sit among the more cleanly ones.

Regardless of the state or condition of these little ones, it is well worth while to try to teach them some of the wonderful truths of God's Word and of His great love for the human family. Christ says, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

A good part of each Sunday is spent in singing. Everyone can help to sing and they make the room fairly ring with song. Some of the favorite hymns are these: "Shall we gather at the river?" "At the Cross," "Jesus loves me," the "Motion Song," etc.

The question has been raised owing to the crowded condition of the room, whether it is wise to allow the older ones to bring their baby brothers and sisters. There is always a great deal of confusion and the little ones who do not understand what you say are very troublesome sometimes. We expect to hold Sunday school in the new building before long, then the children will not be so crowded and can be divided into more classes.

It was decided to welcome all who came regardless of age, for it has been found that when these little ones become a few years older they want to come themselves. As one mother said, "The children took Pearl along when she was quite small and now I couldn't keep her home." "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

Cora S. Kendig,
Millersville, Pa.

* * *

The Fourth Street Mission

I want to tell what the mission did for me. I went to the meeting two evenings and Brother Martin asked me if I was a Christian. I said I was not, and he asked me if I would come to church and I told him I would. But I did not come any more till I met Brother Martin and Brother Mack at Brother Shank's one morning in January last, and how anxious I was to get away on an errand! But they could not hear to it. I had to come in the room and I did so, and I wish I could get all unconverted people as warm as I was. It was not as much of the fire heat as it was the Lord striving with me and finally I gave up and I said I would come to the Mission that evening. I did and I gave my heart to the Lord. I am not sorry I did, for I had more peace and happiness now. I have more pleasure in serving the Lord than I had in serving Satan. I have given up all my worldly pleasures. I read my Bible twice a day and I pray to the Lord often that He might keep me from all sin. I have many trials and temptations, but I pray to the Lord for help. I mean to keep on serving the Lord. I ask all the Christian people to pray for me. That is what the mission did for me, and may the Lord keep me ever faithful is my prayer.

Michael Frey.

CIRCUMSTANCES KEEP OUT!

Circumstances are the things that "stand round about" us. Christ is within us—if we have received him as Savior. The very word "circumstances" shows that they have no right to get within. "Greater is he that is in you, than he that is in the world." Circumstances may be a longer word than Christ, but Christ is greater! An enthusiastic, Spirit-filled missionary in South America writes home: "I haven't much use for that kind of Christianity that rises or falls with the circumstances. Christ has full charge in my life, and circumstances must keep on the outside. They are dangerous when they get on the inside.....The way some Christians live you would think that God's supply of grace was running short and that he had to deal it out to his needy, needy children in small quantities. It seems to take a lot to do for me.....I had a 'look in' this morning and saw abundance of grace

for every need. I tell you, a fellow's heart feels good when he knows all heaven is behind him." The Christ who has wrought this miracle of joy and peace in this missionary's life is your Christ. No circumstances can stand before him, "for the same Lord over all is rich unto all that call upon him."—Editorial in S. S. Times.

FROM OUR MISSION STATIONS

For the Gospel Herald.

West Liberty, O.

(Mennonite Orphans' Home)

Dear Readers, Greeting:—We wish to all the season's richest joys and blessings.

At this time we are again reminded of our Lord's good will and condescension to men. The prevailing thought of giving and sharing is again manifest on every hand, and is being expressed in a considerable variety of ways. Both workers and children at this place are already receiving gifts and tokens of love and remembrance from relatives and friends.

The brotherhood in this vicinity favored us with a liberal share of the products of their respective industries for Thanksgiving day. We heartily thank you. We also enjoyed an interesting all-day Mission and Sunday school meeting held at the South Union Church on that day.

The new Bethel Church building, (replacing the one destroyed by fire last spring), is nearly completed. We rejoice at the prospect of again assembling at our former place of worship.

Health conditions in the Home, and in the community are generally good at this time.

D. W. Lehman spent a week in the vicinity of Orrville, O., returning Tuesday, Dec. 18.

A public Christmas program has been arranged for.

Cordially,

Dec. 21, 1923. The Workers.

Per D. W. Lehman.

WEEKLY NEWS LETTER FROM THE ARGENTINE

Nov. 28, 1923

For the Gospel Herald.

Sunday, November 25, 1923, was election day in all of the towns in this part of the Argentine. Altho it was much quieter than usual, it had its usual effect on the attendance at all our stations. Parents are afraid to send their children for fear of being run over by autos that bring the voters from the country.

A letter from T. Lauquen brings the following news notes:

"Monday 26th Bro. T. K. Hershey was with us in order to instruct some applicants for baptism. He drew a vivid picture of the fruit of the Spirit and demonstrated that all must bring forth fruit meet for repentance."

"The sisters Hallman and Gamber were present also, but returned to Pehuajo Tuesday morning."

"Sister Lantz was compelled to go to bed on account of a bad cold in the bronchial tubes. After being anointed with oil, she got better, and we praise God for her complete recovery."

The writer spent two days recently, in Santa Rosa, the principal object being to baptize a few and give communion. Because some of the members were called to the country, both were postponed to a later date. Our time was spent looking at properties for sale, which at this time seem very high. Rent is very high, and buildings available even to rent are not suitable. A temporary hall has been rented, as well as a house, and we trust that in some way a suitable property can be found soon, as well as funds to purchase the same.

As we are approaching very rapidly the close of the year we are made to wonder if we should continue the Weekly Letter from the Argentine. Is it interesting to you, brother, do you read them, do you desire that we continue to give the weekly news from all the stations in this manner next year? Let us hear from you.

Lovingly, Your brother,

T. K. Hershey.

THE NEW MISSION BUILDING AT COLUMBIA

By C. Z. Martin

For the Gospel Herald.

Historical Sketch

The work was started in 1907 in an old building at No. 274 South Fourth street, by Bro. Charles B. Byer, who with very limited means and much opposition, paid for all expenses incurred and supported the work solely himself. Later a few brethren came in and helped out in the work as well as by their means. The children and the older folk soon learned to know and love Bro. Byer, as he was called by almost every one in Columbia. Many times he would visit the sick in their affliction and do service for them. On Sundays he would go out into the lanes and streets and gather the boys and girls (and they were many) just as they were, in dirt and rags, and take them to the little old mission, round the corner, and clean them up. Then they would have Sunday school and many were the verses they learned by heart.

Bro. Byer kept on in this work for about ten years, when he decided to leave. He then went to Tennessee where he opened up a mission in Knoxville of a similar kind. After Bro. Byer left the Eastern Mennonite Board of Missions and Charities appointed Bro. Ira Shertzer and wife to take charge of the work. They remained in this capacity for two years and did a good work. They too had hard labor as the workers were few, and many children needed to be gathered into the mission continually. However, the Lord was with Bro. Shertzer and blessed him in the work.

In the year 1919 Bro. Shertzer resigned as superintendent of the Mission and the Mission Board appointed Bro. C. Z. Martin and wife of Lancaster, Pa., to take charge of the work.

As the work continued to grow it was found that the old building soon became too small. Many of the children were compelled to stand during the whole session of Sunday school, and classes could not be handled and taught with good results. A few of the brethren suggested a new building. This was talked over and then a group of brethren engaged in special prayer to this end, when the assurance was given that their prayers would be answered, and the Lord laid it upon the hearts of the Church organization, the bishops, and board members, so that it was finally decided to build a new building in Columbia for mission purposes. Upon this decision a building committee and an advisory committee were appointed to find a good site to build upon and to take up the work of erecting the building.

The Building Committee consisted of the brethren, Eli G. Reist, Seth Ebersole, and J. F. Charles, the Advisory Committee consisting of Bros. Noah H. Mack and C. Z. Martin. The work of locating a suitable site is usually a big problem, but in our case it was not, for it seemed as though the Lord had it all planned out for us. Several sites were looked over but we finally decided on the first one, just opposite the old mission building. This plot belonged to a Mrs. Torbet who was offered $500 more for it, for an amusement park, but she refused because she said she wanted a church built on it as the Lord had laid it on her heart thus. God moves in a mysterious way, His wonders to perform."

The work on the New Building

The ground was broken on the site for the new building on Jan. 18, 1922. The excavating and the quarrying of the stone for the foundation was done by the men of Columbia (whose chil-

dren attended the mission), because all the works were shut down at this time and many had nothing to eat, and were glad for this privilege to do some work.

After the excavation was completed D. C. Dupler, stone mason, began the foundation about April 1. This work took about four weeks, after which S. E. Ebersole, contractor, started the erection of the new and commodious building which was built of brick. This building is especially adapted for Mission and Church work being divided into three distinct departments, with the home of the superintendent in the rear of the building. The picture shows the south view of the building, and it can readily be seen that it has a daylight basement with the entrance to the mission department on the south side. The mission department is divided into a number of rooms such as the office, clothing department and specially built cellars for the storage of provisions, which are given out from time to time to the needy. The auditorium, which is 50 by 60 feet, will seat about 500 people. It is also lighted with a system installed by Sauder Bros. of New Holland. The dwelling part is 20 by 50 feet with first, second and third floors. It is divided into ten rooms, for the accommodation of superintendent, workers, and visitors.

LINES OF WORK DONE AT COLUMBIA MISSION

By C. Z. Martin

For the Gospel Herald.

The Sunday School

The Sunday school work at Columbia is very encouraging and is largely the result of the labors of Bro. Byer and Bro. Shertzer in years past. When we took charge of the Sunday school it was quite interesting as the children were lively and hard to control, especially the boys, who would throw paper wads and caps at each other and run all over the place. The brethren who came in to help us had hard jobs on hand even when they had just one boy to take care of. However, by the aid of constant prayers of the brethren and the Scripture taught by the former brethren we see that there is a marked improvement in the conduct of the boys and girls. It pays to keep on.

The attendance of our Sunday school has been growing continually and at present ranges from 170 to 250, the greater number gathering in in the winter when it is too cold to be out There are eighteen classes at present and some of them have no regular teachers and thus you will see the need of teachers at this place. Who will volunteer to come in each Sunday and be a regular teacher in our Sunday school?

You may say, What is the gain to go to Columbia every Sunday to teach a class? Think again and leave this to the Lord as the reward is His to give and He will surely do His part. There are from 60 to 100 in the primary department which makes it hard labor for one teacher alone. We are in constant need of help in this department.

We have no set rule in our Sunday school except to have order at all times. We have no regular program. Some Sundays we have memory drill verses, special talks, and Sunday lesson review. However, we always call Sunday school to order regularly at 1:30 P. M. and dismiss on time at 3 P. M.

Many times in our Sunday school we ask some brother or sister to take a group of boys or girls to the basement to give them a wash before they can take part in Sunday school. This method has caused many boys and girls who were careless before to come always cleaned up, and they have more respect for themselves as well as for the workers.

The Children's Meeting

This service convenes every Sunday evening at 6:30 P. M., and is especially for the children. It is conducted by the different workers in their turn. We have a special subject every week for this meeting, such as some Bible character, books of the Bible, or special training in the Old and New Testament. From 50 to 100 children attend this evening service.

Preaching Service

Is conducted every Sunday evening after the children's meeting. Nearly always we have a visiting minister present. We are glad for all who come. We also have preaching every two weeks at 2:30 P. M.

Cottage Prayer Meeting

Is held every Wednesday evening at 7:30 P. M. We meet at the Mission and then go out to some of the homes of the children who come to the Sunday school and hold a little prayer service. Many of the homes we get into are infested with undesirable insects and we must always hold an inspection of our clothing before going into our home when we leave a place of this kind. Some of these meetings are very profitable, as some people confess Christ as their Savior and are born in the Kingdom and hold out faithfully. All brethren and sisters are invited to go along to these meetings. Meet with us at the Mission at 7:30.

Saturday evening meeting

During the winter months, starting with the first Saturday in October, we have a meeting in the basement of the mission for all who wish to attend. In this way we make a place for the boys and girls to spend their Saturday evenings, learning the Word of God, instead of going to the movies and theaters. On last Saturday evening we had about 35 present, who might have spent their time up town could they not have gone to the mission.

The Sewing School

The work was started three years ago and it is prospering and going along very nicely. When all are enrolled there will be about 100 again this year. The school is under direct supervision of Sister Mary Mellinger, head of the Lancaster conference sewing circles. The teachers are supplied by the various circles of the Lancaster conference district. Each circle sends about twenty or twenty-five sisters as teachers, and each Saturday a different circle is represented. Following are dates for the different districts: Dec. 1, Conestoga; Dec. 8, East Petersburg; Dec. 15, Good's and Elizabethtown; Dec. 22, Florin and Mt. Joy; Dec. 29, Goodville; Jan. 5, Groffdale; Jan. 2, Landisville and Salunga; Jan. 19, Lititz and Manheim; Jan. 26, Manor and Millersville; Feb. 3, Mellingers.

Sewing School convenes at 2 P. M., every Saturday. The girls are taught to make dresses, aprons, do patching, darn stockings, mend clothes, and handle the needle in general. Many of the girls attending now can sew real well while some of their own mothers do not even know how. We feel that the work of the sisters' coming in to act the part of Dorcas from time to time will be a blessing to the rising generation of this town and surely the Lord will crown these labors with reward.

The Visitation Work

This work was started when the mission was first opened up in 1907, and thousands of visits have been made since that time among the people of this town. There are many classes of people in the cities that must be visited. The sick, afflicted and blind should be visited once a week and a portion of Scripture read and encouragement given and a prayer offered for them. Then too, the mothers of large families, who have not the privilege to attend services as others do, should be kept in touch with so that they may always encourage their children to come to the services.

The Home Department

This work is another phase of visiting that is often much neglected, that is, to go into homes where the occupants cannot read. We have many in Columbia where neither father nor mother can read, and thus the Bible is a book not used in such a home. The home is then very dark because they have no Bible knowledge to give them light. Another part of visitation work is to get into the homes of all Sunday school children regularly. This must be done almost weekly in some homes so as to keep them coming.

Now by this time some one may say, "Does it take all this work to keep up interest at a mission? A lot of work but poor pay." This is not so for the Lord Himself will reward all those who go forth in His name. Even a cup of cold water shall not go unrewarded. And then think of the blessings we receive in this work when we see the sinners rejoicing because they have been made partakers of that blessed hope and have been born into the kingdom. Oh, I'll tell you, it is worth while to see sinners saved from the downward road, a drunkard's grave and satan's great web to entrap all human kind. Again I say it is a reward well worth while even here below.

Tract and Literature Department

This work has been carried on in Columbia ever since the mission opened up. Copies of the Herald, Monitor and Way are distributed to all homes in Columbia about once a month, a portion being done every week as the brethren find time. These papers are very much appreciated by some families and with some are not so welcome. The tract department is also worked in connection with the other literature distribution. Tracts are taken out over the town some Saturday evenings and handed to people and put in autos parked along the streets. In this way many sermons are preached to the people and much good is done. Here is a work that some brother may do for the Lord in a quiet way. Who will come in and help in this work, especially on Sundays?

The Mission Gardens

This summer about thirty gardens were given out to the children of the Sunday school department to different families and they were taught how to grow vegetables and do general gardening. Some of the families were helped along this line because of the garden products received out of their mission plots. Two brethren had charge of this work, Bro. Walter Myer and Bro. Michael Frey, both members of Columbia Mission Church. All the products grown go direct to the family who has the garden.

The Summer Fresh Air Trips

This summer during school vacation on certain Saturday afternoons different classes and departments were taken into the country to the homes of some of our people by brethren who come in from time to time to help along in this work. Upon one occasion we took a group to the Old People's Home at Oreville, Pa., where we had a meeting on the front lawn which was much appreciated by old and young.

The Clothing Department

This, too, is a great work in itself and is a big factor in our activities. We have a large room in charge of one of our workers which is well stocked up at all times with all kinds of clothing and shoes. These are given out certain times during the week. The clothing is sent in by the different circles of the church and individual members. The shoes are bought at different factories and are sold to us for less because of some little blemish. Thus the stock is kept up at all times. We also keep a strict record of all families who receive clothing and only a certain amount is given to a family in order that they may learn thrift and not become dependents. Also we make a small charge for all goods that go out, because if they are given free they are seldom appreciated and have a tendency to make people beggars. The money is then used for further carrying on of the mission work. In some cases, however, as when families are sick, or for widows, or when people are entirely helpless, an order is issued by the superintendent of the mission to make a donation.

THE WORKERS

By C. Z. Martin

For the Gospel Herald.

Experience and History

In the year 1907 while Bro. Charles Byer was following the leading of the Holy Spirit he was directed to open up a mission at Columbia at 274 South Fourth St. He was successful in gathering in chiildren from Sunday to Sunday. He also visited many homes and won the confidence of the people in the Mennonites which is a great help in the work here at the present time. During the ten years of Bro. Byer's work in Columbia the following workers were here and helped out at different intervals: Sister Elsie Dombach Shertzer and her mother, Sister Uhler, Mary Minich and mother, Bros. Christ Heistand, Abram Herr, Daniel Dupler and Aaron Herr, Sister Mary McCarty, and Bro. and Sister John Herr.

This was up to the year 1917 when Bro. Byer turned the work over to the Eastern Mennonite Board of Missions and Charities. However a few years previous to 1907 before the mission opened up there were several brethren who came in to Columbia to look after members who moved into town. Among them was our aged bishop, Bro. Abram B. Herr of New Danville, Pa., who visited Columbia in behalf of our beloved members who lived here before there was a church established. At present there are about 35 members.

Upon the Mission Board taking up this work and Bro. Byer leaving for Tennessee they appointed Bro. Ira M. Shertzer to take charge as superintendent. During his stay at the Mission the following workers helped from time to time: Sisters Elizabeth Neff, Mamie Dosch, Fisher, Tilly Hess, and Amelia Kauffman. The brethren were Bros. Milton Neff, Ed. Shaub and Paul Sauders. After two years of service Bro. Shertzer resigned as superintendent but still helps along in the work, teaching classes and helping to visit homes.

In the year 1919, after Bro. Shertzer resigned, the Board appointed Bro. C. Z. Martin to take charge of the work. Bro. and Sister Martin were alone in the work for nearly a year, when in March of the next year Sister Mary Landis was appointed to help which she continued to do for over a year, rendering a life of faithful service. In May, 1921, Sister Anna Glick noticed an article in the Herald for workers at Columbia. She at once responded and did faithful work, visiting many homes and going into some destitute and forsaken homes and lending a helping hand wherever she could. Many were her labors of love to all with whom she came in contact until the Lord saw fit to call her to her eternal home in April, 1922.

In the fall or winter of 1921 Sister Mabel Landis was appointed by the Board as a worker in this field. She continued until the following June. Her work was appreciated by all who came in contact with her.

In August, 1922, Sister Martha Burkholder came into our midst by consent of the Board and gave us a few months' work, when she also decided to take up other work.

In the fall of 1922 Sister Bertha Miller was appointed by the Board to take up the work at this place. She has been with us ever since giving faithful service, especially in teaching many of the girls Scripture verses which are much appreciated

by them and they are very much attached to her. Also during the winter of 1922 Sister Adaline Fitzgerald was with us and lent a helping hand until she had to leave in the spring. During the last year a number of brethren have also lent a helping hand at this place. Bros. Clarence Weaver, John Kauffman, and Isaac R. Herr have helped in teaching classes.

There are a number of brethren and sisters who have been coming a distance of ten miles for the last year or more. Bro. David Groff has been coming a distance of 13 miles, weekly, to teach a class of lively boys for over a year. Sisters Esther Habecker, Myra and Susan Sensenig, and Bros. John and Christ Habecker, are coming a distance of four miles weekly to teach classes of our boys and girls. Bro. David Sauders has been coming a distance of ten miles weekly for the last two years. Bro. Elmer G. Martin has consented to come a distance of 12 miles weekly to take charge of a class of energetic boys. He has been coming the last few months. Also during the last year Bro. Elmer W. Martin, of New Holland, with his family, has been giving us a helping hand, having charge of the Literature work. As Bro. Martin expects to move back to New Holland next spring the tract and literature work will need some one to take it up—some one who will make himself responsible and be willing to deny himself for this great cause.

There are also a number of brethren and sisters who come in occasionally and help out in the work here. Bro. Martin Miller and family, John L. Garber, Jno. E. Landis, Simon Heistand, and Sister Amelia Kauffman.

Following are the present teachers of the Sunday school: Cora Kindig, Millersville; Sister Felsch, Columbia; Myra Sensenig, Manor; Mabel Martin, a worker at the mission; Clara Thomas, Columbia; Esther Habecker, Manor; Bertha Miller, worker at mission; Ed. Shaub, Millersville; Susan Sensenig, Manor; Anna Groff, Mellinger's; Amelia Kauffman, Mountville; Samuel Shenk, Columbia; Elmer W. Martin, Columbia; John Habecker, Manor; David Sauders, Lancaster; Christ Habecker, Manor; Ira M. Shertzer, Columbia; David B. Groff, Mellinger's; Elmer G. Martin, Mellinger's; Martin Miller and wife, Landisville.

As the work is growing here and too large for one to look after all departments of the work, Bro. David Groff of Mellinger's congregation will move to Columbia next spring to help in the mission department and take charge of some departments of this work.

Christmas Work at Columbia

During the last three years of our work here we have been giving out baskets at Christmas time to the needy poor. This has been very much appreciated by all and has established a confidence of the people in the Mennonites that cannot be easily erased. As there are many families in this town who are again destitute because of shiftless fathers and parents (due largely to drink, which is distilled in many homes) we will again this year send out baskets to the most needy homes. This work is carried on by the surrounding churches who bring produce to the Mission and help to distribute the same to the homes. We praise the Lord for all your help in this work.

All Sunday schools who have picture rolls and charts left over may dispose of them by sending them to Columbia by parcel post. These are distributed into homes where they are tacked up and the Scripture texts memorized by the children.

Conclusion

In our four short years thus far at Columbia we can say, "Hitherto hath the Lord helped us." We have had many seasons of refreshing and many hard places to cross over, but the Lord was always with us and has been our Leader through every trial.

May all those who have contributed to this great work here in Columbia receive the Lord's choicest blessings from above and may you continue to give your support in the future as you have in the past, with your prayers, and financial aid as the Lord may direct you. Come and see.

Columbia, Pa.

LETTER FROM THE NEAR EAST.

For the Gospel Herald.

Nabatiyah, Syria. (via Sidon.)
Sept. 29, 1923.

We have been here in Nabatiyah just two weeks so now are becoming quite comfortably settled. But the first few days we were busy enough Our goods arrived on Friday morning and we came about an hour later. Boxes, bags and bundles were scattered about the court with two or three men watching over them when we entered the gate. The owner of the house, a Moslem who had been in Mexico fifteen years and made his fortune there, helped us with the initial distribution of the goods over the house, and then we began unpacking. We enjoyed very much setting our new house in order. It is a newly built house of eight rooms and is unusually well-built for that country. Mrs. Stoltzfus has already described it to you in one of her recent letters.

The second day after we arrived we began entertaining visitors. We are not quite thru yet receiving the formal calls, altho people have been coming quite steadily every day we have been at home. When we were first appointed to this place we were not at all sure how the people would feel about our coming but just a few days before our coming we received a letter from a Syrian doctor here who helped us find a suitable house and at the close of his letter he said, "Am glad to tell you that all the people are agreed to welcome you and receive you with open arms, and your arrival is expectantly awaited by all classes and your coming is now the talk of all social gatherings.

We find that they are really receiving us that way. The chief man of the city—the mayor and the old shieks came first. An interesting little incident happened in connection with the first group that arrived. Just after the old sheiks were in the room and comfortably seated, there was another knock at the door. I opened the door and in a most cordial manner invited another man who had just arrived to enter. He looked about and after some hesitation came in and was seated. I noticed a rather pained look on the faces of a few of the guests but thought nothing of it but when I asked one of the sheiks to write the names of the guests in our guest-book, he would not write this man's name—he said that he did not know him. I made it a point to get his name as they were all leaving and found that he was a butcher. He himself protested my writing his name with those of the sheiks because he said they would not like it. Altho the butcher was a Moslem they were particular to have it known that he was not in their class. Classes and groups seem to be very exclusive. A Christian and a Moslem seldom come together. I should add in connection with this incident that there was only one vacant chair in the room when the butcher arrived and as it happened to be one of the most honorable places and I seated him there, this of course did not make the guests already there happy to have him with them. It seems very strange to us Americans, but when a group enters the room, they all seat themselves in their proper order and the host is supposed to address his first remarks to the chair farthest from the door and need not take the trouble to look about to decide with whom to speak first.

You will be interested to know a few things about the people here. They are of the She'ite Moslems commonly known as the Metweilens. The same sect as the Persians and Mesopotamian Mohammedans. Nabatiyah is one of the two largest cities of the She'ites in Syria. The other is about thirty miles from here but in the same general district. The people are the most backward in Syria altho they are not uncomfortably poor. Their religion is almost wholly responsible for their condition. Anything which is not Moslem particularly in the matter of foods is unclean to them. About a week before we moved here, we came over on business, and were in the home of a doctor in the centre of the town. We heard a big crowd of people shouting something in unison some distance up the street. We went out on the balcony to look and there we saw a sort of a parade coming. Leading the procession were about eight men carrying banners. Folowing these banners was a crowd of about 150 men stripped to the waist and bareheaded and under the direction of a leader. They were all shooting and beating their breasts. The leader instead of beating his breast had a whip with about six or seven lashes on the end of it, and in time with the shouting was beating his own back by raising his lash high over his head, and then first comng down over on shoulder; then over the other. When the men drew nearer, we saw that their breasts were pink to almost crimson red from the beating. Following this group was another group of about equal size but these were dressed and only shouted. Then came the boys; about 200 of them, also bare to the waist and carrying on just as the first crowd of men. As they passed by under our balcony they made the most weird sight and sound by their shouting and striking that I have heard for a long time. The rythmic thudding of so many fists on their breasts was not a very happy sound. It was really a heathenish performance. They were wailing the death of Hussein, one of the founders of the sect of Mohammedism. We were told that this was only the preliminary to the bigger event to follow two days later. We did not get to see it but there were two or three thousand in the procession and they cut themselves with swords. Sword-cutting had already begun on that day. The doctor had by the time we were there dressed about 150 wounds as a result of it. A very interesting thing about the demonstration that we saw was the attitude of the people along the streets. Those who were not marching seemed no more interested in it than if it had been a group of boys going home from school.

All unbelievers, (non-Moslems), are to them unclean. Only the most liberal of them will eat or drink anything prepared or even touched by an unbeliever. They make an exception in the case of Turkish coffee the formal drink which is always offered to guests, altho many of them refuse even that. Have just been told since here that if a Christian should touch, even if it is only with the tip of his finger, any part of the beef or mutton hanging in the market, the whole thing is polluted and must be thrown away if there are no unbelievers who want to buy it.

The Christian baker has pust had to go out of business because the Christians are so few and there is not enough trade. If any bread of a Christian should be baked in a Metweileh oven the whole oven would be polluted so after much discussion the Metweilehs decided to build an oven which goes by the name of "unclean oven," this is not a new one but just a different entrance to one of the others used by the Moslems and a wall built up between the two entrances. Fire cannot be polluted so both Christian and Metweileh bread are baked in the same oven and by the same fire but the loaves are put in and taken out from different sides so that even tho some is unclean the other is not necessarily polluted.

They have a very unique way of cleansing vessels or articles which have been polluted by the touch of an unbeliever. Every little community or in some cases every house has a tank built into it usually, I think, near the kitchen and that is filled with water which is not used for any other purpose. The same water stands for months at a time. The one we saw was full of wrigglers and had a very foul smell. Any vessel that has been polluted is immediately dipped into this tank and thereby cleansed. If there is any doubt about the food or drink in any particular case they may eat it and are not condemned if they should learn later it was unclean.

Polygamy is practised to some extent. The religious head of the town, Sheikh Abdu Hussein has three wives now. Most of the men have only one but many of them divorce often. Their religion allows them to divorce seven. When one realizes they have no way of knowing whom they are getting until after the ceremony he realizes that the viciousness of it is not so much in the frequent divorces and remarriages but in the social system. The men never walk out on the street with their wives and those who have called on us have all come at different times. I, of course, do not see the women who come. We are obliged to have two reception rooms and Mrs. Stoltzfus entertains the ladies in the one and we entertain the men in the other. If there are no men here the ladies may occupy either. We are going as far as we can by example at least, and whenever possible, Mrs. Stoltzfus and I both entertain the men together when they come. Men are not permitted to see the faces of the women except their own family and the black veil is always worn when outside the house. Our neighbors downstairs have a house-guest staying there now who is a relative of the wife but not the husband and she has to keep her veil within reach all the time in case he should suddenly appear. Mrs. Stoltzfus was there once when the husband appeared rather unexpectedly and the lady just threw herself upon the bed there in the room and pulled a corner of the blanket over her face. The men never speak of their wives and not often of their mothers, sisters or daughters. When they mention the women of their household at all they call it their harem.

The rising generation, even here where they have little contact with the outside world, is protesting against these customs. That is to us one of the hopeful signs. A young university student was here a few days ago, in fact I have talked with him several times. He speaks apologetically about the beliefs and customs of his people but says most of the younger men feel as he does and hope to institute some reforms and modernize as much as possible the life of the people. Education is only in its beginning here and those of anything like a broad outlook are very few. Still we have a wonderful opportunity since there are those who are looking for a change, and they are looking to America for it. There is possibly no group in Syria which is more aggressive in its admiration and respect for America than the Metweilehs. They do not understand yet why America gave so generously of relief during the war and after and has asked for nothing in return. We are to them their ideal Big Brother. Perhaps fortunately for us the Relief personnel and the Mission personnel have here been practically the same group. This town happened to be within the district of which I had the supervision during my former relief work days. The man who preceded me was a missionary, he opened a soup kitchen here. So they hardly distinguish between the Mission and the American

relief in this community. However that will not make our mission work easy by any means. One man expressed the sentiment of most of them when he told the doctor a few days before we arrived that he was very glad to see us come, and hoped that we would do a fine work and that we would be happy! And all that the people would ask of us would be that we woud not interfere with their religion.

Just what we will be able to do in the way of community servicework, (the type of work we have been assigned to do), remains to be seen. The people would like very much to have us open an American school. The mission has had to cut down this year tremendously on work already started because of the deficit in the general treasury, so we will be able to do very little which will require financial outlay. Mrs. Stoltzfus is planning to have classes with the young women. She has already mentioned it to quite a number and they seem to be eager for it. The men are also glad to have them attend such classes. We would like to start a reading-room. There are enough men who read to make it quite worth while I think. Something might be done in athletics too, there is nothing of that nature here now. The boys of the town have not a very enviable reputation among strangers who pass thru. Many of them never go to school and have nothing to do all day except scrap among themselves and seek excitement wherever they can find it. There are still other possibilities of work but we are not sure yet what will materialize. We are sure of this though something will at least be started.

We are the only missionaries so far definitely appointed to the She'ite Moslems of Syria which number probably 100,000, this is a very conservative estimate, it is likely near 200,000. It is a big task and a big opportunity and we sincerely ask your prayers that a proper beginning may be made among this backward but talented people. Not until this year has the mission here appointed any individuals for work expressly for Moslems but at the last meeting two families were appointed for such work. Mr. and Mrs. Alter who have also been in Syria have already moved to our appointed place. Both they and we are expected to spend a great deal of time becoming familiar with the Moslem situation and also getting a working knowledge of the language.

We would appreciate any ideas on community service in general or boys work in particular or anything else that you think might be practical or suggestive for our situation here.

We are happy in our new home and are looking forward to a bit of service that is tremendously worth while if it is properly conducted.

Yours in His service,
W. A. Stoltzfus.

WHAT IS EVANGELISM?

We are in these days thinking, reading, writing and talking evangelism. It is well that we are. For there is no more holy task than evangelizing the world under the banner of an exalted Christ. I think it is well, too, that we have some sober thinking during this strain of evangelistic effort. It is well that we consider our methods. Our great claim is that we are a Scriptural people. Will the methods we use in winning men and women to the church stand in the light of the Scriptures? If so, why is it that we have such a large number of nominal members and such a few real workers? Has it come to the place among us that a preacher, in order to be known as one who is making good, must show a large number of additions to the church for which he ministers?

A man is not made a Christian just because I happen to persuade him to confess his faith in Christ and get his permission to be buried in water. I can not believe that I have been fair to any man whom I have persuaded into doing these things and whom I have not taught the things of Christ. I believe that I am safe in saying that 50 per cent of those in the churches where I have ministered were not able to tell me just why they had become members of that particular church except that "Bro. So-and-So was such a dear, good man, and when he gave the invitation, he was simply not to be resisted." "Such a strong personality," "so sympathetic" and "such wonderful understanding" are the terms used when speaking of us as ministers. These are very good and are, or should be, a part of the preacher's equipment, but it seems that there ought to be this said of a minister above all else, "He had such a wonderful knowledge of God's Word, and knew how to teach it so that any one could understand."

Brethren, if there is any one thing I shall need God's forgiveness for, it shall be for having influenced any one to confess faith in a Christ of whom I have not taught them. And if there is anything I shall expect His praise for, it shall be that I have taught some few to know Christ and to accept Him because of that knowledge.

Let it be remembered that when a preacher makes a Christian, he makes a poor one.—Loyd Van Lovell.

GREATEST BIBLE PRINTING PLANT IN FAR EAST DESTROYED

The destruction by the Japanese earthquake of the Fukuin Press, the largest Christian Publishing House in the Far East, was a loss to the whole Christian Church.

Yokohama produced more Scriptures for missionary purposes than any other city in the world and for the past thirty years practically all of these were printed by the Fukuin Press. The great bulk of Scriptures for Japan, China, Siam and the Philippines, and not a few for the far-away Malaysia states, were printed here.

In the early days of Christianity in Japan all printing was done by means of characters carved in wooden blocks. When it is recalled that a sign board near the home of a missionary read: "The evil Christian sect is strictly forbidden. If anyone is suspected of being an adherent, let it be known and a reward will be given," it is not surprising to learn that it was only by strategy that a man could be secured to work on these blocks and that he continued at his task only until he discovered that he was working on the Christian Bible.

The first Japanese New Testament was printed from metal plates in 1874. In 1866 the Presbyterian missionaries in Siam printed the first Siamese Bible with money furnished by the American Bible Society. Some Scriptures have been printed in Singapore, some few in Hong Kong and a few more in Shanghai; while several editions have been run off on presses in America and England and continental Europe.

Mr. H. Muroaka, a devout Christian and an elder in the Presbyterian Church, for years had felt that the manufacture of Christian books for Japan, and especially the Bible, should be in the hands of men vitally interested in the circulation of the Scriptures and the spread of the Gospel in that country. Having learned the printing trade at the age of fifteen and having held responsible positions with the Japan Times, L'Echo de Japan, and the Yokohama Seshibunsha, no one was better fitted than himself to head such an enterprise and in 1892 he and a few friends organized the Fukuin (Evangelical) Printing Company. Mr. Muroaka became Managing Director of the new firm which position he held until his

death on his 70th Birthday, May 20, 1922, after an illness of only two days.

The business was successful beyond all expectations. From the little 10x12 room in which the first Bibles were printed on a hand press with a meagre supply of type and equipment, it expanded rapidly until in the main plant and the branches at Tokyo and Kobe over 1200 workers were employed and the average output for every working day in the year was 15,000 complete volumes of Scriptures.

Of that first day Mr. Muroaka said: "When I entered that little room and saw what was before me I was much discouraged...The thing seemed too small for the great task I saw ahead. I felt as though the skies were crushing me down."

After reading a passage of Scripture in which the Master promised never to leave him nor forsake him, he knelt down and dedicated the plant to God and promised to devote the first business hour of every Monday morning to prayer. This promise was faithfully kept. To visit one of those Monday morning services was a never-to-be-forgotten experience. Attendance was voluntary but no work was allowed to be done during that hour of devotion. All staff meetings were opened and closed with prayer and one of the foundation principles of the business was that God should always have the first share of the profits.

At Mr. Muroaka's death one of his sons succeeded him as manager of the Yokohama plant, the other son being already in charge of the branch at Tokyo. The branch at Kobe had, in the meantime, been discontinued.

This was the situation at the Fukuin Press on that fateful September first when not only the entire building with its stock of Bibles and invaluable plates and shells and machinery were destroyed, but Mr. Muroaka and a large number of employees were killed. What a calamity it was, not only to the American Bible Society and missionaries in the Far East, but the churches for which the Society is the agency for Bible Distribution, when the message was flashed around the world: "Muroaka and entire staff killed. Plant a total loss."

Nothing is left of this building but a mass of debris in which are heaps of melted metal mixed with all sorts of rubbish. There is not a single type to be found that has not been melted. On the spot where a few weeks ago hundreds of workers were busy making Bibles for distribution throughout the Far East, today a few men are searching the ruins picking out chunks of metal and raking together smaller particles, putting all into large melting pots in an effort to save as much of the metal as possible for future use.

While the building and equipment of the Tokyo branch were entirely destroyed by the fire which followed the earthquake, Mr. Muroaka and his staff escaped. It is hoped that this son of the founder will be able to rehabilitate the Fukuin Press and make it again a centre of Bible distribution. There has not been time to recover from the shock of the terrible loss and to make definite plans for the future.

The Society immediately rushed to Japan all the available Japanese Scripture to be found in various depositories in the United States and abroad. But these are but a mere handful to what is really needed. A rush order for 500,000 Japanese Gospels was run off by photographic off-set processes in New York, and these are already on the way for free distribution among the people of the devastated region. This does not at all touch the problems in China, Siam or the Philippines

It is now squarely up to the Christian people of America to meet this unprecedented situation. After a careful study it has been estimated that it would require, to replace entire losses of plates and stocks, at least $339,803. However, possible changes in plate makings and elimination of types of volumes not immediately needed, would reduce this by approximately $50,000—leaving a total of $289,803 needed immediately. With all due justice to every other form of work in the missionary area, the statement can be made without challenge that this is the supreme need for the moment. Until this is replaced, every other form of Christian service is handicapped. We venture to declare that in no other field of missionary investment can such immediate returns be secured as in this emergency. The cry to every church and Christian is to come and help in this supremely important task. —Issued by the American Bible Society, Bible House, Astor Place, New York.

Bringing Better Than Sending.—An acquaintance of the late Mrs. Astor—whose charities were as secret as they were wide—spoke once of her habit of sending her carriage out with friends who were ill, or not able to afford the luxury of a drive. "She did not send the carriage," quickly remarked a friend, "she went in it. The drive was not an alms. It was a pleasure to herself which the invalid made pleasanter by sharing." Jesus did not send His love; He brought it.—From the Youth's Companion.

WALKED SIXTY MILES

All that distance to attend a watch night meeting! No, not in America, but in Africa, December, 1921. Here's the way a missionary wrote about it a few weeks ago:

"Your prayers are being abundantly answered. Souls are being saved... We had a watch night meeting last year that lasted from eight o'clock Saturday evening until four the next morning. Some of the native Christians walked sixty miles to be present.....We believe in telling newborn souls of the victorious life in Christ and of all the fulness of God."

"Woe to them that are at ease in Zion." Oh, that the entire Church of Jesus Christ might once more experience divine travail of soul!—S. S. Times.

ACKNOWLEDGEMENT

For the Gospel Herald.

Dhamtari, C. P., India,
Nov. 23, 1923.

The American Mennonite Mission in India wishes to acknowledge the receipt of Sunday school supplies from the persons whose names appear in the list below. This list covers all the parcels that have come to us during the last six months. We are always very grateful for these supplies, as they help us very much in our village Sunday school work. The children are always very much disappointed if they do not receive a picture card.

Mennonite Publishing House, Scottdale, Pa., 8 Packs S. S. Cards.
I. F. Kauffman, Bloomfield, Mont., 1 Pack S. S. Cards.
Mary Minick, 1 Pack S. S. Cards.
Anna N. Ranck, Strasburg, Pa., 7 Picture Rolls.
Katy Kauffman, Hopedale, Ill., 1 Picture Roll.
Bethel S. S. Garden City, Secretary, 1 Picture Roll.
H. W. Shank, Louisville, O., 2 Packs Cards.
Hattie S. Grover, Safe Harbor, 1 Pack Cards.
No Name, Latour, Mo., 1 Pack Cards.
T. K. Hershey, Pehuajo, F. C. O., S. A., 1 Pack Cards.
Sarah Weidman, iPgeon, Mich, 1 Pack Cards.
Secretary Bethel S. S. Garden City, Mo., 2 Packs Cards.
Jacob M. Landis, Harleysville, Pa., 1 Pack Cards.
Ruth Nissley, Bambridge, Pa., 1 Pack Cards.
Katy Kauffman, Hopedale, Ill., 1 Pack Cards
A. E. Mellinger, Ronks, Pa., 1 Pack Cards.
Mt. Pleasant S. S., Lancaster Co., Pa., 1 Pack Cards.
V. E Reiff, Elkhart, Ind., 1 Pack Cards.
Alma Schertz, Hydro, Okla., 2 Packs Cards.

If you have sent cards and your name does not appear, it may be

that it has not reached us as yet. Then, too, sometimes some of our mail gets lost. Please encourage your Sunday school children to save and send us their cards. We need them.

A. G. Brunk, Secretary.

THE SOWING

We plant the tree in the wold,
We sow the seed in the sod,
Out of it comes the harvest of gold,
Born of the bounty of God.

We touch the marble with skill,
Till the sculptor's dream is wrought,
And we find in the chisled angel face
The beauty that we have sought.

We build the city so fair
With soaring columns and towers;
This is the work the craftsman's done
Well in the passing hours.

We carve in the crumbling stone
The message of pomp and pride,
But when the years have told their tale,
Only this will abide.

Thus when the stars have paled,
And the moon is black above,
The soul that gives is the soul that gets
The endless life of love.

All else will pass like a dream,
When the silver cord shall sever.
But the life lived in the service of love,
Shall live with God forever.

Help us, O God, then to sow,
As we pass on the pilgrim way,
The seed that shall blossom in life divine,
On the resurrection day.

—By W. Lomax Childress, in Boys' Friend.

GLEANINGS

Religious Liberty in Peru

The President of Peru is so ardent a clerical that he attempted last spring to get the Peruvian Congress to adopt a concordat between Peru and the Vatican. The concordat would have re-established in Peru the status there before 1910. Practically it would have destroyed religious liberty and closed all non-Romanist public worship. But the Peruvian Congress would not approve the concordat The Roman Catholic archbishop then conceived another scheme for accomplishing the same end without having to submit it to the "godless" Congress. Last summer, with the President's approval, he announced that he was going to consecrate the whole Peruvian people to the Sacred Heart of Jesus. That meant that every Peruvian would be understood individually to have committed himself to "the Sacred Heart" The students of the University and the five thousand workingmen who are in university extension courses immediately protested They arranged for a procession and public meeting. As the procession marched up the streets of Lima it was halted and fired upon. A student and a workman were killed. The government soldiers tried to get possession of the bodies, intending to give them a quick and secret burial and so prevent any demonstration in connection with the funeral. But the students and workmen secured the bodies and all night long, more than a hundred strong, they guarded them inside of the university building. They threatened to burn the University sooner than surrender the bodies. At two a. m the President of the Republic came and called off the soldiers. The next day something like ten thousand people formed a great procession at the funeral of the martyrs. Soon after notices appeared that the plan to consecrate the population had been given up. The archbishop himself took an early ship for Rome.—Christian Work.

Enemies Reconciled

Rev. Angel Archilla tells in the Latin American Evangelist the story of two Venezuelans who had been bitter enemies for many years, seeking each other's lives. One day a native evangelist called at the home of one of them, opened the Bible and began to read the Sermon on the Mount. The people of the house were very much interested in the stranger and his message, but when he read the words of Jesus, "Love your enemies," this man turned pale, and said, "There is only one man in Venezuela and in the whole world, whom I cannot either love or bless or pardon. For the rest, I like it all, it is very precious."

The evangelist, seeing him so moved, invited him to kneel with him in prayer; and when they rose from their knees the man who had so hated his enemy was able to pardon him, to love him, and to bless him sincerely and from his heart The story of this marvellous change soon reached the ears of the other man, who thought he would find out what had wrought the supposed miracle and bought a Bible that he might see for himself He searched for the Sermon on the Mount and having found it, read it over and over again. Then, without dagger, or gun, or machete, his only weapon the Word of God, he started out to find the man that had been his enemy. And these two who for long years had lived with the one thought of killing each other, now, moved by the love of Christ, embraced each other as brothers pardoned and reconciled—Missionary Review of the World.

The Bible in Ireland

Considerable light on the condition of Roman Catholicism in Ireland and also its social relation to Protestantism may be obtained from the 74th annual report (1922-23) of the Society for Irish Church Missions to the Roman Catholics, with which is incorporated the Scripture Readers' Society and the Irish Society This society dates back to 1846, when the earnest effort began to be undertaken to promote Reformation principles in Ireland, largely through the distribution of the Scriptures Work is carried on in English and Irish. It is regarded as a link between the Episcopal churches in Ireland and England, to the latter of which it looks for a large share of comfort and support. Last year's report is distinctly optimistic. A wave of revival blessing swept over the North of Ireland, and the agents of the Scripture Readers' Society were happily engaged in helping to shepherd the results. Hundreds of men and women have been raised to newness of life, and the Scripture readers who work among them are warmly appreciated by the rectors who superintend their labors. Six colporteurs were at work during the year, and in spite of troubled times a decided increase in colportage sales is reported.—Record of Christian Work.

Catholics in Italy and Ohio

The opposition of the Vatican to the activities of American Methodists in Rome has been noted in the Review. Now the Christian Century quotes a report that the Italian Government has warned the Methodists in Rome that it will not tolerate the existence of their conspicuous Protestant school, whose commanding site upon one of the hills of the ancient city is an affront to the Catholic people of Rome and an insult to the Holy Father. "Catholicism is the religion of a majority of the population and Protestantism must confine itself to humble locations." In contrast the editor places a report from Cleveland, Ohio, where a movement is on foot to raise $3,000,000 for a Jesuit university. The appeal is to all citizens regardless of creed, and there will doubtless be generous response from many non-Catholic citizens who consider that the Jesuit control is merely an incidental feature, and continues: "It is a little hard to have satisfactory reciprocal relations with an organization which claims equal rights where it is in a minority and exclusive rights wherever it has the power to enforce them"

Outlook in Czecho-Slovakia

One of the most cheering features of the modern movement in Czecho-Slovakia, according to a correspondent of The Life of Faith, is "the number of young men who are dedicating themselves to the ministry in the Evangelical Churches Though the membership of the Roman Catholic Church still far outnumbers the Evangelical membership, there are almost as many students in the Protestant Theological College as in the Roman Catholic Seminary. Many of the ministers speak English, a certain proportion of them having spent part of their time in Scotland as students in the Presbyterian theological colleges there, and others having returned from America, where there is, of course, a large Czech population. This widespread movement has taken place almost entirely in Bohemia proper, and is found only to a limited extent in Slovakia, the southern portion of the republic; but there

also the fire burns. Just at a time when Protestantism throughout Central Europe is in distress in so many quarters, partly owing to the difficult economic conditions, and partly owing to the fact that so many Protestant churches closely linked with the State receive less money from that source, it is heartening in one quarter to find such marked advance, in which wisdom, initiative, and eagerness are significantly combined."

Religious Liberty in Egypt

The new Constitution of Egypt, says the Record of Christian Work, generously safeguards such religious liberty as now exists. While Article 149 states that Islam is the religion of the state and Arabic is its official language, we find the following: Article 12. Liberty of conscience is absolute; Article 13. The state protects, in harmony with usages established in Egypt, the free exercise of any religion or faith, on condition that it is not contrary to public order or good morals; Article 16. No restriction will be imposed on the free use of any language in private relations, in trade, in religious affairs, in the press or in publications of any sort, as well as in public gatherings.

A letter from Rev. John M Springer, D. D., of the Rhodesia Mission of the American M. E. Church, gives two glimpses of the work: "It is necessary to have one of our strongest pastor-teachers at Mt. Makomwe to deal with the chief and this man is really acting as the head pastor of the circuit. He has inaugurated monthly meetings to be held at the various stations in turn, where there is a miniature three-days camp meeting and with camp meeting results. Indeed, the success of that work is our present embarrassment, for we had four deputations to the main meeting at Mt. Makomwe, numbering about fifty each, asking that they might have pastor-teachers, as they were from five to ten miles from any other station. That was a wonderful meeting and as the bell rang out for early morning prayers and the more than four hundred young people gathered under the trees in that romantic spot, we were reminded of Lake Geneva and other of the young people's conferences that we had attended at home. ....About 1,500 native people assembled at Umtali the day before conference. They came from all parts and there would have been many more if we had known the date of the conference long enough ahead to tell the farther stations. There were over 100 pastor-teachers and 880 Christians partook of the sacrament. We could not help contrasting this with the condition we found on arrival in 1901, when there was not one member, probationer or hearer connected with our church. God hath wrought wonders in this work."

Church and State in Turkey

Olin P. Lee, recently Y. M. C. A. secretary at Adana, is quoted in the Record of Christian Work as stating that the separation of church and state is one of the real reforms attempted by the Turkish Government. "The change effected will in time have far-reaching consequences," he says. "One of the new measures, I am told, requires that all boys who are being educated as Moslem religious teachers must have their early training in the secular schools maintained by the Government. After so many years in these schools they will enter the religious schools. Heretofore candidates for the priesthood have taken their entire education in the religious schools. If this reform is carried out, it cannot help but have a liberalizing influence in time. The better class of Turkish leaders is decidedly limited. There are not enough to go around. The opposition to even such changes as that proposed is formidable. One of the reasons for the great interest taken by the present government in orphanages for Turkish orphans is that they rely on these orphanages in another generation to furnish a crop of recruits for the progressive element"

Changed Attitude Toward Christ

Rev. Stanley Jones, a Methodist missionary, spoke at the annual convention conducted by American Presbyterian missionaries at Saharanpur, in the Punjab, and told of the changed attitude of India toward Christ. Nine years ago Dr. John R. Mott spoke to educated non-Christians in a large hall in the city of Madras In the midst of his address, when Dr. Mott mentioned the name of Christ, the audience hissed Recently Dr. Jones gave a series of addresses in that same hall to educated non-Christians. The size of the audience increased night by night and the last night the hall was filled and people were standing outside on the verandah. Dr. Jones's message every night was Christ. The last night he told them how to give themselves to Christ. Then he said, "I am going to pray a prayer of surrender to Christ," and he asked that all who could, pray after him sentence by sentence. Most of the people in the large audience repeated the prayer after him.

Outcaste Mass Meeting

A remarkable meeting of Mahars, Mangs and other outcaste communities was held in Peth village, Bombay Presidency. The local committee built a large tabernacle, with corrugated iron walls and burlap roof. On the floor were 400 or 500 outcastes seated. On the platform were the educated men who led. The chairman was a Mahar, a member of the Bombay Provincial Legislative Council. A few Brahmans were in the audience. Resolutions were passed for compulsory education of their own communities, and for improving habits of people, especially in the abolition of carrion eating The last resolution expressed their appreciation of the work done for them by missionaries.

A Bible-Reading Church

At the annual meeting of the Australian branch of the China Inland Mission an address on the illiteracy of China and what the new phonetic script is doing to combat it was delivered by Miss Susie Garland, secretary of the Phonetic Promotion Committee. She said: "Thank God we have today the whole of the New Testament in this phonetic script. We have also some books of the Old Testament, several hymn books and a number of gospel readers and various other books. A great variety of primers, charts and other teachers' helps, with much material for propaganda work, has also been prepared. The motto of the Phonetic Promotion Committee is 'Every Christian a reader of the Bible and every Christian a teacher of illiterates.' At the National Christian Conference in 1922, we had one Chinese Christian who came a long railway journey to show us how he could read the phonetic Testament. He was a farmer, and quite illiterate, unable to read or to write. In a neighboring village a friend of his had learned to read phonetic script. He had not been properly taught, but had picked it up from somebody else. In a very short time the farmer, with the help of this friend, learned to read the New Testament. He was so delighted when he had learned to read himself, and to write a little, that he had begun to teach his fellow-villagers, and when he came to the Shanghai Conference he had twenty people in his own village studying the Bible, learning to be Christians, and preparing for baptism This is only one of six or seven villages opened to the Gospel in that particular district through the teaching of phonetic script."

A Chinese Judge Baptized

It was a great occasion for the Chinese Christians in Yunnanfu, South China, when the chief judge of the District Procuratorate was baptized. Rev. E. S. Yu, a Chinese pastor, writes in the C. M S. Outlook of the occasion: "This judge is the first official holding any important position to join any Christian church in the province. He and Mr. Han, the husband of our newly-engaged woman evangelist, were baptized at the same time. It simply did one good to hear them answer the questions demanded of them reverently, distinctly, and audibly. The whole congregation was most orderly and serious, and witnessed the rite with reverence, accompanied perhaps also with suppressed excitement. On the other hand, I was deeply impressed by the naturalness and serenity and readiness of the two brothers I had the privilege to baptize. There was no doubt but that they fully realized the significance of the step taken. Thank God that they have not been ashamed to confess the faith of Christ crucified, and they have begun the manful fight under His banner against sin, the world, and the devil. And we must pray that they shall continue to be Christ's faithful soldiers and servants unto their lives' end."

FINANCIAL REPORT

MENNONITE BOARD OF MISSIONS AND CHARITIES

FOR NOVEMBER, 1923

GENERAL

Bethel Cong Mo	$ 8 00
Mt Zion Cong Mo	1 00
Forks Cong Ind	21 30
A Brother Va	50 00
Waldo S S Ill	44 70
Goodfield Cong Ill	8 25
Sonnenberg Y P B M Ohio	8 50
N Lima Cong Ohio	32 53
S P Bontrager	25 00
Salem S S Alta	27 40
L Deer Crk Cong Ia	50 30
E Union Cong Ia	22 08
Liberty Cong Ia	2 00
W Union Cong Ia	43 20
Rossland Cong Neb	2 95
Sugar Creek Cong Ia	63 27
Shore Cong Ind	10 00
Hydro Cong Okla	11 50
Mt Zion Cong Mo	1 00
Protection Cong Kan	9 80
	$442 78

INDIA

General

Maple Grove S S Ind	$ 4 00
Berea Cong Mo	25
La Junta Cong Colo	12 96
Palmyra Cong Mo	7 10
Mt Zion Cong Mo	1 75
Sycamore Gr S S Mo	24 46
Mary Rupp	20 00
Mary V Ropp	40 00
A Sister Ida	25 00
Lockport S S N Y	7 93
Levi Martin	10 00
Morrison Cong Ill	9 20
E Fairview S S Neb	230 77
Beach Cong O	43 22
Coalridge Cong Mont	6 50
Fairview Cong N Dak	5 00
Zion Cong Ore	17 00
Rockton S S Penna	3 51
Liberty Cong Ia	6 50
Springdale Cong Va	57 49
David Stoltzfus Cl	11 25
I B Mast	7 30
A Sister Penna	5 00
A Sister Md	2 50
Miller Cong Md	62 68
Manson Cong Ia	32 26
Souderton T M Penna	19 73
A Brother Pa	10 00
La Junta Cong Colo	22 01
A Brother	15 00
Mt Zion Cong Mo	50
Geiger Cong Ont	42 10
Detweiler Cong Ont	13 60
Hagey Cong Ont	10 00
Zurich Cong Ont	10 30
Shantz Cong Ont	30 00
Latsher S S Meet Ont	23 67
Rainham S S Ont	7 00
Zenas Snider	25 00
	$882 61

Missionary Support

Pleasant Val S S Kan	$ 14 50
W Liberty Cong Kan	91 00
Pleasant Val Cong Okla	5 00
Spring Val S S Kan	75 00
Mr & Mrs V J Hooley	10 00
H V Albrecht	150 00
Willow Sprgs Cong Ill	150 00
Roanoke Cong Ill	75 00
Harmony S S Ill	22 52
A Bro & Sister Ore	50 00
Elkhart Cong Ind	29 50
E Men Bd of Mis & Ch	150 00
Perkasie Cong Pa	150 00
Pleasant Val S S Kan	17 00
	$989 52

Missionary Children Support

Logan Co S C Ohio	$ 3 50
Dorothy Slonecker Age 9	3 55
John Hartzler Age 11	5 00
Jane Elva Shrader Age 4 & 11	5 00
Ruby & Lucile Bachman 7 & 6	5 00
Agnes Albrecht Age 9	2 00
Nampa Cong Ida	6 82
Gladys Brenneman 11	1 75
Gladys Schertz 8	4 00
Elverda Schertz 11	4 00
Martin S S Ohio Chil	21 29
Helen Bauer 6	1 00
S Union & Walnut Gr S S Ohio	5 00
Fairview S S N Dak	8 50
Kenneth Huffman 11	3 75
Bennett Geiser	2 00
Sonnenberg Cong Ohio	23 50
Larned S S Kan	7 50

Jr. Investment Earnings

Oak Grove S S (Wayne Co) Ohio	$ 16 25
Beach S S Ohio	94 98
Willow Sprgs S S Ill	21 09
Providence S S Penna	14 50
Nampa S S Ida	18 25
Union S S Ill	21 10
Hopewell S S Ind	29 37
Woodriver S S Neb	40 83
Lindale S S Va	23 81
Protection S S Kan	13 75
Banks S S Va	30 00
Pleasant Valley S S Kan	14 50
Palmyra S S Mo	12 55
Spring Val S S N Dak	22 18
Fairview S S N Dak	6 62
Spring Val S S Kan	89 30
Cedar Grove S S Penna	31 50
Hagerstown S S Md	7 75
Plain View S S O	14 45
Elkhart S S Ind	66 01
Penna S S Kan	52 35
	$754 32

Native Worker

Spring Val Cong N D	$ 5 00
W Union Y P B M Ia	14 97
Ft Wayne Cong Ind	16 62
E Petersburg S S 2 Classes Penna	15 00
E Petersburg Y P B M Pa	7 50
Manheim Bible Study Cl Penna	7 50
A Brother Penna	10 00
Two Sisters Penna	5 00
Boyertown & Hereford Congs Penna	10 00
Markham Y P M Ont	22 50
	$114 09

Bible Women

Maud Kreider	$ 29 00
Logan Co S C Ohio	4 00
Sisters Sycamore Gr Cong Mo	13 00
A Sister Philadelphia	16 00
Bowne Cong Mich	3 00
John Wentling	24 00
Sonnenberg Cong O	48 00
	$137 00

Medical

Daytonville S S Ia	$ 5 25
Mothers S S Cl Elkhart Ind	5 70
Friends Md	15 00
	$ 25 95

Orphans

Michael Horst and wife	$ 21 00
F W Hartman and S S C	7 00
Limon S S Colo	36 50
Sycamore Gr S S Mo	49 50
Syc Gr S S Mo Allie Millers Class	14 00
Syc Gr Cong Mo	21 86
Cherry Box Cong Mo	5 00
W Liberty S S Kan Prim Dep	7 09
Penna S S Kan Lena Horsts Cl	7 00
Fulton Co S C Ohio	56 00
Salem S S Wayne Co O	14 50
Forks S S Ind Class 8	10 00
Class 14	7 00
Chicago Home Mission Inter Girls Cl	7 50
Mrs J C Landis	7 00
Miriam Detweilers S S C	7 00
Beginners Class Chicago Home Mission	4 50
Howard Miami S S Cl 7 Ind	7 00
Charm S S Boys & Girls Ohio	7 50
Marion Cong Penna	15 00
Stahl's S S Penna	55 45
Science Ridge S S Girl Trs Ill	14 00
Mrs E M Yoders S S Cl	7 00
Elizabeth Holdeman	30 00
Peoria Mission S S Ill	7 50
Mt Pleasant S S Va Classes 1 & 2	5 00
Class 3	2 50
" 4	5 00
" 5	2 50
" 6	5 00
Barbara Hostetlers S S Cl	7 50
Oak Gr S S Champaign Co O Prim Dep	2 50
Inter Dep	2 50
Aged Sisters Cl	2 50
A Brother Ohio	2 50
Salem S S Alta	12 50
Pinto Union S S Md	14 50
Weavers S S Pa	37 50
Sam Schlabaugh	7 50
Katie Ehrisman & S S C	22 35
P O Oswald & S S C	9 81
I P Schantz & S S Cl	11 50
Gortner Union S S Md	11 35
Holdeman S S Cl 18 Ind	22 00
Shore S S Classes Ind	15 00
Middleburg S S Ind Class 12	6 00
" 13	7 50
Prim & Jr Deps	7 50
Harvey E Yoder & fam	7 00
Yellow Creek S S Ind John Mumaws Cl	1 50
Harvey Wise's Cl	1 75
Paradise S S Cl 7	4 00
Samuel Freys S S C	15 00
S B Landis S S Cl	14 00
David Landis S S Cl	30 00
Leonard Weber	1 32
Lela Eshleman	1 60
Syc Gr Cong Mo	23 03
Cedar Gr S S Pa	30 00
Weber S S Ont	51 00
Kitchner S S Ont	20 00
	$848 61

Widows

Mrs Percy Troyers S S C	$ 5 00
Mrs J N Hartzler	5 00
Mt Pleasant S S Va Class 8	5 50
" 9	11 50
L Deer Cr S S Ia	4 00
Elkhart S S Ind Mothers Cl	10 45
	$ 41 45

Hospital

John R Warkintin	$ 10 00
W Union Cong Ia	15 00
L Deer Cr Cong Ia	40 05
Hesston College Y P C A (Oct)	5 00
Hesston College Y P C A (Nov)	5 00
	$ 75 05

Girls' School

Hesston College Y P C A (Oct)	$112 00
Hesston College Y P C A (Nov)	75 00
	$187 00

Teachers' Home

Mrs L J Hartzler	$ 1 00

Ghatula Dispensary

Anna N Ranck	$ 10 00

Church Bldg. Fund

Mellinger Cong Pa	$281 54
Stumptown Cong Pa	180 00
	$461 54

Sundarganj Church Building

Tri-Co S S Conf Orrville Ohio	$ 31 38

Sankra Evangelistic Fund

Alpha Cong Minn	$ 48 14
Manson S C Ia	7 70
	$ 55 84

Adding Machine

A Bro & Sister Ohio	$ 50 00

New Missionary

Bethel & Guilford Congs Ohio	$ 28 00
I D Hartzler	15 00
Walnut Cr Cong O	64 40
Sonnenberg Cong Ohio	82 00
M C Crossman	50 00
Sisters Penna	22 00
	$261 40

Native Nurse Support

Two Sisters Penna	$ 8 00

Native Teachers' Support

Mt Zion Cong Mo	$ 20 25
Nappanee N S S Ind Y Mens Cl	4 50
Ethel Myer	7 00
4 Sisters Lancaster Pa	9 00
Several Sisters Millersville Pa	6 00
Mary K Zimmerman	6 00
Mollie Weavers S S C	5 00
A Sister Penna	5 00
Goshen S S Old Mens Cl Ind	12 00
Friends Md	10 00
Strasburg S S Pa	14 00
Hesston Y P C A Kan	14 00
	$112 75

Friesen's Stove

Pleasant Val S C Kan	$ 10 00
Penna S C Kan	4 25
Spring Val S C Kan	10 00
W Liberty S C Kan	10 00
Bethel S C Mo	7 00
Sycamore Gr S C Mo	20 00
E Holbrook S C Colo	5 00
	$ 66 25

Dr. Troyer's Medical Equipment

Shickley Cong Neb	$ 1 00

Personal

Anna R. Weaver	$ 5 00
O Gr (Wayne Co) S S	
Ohio Y Womens C	13 00
Elkhart Cong Ind	29 50
Home Miss Cong Ill	28 42
Willow Springs S S Ill	
Sand table Cl	4 66
	$ 80 58
Total received for India	$5195 37

SOUTH AMERICA

General

Holly Gr S S Md	$ 10 00
La Junta & E Holbrook	
Miss Meeting Colo	37 84
La Junta Cong Colo	12 96
Palmyra Cong Mo	2 50
Mt Zion Cong Mo	1 00
Gulfhaven S S Miss	3 79
Lillie Hostetler	10 00
Lockport S S N Y	7 93
Freeport Cong Ill	70 00
Willow Sprgs Cong Ill	20 03
East Bend S S Ill	40 00
A Brother Tex	5 00
O Gr S S Ohio	
Champaign Co	48 96
Leetonia Cong Ohio	14 15
Calkins Cong Mont	45
Kaufman Cong Penna	27 52
E Scottdale S S Pa	7 44
Liberty Cong Ia	3 00
Olive Cong Ind	18 50
Howard Miami Cong	
Ind	19 26
Hopewell Cong Ind	3 50
A Brother Pa	10 00
David Stoltzfus Cl	5 25
A K Lefever	10 00
C B E	10 00
A Brother Penna	5 00
La Junta Cong Colo	22 01
Crystal Sprgs Cong Kan	19 25
Mt Zion Cong Mo	1 50
	$446 84

Missionary Support

Hildebrand S S Va	$ 11 50
Syc Gr Cong Mo (Oct)	65 00
Palmyra Cong Mo	5 00
Belleville Cong Pa	124 75
A Bro & Sister Ore	50 00
E Menn Bd Mis & Ch	300 00
Syc Gr Cong Mo (Nov)	116 75
	$673 00

Missionary Children Support

Robert Frey Age 7	1 00
Dorothy Oberholzer 9	1 00
Grace Oberholzer 7	1 00
Elizabethtown S S Pa	21 55
Jr Investment Earnings	
Elizabethtown S S Pa	32 83
Pleasant Val S S Kan	8 67
Harmony S S Ill	60 28
Floradale S S Ont	25 00
	$151 33

Church Building Fund

Penna Cong Kan	$ 18 00
Sonnenberg Cong O	100 00
J Shellenberger	1 00
W E Detweiler	10 00
Yoder Cong Kan	62 00
J J Zimmerman	10 00
Bethel Cong Mo	7 00
Larned Cong Kan	17 00
Hesston Y P C A Kan	75 00
B F Buckwalter	10 00
Susan Royer	5 00
I M R Weaver	5 00
Mrs J A White	1 00
Syc Gr Cong Mo	47 50
	$368 50

Trenque Lauquen Church Bldg.

Wm N Beachy & wife	$ 2 50
Hesston Y P C A Kan	113 00
A Brother Penna	15 00
L Deer Cr Cong Ia	58 84
R F Yoder	50 00
Joel S Weaver	50 00
Salem Bible Class	30 00
	$319 34

Native Evangelist

Manitou Cong Colo	$ 10 00
Otis J Bontrager	11 50
I D Hartzler	15 00
E Union Cong Ia	100 00
A Brother & Sister	50 00
Sonnenberg Cong Ohio	70 00
Friends Md	15 00
	$557 65

Bible Reader

Wm N Beachy & wife	$ 2 50
Levi A Ressler	5 00
A Brother	10 00
	$ 17 50

Kindergarten

Manitou Cong Colo	$ 15 00
Walnut Cr Cong Ohio	135 60
Friends Md	10 00
Union Cong Ill	31 00
Sara A Lehman	15 00
	$206 60

The True Way

David Stoltzfus S S	$ 5 00

Personal

J W Gingerich & fam	$ 10 00
Altoona Miss Cong Pa	22 05
Mr & Mrs A M Lauver	25 00
	$ 57 05
Total for South America	$2516 66

CITY MISSIONS

Altoona

Casselman Cong Pa	$ 1 58
Glade Cong Md	1 14
Rockton S S Penna	7 71
Oak Grove Cong Md	1 33
Building Debt	
Maple Gr Cong Pa	35 00
Stahl Cong Pa	10 14
Scottdale Cong Pa	8 46
Sara A Lehman	10 00
Marion S S Pa	27 00
	$149 12

Chicago

Willow Sprgs Cong Ill	$ 7 75
Goodfield Cong Ill	8 80
Casselman Cong Md	1 57
Waldo Cong Ill	8 25
Glade Cong Md	1 14
A Supporter	25 00
Oak Grove Cong Md	1 33
B J Schertz	3 00
Olive Cong Ind	12 00
House Income	31 00
Sonnenberg Cong Ohio	50 00
	$149 84

Canton

O Grove & Pleasant	
Hill Congs Ohio	$ 60 00
Henry Shoup	1 00
Dema Horst	50
Martin Y P B M	9 05
Canton S S Offerings	8 40
House Income	20 00
	$ 98 95

Fort Wayne

Shore S S Ind	
Y Womens Cl	$ 4 35
Olive Cong Ind	12 00
Fairview S S Mich	20 00
A R Miller	5 00
Forks Cong Ind	10 43
	$ 51 78

Kansas City

W Liberty Cong Kan	$ 17 51
Berea Cong Mo	25
Mt Zion Cong Mo	2 95
S W Raber	10 00
Liberty Cong Ia	3 50
Cherry Box Cong Mo	9 25
Woodriver S S Neb	20 00
	$ 63 46

Lima

Chris Good	$ 1 00
Ella Markley	10 00
Lizzie Hartzler	35
Lima Mission	5 40
Sunday Eve Offerings	18 45
Sunday School Offerings	30 28
Friends	89 87
Henry Muellers S S C	5 00
	$140 35

Los Angeles

Albany Ore Cong	$ 8 00
Hopewell Cong Ore	5 00
Bethel S S Ore	5 00
Church Offerings	12 00
S S Offerings	13 27
	$ 43 27

Norristown

Providence S S Pa Jr	
Investment Earnings	$12 00

Youngstown

Holmes Co Cong O	$ 16 10

Peoria

Willow Sprgs Cong Ill	$ 7 75
I D Hartzler	15 00
Garage Income	10 00
	$ 32 75

Toronto

St Jacobs Cong Ont	$ 37 64
Zenas Snyder	15 00
Biehn Cong Ont	30 00
Shantz Cong Ont	25 00
Blenheim Cong Ont	12 31
Wilmot S S Meeting	29 00
M C Cressman	30 00
Noah S Weber	2 00
	$180 95

Wichita

Pleasant Val Cong Kan	$ 13 50
Penna Cong Kan	13 15
Mt Zion Cong Mo	50
	$ 27 15
Total for City Missions	$969 60

CHARITABLE INSTITUTIONS

Children's Welfare Home

Berea Cong Mo	$ 25
Zion Cong Mo	4 00
Mt Pisgah S S Mo	
Jr Invest Earnings	24 45
Pleasant Valley S S Kan	
Jr Invest Earnings	14 94
Ulen S S Minn	
Jr Invest Earnings	7 77
Mt Zion Cong Mo	75
Mrs Henry Camper	2 00
E Fairview S S Neb	6 20
Spring Val Cong Kan	10 00
M J Eicher	5 00
Levi Weaver	3 00
Special Support	209 50
	$287 86

Orphans' Home

Mt Zion Cong Mo	$ 15
Hopewell S S Prim Dep	
Ind	2 32
Souderton S S Penna	
Jr Invest Earnings	33 30
Beulah Nice	3 00
Rachel Nice	2 00
Martin S S The Chil	21 28
Milan Valley S S Okla	
Jr Invest Earnings	23 85
Pleasant Val S S Kan	
Jr Invest Earnings	15 33
S Union S S Ohio	
Jr Invest Earnings	68 29
An Inter Boy Ohio	10 00
An Inter Boy Ohio	5 40
S Union S S Prim Dep	12 23
Freewill Offering	1 11
Grace Brenner	1 00
Alvin Brenner	1 00
E Orwell S S Ohio	
Jr Invest Earnings	7 43
Fairview S S N Dak	
Jr Invest Earnings	5 30
Stahl Cong Penna	6 08
W Union S S Ia	7 75
Prim Dep	50
E Orwell S S Ohio	5 50
Sonnenberg Cong Ohio	23 50
Mattawana S S Penna	
Jr Invest Earnings	52 50
D W Lehman	3 75
Bowne Sew Cir Mich	10 00
I H Buckwalter	5 00
Farm Income	102 63
	$430 20

Old People's Home

Mt Zion Cong Mo	$ 10
S Union Cong Ohio	45 50
Fairview Cong N D	8 16
Midland Cong Mich	8 00
Pete Wagner	2 00
E Union S C Ia	10 00
Gabriel Weaver Est	51
Daniel Zehr	1 00
John Walters	5 00
Special Support	60 00
Farm Income	2 10
	$142 37

Sanitarium

Glade Cong Md	$ 90
Liberty Cong Ia	1 00
E Holbrook Cong Colo	7 82
Esther Buckwalter	2 00
Martha Hershey	20 00
Farm Income	995 68
Hospital Fees	1200 00
	$2227 40

Old People's Home Furnish'gs

Mrs Frank Snavely	$ 8 00
Phil 4:19	20 00
Total	$ 25 00
	$ 33 00

Old People's Home Elevator

Phil 4:19	$ 15 00
Matilda Speicher	10 00
Anna Shaum	$ 25 00
Total for Charitable Institutions	$3145 83

OTHER FUNDS

General District Funds

Coalridge Cong Mont	$ 12 50
Lake View N Dak	3 70
Sharon Val Cong Minn	2 90
Spring Val Cong N Dak	10 73
Calkins Cong Mont	4 55
Beulah Cong S Dak	1 80
Clinton Brick Cong Ind	22 05
Emma Cong Ind	20 16
Clinton Frame Cong Ind	52 27
Yellow Cr Cong Ind	40 25
Shore Cong Ind	10 00
Zion Cong Mich	9 10
Midland Cong Mich	6 44
Milan Val Cong Okla	8 00
W Liberty Cong Kan	13 66
La Junta Cong Colo	46 25
Tuleta S S Tex	2 15
White Hall Cong Mo	8 20
Palmyra Cong Mo	6 55
Hesston Cong Kan	15 00
Bethel Cong Mo	10 75
Weaver Cong Pa	6 08
Schellburg Cong Penna	3 00
	$316 17

Annuities

A Brother & Sister	$1000 00
S C Miller & Wife	600 00
	$1600 00

General Sunday School Com.

White Hall S S Mo	$ 1 50
Gulfhaven S S Miss	2 00
Larned S S Kan	2 61
Berea S S Mo	41
K C Mission S S Kan	2 75
Cherry Box S S Mo	1 39
Crystal Spgs S S Kan	3 00
W Liberty S S Kan	2 64
Pleasant Val S S Okla	1 55
Limon S S Colo	3 50
Spring Val S S Kan	5 00
Yoder S S Kan	9 35
Morrison Cong Ill	2 45
Albany Cong Ore	6 98
La Junta S S Colo	5 00
Mt Zion S S Mo	2 82
Tuleta S S Tex	1 50
Bethel S S Mo	1 85
	$ 56 30

Mennonite Board of Education

Metamora Cong Ill	$ 21 12
Glade Cong Md	1 80
	$ 22 92

Literature Fund

Calkins Cong Mont	$ 3 00

Evangelistic Fund

Mt Zion Cong Mo	$ 10 50

Rural Missions

Berea Cong Ind	$ 13 44
Middlebury Cong Ind	18 00
Yellow Creek Nappanee Salem S S Meet Ind	25 17
Bowne Cong Mich	15 15
White Cloud Cong Mich	7 25
Scottdale Cong Penna	16 91
	$ 95 92

Rural Evangel

Shore Cong Ind	$ 12 00

S. W. Penna. Conference Fund

Springs Cong Penna	$ 8 39

S. W. Penna. Sunday School Conference Mission Fund

Kaufman S S Penna	$ 5 38
Total Received for Other Funds	$2130 58

SUMMARY

Alta Sask Dist Bd	$ 39 90
Canadian Treasurer	519 12
Dak-Mont Dist Bd	101 72
E Menn Bd of M & C	734 89
Franconia Conf Dist Bd	217 73
Illinois Dist Bd	398 32
Ind-Mich Dist Bd	814 87
Ja-Neb Dist Bd	516 32
Mo-Kan Dist Bd (Oct)	1052 79
Mo-Kan Dist Bd (Nov)	856 49
Ohio Dist Bd	238 34
Pac Coast Bd	191 98
S W Pa Dist Mis Bd	225 46
Wash Co Md & Fr Co Pa Dist Mis Bd	92 68
Men Bd of M & C	8,400 21
Total for the Month of November	$14,400 82

Gratefully acknowledged,
Mennonite Board of Missions and Charities,

V. E. Reiff, Gen. Treas.
Elkhart, Ind.
1711 Prairie St.

CONTRIBUTIONS

Received by the Mennonite Relief Commission during the Month of November, 1923

GENERAL

Berea Cong Mo	$ 1 22
Palmyra Cong Mo	12 00
A Friend Pa	5 00
O O Amish Belleville Pa	20 00
S Union & Walnut Gr S S Ohio	66 70
Creston Mont S S	3 26
Thomas S C Pa	32 00
W Fairview Cong Ia	59 87
Firdale Cong Ore	3 25
	$203 30

GERMANY

Noah M Gingerich	$ 10 00
O O Am Elk Lick Pa	10 00
N Sharon O O Am Ia	155 50
Mrs I Y Reimo	5 00
Levi A Ressler	5 00
O O Am Belleville Pa	10 00
Hopedale Cong Ill	50 00
Lockport A M S S Ohio	36 36
A Bro & Sister (Christenpflicht) Ore	50 00
Blosser Cong O O Menn Ind	66 50
Katie E Hershberger	50 00
	$448 36

JAPAN

Boyertown & Hereford Congs Pa	$ 59 30
Deep Run S S Pa	34 00
Providence Cong Pa	17 00
Eli Swartzendruber	20 00
Cedar Grove S S Pa	6 00
Cedar Gr Cong Pa	37 00
A Brother Okla	10 00
	$183 30

NEAR EAST

Maple Gr S S Ind (Armenia)	$ 26 95
Catlin Cong Kan (Oct)	5 00
Peoria S S Ill	20 00
Bethel Evangelical Ladies Aid Elkhart Ind	35 00
Alpha S S Minn	3 00
Liberty Cong	50
How-Mia Cong Ind	22 88
A R Miller	10 00
A Sister and Friends	5 75
Levi Mann	5 00
C W Leininger	5 00
Elkhart-Holdeman S S Meeting	50 00
Catlin S S Kan (Nov)	5 00
Vineland Y P M Ont	10 00
Mount View S S Alta	40 00
	$244 08

RUSSIA

Nappanee W S S Ind Young Mens Cl	$ 18 00
A Cl in Belleville S S Pa	7 50
Mattawana S S Cl 1 Pa	7 50
How-Mia S S Ind Cl 14	5 00
Fairview S S Mich Class 9	75
" 10	2 00
" 11	2 50
" 12	2 50
" 13	2 50
" 14	5 00
" 15	2 50
Teachers Reserve	2 50
F F Stutzman	2 50
Chancey Zook	5 00
Ed Hondrick	7 50
Limon S S Colo	10 00
Syc Gr S S Mo	117 30
Penna S S Kan	
Silas Horsts Cl	7 00
Mrs A D Drivers Cl	50
White Hall S S Mo	2 50
Bethel Cong Mo	6 00
Bethel S S Cl 8 Mo	2 50
Mt Zion S S Mo	26 36
E Holbrook S S Colo	11 05
Bethel S S Mich	2 50
Anna Bachman & S S Cl	7 50
Forks S S Ind	
Jr Classes	7 50
Classes 4 & 6	7 50
Mattawana S S Classes 1 & 2 Pa	5 00
Doylestown Cong Pa	45 00
Deep Run S S Pa	22 69
L Lexington Cong Pa	142 50
Plumstead Cong Pa	18 00
Springfield Cong Pa	10 00
Nappanee W S S Cl 6 Ind	10 00
Delaware S S Pa	10 00
Alice Hershberger & Cl	2 50
How-Mia S S Cls Ind	3 75
Midland S S Cl 3 Mich	2 50
J H Eigsti	5 00
Nappanee W S S Cl 9 Ind	25 00
Crystal Spgs S S Classes Kan	25 00
Mattawana S S C 3 Pa	2 50
A Brother Okla	2 50
Science Ridge S S Jr girls Ill	17 00
Midland S S Cl 4 Mich	2 50
Forks S S Cl 8 Ind	3 00
Otis J Bontrager & wife	2 50
Katie Gingerich & Katie Roth	7 50
Pleasant View S S Ohio	10 88
Eugene Yoder	5 00
Amos Yoder	5 00
O Gr S S Champaign Co O Prim Dep	2 50
Intermediate Dep	2 50
A Brother Ohio	2 50
Beach S S Ohio	20 00
Beach Y P B M Ohio	2 50
Pigeon Riv S S Mich	32 50
Coalridge Cong Mont	5 00
Fairview Cong N D	2 50
Mary Gardner & S S Cl	15 00
A Brother Okla	5 00
Salem S S Alta	17 50
W Union S S Ia Cl 13	6 00
Class 14	6 30
Joseph Shantz & S S Cl	2 50
John Martin	5 00
Liberty S S Ia Cl 3	1 40
J H Sommerfield	5 00
J S Loucks	2 50
Belleville S S Cl 15 Pa	2 50
Olive Cong Ind	30 53
Clinton Frame S S Ind	15 00
A Bro & Sister Ind	5 00
A Bro & Sister Ind	25 00
Anna Shaum	5 00
Bowne S S Cls 7 8 Mich	5 00
E Holbrook S S Colo	11 38
Limon S S Colo	2 50
Bethel Cong Mo	6 00
Bethel S S Cl 8 Mo	2 50
Mt Zion Cong Mo	7 50
Cherry Box Cong Mo	5 00
Syc Gr S S Mo	35 53
Protection Cong Kan	1 00
Kitchener S S Ont	45 00
Floradale S S Ont	15 00
	$1022 42

SIBERIA

O O Am Belleville Pa	$ 5 00
Bethel S S Kan	39 45
Plum Creek S S Neb	29 47
Charles E Dunn	5 00
Belleville S S Pa	79 00
A Brother Ont	30 50
Emma McNalley Est	200 00
Wellesley A M Cong Ont	135 08
	$523 50
Total contributed for month of Nov. 1923	$2624 96
Previously Reported	649,270 52
	$651,895 48

Gratefully acknowledged and reported by the Mennonite Board of Missions and Charities,

V. E. Reiff, Gen. Treas.
Elkhart, Ind.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith—Gal. 6:9, 10.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 10, 1924 (Gospel Witness Established 1905) No. 41

EDITORIAL

"It is a faithful saying: For if we be dead with him, we shall also live with him."

We wish to thank our subscribers for the hearty way in which they have been sending in renewals and new subscribers for our periodicals. The subscription business has been exceptionally heavy the past few weeks. We hope to merit a continuance of your generous support by giving prompt service and furnishing wholesome, helpful, spiritual reading matter.

On another page our office editor has something to say to our contributors. His words are well chosen, his thoughts well directed, and we believe will be generally appreciated. With the help of God and your united prayers and co-operation we hope to see this year's record of the Gospel Herald surpass all previous ones as a helpful messenger to our growing family of readers.

It was the editor's privilege to spend holiday week in Indiana. In the northern part of the state where the Church has been facing severe trials readjustments are being made. There have been losses, but people are finding their places. Most of our congregations are standing almost solidly for the faith, and we hope for better times ahead. In the Howard-Miami congregation, where we spent most of the time, we found a warm response and old-time interest in the faith. Fourteen young people stood up for Christ.

"What is Modernism?" is a question which men of faith are frequently called upon to answer.

It is the religion of Voltaire, Paine, and Ingersoll brought up to date, embellished in ecclesiastical costume and labeled "christianity."

It is the science which makes a playhouse out of the church, dignifies a clown and gives him an honorable position in the pulpit, and makes it possible for the same man to be a politician, a sportsman, an unbeliever, and a champion of religion.

It is a system which ignores the authority of Scripture, deifies science ("falsely socalled"), denies the supernatural in religion, seeks to discredit both the orthodox Christian faith and its defenders, takes the heavenly fire out of Christian endeavor, gives false hopes to unconverted people, teaching for doctrines the inventions of men.

For instructions as to how to deal with propagators of this arch enemy of the Christian faith, read Matt. 7: 15-21; Gal. 1:8, 9; II Jno. 10.

To become a Christian means a sacrifice and a fight which too few people, comparatively, are willing to make. There is practically no opposition to the idea of going to heaven when we die, and the thought of belonging to Church is quite an agreeable one to most people. But the idea of the old man "crucified....the body of sin destroyed," no longer walking "according to the course of this world," is quite another matter. In other words, while people generally desire to be recognized as Christians, too few are willing to pay the price which must be paid to become a real Christian. There is but one way to attain life everlasting, and that is to give up this present life of carnality. There must be a crucifixion of the old man before such individuals can be "born again" into the new kingdom.

It was the failure to recognize this fact that made the Roman Catholic Church but a reorganized form of Roman paganism. And millions of professing Christians today are but baptized worldlings for the same reason. "The carnal mind is enmity against God," and must be replaced with "the mind of Christ" before there can be "a new creature." We can not become citizens of the new kingdom without renouncing citizenship in the old.

Our Relief Commission. — At the time the Mennonite Relief Commission for War Sufferers was organized it was thought by many of its warmest supporters that it should function as a separate organization only in case of emergency. The idea seemed to prevail at that time that after world conditions would become more nearly normal our Relief Commission should become a department under the Mennonite Board of Missions and Charities.

We have been wondering whether the time has not arrived when steps should be taken to make the desired change. While there is still much suffering in the world, the post-war reconstruction work has advanced to a sufficient stage that we should connect our relief work more closely with our mission work. Relief for the body should at all times be associated with the idea of rescue for the soul. The idea of extending relief for humanity's sake is noble, but it is impractical unless the relief work can be followed by direct evangelistic work under the same organization.

Why not take the contemplated step of reorganizing our Relief Commission, make it a department under our General Mission Board and use it as a forerunner for more substantial mission work? It is practical, will save us from many complications, and make the salvation of souls rather than humanitarian work the main object of our endeavors.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ABIDING AND CONFIDING

I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweetness
Of confiding in His Word,
I have tasted Life's pure Fountain,
I am trusting in His blood,
I have lost myself in Jesus'
I am sinking into God.

I am crucified with Jesus,
And He lives and dwells with me;
I have ceased from all my struggling,
'Tis no longer I, but He;
And my will is yielded to Him,
And His Spirit reigns within,
And His precious blood each moment,
Keeps me cleansed and free from sin.

All my cares I cast upon Him,
And He bears them all away;
All my fears and griefs I tell Him,
All my needs from day to day;
All my strength I draw from Jesus,
By His breath I live and move;
E'en His very mind He gives me,
And His faith, and life, and love.

For my words I take His wisdom,
For my works His Spirit's power,
For my ways His gracious Presence,
Guards and guides me every hour;
Of my heart He is the Portion,
Of my joy the ceaseless Spring;
Savior, Sanctifier, Keeper,
Glorious Lord and coming King.

—L. L. Pickett.

THE HOLY SPIRIT

By John L. Horst

For the Gospel Herald.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.—Rom. 8:9.

The above lines bring very forcibly to our minds the importance of having the Holy Spirit as an abiding presence in our lives. The language is very plain and sets forth simply but emphatically that all those who are not in possession of the Holy Spirit are not to be numbered with the children of God. With this solemn thought in mind let us look into God's Word and notice in a brief way some of the things we can learn of this Person who is so vitally connected with our spiritual life.

I. The Personality of the Spirit

Sometimes the idea erroneously prevails that the Holy Spirit is simply an influence which takes possession of people and moves them to do certain things, but there are abundant Scripture teachings which prove that He is a person, with all the attributes of personality. Foremost among these are the personal pronouns which are used in speaking of Him. There are many such instances, of which we cite only one. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:16, 17).

II. The Deity of the Spirit

The Holy Spirit is an eternal, divine, omnipresent, omnipotent, omniscient Person ranking equally with the Father and Son, but having a separate office and work. In the creation of the world we find "the Spirit of God" acting conjointly in the creative work. The omniscience of the Spirit is shown in I Cor. 2:10. The references in Matt. 28:19 and II Cor. 13:14: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," show very clearly the equality of the Holy Spirit with the other members of the Godhead.

III. Offices and Names

Besides the name "Holy Spirit" or "Holy Ghost" which is most frequently used, there are a number of names given which picture different offices of this divine person.

1. The Spirit of burning (Isa. 4:4; Matt. 3:11, 12), which portrays the cleansing, purifying power of the Spirit.

2. The Spirit of Truth (Jno. 14:17), which shows the office of the Spirit to guide the believer into "all truth."

3. The Spirit of Life (Rom. 8:2), which shows the spiritual life-giving power which it is the mission of the Spirit to bestow upon all who believe.

4. The Spirit of God and Christ (Rom. 8:9), showing His mutual equality in the Godhead.

5. The Comforter (Jno. 14:16), which shows His mission of giving comfort to believers in all the vicissitudes of life.

IV. Work of the Spirit

1. To convict the world "of sin, of righteousness, and of judgment" (Jno. 16:8). He it is who speaks to sou'ls who are living in sin, urging them to accept Christ as their Savior from sin.

2. To regenerate the heart of penitent believers (Jno. 3:3-5). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5).

3. To indwell the believer. "Know ye not that your body is the temple of the Holy Ghost, which is in you" (I Cor. 6:19)? He abides in the believer in conscious, hallowed presence.

4. To give assurance. "The Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16, R. V.).

5. To call to service. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

6. To empower for service. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

V. Fruit of the Spirit

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 6:22, 23). Here are nine graces which are a natural result or fruit of the Spirit. Some one has said the first three refer to our relation to God, the second three to our relation to our fellowman, and the third three to our relation to our own selves. The works of the flesh as enumerated in the verses preceding the ones quoted are in striking contrast to the fruit of the Spirit. Which one preponderates in our life? It is a good index by which to measure our spirituality.

VI. How to receive the Spirit

It is necessary that we know something about the Spirit—His personality, works, etc., such as we have enumerated—but this last division brings before us the most practical aspect of the subject. People are sometimes confused by the different manifestations of the Spirit as we find them recorded at different times, such as at the day of Pentecost. But this need not necessarily cause any disquietude of mind. Peter made the conditions for receiving the Holy Ghost very clear when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Here are two very simple conditions which must be fulfilled — repentance and faith in the Lord Jesus Christ for the remission of sins. Both must be exercised. It will not do to simply show a penitent attitude for our sins. It will not do to profess faith in Christ and be baptized without being genuinely repentant. But if both of these conditions are met, there can be no doubt as to the incoming of the Holy Spirit into our hearts and lives. God has promised it, and He will not fail from keeping His Word. We

can very definitely and positively conclude that all true believers are in possession of the Holy Spirit, without exception and irrespective of any manifestation, or lack of it. If the marvelous demonstrations of Pentecost are not ours, that is not the slightest reason to question the presence of the Spirit with us. God nowhere promised us the same experiences that the apostles had.

But it is one thing to receive the Holy Spirit and another thing to let Him have full sway in our lives. The Christian has two natures, the flesh and the Spirit, and they are contrary to each other. We are exhorted to walk "not after the flesh, but after the Spirit." "For if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). It was God's part to give us the Spirit when we met the conditions at the time of our conversion. It is now our part to "yield ourselves" to the Spirit in absolute consecration and surrender so that we may have the fullness of the Spirit in our lives. It means something to give up the life of self and surrender our wills to God and the Spirit. But it is worth the cost. Would we have the power of the Holy Spirit in our lives when we engage in Christian service? There is only one way—the way of surrender. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). We should remember, too, to pray for the presence of the Holy Spirit as taught in Luke 11:13.

The reason for so many powerless lives of professing Christians is very evident—it is a clinging to the life of self and the flesh, not willing to "crucify the flesh with the affections and lusts" and surrender absolutely to the Spirit. How much better to live the abiding life with the Spirit in full and constant control. "He that abideth in me, and I in him, the same bringeth forth much fruit" (Jno. 15:5).

Scottdale, Pa.

MARY'S MEMORIAL

By Moses G. Gehman

For the Gospel Herald.

> She hath done what she could.... Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.—Mark 14:3, 9.

What a beautiful epitaph for a mortal!—ordered written by our Lord himself, a remembrance written by the fingers of God's love which glows forever! Every act of true devotion, performed by His faithful followers, is noted by Him. Not only the deeds in service does He notice, but our thoughts and words likewise, for, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

What did our Lord see in this woman that caused Him to give to the Christian world this touching memoir concerning her? Fellow believers looked upon the act as a waste of money. "You are misdirecting your efforts," they said. Her motive was wrongly interpreted by near and dear friends. That is just like we humans of today. We misconstrue a brother's doings simply because we cannot see the underlying current that moves him on. Beyond these outward conflicting views Christ sees a principle, the true motive, which He always commends.

Constraining Love

Her heart in true devotion pulsated in unison with that of our Lord and Master. Jesus knew her heart's yearning, that it was nothing else but to do her best for Him. According to her knowledge and revelation she went about her work, and the Lord pronounced it a "good work." Our blessings will be meted out to us according to the motive behind our actions. Man reads the outward side. "God looketh on the heart." "Not what I did, but what I strove to do." There must be a willing mind. A love for the Lord constrains one to do His bidding. Indifference opens no windows of heaven. Faithfulness in little things leads to greater trustworthiness. This woman in her sphere did what she could. The Lord deemed her action worthy of comment, not only then and there, but He sent the message down these many years to us "for our learning." Why did He? Because of the spirit of

Sacrifice

shown by this saint, without which there can be no reality in Christianity. Many a professor of religion goes cheerfully on to the point of self-denial, but when the cross-bearing season comes, he follows "afar off." The cost of this ointment would have bought her many luxuries, comforts, and conveniences of life which she chose to go without in order that she might properly honor her Lord at this opportune time, which would soon pass away. Here is a lesson in consecration. We should pour all on the altar while we have the opportunity. Peter did this (Luke 5:3) when he loaned his fishing boat to our Lord that He might better preach to the people on the shore. Peter could use this same boat, at intervals, to gather provisions for his own family. So, likewise, should all our material wealth be held under our stewardship and surrendered at His call. Here is an example of loving service in all humility of mind. Not caring what the crowd would say, she honored Jesus. No time, talent, or means should be considered too precious to offer for our Lord and Master to strengthen His cause. Mary's chief concern was her Lord. May we all likewise labor; not to cut a figure that the world will praise or nominal Christianity will idolize, which is always destructive to the cause, but seek His will in His Word, allow the Holy Spirit to be our guide and faithfully perform the small duties assigned us by the Church—such a person has the same blessed privilege as the woman of our text, to hear the "Well done" of our Master.

"Good works" aside from the Savior lead no one to glory. But, on the other hand, the lives of all those who are headed Zionward are full of "good works." They come as a natural outflow, in "loving Him who first loved us," not as a modern Christmas tree with the works of men's hands tied on, unnatural and mocking. The faithful Christian loves to hold "forth the word of life," "feed the hungry," give drink to the thirsty," "take in the stranger," to clothe the naked," "to visit the sick," "to cheer the persecuted," "to give a home for the homeless,"—not as slavish service, but because of the transformation in his life,— these things of God are his joy.

A man was traveling in Switzerland, climbing the rugged and steep path up the Alps. He was overcome with fatigue, died, and was buried beside the way. A tablet as a memorial marks the spot, bearing this touching inscription: "He died climbing." May we all so live that the Lord will at His coming, find us climbing—by faith looking onward, upward, and heavenward.

Denver, Pa.

The word Home carries with it a melody and attractiveness which no other word in the English language does.—E. M. Detwiler.

The Christian home is the great fortress of religion and of civilization. The home is the child's world.—E. M. D.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

The busy season of the holidays has just closed. The old year is past and we have entered into the New Year.

Dec. 18, the local mission board members held a special meeting to consider some of the problems of the work here.

Sunday, Dec. 23, Bro. Nevin Bender, Greenwood, Del., filled the regular appointment.

We want to take this means of expressing our thanks to the congregations and individuals for the liberal supply of provisions sent in for the Christmas baskets given out. Baskets containing chicken and other substantial eatables were given to forty families. Through the kind assistance of Bro. C. A. Graybill, who used his auto to distribute the gifts to people living in different parts of the city, the burden of the work was much lightened.

The Slate Hill and Mechanicsburg sewing circles of Cumberland Co., Pa., furnished a pair of stockings for each family of our members.

Services were held here on Christmas morning. Bro. Nevin Bender told the Christmas story to the Sunday school, followed by a Christmas sermon by Bro. David Garber, Elizabethtown, Pa.

Sister Mabel Hartzler's Sunday school class of Belleville, Pa., furnished thirty dressed dolls for the Primary Department girls. Bro. I. Z. Hartzler's class of boys, Belleville, Pa., furnished twenty rubber balls for the boys. Sister Ada Kreider's nieces and nephews (Elma K., and Martha Denlinger, Lillian, Esther, and Arthur Kreider, of Lancaster, Pa.), made and furnished one hundred popcorn balls for the Sunday school pupils. The children were all well pleased with their gifts.

Sunday, Dec. 30, Bro. Harry E. Kauffman and Sisters Leah and Mary Beiler Mattawana, Pa., en route to the Johnstown Bible School stopped with us for the evening services. Bro. Kauffman preached for us.

Watch night services were held here on the last night of the old year. The following program was followed:

7:45, Song Service.
8:00, Devotional.
8:15, Sermon by Eli Swartzendruber, Greenwood, Del.
8:45, A number of brethren and sisters gave talks on appropriate subjects for the evening.
10:45, Sermon by C. A. Graybill, Martinsburg, Pa.
11:15, Praise Services.
11:30, We all knelt in intercessory prayer until 12:00 midnight. As the whistles blew and the bells rang we sang, "A Few More Years Shall Roll."

It was an impressive service and we all enjoyed it. Our prayer is that in the same way as we were watching and praying when the New Year was ushered in, so may we be watching and praying when the Lord shall come with the sound of the trump.

Bros. Eli and Christian Swartzendruber, Greenwood, Del., and Sister Grace Zook, Westover, Md., stopped with us on their way to Johnstown Bible School. They left this morning accompanied by Sisters Irene McGeary, Ada Kreider, and Bro. and Sister Laban Swartzendruber and daughter, Esther, of this place. We will miss them in our services here. May the Lord bless them in the study of His Word.

Our congregation mourns the loss of one of our members, Bro. William Weyandt, twenty years old. Bro. William was a member of the Church in his early life and later drifted away. On the evening of Dec. 7, during the evangelistic meetings, he again responded to the voice of the Spirit and was received into church fellowship the following Sunday. The following Friday he contracted a cold which developed into pneumonia. He fell asleep in Jesus Dec. 29. Funeral services were held at the Mission Hall on the afternoon of Jan. 1.

Cash Receipts for December

Casselman Cong.	$ 1.58
Glade Cong.	1.14
Rockton Cong.	7.71
Oak Grove Cong.	1.33
J. Y. Smucker, Ohio	12.00
Florence Baker, Lanc.	2.00
	$25.76

Christmas Basket Fund

C. H. Lauver, Mifflin	$10.00
Weaver's Cong.	5.55
	$15.55

Building Debt Fund

Maple Grove Cong. A. M.	$221.74
Millersville and Rohrerstown Congs.	92.63
Erisman's S. S.	18.25
East Petersburg Sisters B. C.	11.92
Marion S. S.	27.00
A Bro. Lancaster Co.	5.00
	$376.54

Cash Value Provisions and Clothing

(Christmas Basket Fund)

Belleville Cong.	$15.00
Allensville Cong.	36.00
Weaver's Cong.	27.00
Jonas Ash, Elk Lick	3.75
Salome Y. King, Mattawana	1.40
I. Z. Hertzler, Belleville	1.75
J. B. Byler, Mattawana	4.00
Slate Hill & Mechanicsburg S. C.	14.39
	$103.29

Clothing and Provisions

(Regular Fund)

Allensville Cong.	$50.00
Belleville Cong.	18.00
Martinsburg Cong.	7.00
Sister's Aid Society, Springs, Pa.	16.00
Stryker S. C. Ohio	5.00
Louisville S. C. Ohio	15.00
Blough S. C.	15.00
Martinsburg S. C.	9.00
Weaver's Cong	13.00
F. W. Bender, Springs	7.00
J. C. Kanagy, Belleville	4.80
	$159.80

Many thanks for your support. We wish you a happy New Year in the Lord.

Jan. 1, 1923. J. M. Nissley.

Peoria, Ill.

(Garden Street and Western Ave.)

Dear Herald Readers:—Our Christmas activities are passed for another year, and we want to take this opportunity to thank all who so liberally helped to bring the Christmas message and cheer to those of Peoria. Saturday, Dec. 22, most of the provisions for the Christmas baskets arrived, autos laden with boxes and packages, coming from the Hopedale, Pleasant Grove, Goodfield, Union, and Metamora congregations. Express shipments were received later from the Roanoke and Tiskilwa congregations and one earlier from Wellman, Iowa. Cash contributions were received from most of the congregations in the state and a few outside the state.

Sunday evening, Dec. 23, a Christmas program of Scripture reading and song, with a few recitations, and a short sermon by the writer was given. Young folks from the Union and Roanoke congregations helped in the singing and a Male quartet also sang several songs. The city folks were present in large numbers, so that there wasn't seating room for all.

Monday morning the provisions received for the Christmas baskets was packed in fifty baskets and distributed to that many homes. Each basket contained enough for a meal for ten persons, thus in all being enough to feed about 500. We estimate the value of the provisions at about $200.00. A number of the Mission members and several from the country helped in the packing and distribution of the baskets.

The attendance at Sunday school and other services has been real good. Recently a young man confessed Christ in our Sunday evening meeting. There has been considerable

sickness among the children and older ones in the community.

Thanking all for your continued support of the work, we desire an interest in your prayers.

Yours in His glad service,
Dec. 28, 1923. John L. Harnish.

Portland, Oreg.
(739 Savier St.)

Greetings in Jesus' name:—The Christmas season has again passed. At this mission, as at most missions, this has been a busy time.

On Saturday, Dec. 22, a dinner was served in the mission hall, at which time about 200 partook. A number of basket dinners were also distributed. Our prayer is that the hearts of these people may in this way be reached, in order that they may hear the Gospel. We are especially grateful to our country brethren and sisters in making this meal possible.

On Sunday, Dec. 23, the children rendered their program. It was interspersed by special singing. The attendance, which was 170, was not so large because a number of our Sunday school pupils are quarantined for diphtheria.

On Monday Bro. Good left for Filer and Nampa, Idaho, at which places he expects to hold evangelistic meetings. During his absence the ministering brethren from the country will fill the preaching appointments.

We are looking forward to a series of meetings beginning at this place Jan. 20, held by Bro. N. E. Miller. Pray for lost souls.

Dec. 26, 1923. Fannie Good.

Los Angeles, Calif.
(1323 W. 98 Place)

Greeting:—We rejoice to know that God is blessing the work at this place. All services are well attended, the interest is good, all seem to have a mind to work, and God is giving victory over sin and the world.

There are a number of brethren and sisters from other states spending the winter here, and we are glad for their presence and help in the services and their support in the work.

December 9 examination services were held. All confessed peace and a desire to commune, and all promised to be loyal to the Church and the doctrine of the Word. What a pleasure it is when old and young can (and do) stand together in the work of the Church. We praise God for our young men and women of the Church, and I for one feel that the Church should give them all the encouragement possible in the work. It has meant very much to us as pastor of the church to have the cooperation of the young people, and their support in the work.

On Dec. 16 we held our communion and observed the washing of the saints' feet. 68 partook and enjoyed this service. One special feature of this service was that the youngest that enjoyed this service was not yet 13 years of age, and the oldest was almost 86—and all happy in His service. Praise His holy name for the joy in service.

Our congregation here now numbers 72, and we were made to rejoice that so large a number could be present at the service on this occasion.

Our Christmas exercises were held Sunday morning, Dec. 23. A large crowd had gathered for this occasion, and all seemed to enjoy it, especially the children. At this service an offering for the poor and needy was taken. The offering consisted of fruit and vegetables and $27.60 in money. The money was used to buy more food, and then placed in boxes by the committee of young men and women of the Church. At 3 A. M., Christmas morning, they started out to distribute the same to the homes of the worthy poor. The work was carried out as follows: Placing the box containing the food on the porch, then singing several songs. The box was then placed in the house, and wishing the family a merry Christmas, the party left for the next home. The writer was asked by the young people to accompany them on the trip, and gladly accepted the invitation. I can say that the work was carried out in a quiet and a God-like way, and believe that God's blessing was with us.

We are glad to report that our new church building is progressing nicely, and that it is now under roof and ready for the plasterers. We are still in need of more funds for the seats, and, know that God will supply, for the Gold and Silver are the Lords, and the work is the Lords, and He will care for His own.

We close by wishing all a prosperous New Year in the Lord's work.

As ever your brother in the Lord,
J. P. Bontrager.

Millersville, Pa.
(Children's Home)

We are grateful to our heavenly Father for His goodness manifested during the holiday season. Christmas time was a "happy time" for the thirty-four children in the Home. Contributions came early and gave the workers ample time for preparation for a real Christmas dinner. Roast chicken and home-grown celery were part of the bill of fare which was enjoyed by all. Quite a number of former inmates of the Home, as well as workers who formerly labored with us, were present thruout the day.

The usual Christmas service was held at the Home in the afternoon and was instructive to both workers and children. Bro. John Gochnauer of East Petersburg was the message bearer. He reminded us of God's great love for humanity and of our responsibility as believers. Thanks be unto God for His unspeakable gift. May the Lord bless our brother as he goes from place to place, preaching the Word to needy souls.

We have tried to acknowledge all contributions sent in, but if for some reason some have not been acknowledged, we want to send a hearty "Thank you" through the columns of the Herald. May the Lord bless the brotherhood for their continued support and grant you a prosperous and Happy New Year.

Yours for needy children,
Levi Sauder.

THE NEEDS OF THE HOME FIELDS

A reader sends in the following clipping from a Michigan newspaper. The conditions described should stir the Church of Christ to greater activity in the needy rural fields that are all around us. Conditions resembling the ones described may be found in many places. The need is great. What are we going to do about it? How far are we responsible for bringing the Gospel to these people? Questions like these stare us in the face and should provoke some sober thinking.

At a meeting of the Huron County Ministerial Association held at Bad Axe, Monday November 12, the general topic for discussion was "Evangelism," especially as related to Huron County. Two papers were given, one by Drury Martin, and one by F. T. Kyle, both emphasized the need of a stirring up in Huron County.

Kyle pointed out that in this county of 35,000 people, more than 17,500 were not connected in any way with the church, Protestant or Catholic. He also stressed the fact that a very large per cent of those who were connected had no real conception of what Christianity is. A large number attended only occasionally. Hundreds of children receive no religious instruction. It was not the fault of the minister he said, but it was the lack of interest and co-operation upon the part of the people themselves. He also said that no minister could do much without the support of his people.

Another speaker said, that the home was greatly at fault. There is no time for prayer or Bible reading even in the supposedly Christian homes. Children learn little or nothing about the principle of Christianity from their parents.

The general thought of the meeting was that nowhere was to be found a field more in need of Bible teaching than the field around us.

Plans are being made to stir up interest in this work throughout the county.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

PARENTAL OBLIGATIONS AND RESPONSIBILITIES

By J. S. Shoemaker

For the Gospel Herald.

The Home and the Sabbath are the only institutions which had their origin in the Garden of Eden. God the Father designed that the Home and its relationships should be sacred thru all generations. For that reason He gave specific instructions in His sacred Word as to the establishing, propagating, governing and perfecting every phase of domestic life.

The true Christian home is the fountain source of almost everything that is pure, good, and noble in society, the state and the Church. It is a school in which the parents or foster parents are divinely commissioned, in accordance with the divinely arranged curriculum to give the children or foster children such teaching and training as will prepare them for usefulness in life and happiness in eternity.

Comparatively few parents realize the vital relationship which exists between them and their offspring, and the momentous obligations or requirements which such a relationship demands of them in the way of providing for their physical, mental, moral, and spiritual needs. The obligations or duties of parents toward their children are indeed sacred, because children are living jewels, given by a loving Father, who requires that they be properly trained and taught, that they may become a blessing to the world, and eventually shine with all the redeemed in glory.

The future of state and Church depends largely upon the principles taught and instilled into the minds and hearts of the rising generation. The great work of moulding the lives and characters of the children or young people must necessarily be done by true Christian parents in Christian homes. We tremble to think what may be the moral and religious condition of the next generation if the parents of the present generation fail to give their children the proper training. Solomon hath said, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6).

The modern tendency on the part of parents is to indulge their children in **the way they would go,** rather than to train them in the way they should go. Fathers and mothers in these latter days of looseness and unstableness, are inclined to gratify almost every desire of their children rather than to deny them anything they wish or ask for. In fact, in many so-called Christian homes the spirit of self-gratification is instilled in the hearts and lives of the children, rather than the spirit of self-denial and parental submission, which are the first essentials in the building of Christian character. The questionable indulgences that are tolerated by many parents and foster parents on the part of the children under their charge, are not only contrary to the teaching of Scripture, but are sadly injurious to the best moral and spiritual interests of those living jewels, and in the end will mean condemnation to those to whom such jewels were intrusted.

The far reaching influence of either proper or improper teaching and training of childen cannot be estimated in this life; eternity alone will reveal the nature of the seed sown in the minds and hearts of the children in the home. What shall the harvest be? is a question every Christian should ask in all seriousness. God's blessings or judgments are meted out to parents and to their posterity, according as they have either discharged or neglected their parental duties. God blessed father Abraham and his posterity. Why? Because he was faithful in the teaching and training of his household. God visited Eli and his sons with a sad calamity. Why? "Because his sons made themselves vile, and he constrained them not."

Great indeed are the responsibilities of those who bear a relationship to other human beings so vital and sacred as that of the parent to the child. It is a relationship that brings with it tremendous responsibilities, which require divine wisdom, prayerful consideration, true love, sustaining grace, and the Holy Spirit's guidance to faithfully and effectively carry out those sacred parental responsibilities.

The Lord gave specific instructions to the fathers in Israel as to how they were to instruct, teach, train, and rear their children. (See Deut. 6:5-7) The physical, intellectual, moral, and religious development of the child should have the parent's most careful attention. Many parents make the sad mistake of doing a one-sided work in child training. Special attention is given to the physical, or intellectual development of the child at the expense of the more essential, that of the moral and religious training, which is of infinitely more importance to any young man or woman than are mathematics and the dead languages. The more mental power one has, the more capacity for evil, unless coupled with moral and religious restraint. The intellect, heart, and soul of the child need to be taught, trained and moulded for the embellishment of Christ's kingdom. Fathers and mothers, and all who are entrusted with the sacred charge of child training, it is for you to decide whether from your home shall go forth young men and women who shall be a credit to your name, or not; whether a blessing to the world or not; whether a glory to God and His cause, or not.

The principles of devotion, truthfulness, honesty, gentleness, patience, humility and all other Christian virtues and graces should be taught and exemplified in the home. To teach by precept is absolutely necessary, but to teach by example is more so, because more effective.

For the reader's careful consideration, we herewith offer a number of positive and negative suggestions relative to child training:

1. Remember that you as parents are held responsible for the influences which go out from your home, providing it is in your power to direct said influences.

2. Be sure to give the son or daughter, or adopted child the best that can be given in the way of physical, intellectual, moral and religious training, being assured that the same will not only be for time, but for eternity as well.

3. Teach the child to work as soon as it is physically able to do something, suiting the work to its size and age. The child needs to develop in physical strength, and should be early taught to become useful, rather than ornamental, both in and about the home. The girl in her teens, if she is physically normal, should not be permitted to lie in bed while her mother prepares the breakfast and does the kitchen work. Such a course is injurious to both mother and daughter, and in after years will prove a sad disappointment to someone in search of a faithful housekeeper and home-maker.

4. Teach your children both by precept and example to be truthful, kind, obedient, economical, courteous, and above all, to manifest a spirit of reverence toward God, His sanctuary, and all things that are sacred and holy. If children are inclined to manifest the spirit of untruthfulness, dishonesty, disobedience, cruelty, extravagance, selfishness and disrespect for parental authority, they should be instantly corrected by the parents, prompted by the spirit of love and firmness, and the home thus safeguarded against those soul-destroying agencies.

(Continued on page 844)

SUNDAY SCHOOL LESSON

Lesson for Jan. 20, 1924.—Exodus 3:1-12.

MOSES CALLED TO DELIVER ISRAEL

Golden Text.—By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. 11:24, 25.

The Steps in the Preparation of Israel.—We must bear in mind that in all of God's dealings with His people, REDEMPTION is the great purpose. He had this in mind in His promise to Eve, in the rescue of the world in the flood, in the call of Abraham from a land of idolatry. He makes a most wonderful promise to Abraham, and the next few centuries are full of God's wonderful plans for carrying out His promises. God's preservation of His chosen people, His bringing them thru the famine, rescuing them from the bondage of Egypt, establishing them in Canaan, all these constitute a series of events that reveal miracle after miracle. God knew the famine was to come—perhaps as a punishment for nations of Canaan—and He planned for saving Israel from it. Joseph did not like the plan at all, but in later years he recognized God's hand in it. The family grew marvelously under the benign influences of Egypt and were in danger of settling down to a life of ease in that idolatrous country. Then God sent the oppression. Out of that oppression he selected a child to grow up in the court of Pharaoh and yet be trained in the religion of the Hebrews. Moses is the result. The chain of events during this period in history is a beautiful illustration of the fact that God is always on time, never in a hurry, and absolutely controls human events and destinies by His unerring wisdom and power.—J. A. R.

The Schools of Moses' Training.—"Now," after eighty years of Moses' life had passed, "Moses was keeping the flocks of Jethro, his father-in-law." Little did Pharaoh's daughter know of the plans of God in that day that she called for the basket in the waters of the river and found therein the little weeping babe which touched her feminine heart. But we may now look back after these centuries have recorded the history, and plainly see how God's hand directed in a marvelous way to meet the needs of Israel at that juncture of their life and lead them forth to become a nation of God's chosen people in the land of Canaan.

The first school was the school of his infancy. Here he had the first touch of a teacher whose faith had led her to be fearless of the king's commandment and hide her infant son for three months and then put him forth in the little ark upon the waters trusting in God to work out the destiny which her soul had prayed for. What Moses learned from this heaven-chosen nurse and teacher we are not told in words of Scripture. But there must have been sufficient impression made that the coming years, after his first training with mother, could not erase it from his mind and heart.

The second school was as the son of Pharaoh's daughter. As such he received all the training in the learning for which Egypt was famous at this time, and which it was possible for a king's daughter to give, expecting to have him some day to be the ruler of the land. His progress in the school of the Egyptians was great and he soon became distinguished as one "mighty in word and deed."

The third school in the wilderness as a shepherd opened at the age of forty years. Driven by convictions as to where his lot would be cast for the future, he went out to see his brethren, the Children of Israel. Here he had taken their part by avenging their wrongs and had further ventured to set them right in their own errors. Failing in his attempt to impress his people with his good intentions toward them and being endangered by the wrath of the king, he fled to Midian and came into the lowly life of a keeper of sheep. Ambition and self confidence had now been brought low and he learned in quietness and tenderness and patience to care for the dumb animals of his father-in-law, until God saw fit to take his servant out of this school into the service for which he was preparing him all these years.

We may now think of Moses entering the fourth school of life as God begins to give him revelations of His plans and purposes concerning His people Israel and makes him their shepherd and leader. The elementary lessons of this fourth school were to be given Moses in connection with Israel and the Egyptians in showing mighty signs and wonders and plagues till Israel was safely out of the hands of the king of Egypt.

Who Am I?—This question is spoken in the inflection of an utter distrust in personal ability. How much better was this expression as a fitting foundation for God's operations than that self confidence in which Moses undertook to deliver Israel forty years before. Such a man could be given the full benefit of God's strength and presence if he should retain that self distrust and by faith lay hold of the strength of God. "Certainly I will be with thee." Moses was slow to grasp its full meaning and to let go of the thought that Israel's deliverance depended on the human leadership of some superior man. But by persistent urging and assurances God did get Moses to see His plan and to go forth in obedience with proper credentials for the beginning of the work.

And who are you and I today? Have we set out in the first stages of Moses' activity in behalf of God's people thinking that we can do great things, or have we really found out who we are and, still better, who is our sufficiency by which we may confidently affirm, "I can do all things, thru Christ, which strengtheneth me"?—J. R. S.

BIBLE MEETING TOPIC

AVENUES OF SERVICE ON OUR MISSION FIELDS.—Rom. 12:1-8

Topic for January 20

MOTTO

"To every man his work."

MEDITATIONS ON THE TOPIC

I. **What Can I Do to Help?**—It is a source of comfort for children of God to know that there is some phase of service in which the talents entrusted to them can be invested. The call to missionary endeavor in foreign lands has ever made its appeal to the young Christian as well as the older one; and when there has appeared a task which seemed to fit itself to the gifts which one possesses a certain joy fills the breast because he can be of some service to the cause. And when it is evident that in no way is one fitted to go to a foreign land because of certain limitations, then it is a source of joy to know that there are fields nearer home that place no barrier to the service of willing consecrated workers if they are ready to take the lowly place in which their talents may be of most service.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Service."**
2. Helping in God's Great Mission Field.

For Young People

1. My Place of Service in Our Mission Fields.
2. Serving in Preparation.
3. Serving in Intercession.
4. Serving in Gifts of Means.

For Older People

1. Providing Means to Meet the Great Need.
2. Getting a Better View of the Work to be Done.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, JANUARY 10, 1924

Field Notes

In a recent meeting at Holst's schoolhouse near Gravois Mills, Mo., two young men stood up for Christ.

About sixty students registered for the short Bible term at the Eastern Mennonite School, Harrisonburg, Va.

There were 16 public confessions of Christ during the recent meetings at Sterling, Ill. "The Lord's presence was there," writes the evangelist.

At a recent series of evangelistic meetings held at Weaver's Church near Harrisonburg, Va., by Bro. A. D. Wenger eleven souls confessed Christ as their Savior.

A mission meeting was arranged for, to be held at Weavers Church near Harrisonburg, Va., last Saturday.

Bro. J. W. Shank is spending the time from Jan. 5 to 15 visiting churches in Iowa. After this he expects to spend some time at his home at La Junta, Colo.

A brother, writing from Carver, Mo., Dec. 29, writes: "Bro. L. J. Miller is to be here tonight to begin meetings. Pray for the special effort put forth."

Baptismal services will be held (D. V.) at the church at Millersville, Pa., on Jan. 13, when a class of twenty-five applicants will be received into the church.

Bro. E. F. Hartzler of Marshallville, Ohio, spent a number of weeks in Waterloo Co., Ont., recently, assisting in Bible conferences and holding evangelistic services in a number of places.

Brethren Daniel Kauffman and J. A. Ressler of this office are at present both engaged as instructors in special winter Bible schools. Bro. Kauffman is at the Eastern Mennonite School while Bro. Ressler is at the Johnstown Bible School.

Bro. Wm. Jennings of Concord, Tenn., is expected to begin a series of meetings at the Pond Bank Church, Chambersburg, Pa., R. 11, on Jan. 16. An interest in your prayers in behalf of these meetings is requested.

Bro. Edward F. Zook was recently ordained deacon in the Maple Grove congregation near New Wilmington, Pa., Brethren E. B. Stoltzfus and J. S. Gerig being the officiating bishops. May the Lord bless our brother and the congregation which he has been called to serve.

According to previous announcement the Johnstown Bible School at the Stahl Church near Johnstown, Pa., opened on Monday, December 31. The end of the first week found an enrollment of forty-nine regular students. "Yet there is room." The course is arranged so that students may take any or all of the following subjects: Missions, Vocal Music, Gospel of John, German, Bible Geography, English, Bible Doctrines, The Epistles to Timothy, and Sunday School Pedagogy. Visitors are welcome at any time. In order to reach the school leave the Windber or Jerome trolly at Mishler's shop.

Change of Address.—Parties sending parcels to the Mission at Peoria, Ill., are requested to address them to Garden St. and Western Ave., instead of 900 Garden St., as heretofore. The Mission has not changed places but owing to the districting of express service the change is requested. While the change is made primarily on account of express service, mail should be addressed in the same way.

The Johnstown Bible School is planning a Christian workers' meeting for Thursday, January 24, 1924, all day and evening. An interesting program is being prepared, in which students and others will take part. All are invited to attend. This meeting will afford an opportunity for getting acquainted with the workings of the school and for carrying some of its inspiration into other places of labor.

Correspondence

Ulen, Minn.
(Sharon Valley congregation)

Greetings in Jesus' Name:—We wish you all a happy New Year.

Bro. J. C. Gingerich preached the Thanksgiving sermon. Text, Phil. 4:4, 6, 7. Our council meeting was held immediately after the service, at which time peace was expressed by all. On Dec. 2 we held our communion service, and observed feetwashing.

Dec. 26 Bro. John Graber and family went to Indiana, their former home, to spend the winter.

On Dec. 7, Bro. I. S. Mast left home to hold communion services in various places in this district. May the Lord direct in every service held, and that the Lord may prepare every heart to be in oneness for the same. To this end, may our sincere prayers ascend to the Throne in his behalf.

We have beautiful Fall weather so far, dotted with flurries of snow, and a few stormy days.

Bro. John Villiard had been sick for a while but is enjoying health again. Health is good among our people. To this end we feel to praise God for all blessings.

We solicit your prayers in our behalf.

Yours for His Kingdom,
Dec. 11, 1923. Mary A. Brubaker.

Beaver Crossing, Nebr.
(West Fairview Church)

Greetings to all Herald Readers:—Today we are commemorating the birth of Christ, God's greatest Gift to the human race, and my prayer is

that we all may have observed it according to the Spirit of the Word.

On Nov. 20, Bro. C. Z. Yoder came into our midst and preached on the evenings of the 20th and 21st. He was then called home, because of the death of his uncle. He returned on Dec. 15, and preached a number of helpful sermons. He also had children's meeting, nearly every evening. As a visible result eight young souls came out for Christ. May the Lord ever be their Comfort.

We thank the Lord for sending Bro. Yoder into our midst, and for the timely and helpful sermons he preached. May the Lord give him health and strength, and keep him in the Faith in his last days, and may we all heed the admonitions he has given us and finally meet in the great beyond thru Jesus Christ our Lord, is our wish and prayer.

Yours in His glad service,
Dec. 25, 1923. Ben Roth.

Hubbard, Oreg.
(Zion congregation)

Greetings:—We are very grateful to the Giver of all good and all perfect gifts for His many blessings. We have greatly enjoyed the spiritual feast during the Bible school and evangelistic meetings, lately closed in this part of the Lord's vineyard. There were a number of public confessions. The Spirit's presence was manifest in a marvelous manner. Also there were those who renewed their consecration for a closer walk with Him.

On Dec. 23, the Sunday school was reorganized as follows: Supts., Lester E. Conrad, Roy S. Troyer; Chors., Silas A. Yoder and Grace Burck.

Yours in the Master's dear name,
Dec. 26, 1923. Albert D. Erb.

Hydro, Okla.

Dear Herald Readers, Greeting:—Truly we can say with the Psalmist, "The Lord hath done great things for us, whereof we are glad." Since our last writing Bro. and Sister Enoch Zook and child from Pennsylvania were in our midst several days. Bro. Zook preached to us on Sunday, Sept. 16.

On Oct. 24 Bro. I. G. Hartzler of East Lynne, Mo., came here. During his stay one soul was taken into the church by water baptism.

On Sunday, Oct. 28, we had the blessed privilege of commemorating the death and suffering of our Lord Jesus and observing the ordinance of feetwashing. We also had a number of other meetings while Bro. Hartzler was with us.

On Oct. 2, we were favored with a talk on the work in South America by Bro. J. W. Shank.

Bro. Jacob Smucker of a sister church from Kansas was also with us one Sunday and preached for us.

Bro. Henry J. King from Harper, Kan., came on Dec. 5 and stayed with us till Dec. 15. During his stay he conducted a Bible conference at which time the following subjects were discussed: The Christian Home, Prayer, Why I am what I am, Regeneration, The Lord's Day, Devotional Covering, Second Coming of Christ, Home Blessings and Duties, The Evils of the Tongue, Christ—Human and Divine, Marriage, Life of Christ, Christian Separation. The brother also preached three sermons for us while he was here.

On Sunday, Dec. 16, we reorganized our Sunday school. Officers were elected as follows: Bros. Ben Slagell and Alvin Schantz, Supts.; Sisters Phoebe Waters and Mary Eichelberger, Secys.

Pray for us at this place that we may grow stronger in the Lord's work.

Dec. 26, 1923. Nora Eichelberger.

Newton, Kans.

Dear Herald Readers:—On Dec. 7, Bro. L. J. Miller of Garden City, Mo., came into our midst, and was engaged in evangelistic meetings. The brother preached the Gospel in its purity, having all his sermons seasoned with many passages from the Word of God. The Christians were urged to be more Christ-like and study God's Word more definitely, and sinners were warned of the error of their way, and entreated to turn to Christ. Two young men who had become cold and indifferent in their Christian life, renewed their covenant. Many others who should have come, were not willing to yield at this time.

On Sunday evening, Dec. 30, we expect, the Lord willing, to hold our ninety-second quarterly Sunday school conference. We ask an interest in the prayers of God's children for the work at this place.

Dec. 26, 1923. Cor.

Middlebury, Ind.
(Clinton Frame congregation near Goshen, Ind.)

Dear Herald Readers, Greetings:—On Dec. 15, we held our annual business meeting. On the evening of the same day Bro. C. F. Derstine arrived in our midst and preached four very inspiring sermons on very timely themes. On Saturday evening, Dec. 15, his theme was **The Seven Needs,** on Sunday morning his theme was, **How to Counteract Error,** Sunday afternoon **Why the Lord Permitted the World War** (Jer. 25:31), and on Sunday evening the last of the four sermons the theme was **What is Necessary before the Undertaker Calls?** with the following text: "I am come that they might have life and have it more abundantly." We certainly appreciated and were helped by his discourses.

On the afternoon of Sunday, Dec. 22, we met at the church and reorganized the Sunday school and young people's meeting for the coming year. The following officers were elected: Supts., L. J. Pletcher, Vernon Stutzman; Chor., Ruth Yoder; Sec-treas., Esther Miller; Libr., Cleone Stutzman; Primary Supt., Ira Y. Miller; Y. P. M. Supt., David Yontz; Y. P. M. Chorister, Sidney Zook.

May the Lord add His blessing and make the work a blessing.

Yours in His service,
Dec. 26, 1923. Vernon Stutzman.

Palmyra, Mo.
(Pearidge congregation)

Dear Herald Readers, Greetings:—We can truly say that God has blessed us in many ways, and we praise His name for it. Bro. S. S. Hershberger of Latour, Mo., held our series of meetings this fall, preaching the Word with power. There were good crowds and good attention for which we are thankful. As a result of the efforts put forth there were four confessions when the meetings closed. On the Sunday following Bro. Kreider preached and there were two more confessions. Baptismal services were held Dec. 9, five being baptised and one reclaimed. The same day there were two more confessions, making a total of eight. We are glad to see these young people ready to start in the Master's service, and also for the return of one who had gone back into sin and for the earnest stand he now takes.

We are looking forward to another baptismal service on Jan. 6. There are yet others that ought to come. May they let the Lord have His way.

The weather at present is real warm with much rain. The roads are bad and it is hard for the farmers to get their corn in.

We ask an interest in the prayers of God's people for the work at this place that many souls may yet be brought to Christ.

We wish you all a Happy New Year.

Dec. 27, 1923. Della Buckwalter.

Ste. Elizabeth, Man.

Dear Herald Readers:—First, we wish you all a prosperous New Year. We have had only three services at this place since last spring. Bro. J. C. Gingerich stopped on his way

(Continued on page 842)

Miscellaneous

THE STREAM THAT IS NEVER CROSSED

There's many a sorrow and pain I know,
As we tread the path of life;
There's many a grief and lasting woe,
And the way is toil and strife.
But the hardest load we have to bear
Is the labor and strength that's lost
In building the bridge with toilsome care
O'er the stream that is never crossed.

We have fretting and worry from morn till night.
And anguish weighs on the heart;—
The thorny way seems hard to right,
And life is a bitter part.
But there is a burden greater yet,
Much peace of soul it has cost,
It is building a bridge with toil and sweat
O'er the stream that is never crossed.

There's looking for crossings all the day,
And searching along the shore
For a bridge or ford along the way
We shall never travel o'er.
There's sighing for useless toys in vain,
And dreaming of chances lost;
But 'tis hardest to bridge with might and main
The stream that is never crossed.

Then gather the roses along the way,
And treasure the fragrance rare;
Rejoice in the bright and joyous day,
Refusing to borrow care.
For sorrow and pain will surely come,
And your soul be tried and tossed;
But don't be bridging to reach your home
O'er the stream that is never crossed.

—Selected.

A TALK TO OUR CONTRIBUTORS

By the Office Editor

For the Gospel Herald.

We have just entered the new year. This is the time when many business concerns take an inventory of their stock. The editor-in-chief being absent, we are about to take an inventory of material in his desk for publication. If the kind reader is agreed we will be glad to take him with us as we proceed. We will likely find some things of interest and when we are thru we may reach some conclusions that are equally interesting and perhaps if the reader is disposed to listen we may even offer a few suggestions.

Starting at the Doctrinal Department we find only a few articles, some of which are not very strong and some of which treat on subjects that have often been discussed and which had probably better wait a while before they appear in print. This is the department of the paper which we like to fill with live, strong messages, fresh from the fount of the Living Word. Often there is a shortage of such original material and the editor's shears must sometimes be used in order to get the right kind of material. We especially solicit contributions for this department from our people who are gifted in expounding the Word.

Next we come to the Mission Department. Here our people are doing well in keeping us supplied with interesting, helpful material. Our missionaries in foreign fields send in live, newsy letters which we appreciate, and the workers in the homeland in their various places of labor are doing well in keeping us informed. We are glad for these contributions and trust they will continue to write regularly. The Church certainly deserves to be informed of the work they are doing. Then we need live articles along missionary lines, and of these too we have been fairly well supplied. We wish to urge you to send in all missionary articles that you think will make good reading. If they have any merit we will surely find room for them.

Then there is the Preacher's Page, which occurs once a month. We are always looking for something helpful for our ministers to put into these columns. We especially invite our ministers to write original articles for this department. Our laymembers, too, may have something to say that will be suitable and helpful along this line. We welcome contributions of this sort.

The Family Circle page is seldom overcrowded with material from our people This is a page in which the material is often scarce, yet we feel that it is a very vital and necessary department of the paper. If you have something on your heart that will make interesting reading for the home, put it on paper and give others the benefit of your thoughts. We will be glad to give them a place.

The Field Notes are always interesting reading. We venture to guess that they are the most read of any department of the paper. We never have too many of them. Appoint yourself a committee of one to see that interesting church news are sent in for this page.

The Correspondence columns sometimes overflow and letters have to wait longer than they should before they appear in the paper. This is especially true in the winter season when people have more time to write. However, we always find room for them some time and we will continue to do so. Continue to send in your correspondences; we feel sure they are read with interest by many people, but make your statements as brief as possible, especially at the time of the year when so many write.

The Miscellaneous Deparment is as a rule well supplied. Contributions suitable for this department are solicited. Here we print articles of a varied character, treating on many different subjects These pages often overflow, but keep on sending material of this nature. If it is meritorious, it will find a place some time, though it may have to wait a while. This is no indication that the article is not a good one; it simply had to wait its turn.

The reports, marriages, obituaries, announcements, etc., which are found in the back part of the paper are often numerous and have to wait some time before appearing, but we print them as speedily as possible. Continue to keep us supplied with this material. It furnishes a distinct line of information that we welcome.

The editorials are supplied here, but if there are any subjects that you would like to have treated editorially let us know. We will be glad for suggestions for this department as well as for others.

At this point we wish to make a few suggestions to our contributors that will be a help to us in our work at the office. Perhaps you have heard them before but a little reminder from time to time is good for all of us.

1. **Be brief.** Space in a paper is limited to a certain number of pages or columns. Other articles must be printed besides yours. Eliminate useless and irrelevant words and phrases. Condense your thoughts. This will save the editor the trouble of abridging your articles. Articles sometimes appear in print looking quite differently from what they were originally. Possibly they were too wordy and too long The editor used his pencil hard to make them fit the space. This does not mean that some themes should not be discussed at some length, but use discrimination as to what deserves lengthy treatment Sometimes voluminous reports of special meetings are sent in. Since we can devote only a limited space to this kind of material without crowding out other things of equal or greater importance, these must be gone over and recopied, which makes considerable work. Also in correspondence items, obituaries, etc., be brief and to the point. Give the important facts. Leave out the unnecessary. This little poem from an exchange may help to make our point clear.

Boil It Down

Our little sheet is small,
We cannot publish all—
Two quarts in one, oh, no;
You cannot make it so.
So this is our advice,
Boil it down, boil it down,
Yes, boil it down.

A long report may wait,
But this will make it late.
"Then use your shears," you say,
"And clip some things away."
But this we hate to do
With friends so good and true.
Why not boil it down?
You boil it down.

We want to hear from you,
And real often, too—
Not one great, long report,
But many good and short.
So this is our advice,
Again we say it thrice:
Boil it down, boil it down,
Please boil it down.

2. **Write legibly.** We receive quite a bit of matter that has to be copied before it goes to the type-setter. Not all of this comes from people who could not write well if they tried. Often it is crowded together so close that it is hard to read. Allow plenty of space between the lines. This is a great help in reading and gives

room for the editor to make corrections if such are necessary. If you use a typewriter double-space the lines. If you take pains to write plainly, and not too much crowded, you will save considerable work for us here.

3. **Avoid controversial subjects or articles intended to cast personal reflections.** A church paper is not a place to engage in heated discussions. Neither is it a place to throw stones at some one. Articles of this type are apt to find their way into the waste basket or at the most into a drawer of the editor's desk where they will be allowed to rest for an indefinite period.

4. **Sign your name to all contributions** no matter what they are. Some articles we allow to appear in the paper unsigned but as an evidence of good faith they should always be signed when sent in. We make it a rule with only a very few exceptions (as when the sincerity of the writer is plainly evident) not to print unsigned articles. Articles usually carry more weight and are more interesting if the names of the authors are given.

5. **Be accurate in making Scripture Quotations.** It is remarkable how few Bible quotations found in ordinary articles are correct. Try such a well known quotation as John 3:16. Write it out and check up on your wording and punctuation. In order to quote Scripture accurately the punctuation should be correct too. Make it a rule to look up each quotation when writing an article It will be an education for you and save us some time that we can use otherwise.

6. **Be sure to send us your contributions.** We need your help. Try to comply with the suggestions we have given, but if you have a message do not let anything deter you from writing for the paper. If your writing or your language is not as good as you would like to have it, we will make any corrections that may be needed. Send us your suggestions as to how the Gospel Herald may be made more helpful to its many readers. We want to make it as good as we possibly can. Which departments have been the most interesting and helpful to you? What changes would you suggest? Let us hear from you.

Lastly, but not least important, remember us in your prayers. Pray that the Lord may have full control of the Gospel Herald and that it may always stand squarely for the whole Gospel for the whole world We thank you.

WHAT IS GOD'S PATH?

By Adelia Hostetler

For the Gospel Herald.

God's path is the way of righteousness and true holiness. The path of God always leads to that which is good and true and it brings happiness to the soul, in this life and in the life to come.

This is the path that leads to glory and Christ calls it the "straight and narrow way." Jeremiah speaks of it as "the good way," telling all the people to seek and to ask for it. "It is the way to the cross, the way to the crown, and the way wherein the people of God may live the sinless life, rejoice with 'joy unspeakable and full of glory,' looking for that blessed hope and the glorious appearing of our Lord and Saviour, Jesus Christ." "Stand ye in the ways and seek and ask for the old paths, where is the good way, and ye shall find rest for your souls." It is the way from darkness into light, and having found it we are able to say, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin."

If it is God's path on which we travel, we will find that it is a much easier task to do that which is right than if we had not followed Christ's example. On God's highway of holiness there are the Bible readers, those who pray to the heavenly Father, those who keep from uttering evil things and speak words of truth, purity, and kindness to those who have drifted away and fallen by the wayside, or to those who have forgotten God, and to those who have never heard of God's path of salvation.

We ought to thank Him more for having provided this way for us. "Thank God for this heavenly, heaven-bound way." The personal thought in the Monitor is, "If I learn to walk in God's path in youth I shall be saved from many dangers and sorrows, and I may help others who watch my steps to walk in the good and right way. I want to know the Path of God in all my life." Since God has prepared this only way of righteousness and holiness, ought not we to be more thankful to Him and do that which is bidden us in Heb. 4:16? "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find help in time of need."

What is God's Path? God's path is the only path which brings real joy in our life on earth and which leads to eternal glory in Christ Jesus.

Nampa, Idaho.

HIS SPIRIT OF LOVE

By Esther Landis

When we think of love we think of our love towards God and towards our fellow men. But Christ's love for us is greater than any love that is manifested by mankind.

"Hereby perceive we the love of God, because he laid down his life for us" (I Jno. 3:16). "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I Jno. 3:1).

Besides the many references we have concerning His love we have many examples or expressions of Jesus' love while He was on earth.

His love is shown:

1. In His compassion for the multitude. When they were faint He did not send them away but fed all the five thousand.
2. He always healed those who came to Him in sickness and distress.
3. He did not condemn the sinful women who were brought to Him.
4. He raised Lazarus from the dead.
5. When the soldiers came to take him and Peter cut off the servant's ear, Jesus touched and healed him.
7. Even at the last when He was dying on the cross, He thought of others. He saved the penitent thief and gave John the care of His mother.

"Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13).

Sterling, Ill.

AT HIS FEET

Do we practice the presence of Christ when we pray? Do we think ourselves and imagine ourselves into His present?

Speaking for myself, I have found this device very helpful in my own returnings to my Savior in prayer. And I recommend this same device to you. Make great use of the four Gospels in your efforts to return to Jesus Christ. Think that you are living in Jerusalem. Think that you are one of the Twelve. Think that you are one of those amazing people who had Him in their streets, and in their homes, every day. And fall down before Him as they did. Speak to Him as they did. Show Him your palsies and your leprosies as they did. Tell Him that you have a child nigh unto death as they did.

Work your way through the Gospels, from end to end; and, all the time, with a great exercise of faith, believe that He is as much with you as He was with Simon the Leper, and with the Syro-Phoenician, and with Mary Magdalene, and with Lazarus who had been four days dead, and with the thief on the Cross. Read, and believe, and pray. Fall at His feet. Look up in His face.—Alexander Whyte.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, January Fourteenth

Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.

Each verse of this wonderful psalm contains direct or indirect reference to the Word of God. We highly prize such verses as, "Thy word have I hid in my heart, that I might not sin against thee;" "The statutes of the Lord are right, rejoicing the heart." The Book stands in spite of the acid tests of critics and so-called scientists. It is the Sword of the Spirit, an all sufficient equipment for service, and is the believer's guide and the unbeliever's indictment.

Am I engrossed with business or profession? I would become more interested in Thy Word for it pertains to my eternal welfare. "The acid test of the Bible is experience. It needs no defense. It needs only to be lived and it will defend itself."—Skevington.

* * *

Tuesday, January Fifteenth

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.—Eph. 6:11.

Were we not granted divine aid we would have to suffer defeat. The prince of darkness has his legions, is vigilant, and knows how to present his evils so as to make them appear worthy of acceptance. Once in his power we are helpless without the proper key. Resist him before he gets you in his clutches. God hath provided the armor.

Truth, righteousness, the Gospel of peace, faith, the Word of God, watching, are the equipment. The full armor of God gives us a full sense of the fitness of things according to which we as Christians may shape our lives.

O Lord, I would gladly bear Thy armor and face the foe, tho it be against the tide of public opinion and even to my own personal disadvantage and unpopularity.

* * *

Wednesday, January Sixteenth

Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5.

As children of God we have an inheritance that is incorruptible and that fadeth not away. We are princes in the Kingdom of God. We have a name that is above every name. But like our blessed Master we should not shrink from serving in the most humble manner if only we can save a soul from death.

We entertain strangers, we seek out the sick and the dying, we clothe the destitute, feed the starving, seek out the lowly of the earth, go into the slums and lead the drunkard and his poor distressed family to the feet of Jesus, and search out the harlot and the criminal. We cross the seas and face the dangers of jungles and wild beasts, and wilder men, that Christ may be made known. We die daily that others might live. Christ in us the hope of glory hath given us the spirit to serve Him humbly and acceptably. Thy will, O Lord, be done.

* * *

Thursday, January Seventeenth

Watchman, what of the night?—Isa. 21: 11.

The night of fearful reactions of crime, wantonness, sin, uncleanness, immorality resulting from want, war, and false teachings, sometimes makes us feel that the darkness is pressing in on us until we cry to God for escape. But the morning Star hath arisen with healing in His wings. The terrors of the night flee away, the refulgence of His light again revives the drooping soul. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is the king of glory? The Lord strong and mighty, the Lord mighty in battle."

We cannot sweep out the darkness but we can live it out, we can pray it out. Let us ever pray that great revivals may break out upon every hand, and that souls may realize their sin and guilt.

* * *

Friday, January Eighteenth

Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.—Deut. 4:10.

They had to learn to fear the Lord. What a rich heritage we have in Christian ancestry and Christian teaching from childhood. Do we like them cry to God when in trouble and forget Him in times of prosperity? God forbid.

The fear of the Lord is the beginning of wisdom and blessed is that family whose members both great and small learn to fear Him from the beginning. What a privilege for the child to have a tender conscience from the beginning and early learn to choose the good and resist the evil. What responsibility for parents; and yet what joy in knowing we have done our duty toward those whom God has given us.

* * *

Saturday, January Nineteenth

Behold, I have received commandment to bless: and he hath blessed and I cannot reverse it.—Num. 23:20.

Divine judgment has no appeal. His promises are sure of fulfillment. His child is secure in His hands so long as he abides in His shelter. But lest we fall away from the grace wherein we stand let none become indifferent to the Spirit's leadings in the life Let no day pass without communion with the Father. Let each one be constant in the fellowship of the saints. Let no bitterness of soul mar our relationship with God or our fellowmen. Lose not your hold on Christ your Savior, neither yield to temptation, nor trust in uncertain riches, but in the living God who giveth us all things richly to enjoy. "Let the word of Christ dwell in you richly in all wisdom."

God will never fail us, neither let us fail Him.

* * *

Sunday, January Twentieth

Understandest thou what thou readest?—Acts 8:30.

The Ethiopian treasurer was earnestly reading from Isaiah. The Spirit brought him an interpreter and he readily believed. We have a divine injunction to give attendance to reading. We cannot over estimate its value nor its influence over our lives It is what and how we read that determines our character and usefulness in the world. Some prodigious readers are useless, others are dangerous. The press is a power for good or a power for evil.

In view of the much and varied available reading let us pray for wisdom in choosing our reading matter and make it a rule that the Bible be first and all else correspond to its teachings, and lead us to revere it. We too are "epistles known and read of all men," and what we read is clearly reflected in our daily walk and conduct.

CORRESPONDENCE

(Continued from page 839)

home from Conference in North Dakota, then the last Sunday in July Bro. I. S. Mast was with us. Two weeks ago Bro. I. S. Mast came and held communion services for us. All were blessed with health and strength, so that we were able to come together in the home of Bro. and Sister Yoder and partake of the sacred emblems.

This has been a very nice fall, different from any since we are here. Cars are still running, and no sleighing yet. This last week we had some winter weather. This morning it was 24 below zero.

Any one going through Winnipeg, is invited to stop off at Morris, and pay us a visit (especially ministers). Will close asking an interest in your prayers.

Dec. 30, 1923. Fannie Stehman.

Lititz, Pa.

Dear Herald Readers, Greeting in the Master's name:—We are again starting out on a new year not knowing what it has in store for us. Since God has so graciously cared for us in the years that are past and gone, we know nothing better than to cast our all upon Him and launch out in the new year with the faith that we might "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). May

each year find us more true and faithful than the past.

Do those that are well appreciate health as they should? I know I did not at one time. We have many things to be thankful for, but are we always as thankful as we should be? I am glad and thankful to God that we can come closer to Him every day, and every hour. I am sure I cannot thank God enough for all He has done for me in these three years and two months. I wish to send a card of thanks to all my friends who so kindly remembered me over Christmas and New Year. I cannot thank them enough for their kindness. It is more blessed to give than to receive. I hope all who gave may receive a blessing.

The people are good to me at all times. I hope and pray the Lord will reward them all for it. I hope if I do not meet any in this world any more, I can meet all of them over in the other world. With trials and tribulations we must work out our soul's salvation. It also takes fasting and prayer. So I would say, let us earnestly pray one for another, so that when the Lord is done with us here below we can all be gathered over yonder where there is no more suffering or sorrow, but joy, peace, and happiness, where we can hear the beautiful songs of the redeemed. I ask all God's people to remember me in your prayers, also my parents, brothers and sisters too. I will also remember you in my prayers.

Lottie B. Snyder.

Kokomo, Ind.

Greetings of Love to all Herald Readers:—The church at this place has been wonderfully revived in the past. We have abundant reasons to be thankful to our heavenly Father the giver of all good and perfect gifts.

On Dec. 15, 1923, a goodly number of brethren and sisters met at the church in a business meeting. Bro. Melvin Myers was elected Trustee for three years; Bros. Paul Myer and Joseph E. Troyer Supts., Willard Sommers, Sec.-treas.; Dan N. Hershberger, Chor.

On Monday evening, Dec. 17, Bro. D. D. Miller, Middlebury, Ind., came to this place and began a series of meetings. He preached to us every evening, excepting Thursday evening, Dec. 20. On Saturday evening, Bro. Miller commenced giving Bible lessons on the Sermon on the Mount. On Monday, Bro. Daniel Kauffman, Scottdale, Pa., came here and assisted Bro. Miller in Bible Conference work, which lasted until Friday evening. Bro. Miller left for his home on Saturday morning. Bro. Kauffman stayed with us till Sunday evening. The interest and attendance were very good. A deep spiritual atmosphere prevailed and as a result 14 precious young souls confessed Christ as their Savior. May God bless and keep them. We ask an interest in the prayers of God's people.

G. W. North.

Waynesboro, Va.

(Hildebrand's congregation)

Dear Herald Readers, Greetings:—On Dec. 3, Bro. and Sister John F. Bressler and son, and Sister Mollie Weaver of Lancaster, Pa., came into our midst. Bro. Bressler held meetings until Dec. 17. While here he preached eighteen very helpful sermons. He also gave a short talk before the sermon on the Fall of Man, Prayer, Faith, Conversion, Baptism, Communion, Devotional Covering, etc. We also had all day services on both Sundays he was with us. The brother preached the Word with power and we feel that all who were willing to heed the messages as they were given could not help but be much strengthened in the faith of our Lord.

May the Lord bless our brother as he goes into different fields of labor.

Pray for the work at this place.

In His name,
Margaret F. Weaver.

Dec. 31, 1923.

Alanson, Mich.

Dear Readers of the Herald:—We wish you all God's richest blessings for a Happy New Year. We have had a nice fall with lovely Sundays for our church services. Bro. Clyde Kauffman ministered unto us every Lord's Day. We pray the Father's help on this effort to build up the little church at this place. May we be more earnest in doing His will.

We reorganized our Sunday school but the teachers have not yet been announced. May the Lord's will be done in the appointment of the teachers.

We are having real winter weather the past week, with good sleighing. Our people are nearly all enjoying good health, for which we are thankful.

Dec. 31, 1923. Mrs. A. Klimer.

Breslau, Ont.

On Dec. 12, Bro. Enos Hartzler, Marshallville, Ohio, came into our midst and began a series of revival meetings. Although the weather was unfavorable at the start, God provided us with excellent weather for the most of the evenings. Bro. Hartzler faithfully preached to us the Gospel of Christ, with the result that there were nine public confessions, and we believe, a general response on the part of the membership to follow the Master still more faithfully by forsaking this world and all its allurements.

Dec. 18 and 19 a Bible Conference was held in which a number of brethren participated. Bro. L. W. Hoover rendered us valuable help on the subjects of "The Holy Spirit," and "The Hope of the Church" while Bro. Hartzler spoke on the subjects of "Modest Apparel," "Fasting," "Forgiveness," and "The Work of the Church." Bro. M. H. Shantz gave us an inspiring message on "The Unequal Yoke" and Bro. M. M. Brubacher on subject of "A Pure Life." May God help us to faithfully carry the responsibility of knowing God's Word.

Dec. 31, 1923. O. B.

Sterling, Ill.

During holiday week we had the privilege of having with us Bro. C. F. Derstine. He gave us three Bible Lectures each day with a Gospel Sermon at night. The meetings were well attended, and the congregation was strengthened in the Faith once delivered unto the saints.

There were sixteen public confessions of Christ during the meetings, for which our hearts were made to rejoice.

On New Year's day we met to reorganize our Sunday school. The following superintendents were elected: Adult dept., William Landis, Walter Hartman; Junior Dept., J. D. Conrad; Primary Dept., Cora Book; Beginners' Dept., Eliza Book, Hettie Ebersole; Home Dept., Mattie Good.

Sister Melinda Ebersole is at present visiting friends in Chicago.

Health is generally good. Our first zero weather arrived on New Year's morning.

We wish all Herald readers a prosperous year in things temporal and spiritual.

Jan. 1, 1924. Cor.

East Orwell, O.

(Maple View congregation)

To all Readers we wish a Happy and prosperous New Year. We hope all of God's people have resolved to be more obedient and follow closer to His Word. May this year be a blessing to man and a glory to God.

On Nov. 25, Bro. P. R. Lantz, of Orrville, was with us and preached a helpful sermon in the forenoon. Bro. Dan Raber of Aurora preached in the evening, touching the reason why so many churches are closed.

Dec. 16 Bro. J. A. Leichty was with us again. His injured shoulder

(Continued on page 846)

PARENTAL OBLIGATIONS

(Continued from page 836)

5. The home should be well supplied with books, periodicals and other literature of such a nature as will impart wholesome instruction if read, and build up true Christian life and character. The characters of children and young people are moulded to a great extent by what they read. Anything of a trashy nature should never be allowed to find a place either in the library or on the reading table. Literature of that nature is proving more disastrous to the rising generation in this age than all the disturbing elements of land and sea.

6. As divinely commissioned guardians, parents should carefully safeguard their sons and daughters from becoming intimately associated with those who are of questionable character, and such as are addicted to filthy and sinful habits. To associate with those who are morally unclean usually has a very damaging effect upon the character of the one thus associated. How true the saying, "When one associates with vice, it is but one step from companionship to slavery."

7. In this pleasure seeking, sin indulging age, it is the highest duty of every one to whom is given the sacred charge of teaching, training and shepherding children and young people, to use every available means of propriety to safeguard those in their charge, from the corrupting and soul destroying influences of the modern picture shows, theaters, and similar questionable and sinful places of amusements. Only those who are carnally minded patronize institutions of that kind. The spiritually minded could not appreciate acts and scenes of a demoralizing nature, as many of the scenes enacted have proved to be. Parents or guardians who fail to exercise discipline, or neglect to properly instruct those under their charge relative to the evil results that follow the pursuit of a pleasure seeking course, and even furnish the means and conveyances to attend such carnal inventions, are guilty of a twofold sin: (1) That of unfaithfulness to their sacred charge; (2) That of directing those in their charge to travel the paths of sin and worldliness, which lead to perdition.

8. Daily family devotions, where prayer is offered in behalf of each member of the family, and the Scriptures are read and taught in a way that all can understand their truths, are essential means in leading the youthful jewels to accept the teachings of the Bible and claim its life-giving promises. Blessed will be the results, and glorious will be the reward of all those who faithfully discharge their duty in the rearing, teaching, and training of their children.

Dakota, Ill.

Married

Swartzendruber—Esch.—On November 28, at the home of the officiating minister, Bro. Jonathan Kurtz, Ligonier, Ind., occurred the marriage of John Swartzendruber and Ruth Esch, both of Topeka, Ind.

Shank—Ferster.—On Nov. 10, 1923, Bro. Jacob R. Shank and Sister Ida Ferster of Richfield, Pa., were united in the bonds of holy matrimony, at the home of the officiating minister, Bro. W. W. Graybill, Richfield, Pa.

Martin—Schantz.—On Dec. 11, 1923, at the home of the bride's parents, Bro. George B. Martin and Sister Louisa Shantz were united in holy matrimony, Bishop Ezra Martin, St. Jacobs, Ont., officiating. May heaven's blessings rest upon them.

Gingrich—Eby.—On Nov. 22, 1923, at the Mt. View Church, Alta., Bro. Urias Gingrich and Sister Alice Pearl Eby were united in the bonds of holy matrimony, Bro. N. B. Stauffer officiating. May God's richest blessings attend them through life.

Gramley—Shellenberger.—On Jan. 1, 1924, at the home of the officiating minister, Bro. W. W. Graybill, Richfield, Pa., occurred the marriage of Bro. Miles Gramley of Freeport, Ill., and Sister Elizabeth Shellenberger, formerly of Oakland Mills, Pa., but now a member of the Freeport, Ill., congregation.

Miller—Stutzman.—On Dec. 20, 1923, at the West Fairview Church near Beaver Crossing, Nebr., Bro. Homer W. Miller and Sister Iva H. Stutzman were united in the bonds of holy matrimony, Bro. J. E. Zimmerman officiating. May God's richest blessings attend them through life.

Souder—Moyer.—On Oct. 20, 1923, Bro. Mahlon A. Souder of the Rockhill, Pa., congregation and Sister Ruth Moyer of Blooming Glen, Pa., congregation, were united in the holy bonds of matrimony by Bro. Wilson Moyer. May God's richest blessings attend them through life.

Stauffer—Stehman.—On Jan. 1, 1924, Bro. Abraham H. Brubaker of the Millersville, Pa., congregation, and Sister Catherine K. Good, of the East Petersburg, Pa., congregation, were united in holy matrimony at the home of the officiating minister, Bishop Isaac H. Brubaker, Manheim, Pa. May God's richest blessings attend them through life.

Roth—Kauffman.—On Dec. 9, 1923, Bro. Joel D. Roth and Sister Minnie Kauffman, both members of hte Zion Church of near Hubbard, Oreg., were united in the bonds of holy matrimony at the church. Bro. A. P. Troyer officiated and Bro. S. E. Allgyer preached a sermon suitable to the occasion. May they ever prove faithful in their united efforts in the Master's service.

Obituary

Weyandt.—William, son of Charles W. and Ella Weyandt, Altoona, Pa., was born April 10, 1903; fell asleep in Jesus, Dec. 29, 1923; aged 20 y. 8 m. 19 d. The brother was received into church fellowship Dec. 9. Funeral services were held at the Altoona Mission chapel, Jan. 1, 1924, in charge of Bro. Jos. M. Nissley. Text, Psa. 116:15.

Kauffman.—Joseph K. Kauffman was born in Blair Co., Pa., Dec. 20, 1842; died Dec. 29, 1923; aged 81 y. 9 d. He is survived by two sisters, Mrs. Mattie Kauffman and Mrs. Geo. Ermigh of Martinsburg. He was a member of the Mennonite Church for 37 years. Funeral services were held on Jan. 1, 1924, by J. N. Durr, assisted by A. Metzler, C. A. Grabill, and A. L. Simmons of the Brethren Church. He was laid to rest in the Kauffman cemetery.

Becker.—Barbara Mader was born in Wilmot Twp., Ontario, Feb. 22, 1848; died near Breslau, Ont., Dec. 20, 1923; aged 75 y. 10 m. On April 10, 1871, she was united in marriage to John Becker, who, with three children (Allen, Almeda and Sylinda), and eleven grandchildren, remain to mourn her departure. Sister Becker united with the Mennonite Church in early married life, and remained true to her faith until God called her home. The funeral was held at the Cressman Mennonite Church, Breslau, Ont., on Sunday, Dec. 23, 1923, and was conducted by the brethren, E. F. Hartzler, Jonas Snider, and Oscar Burkholder.

Brandt.—Martin B. Brandt was born June 1, 1852; died Dec. 17, 1923; aged 71 y. 6 m. 16 d. He leaves to mourn his departure two sons, one daughter, two grandchildren, and a host of friends. Bro. Brandt was a very useful man in the community and very kind to the needy. He found Christ precious to his soul about nine weeks before his death. Funeral services were held at Stauffer's Mennonite Church, Dauphin Co., Pa., conducted by Bros. Noah Risser and Jno. Ebersole.

"All is dark within our dwelling,
Lonely are our hearts today;
For our father we loved so dearly,
Has forever passed away."

Searer.—Susanna (Good) Searer, daughter of Christian and Sarah Good, was born Jan. 4, 1860; died Dec. 19, 1923; aged 63 y. 11 m. 15 d. She was married to Jacob Searer Dec. 24, 1876. She lived with her husband near Wakarusa, Ind., until the time of her death. To this union were born 7 children, of whom 4 sons and 2 daughters survive. She leaves to mourn her departure her husband, 6 children, 1 brother, 10 grandchildren and many friends. She was a member of the Mennonite Brethren in Christ Church to which faith she remained faithful until death. Funeral services held at the Yellow Creek Mennonite Church, conducted by Elmer Mast and D. A. Yoder.

Glimanhaga.—Catherine Glimanhaga, daughter of Moses and Catherine Glimanhaga (pioneers of Harrison Township), was born on the homestead March 11, 1850; died Dec. 26, 1923, in the Mennonite Home for the Aged at Eureka, Ill.; aged 73 y. 9 m. 15 d. She was the youngest of eleven children, and the last of the family to be called by death, having been a faithful member of the Mennonite Church for many years. She lived on the homestead nearly 71 years, after which she made her home with a niece, Mrs. George Rellinger, until Sept. 20, 1923, at which time she entered the Home for the Aged, where she remained until death. The nearest surviving relatives are three nieces, Mrs. George Rellinger, of Elkhart, Ind., Mrs. John Shine of Bangor, Mich., and Mrs. Benjamin Kitson of Syracuse, Ind. She is also survived by many other relatives and friends. Funeral services were held at Yellow Creek

Mennonite Church near Goshen, Ind., conducted by J. F. Funk and D. A. Yoder.

Spangler.—Sister Ellen S. Spangler was born Nov. 29, 1876; died Nov. 26, 1923; aged 47 y. 11 m. 27 d. Her parents, two sisters, and one brother are left to mourn her loss. She suffered a great deal with rheumatism for the last 12 years and for 8 years she was entirely helpless and had to be cared for like a child. She was a faithful sister in the Mennonite Church, and a patient sufferer, wishing and praying to go home and be with Jesus, which is far better. Funeral services were held at the home at Lancaster Junction, Pa., by Bro. Martin Metzler and also at Erb's Church conducted by Bros. Joseph Boll, Sr., Joseph Boll, Jr., and Isaac Brubaker. Text, Phil. 1:23.

Heaven now has one more treasure,
Earth can but the casket keep;
But her joy is beyond measure,
With a blessed peaceful sleep.

Zook.—Jacob K. Zook was born near Allensville, Pa., Nov. 3, 1849; died at his home in Belleville, Pa., Nov. 28, 1923; aged 74 y. 25 d. He was a faithful member of the A. M. Church for a number of years, attending services whenever his health would permit. He was a good neighbor and a kind and loving father. He is sadly missed in the home. He was married to Nancy Yoder, Feb. 4, 1873, who preceded him to the spirit world a few years ago. One son, Uriel D., died in infancy. He is survived by a daughter, Libbie E. Zook, at home, and one son, S. Alpheus Zook, of Bartlesville, Okla.; two grandchildren, Helen Elizabeth and Dorothy Ann of Bartlesville, Okla.; 3 brothers, David R., Samuel B., and Moses F., all of Belleville, Pa. Funeral services were held Dec. 1 by E. H. Kanagy at the home and at the Belleville A. M. Church by J. H. Byler and John M. Hartzler.

Eshleman.—Ida M. Eshleman was born Feb. 22, 1869, in Lancaster Co., Pa.; died at her home Dec. 23, 1923; aged 54 y. 10 m. 1 d. She was a member of the Mennonite Church. She was ailing for the past two years, but endured her suffering patiently. We can well say, "Let me die the death of the righteous and let my last end be like hers." She was married to Eli M. Eshleman and to this union were born 4 sons and 7 daughters—of whom one daughter (Barbara) and a son (Chester) preceded her in death She leaves a sorrowing aged father and mother, her husband, 9 children, and a host of relatives and friends. She is one of the many mothers that will be missed in the home. Funeral services were held on Dec. 21 at Byerland Church conducted by Bro. Aaron Harnish and Bro. Jacob Thomas. Texts, Rev. 7 and Isaiah 8:18.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Raifsnider.—Jeremiah Raifsnider, of near Chambersburg, Pa., was born Dec. 24, 1839; died Dec. 23, 1923; aged 83 y. 11 m. 29 d. Had he lived six hours longer he would have reached the age of 84 years. He is survived by 3 sons and 3 daughters: Geo. F., of Marion, Pa.; Wm. D., of Shippensburg, Pa.; Jacob W., of Chambersburg, Pa.; Mrs. D. E. Kuhns, of near Chambersburg; Mary E. and Ellamina at home; 11 grandchildren, 1 great-grandchild, 1 brother, and 2 sisters, all of Chambersburg. His wife died very suddenly in the Marion Mennonite Church seven years ago. He was a member of the Mennonite Church at Marion, Pa., for many years. He was sick one week, during which time he suffered much pain. In his suffering he prayed that the Lord would help him do His will and quoted many passgaes of Scripture. Funeral services were held Dec. 26, 1923, at the Mennonite Church at Chambersburg. Services were conducted by Bros. W. W. Hege and J. Irvin Lehman. Text, Job. 5:26. Interment in the cemetery adjoining.

Hartman.—Bertha Mahalia, daughter of Bro. Aaron W. and Sister Fanny Hartman, was born in Newaygo County, Mich., Aug. 28, 1912; died near Wakarusa, Ind., Dec. 30, 1923; aged 11 y. 4 m. 2 d. Some time ago she became afflicted with heart trouble, but was seriously ill only about two weeks until God called her home. She was of a bright and cheerful disposition, always having a smile for every one she met. The last words on her lips were those of the song, "Wonderful Words of Life." She leaves father, mother, 6 brothers (Elmer, Vernon, William, Jonas, and Arthur), 1 grandfather, 2 grandmothers, and a host of relatives and friends. One sister (Anna Martha) preceded her in death. Our loss is her gain. Funeral services were held at the Yellow Creek Mennonite Church, Jan. 1, 1924, conducted by Bros. D. A. Yoder and J. W. Christophel. Text, Matt. 19:13, 14. Burial was made in cemetery adjoining the church.

"The angels bore our loved one home,
In shining garments fair;
And some bright day, we hope to go,
And join her over there."

Christophel.—Abe I. Christophel, son of John M. and Harriet Christophel, was born near Nappanee, Ind., Nov. 29, 1857. He was found dead Dec. 27, 1923; aged 66 y. 26 d. He spent his boyhood days in Indiana and united with the Mennonite Church, of which he was still a member. He came to Illinois when about thirty years of age and spent most of his time in and around Cullom working for and making his home with the farmers, as he was never married. He died suddenly, apparently having passed away without a struggle, being found dead in bed. He was working 24 miles east of Cullom at the time of his death, but was taken to the home of his cousin, Mrs. P. J. Koerner, on Thursday evening. Father, mother, two brothers, and four sisters preceded him in death. He is survived by one sister-in-law (Mrs. Barbara Christophel of Nappanee, Indiana), one brother-in-law (Jacob Bauers of Elkhart, Ind.), many nieces, nephews and cousins, and a host of friends. Funeral services were held Saturday, Dec. 29. at the Cullom Mennonite Church, conducted by Jos. Hartzler of Flanagan, Ill. Text, Hebrews 9:26-28. Burial at West Lawn Cemetery.

Newcomer.—Jacob Newcomer was born in Columbiana County, Ohio, Feb. 26, 1835. He moved with his parents to Elkhart County, Ind., in the fall of 1853. On May 5, 1867, he was united in marriage to Elizabeth Kilmer who preceded him in death Aug. 12, 1901. To this union were born 6 sons and 3 daughters: George, of Cando, N. Dak., Abraham, of Goshen, Ind., Solomon (who died April 6, 1896), Mrs. Nancy Miller of Bristol, Ind., Levi and Lydia, of Nappanee, Ind., Eli, of Syracuse, Ind., Noah, of Hot Springs, Ark., and Mrs. Eliza Yoder of Wakarusa, Ind. After suffering with rheumatism and dropsy for twelve years, being on his wheel chair the last seven years, he passed away at the home of his son, Levi, on Dec. 20, 1923, at the age of 88 y. 9 m. 24 d. He is survived by 8 children, 30 grandchildren, and 20 great grandchildren. Also by 1 half-brother, Henry, and 1 half-sister, Mrs. Eliza Mishler. Four grandchildren and 2 great-grandchildren preceded him in death. He was a faithful member of the Mennonite Church. He bore his suffering patiently and never complained. Funeral services were held at the Yellow Creek Church near Goshen, Ind., conducted by Martin Ramer and D. A. Yoder.

Miller.—Raymond Ray Miller, son of Henry and Katie Miller, was born in Johnson Co., Iowa, Aug. 5, 1910; died at their home in Wayland, Iowa, early on Christmas morning, 1923; aged 13 y. 4 m. 20 d. He leaves his deeply bereaved parents, four brothers (Jason J., his twin brother, Melvin, Raleigh, and Eldon), three sisters (Cora, Eliza, and Marie), four grandparents, and a large number of relatives and friends to mourn his loss. During the summer it was discovered that he had a diseased limb. About four months ago the limb was amputated, after which he seemed to be getting along nicely. About two weeks before his death he contracted influenza which later resulted in pneumonia. He was confined to his bed but three days. The end came very suddenly and unexpectedly. Through all his sufferings he was very patient and faced his trials manfully. A short service was held at the home on Wednesday noon, conducted by Bro. Amos Gingerich of Versailles, Mo., and Chris Graber, after which the body was taken to the home of Julius Gingerich near Kalona, Iowa. The funeral was held at the East Union Church on Dec. 27, conducted by D. J. Fisher, J. L. Hershberger, and Simon Gingerich. Interment in the cemetery nearby.

"Heaven now has one more treasure,
Earth can but the casket keep;
But his joy is beyond measure,
With a blessed peaceful sleep."

Snavely.—Annie Snavely, wife of Edward Snavely, of Swatara Hill, Pa., was so badly burned Saturday evening, Dec. 15, that she died several hours later in the Polyclinic Hospital, Harrisburg. Mrs. Snavely had prepared the supper and wanted to cook something extra and thinking the fire was too slow, got a small quantity of gasoline in a tin can, and poured it in the stove, which immediately exploded. Mrs. Snavely threw the blazing can through a kitchen window and it fell close to a frame outkitchen. She noticed that the building was endangered and went out into the yard and attempted to kick the can to a safe distance, and the flames ignited her clothing. She ran a short distance through the yard, into the kitchen, and through the living rooms of the Snavely home into the apartments of her aged mother and sister, Mrs. Elizabeth Mumma and Miss Mary Mumma. The two women immediately wrapped her in rugs, and carried her from the house into the side yard to prevent the home from catching fire. The mother and sister summoned Dr. J. F. Blecher, who rendered first aid and advised her removal to the Polyclinic Hospital. The ambulance was sent for and she was hurried there. At the hospital it was found that she was horribly burned and had probably inhaled fumes from the gasoline. She remained conscious until her death early Sunday morning. She is survived by her husband, E. M. Snavely; four sons, Russell, Lester, Edward Jr., and Earl, all at home; her mother, Mrs. Elizabeth Mumma, and one sister, Miss Mary Mumma, at the Snavely home, and one brother, Martin L. Mumma, of Harrisburg. She was a member of the Mennonite Church. Funeral services were held Tuesday afternoon, Dec. 18, at the house and at Shope's Church, near Highspire, with David Miller and Noah Risser in charge. Burial was made in the adjoining cemetery.

CORRESPONDENCE

(Continued from page 843)

is mending nicely. We hope he will fully recover.

Dec. 23, Bro. Leichty preached to us on the Sunday school lesson, The Universal Reign of Christ. We had a children's program in the afternoon. They all did well. Our hope is that they all learn to obey Him for He loves them.

We regretted to see Bro. and Sister A. B. Garber and family leave us. But we rejoice that their vacancy has been filled by Bro. and Sister H. N. Troyer and family of Harrisonburg, Va.

The organization of our Sunday school effective Jan. 6, is: Bro. H. N. Troyer, Supt.; Bro. A. L. Brenner, Chor.; Bro. H. J. Lantz, Sec.-treas. Our Sunday school is evergreen, tho our attendance is not so large. Bible study work every Sunday evening proves very interesting. Visitors are invited to come and enjoy the work with us.

May all of God's people pray with us, that God may get glory and praise from this part of his moral vineyard, and sinners be saved.

Jan. 1, 1924. Cor.

Mattawana, Pa.

A few of our number left on Saturday and Sunday for the Johnstown Bible School. Bro. Harry E. Kauffman expected to be at the Altoona Mission on Sunday evening. We are glad to have them engaged in so good a work but miss them very much in our meetings here. We were favored with a visit from Bro. S. E. Garber, of Elizabethtown, Pa., on Christmas evening, at which time he preached unto us a very interesting sermon from God's holy Word. He was accompanied by Bro. Orie D. Yoder. They left again that night for Altoona, Pa. Come again.

Jan. 1, 1924. J. H. B.

Goshen, Ind.

(Clinton Brick congregation)

On Dec. 15, 1923, we held our annual business meeting to elect church officers and reorganize the Sunday school for another year.

The following officers were elected: Trustees, Bros. Alvin Kauffman, Daniel Chupp and John Grabill; Tax collectors, Bros. Rufus Hershberger and Leonard Kauffman; Sunday school supts., Bros. William Boyer and Leonard Kauffman; Secys., Bro. Rufus Hershberger and Sister Gladys Honderich; Chors., Bro. Amasa Kauffman and Sister Gladys Honderich; Libr., Bro. Amasa Kauffman; Young People's Meeting Moderators, Bros. Daniel Honderich and Curtis Pletcher; Musical Director, Sister Emma Beachy; Cor., Sister Elvina Miller.

On Sunday evening, Dec. 30, Sister Nellie Miller of Elkhart, a Near East relief worker, was with us and gave us an interesting talk about the work done among the orphans in the Near East, and of the great need to help support these unfortunate children.

On Tuesday evening, Jan. 1, Bro. David Garber of Pennsylvania was with us and preached for us.

The death messenger again came into our midst and claimed one of our number very unexpectedly, namely, Sister Pearlie Dunn. On the evening of Dec. 3, she helped her mother wash dishes and the next morning at six o'clock she peacefully fell asleep in Jesus. May this be a loud call to the unsaved to make their calling and election sure. Jesus says, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

We are glad to say that Bro. Frank Gardner, who has been confined to his home for about seven weeks, is improving. Our bishop, Bro. John Garber, has been on the sick list with the 'grip the last week. He was not able to attend church services, Sunday, Dec. 30.

Mrs. Mattie Miller, who has been sick since in August, is much improved, but is not yet able to leave her room. She is almost blind.

We ask an interest in the prayers of His children in behalf of these afflicted ones.

Jan. 2, 1924. Elvina M. Miller.

NEW YEAR ADMONITIONS

Selected by D. B. Brubaker

Neglect not the gift that is in thee.—I Tim. 4:14.

Examine yourselves, whether ye be in the faith; prove your own selves.—II Cor. 13:5.

Watch ye and pray, lest ye enter into temptation.—Mark 14:38.

Yield yourselves unto God.—Rom. 6:13.

Earnestly contend for the faith which was once delivered unto the saints.—Jude 3.

Abhor that which is evil; cleave to that which is good.—Rom. 12:9.

Recompense to no man evil for evil.—Rom. 12:17.

* * *

Judge not, that ye be not judged.—Matt. 7:1.

Abstain from all appearance of evil.—I Thes. 5:22.

Nevertheless what saith the scripture?—Gal. 4:30.

Unto you therefore which believe he is precious.—I Pet. 2:7.

Anger resteth in the bosom of fools.—Eccl. 7:9.

Rejoice not when thine enemy falleth.—Prov. 24:17.

Young men likewise exhort to be sober minded.—Tit. 2:6.

Mifflintown, Pa.

BOOK REVIEW

History of the Southwestern Pennsylvania Conference

A new book of 228 pages giving a brief history of the Mennonite Church in the southwestern district of Pennsylvania and the conference proceedings from the time of its organization. It was compiled by a committee, composed of N. E. Miller, Aaron Loucks, and W. C. Hershberger, appointed by Conference to do this work. The introduction is written by J. A. Ressler and the first chapter deals with the events previous and preliminary to the organization of an official conference body. Bro. J. N. Durr furnished the information for this early history. The first conference was held on Sept. 22, 1876, at the Blough Meetinghouse, near Davidsville, Somerset County, Pa. Conferences were held annually after that and a report of each one is given until 1923 inclusive. Beginning with the session of 1879, complete minutes are given of each meeting, thus giving valuable detailed information. The book contains much important historical material concerning the growth and development of the church in this particular field and will be a valuable addition to the library of all those who are interested in the history of the Mennonite Church in general. Paper covers. Price, 50 cents postpaid.

ANNOUNCEMENT

The semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District will be held all day, Monday Jan. 28, 1924, at the Vine St., Mission, Lancaster, Pa.

The morning session will open at 9:30 and the afternoon session at 1:00 o'clock. Everyone interested is invited to attend.

Mrs. H. E. Metzler, Secy.

"For ye, brethren, were called for freedom, only use not your freedom for an occasion to the flesh, but through love be servants one to another."

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 17, 1924 (Gospel Witness Established 1905) No. 42

EDITORIAL

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

1924. We are getting used to writing it. There are still nearly twelve months of opportunity ahead of us in this year. "As we have therefore opportunity——"

While we should not be neutral in the battle now being waged between Fundamentalists and Liberalists, we should not waver in our loyalty to several very plain Scriptural teachings which some Fundamentalists ignore. Christian ordinances were conceived in the same Infinite Mind that gave us the Christian fundamentals.

A noted Pittsburgh divine, commenting upon the present conflict between Liberalists and Fundamentalists in the leading Protestant denominations of America, offers the suggestion that the conflict is more a matter of temperaments than of conflicting ideas. A happy thought! Let them all agree that the Bible is the Word of God and that all its teachings are literally true and reliable, and possibly the temperamental war can be brought to a close. But so long as the Word of God is attacked by men who have solemnly promised to defend and promulgate its teachings, it will take more than a mere blending of temperaments to bring the two opposing factions together.

Your prayers are solicited in behalf of the work now being carried on in perhaps a half dozen short term Bible schools being carried on among us. Among the places where this work is now being carried on are the following: Albany, Oreg.; Shickley, Neb.; Kenmare, N. Dak.; Hesston, Kans.; Kitchener, Ont.; Pigeon, Mich.; Johnstown, Pa.; Harrisonburg, Va. Perhaps there are other places that have not yet reported. From the places heard from the indications are that there is a larger number of our young people taking this kind of work this winter than ever before. We expect, by and by, to see manifestations of the effects of this work in an increased number of souls won for the Master. To this end may our prayers be directed.

Whispering. — There is a malady manifest in many places which should receive our most thoughtful attention. We refer to the baneful habit of whispering in church. We are not talking about the sinful practice of "cutting up," as too many unthinking, unmannerly, half-witted people sometimes do. But we refer to the habit, often carried on by innocent children who ought to be under the control of their parents, of carrying on a conversation during times of public worship, simply because it is a habit. There are a number of reasons why this should be prevented if possible:

1. It interferes with the best interests of the meeting.

2. It cultivates, in early childhood, a habit of irreverence which in later years results in vicious habits.

3. It not only disturbs the meeting, but robs those thus engaged of the possibility of hearing the message.

4. It encourages a low estimate upon what the house of the Lord is for.

5. It is doing our children an injustice by permitting them to form an injurious habit in childhood.

Let parents, children, teachers, preachers, and everybody interested in the welfare of the cause of Christ and the Church cooperate in a faithful effort to break up the whispering habit wherever it exists.

"A whisperer separateth chief friends."

Formalism.—The worldly professor looks at the man who wears plain clothes and is scrupulously careful that all the commandments of the Lord are obeyed, and scornfully croaks, **"Formalism!"**

It may be that he is right; that the man thus criticised is a mere slave to the letter of the law without ever having entered into the spirit of the Gospel. But if this man's love of God has banished the love of the world, if his obedience to the Word of God makes of him a zealous adherent and defender of "all things whatsoever" our Lord commanded His disciples, if his heaven-born humility keeps his body free from the marks of pride, if his loyalty to God and His Word keeps him completely separated from the world, then it is the worldly-minded critic who deserves the condemnation.

But there is a formalism which the Bible condemns more severely than the mere act of going through the motion of obeying the Lord's commandments without entering into the spirit of them. "Not every one," says Christ, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;" and many who boast of "many wonderful works" will in the end hear the words, "Depart from me, ye that work iniquity;" because, "He that doeth the will of my Father" is the test which determines the all-important question as to where we shall spend eternity. Loud professions and claims of light and life, accompanied by disobedience to the plain commandments of God, is the only kind of formalism which the Bible seriously notices and condemns.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

BE STILL AND KNOW THAT I AM GOD

Psalm 46:10

Be still and know that I am God,
When troubles come your way;
The hidden sweetness in the trial
You may not find today.
Unmurmuring, with patience wise,
Accept the blessing in disguise.

Be still and know that I am God,
When tempted to do wrong,
And call in faith, that I may guide
You through the erring throng.
The faintest whisper I can hear;
Then, trusting child, do thou not fear.

Be still and know that I am God,
When disappointing grief
Has robbed you of a cherished hope,
Find in this thought relief:
I know the the burden of each sigh,
And will thine every need supply.

Be still and know that I am God,
When honor you have gained.
Oft' 'tis the time thou needst must be
By wisdom's hand restrained.
Give me thy service here below,
And wisdom's sweetest homage know.

Be still and know that I am God,
When earthly friends forsake;
Your seeming loss is gain. The place
Of loved ones I can take.
Though lonely sadness be thy lot
I watch and love thee, child. Fear not.

Be still and know that I am God,
And let your fervent prayer
Of faith, for guidance every day,
Vanquish the hour of care.
Look up, though rough the path you've trod,
And trust in me who am thy God.

—Selected.

THE CHRISTIAN'S GOD

By Chester K. Lehman

The deepest and profoundest thought that can occupy the mind of man is that which is centered on God. Men of all ages have pondered over His being, they have delved into the mysteries of His existence, but their efforts have not revealed God to us in His fulness. Indeed many have given up the search in despair, maintaining that God is the great Unknowable. Or they have tried to sum up their indefinite comprehensions of Him by calling Him the Absolute.

The God of the present day modernism falls far short of the Christians' God. The chief fault is this that the god of the former is the being it has made while the God of the latter is the One who revealed Himself through the Bible. The former can never go beyond what can be gained from nature. The latter have this knowledge and much more —they have His Word, they have His self revelation, i. e., "The Word became flesh." There were those who heard, saw, whose hands handled of the Word of Life. For these reasons the Christians' knowledge of God has always been clear and definite. They could always confidently affirm that God can be known. On the other hand the god of the modernists and all those who deny His special Revelation must forever remain indefinite and vague. The point to be borne in mind is that we learn to know God, not by our own striving to find Him alone but preeminently by His self-manifestation to us.

The nature of the Christians' knowledge of God is clearly stated in the Scriptures. Thus the Psalmist says, "The heavens declare the glory of God; and the firmament sheweth His handiwork." Again he says at another place "Thou hadst formed the earth and the world," which simply reaffirms Moses' writing: "In the beginning God created the heaven and the earth." On the basis of God's workmanship in the universe Paul convicts the whole world of sin when he declares, "The invisible things of Him (God) from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they (all men who hold the truth in unrighteousness) are without excuse." In addition to nature's revelation of God we have God's own words, for as the author of the Epistle to the Hebrews states He **spoke** in times past through the prophets. The apostle Peter also writes that the holy men of old, borne by the Holy Spirit spake **from** God and Paul teaches that the Scriptures were God-breathed. Do we realize the stupendous force of these expressions. It was God who spoke, men spoke from God, the Scriptures were **God-breathed.** It simply means this that our Bible is the very word of God, and if it is His word, we then have definite knowledge of our Lord thru what He spoke. And more than this, in Jesus, God was revealed in the flesh. What glorious thought for the Christians! Yet it must be remembered that in this life we cannot know Him fully. In recognition of this truth Paul asks, "For who hath known the mind of the Lord?" No one has seen God. With the truth in mind then that the Scriptures and nature give us all we know concerning God let us study them, but especially the former, in order to understand more fully what has been revealed concerning Him.

One of the first truths that the Scriptures teach concerning God is that He exists as a Spirit. Thus when God sent Moses to the children of Israel, he was to declare, "I am that I am" had sent him. This One was declared as being "the God of Abraham, of Isaac and of Jacob." But these men were dead, they had entered the spirit world, they lived in the presence of God. This great "I AM" was not created by a greater one but was Creator of all things and existed of Himself. That this self existence of God is spiritual is implied in his speaking from the burning bush. Such is the tenor also of the words of God in Isa. 44:6 to wit: "I am the first, and I am the last; and beside me there is no God." Moreover the express teaching of this point is given by Christ to the woman of Samaria. "God is a spirit," Jesus declares, "and they that worship Him must worship Him in spirit and in truth."

Bound up with God's spiritual existence is His personality. God's words given above, "I am that I am," describe God as a person. He is not an impersonal Absolute; He is the living, acting God, the Creator of mankind. This personality is richly brought out in several names given to God, thus Jehovah-Jireh, the Lord will provide; Jehovah-Rapha, the Lord that healeth; Jehovah-Shallam, the Lord our Peace; Jehovah-Ra-ah, the Lord my Shepherd, etc. Precious to the Christian is this knowledge that his God can care for His children in a personal way even as David said, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." So Jesus taught us to pray, "Our **Father** which art in heaven." He is a loving God—only a person can love—"For God so loved the world that He gave His only begotten Son."

Moreover when we study God's personality we are ushered into the midst of the great mystery concerning God, to wit, that God exists in three persons and yet there is one God. True, indeed, it is a truth beyond our understanding, but for the Christian it offers no stumbling block. Rather it is the source of much joy to know that the mode of God's existence is such that God (Jesus) could die for us, that God (the Holy Spirit) is our Comforter, and that we can pray to God (the Father) at all times. It is Jesus who intercedes for us; it is the Holy Spirit who guides and illumines us, and convicts the world of sin; it is the Father who loves and cares for

His own. This truth of revelation, inscrutable as it is, meets our inward necessity. But let us study the Scripture teaching on this great doctrine. When Jesus was baptized, Matthew writes, He "went up straightway out of the water and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him" and last a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." Here God, the Father, speaks, the beloved Son is addressed, and the Spirit of God descends. Here in this important event of Jesus' life all three persons are brought vividly before us. It is marvelous in our eyes. In Jesus' parting words He commissions His disciples to go and teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Unto one name they are to be baptized. The three are one, the one three. This same truth is carried over into the apostolic Church and becomes Paul's benedictory prayer in his second Epistle to the Corinthians, "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit be with you."—Eastern School Journal.

Harrisonburg, Va.

THE NEW BIRTH

An Unalterable Demand and Absolute Necessity

By J. L. Stauffer

The Genesis account of creation reveals the fact that man was made in the image of God. From a study of Col. 3:10 and Eph. 4:24 we learn that by the recreation in Christ Jesus this image of God is a moral and spiritual likeness.

This God-likeness was lost thru the fall of man. What a terrible calamity! What far-reaching consequences from the first transgression! The entire human family has shared in the fall of our first parents. Thru the fall, mankind has become alienated from God and is aptly described as "without God and without hope in the world," "dead in trespasses and sins."

But God!

In love and mercy has provided salvation through the death of His only begotten Son. Through the atonement made by Christ on the cross, man is again reconciled to God.

"To as many as received Him, to them He gave the power to become the sons of God, even to them that believe on His name, **who were born** not of blood, nor of the will of the flesh, nor of the will of man, **but of God.**" (John 1:12, 13.) This quotation states clearly that through **receiving** Christ as our personal Saviour we are **born again.**

The new birth is an **absolute necessity.** It is an **unalterable demand.** Nicodemus, a religious teacher among the Jews, was startled by the solemn declaration of Christ that "except a man be born again, he **cannot see** the kingdom of God....Except a man be born of water and of the Spirit he **cannot enter** into the kingdom of God....Ye **must be** born again" (Jno. 3:3, 5, 7).

Paul writes to the Galatians that nothing but a **new creature** will avail anything. Gal. 6:15. The Ephesians are to "put on the **new man,** which after God is created in righteousness and true holiness" (Eph. 4:24). The Colossians are said to have "put on the **new man,** which is renewed in knowledge after the image of him that created him" (Col. 3:10). Titus 3:5 speaks of salvation coming "through the washing of **regeneration and renewing** of the Holy Ghost." Jas. 1:18 declares that we who are saved are **"begotten** with the word of truth." Peter writes that we are **"born again,** not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever" and that thru Divine power we have been made **"partakers of the Divine nature."** "Whosoever believeth that Jesus is the Christ is **born of God"** (I Jno. 5:1).

The new birth effects a **complete transformation.** New desires replace old ones. Old habits and sinful practices are put off and that which pleases God is produced within the life of the one who has had this supernatural experience. "If any man be in Christ, he is a **new creature:** old things are passed away; behold, all things are become new" (II Cor. 5:17).

The Adamic nature, which is the heritage of every child of Adam, is beyond repair. It can only be condemned. Many people make a fatal mistake by supposing that reformation is synonymous with the new birth. The Adamic nature may be educated, refined and cultured—but "that which is flesh is flesh" and there is no substitute for the "new birth."

The "new birth" is a divine birth. It is a birth from above. We are "born of God." As we are sons of Adam by nature, so by the new or second birth we become "sons of God."

Have I been born again? is the pertinent, personal question that every professing Christian needs to consider. Does my life show that I am different from what I was before making a Christian profession? Has the world lost its grip upon my affections and actions? Have worldly habits, sinful practices, pleasure seeking, carnal lusts, and questionable conversation lost their hold upon my life? Do I find real joy in Christian service and study of the Word of God? Do I manifest the Spirit of Christ? Would anyone suspect from my manner of life that I was a child of God? Do I have a love for others and do I long to see souls saved? Am I willing to be a messenger for God to tell someone about their need of salvation?

Do you say, "I don't know; I cannot answer these questions?" What! a child of God and not know it? A change of destiny and not realize it? Living in a new relation to God and not conscious of it? Old things passed away and all things become new and not notice it? Impossible!

We know whether we have approached God as a sinner or not. We know whether we have trusted God alone for our salvation. We know whether we have repented of our sins, and looked to the Lord for deliverance and victory. "Marvel not that I say unto thee, ye must be born again" (John 3:7).

"We know we have passed from death unto life because we love the brethren" (I Jno. 3:14).

"The Spirit himself beareth witness with our Spirit, that we are the children of God" (Rom. 8:16).

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).—Eastern School Journal.

Harrisonburg, Va.

A LAY MEMBER'S CONCEPTION AN IDEAL MINISTER

By A Reader

For the Gospel Herald.

I like to think of Moses as a type of Christ, his speaking with God face to face, and his acting as a mediator between God and the people.

We are living in a serious time. What is needed above all else are preachers that are living true to the teachings of the Bible, that practise what they preach. Adulterers, liars, and deceivers are not fit subjects to stand in the pulpit nor to visit in the homes. When we are once deceived we are afraid and wonder if there are those that are true to God, that we can look to. But I am glad we have a living God in heaven and the Lord Jesus Christ as our intercessor whom we can rely upon.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

We have been greatly edified of late by having in our midst Bro. J. F. Bressler, and wife, and Sister Mollie Weaver, all of Lancaster, Pa. After filling 14 appointments at this place, and exhorting us to continue in the faith, Tuesday morning they left for Gulfport, Miss. Number present in Sunday school last Sunday 97. Grandmother Long, formerly of this city, but who the last few weeks has been staying with her daughter in Chattanooga, is in the hospital quite ill. May we all remember Sister Long at a throne of grace. Some of the readers are personally acquainted with her, and others know of her, through the articles with which she favored the readers.

Bro. Aaron Mast of Westover, Md., is expected to begin a series of meetings at this place Sunday, Jan. 13. Pray that many may come and hear and be saved. Again we wish to thank all who remember the work in various ways. We desire your continued interest in the work.

Contributions received since last report:—

Fentress Cong. Va.	$14.50
Bank Cong. Va.	16.78
Springdale S. C. Va.	15.00
Jet, Okla. S. C.	.96
Pike Cong. Va.	18.83
Eastern Menn. School S. S.	8.53
A Sister, Rohrerstown Cong.	5.00
Another Sister, Rohrerstown Cong.	5.00
A Sister, Souderton Cong.	1.00
A Brother from Ohio	12.00
A Friend, Sewickley, Pa.	2.00
	$99.60

Gratefully acknowledged,
Jan. 4, 1924. C. B. B.

Lancaster, Pa.,

(112 East Vine St.)

Dear Readers:—"But my God shall supply all your need according to his riches in glory by Christ Jesus."

We surely have great reasons to praise the Lord for His goodness toward us. Although we have many problems, the Lord is able to solve them. Oh Lord, increase our faith.

We had a number of visitors lately. Among them were Sister Anna Kauffman, of Atglen, Pa., Sister Mary Hertzler of Denbigh, Va., Sister Florence Baker of Parkesburg, Pa.; also Bro. and Sister Daniel Stoltzfus, of Martinsburg, Pa. On Dec. 23 Bro. John Mumaw, of Wooster, Ohio, was with us and took part in the services; also Sister Laura Fuss of Lansdale, Pa., and Bro. David Gingrich of Toronto, Canada, and Bro. Isaac Baer of Hagerstown, Md., were present and helped in the services. May the Lord bless and use these brethren and sisters to His glory.

We wish in this way to thank the brethren and sisters who contributed to the Christmas baskets. We do appreciate very much the way the Lord has opened the hearts of many toward the needy. We received from Lititz, Hammer Creek, and Hess's district; also Elizabethtown, Mellinger's, and Strasburg congregations. Also the various sewing circles who sent money and clothing, making it possible to fill 103 overflowing baskets which made many happy and glad hearts and homes. May the good Lord add His blessings to the feeble efforts put forth. We wish to extend our heartfelt thanks to those who helped to fill and distribute the baskets. Many hands make work light.

Faithfully Yours,
The Workers.
Per. D. Stoner Krady.

La Junta, Colo.

To all Herald Readers, Greeting:—"Sing unto the Lord for he hath done excellent things." This is our testimony to you. How precious it is to work for the Lord and trust Him for results. The Psalmist says, "Trust also in Him and he shall bring it to pass." How different this is from laboring in the energy of the flesh. All praise and glory to Him forever and ever.

A few weeks ago we were favored with a visit from Bros. Christ Schertz and Peter Garber of Illinois. We appreciated their messages from God's Word while with us. We hope that all who pass by this way will stop and see how the work of the Lord is going here.

On Christmas eve a very much appreciated program was given by the young people in the community. After the program presents were distributed to workers and patients. All mail packages had been held back and distributed at this time. The happy Christmas spirit seemed especially prominent at this time. Pray that we may be able to bring the message of the child Jesus to the many sick with whom we come in contact.

Bro. Luke Showalter of Broadway, Va., has recently joined the workers on the farm and is giving appreciated service there. The bright sunshine is helping farm operations. Beet and beet pulp are all hauled and corn gathered in. We are now hauling fertilizer and if the present sunshine holds a little longer we shall plow in a day or so.

On December 1, Sister Heatwole again returned to her work after having helped in the family of Bro. C. D. Yoder, Windom, Kansas. We are glad that she could again return and take up her duties as Superintendent of Nurses.

The people of La Junta are strongly urging the Mennonites to build a hospital in La Junta. They have made us an attractive offer. The Lord has blessed our testimony in this town and we feel sure that to some extent the world has recognized that the Spirit of God is in us. Pharaoh said of Joseph, "Can we find such an one as this is, a man in whom the Spirit of God is." And while we as Christians go in and out among the world we should call forth that same testimony. We pray that we may carry this testimony by aggressively carrying forth the work of physical aid but back of that having men's souls at heart. Pray for us.

The Workers.
Jan. 8, 1924. By Allen H. Erb.

WEEKLY LETTER FROM SOUTH AMERICA

(December 5, 1923.)

By D. Parke Lantz

A very sad death in Pehuajo has awakened many to their condition in the spiritual things of this life. Mrs. Michelli, mother of three members of the congregation (Expedito, Marcelina and Anna Maria), died on Dec. 1, after a three days' illness. She was converted also, but did not have her husband's consent to be baptized as yet, because he was opposed to it. The evening after her death, Bro. Hershey conducted a Gospel funeral service in the patio where more than 100 persons heard the Gospel for the first time in their lives. They were deeply impressed and the family greatly appreciated the help given by the missionaries during the sickness and the Father's heart is now softened and we hope he will accept Christ also.

Bro. Hershey writes that a letter came for him from a town called Alpachiri saying, "We have received a 'Camino Verdadero.' Can you send us thirty each month to distribute among friends here? We would also like you to come and preach to us about Jesus. If you could visit us during these days, it would be well

to do it at once. Come please." What can be done? It is 200 miles away from our stations. Oh, that there were more workers!

Trenque Lauquen, F. C. O., S. A.

HIS WORD BRINGS JOY

By Florence B. Lauver

We find this true in every phase of the work in the different stations in the Argentine where the missionaries are laboring in the Master's service—His Word brings joy to those who receive it and to the missionaries.

We will first give the illustration of the joy it gave to the woman who recently began to work in our home. She tells of the exact time her joy began. On Nov. 14, she first came to a meeting and after the service she told me she wished to accept Christ as her Savior. She says the next day was a happy day for her and her family. With a beaming face she says, "Que Allegria, Una nueva vida," meaning, "What joy! A new life!" She said before she was of a cross nature and not at peace. Others tell us that she was sad and always tired looking. But now her face expresses happiness and has a tender, kind look. When her children ask what makes the change in their home, she tells them she cannot explain how, but Christ has made the change in their life. She never thought it could be so peaceful and so different. Before our moving here her husband heard we were coming and told her they would attend the meetings, but before the work was started he took pneumonia and died. She now says, "Oh what a pity he did not have this joy before he died, and what a pity for those who die daily without Christ."

Her little boy shines shoes and one day gave 10 cents for Jesus. He said the next day he earned a peso which he scarcely ever can earn, and it seemed as though some one was beside him helping him; he thought it must be Jesus. They know so little of the Bible teaching as yet but receive the promises with their simple faith just the same as if they knew.

Selling His Word Brings Joy to the Buyer and the Agent

Recently we took an auto trip to two different towns with the purpose of selling Bibles, Gospel literature and distributing tracts. It was a joy to visit these women, (who are usually at home alone in the day time) and be able to give them the Word of Life of which they were quite ignorant. On entering each home it was my prayer that even if they were poor they may have money to buy some small thing so they may have the privilege of reading of the true way, and be saved. If they could not buy anything we left something, tracts, a small gospel, so that no home was left without something. In some homes they offered me mate which all take through a common tube which I could refuse on the ground that we North Americans had no such custom.

In Martinez de Hoz in one home a lady of German parentage was much pleased to be able to buy the Bible in Spanish. She thought it was not written in that language. Her mother had a Bible in German but this did her little good as she was born here and could scarcely speak German, but appreciated the Word and knew its value. In this home and in a number of others they bought "The Traveler's Guide," and "The way to God," by Moody. Those who are acquainted with this book know the clear and forceful illustrations it gives for the unsaved and we believe it will be the means of bringing souls to Christ. In one yard a number of men and women were at work, a noisy crowd, joking among themselves. My desire was to just pass by but I felt impressed to enter even if it was not as pleasant as at some places. One man while looking at the books laughed and said that there was no God. Seeing the difficulty of results in this crowd, I breathed a prayer for their souls and for guidance. So before leaving the man bought a Bible and among the crowd some other things were left. May it be a blessing to their souls.

In another very poor home they had heard of the hymns the Protestants sing and wished me to sing. So I sang and taught the little girl, "Jesus Loves Me," which they seemingly appreciated. In this home I spent more time than anywhere else. Altho they had no money to buy, they were friendly and liked to talk of heavenly things. The first home entered was encouraging. They bought a Testament and "The Traveler's Guide," and seemed pleased for the opportunity of buying it for the future good of their family. They were pleasant and seemed like friends. I had our little boy, Paul, along and he with his smiling face to all helped them to be friendly and buy more of the things of God—in these many poor homes near the hotel that I visited.

Our second auto trip was to Guanaca. The auto load consisted of our family, Bro. Pablo Cavadore, of Pehuajo, Sister Hernandez, the married sister who reads the Bible in the homes here, and our hired girl, a member who went to care for the children while we were out.

Mrs. Hernandez and myself took a route together, she entering a home on one side of the street while I went to the other. We sold many things, but the most were gospels, "The way to God," and "The Traveler's Guide." One woman took a Bible. She told me she was from Turkey. I entered a home, not thinking of it being a Jewish home. The father and two daughters were interested, and I soon learned they had been reading and knew something of Christ. He then said he believed in Moses and Abraham, so I said, "You are an Israelite." He smiled and said he was. So they bought a Hebrew Bible, at less than it cost us, as they always try to "jew" one down in the price, which we must always do with them it seems, but because of the money sent us for this purpose we can do so. They also bought some other things for which we praise the Lord for their interest.

In another very poor home I found a poor, dirty, aged and crippled lady. She was too poor to buy because they needed their money for necessities. So I gave her some things. When she learned I was from North America she began to talk English and was so pleased for the opportunity. They were Irish, so therefore were English speaking people.

Bro. Pablo Cavadore and Bro. Lauver later spoke in a street meeting. In the town center we sang and soon a crowd assembled. Bro. C. spoke of the power of the Gospel and of the North Americans coming here not for money but to seek lost souls and preach the Gospel.

One man said later he could not believe that, as he would not have left his home in Spain for that. We then had a meeting in the home of a daughter one of our members where neighbors and friends assembled. We all returned home happy, receiving joy in His service.

His Word Brings Joy in Trenque Lauquen

During the month of October I was to write the weekly news letters. The letter of the last week we found unmailed—quite a while later. One item it contained of the Trenque Lauquen baptismal services is too interesting to our readers not to be sent. At this meeting Bro. Hershey, Sisters Gamber and Hallman, and our family were present, being in the Lantz home at the time for a business meeting.

(Continued on page 853)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE INROADS OF THE ENEMY THROUGH LITERATURE

By J. R. Shank

For the Gospel Herald.

A Mother' Concern

"I have been very much impressed with the subject of literature again. I am not sure I have anything new to present, but the real things we run against in our circle brings the importance of the subject forward again. The standard (so-called) literature that our children are required to read to complete their work in school, it seems to me, is doing more, coupled with the interpretations of teachers, to give our children the world's ideals than we are able to teach and impress in our work and discipline in our families while we have them with us at home. My only hope is in what God may be to me as His instrument to give me wisdom that I do not have. Many parents see no danger—in fact, are led right along with the children until the moorings of the true faith are lost to view. The world is very busy in this work, anxious that this standard of culture and refinement be disseminated among the masses. How true this is in many cases. Possibly they would not realize that the ideals of the Christian life have been colored by ideals at variance with Christian standards, through the reading of magazines and papers of a secular nature continuously placed in reach of the family circle.

"Where I can, I have been reading sections of the books our girl is required to read, and pointing out the errors as I see them. I am reading to her evenings so as to direct her mind to some things I want her to have. When I look at the traps that are set to carry away our children in this our day, I can think of no help but from God that can help us through. What is a menace to ours, is a menace to this generation all over the land. School is a good thing in its place, but the standards as set for the school are not born of reborn minds. The intensive education as carried on today looks great in the eyes of the world, but where is it giving us a chance with our children?"

The heart concern of this mother suggests several lines of action which we feel should be impressed upon all:—

1. The Danger Needs Recognition

The gravest dangers which assail humanity are those which do not appear to be dangers at all. Recall now in your own experience the effect which your reading and your instructors had upon your life in that impressionable stage of your development. Think of all the phases of life that were touched by literature and also of the impressions that were made which later in life you learned to be erroneous and how hard it has been to unlearn them. It is not alone the task of unlearning wrong ideals, but the sorrowful job of facing the harvest of wrong sowings which that error has brought to us and those under our influence. Facing honestly our own and our fellow-beings' harvests of sorrow should make us thoroughly alert to SOUND THE ALARM!

2. Meet the Situation by Personal and Home Influences

Prayer.—With all the learning of the age there is no knowledge so good as that which comes from a close touch with God and His Holy Word. The first great means in meeting the situation against the blighting influences of unwholesome literature in our public schools is PRAYER AND FELLOWSHIP with God and His Word. This not only gives wisdom from above to see wherein the danger lies, and at what to strike and in what way to strike, but it gives the power unknown by the world to overthrow the forces of darkness in our lives and the lives of those whom we have under our influence. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

Watching.—"Continue in prayer and watch in the same with thanksgiving" (Col. 4:2). It is the vigilant person who discovers the coming of the enemy. Along with the knowledge of the enemy's coming will be the time and opportunity found to get ready to meet him effectively. Many well-meaning parents are letting their children drift beyond their grasp because they are busy here and there with other things and do not see the enemy under their very feet who is fastening his cords of error and ungodliness about the young minds in the form of reading matter so skilfully composed as to seem essential to their education but which without guidance will frame ungodliness and worldly pride in their ideals and character. **WATCH!**

Instruct Them in Right Principles.—The overwhelming influences of evil sometimes make us sick at heart until our human weakness would cry, "What's the use? The gainsayers are so abundant that our feeble efforts produce such a seeming light effect that it seems to do no good." But it was just to such circumstances that Paul gave the remedy to Timothy saying, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine," etc. Parents, brothers, and sisters can use the opportunity to teach right principles by way of contrast, if in no other, when the evil principle is right before the mind of the children.

Counteract the evil by replacing something better whenever that is possible. It is true that righteousness never appears in such glaring colors and in such spectacular forms as unrighteousness must, to catch the unwary. But by careful training in right principles one must after awhile impress the truth that the good and the true and the enduring, dull and unpretentious as it may seem, will after all bring the blessings and happiness and eternal treasure that the soul needs. Let no time and expense seem too costly when the welfare of your sons and daughters, and the sons and daughters of others is at stake. Counteract the evil by showing it up in its true light. Make the Bible the great authority. Fix your faith and the faith of sons and daughters upon the infallible and eternal Word and use its precepts continually as the power that like a two-edged sword divides asunder. "Is not my word like a fire and as a hammer that breaketh the rock in pieces" (Jer. 23:29)?

Give warning faithfully. No one can repeatedly go on warning people without at least making those persons aware of what has been said. After people have taken their own way in face of warning, a time will come when either they or others who observe will see the fruit of error and the truth of your warning. Ministers of the Gospel, parents, Sunday school teachers, personal workers, editors, writers, distributors of literature, publishers, etc., should use every opportunity to **Sound the Alarm** against the dangers that confront us in this age of literature and education poisoned by the errors of the god of this world.

Give counteraction full sway. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth." God's Spirit is here in the world to convince the world of sin and of righteousness and of judgment. (Jno. 16:8-11). The devil is sure to tremble when he must come under the sway of the Spirit of Truth. "Greater is he that is in you than he that is in the world." Under the leadership of the Spirit of Truth we may do all in our power to bring the truth to bear upon the hearts and lives of the rising generation. Practical things may be done in wisdom by exerting influence over the selection of books and papers for the young. Talent can be used of God to prepare safe and sound literature to displace that which is unsafe. Money can be consecrated to the end that it may be produced

(Continued on page 853)

SUNDAY SCHOOL LESSON

Lesson for Jan. 27, 1924—Ex. 14: 21-31

ISRAEL SAVED AT THE RED SEA

Golden Text.—The Lord is my strength and song, and he is become my salvation.—Ex. 15:2.

Lesson Story.—After Pharaoh had gotten over his fright he repented of his permission to let Israel go, gathered together his army, and pursued Moses and his people. He overtook them just before they were ready to pass over on the other side of the sea. Israel was sore distressed, but the Lord had a way out. In response to Moses' prayer the Lord directed him to stretch forth his hand over the sea and to bid the people to move forward. As they came to the brink of the water he stretched forth his rod, the waters divided, and the children of Israel went over on dry ground. A great wall of water was on either side of them, and the Lord was so clearly on their side that even Pharaoh, had he not been blind, could have seen the folly of following after them. But he rushed in after them, was overwhelmed in the waters, and he and his hosts were drowned. "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore." Israel saw the greatness of God's power, and believed God and Moses.

Lesson Gleanings.—1. The first lesson that appeals to us is the utter folly of fighting against the Lord. Pharaoh ought to have learned, long before this, that there was One espousing the cause of Israel who was mightier than himself. The ten plagues were enough to convince any man, but he blindly fought against fate, and destruction was his doom. King Saul and others have left us the same impressive object-lesson. When God is on your side, you have nothing to fear. "If God be for us, who can be against us?"

2. When in trouble, look to the Lord. Behold Israel crying out in fear when they beheld the army of Pharaoh. Why? They were human, as we are human. They ought to have trusted at once in God, seeing He had delivered them so marvelously before; but as humans they saw with human eyes. We today, having numberless manifestations of God's power and faithfulness to His own, are minded to cry out in fear at the approach of danger. "Trust in the Lord, and verily thou shalt be fed." God has never forsaken His own, and never will.

3. "Go forward." This was the lesson which the children of Israel had to learn. "Stand still," said Moses as he heard the wail of fear on the part of the people; but when he inquired of the Lord what they should do he got the instructions to "go forward." It is the forward march of faith that accomplishes deliverance and great things for God.

4. Faith essential to success, is one of the lessons we learn from this deliverance. What if Moses would not have believed God when He told him to stretch forth his rod? and the children of Israel would not have believed that the waters would divide? or having divided would not have trusted to go in there between those walls of water? God would not have had this opportunity to manifest His marvelous power and the children of Israel would have been in the hands of Pharaoh instead of in the hands of the living God. Faith on the part of man, as well as power on the part of God, is necessary for deliverance from the enemy, for success in the service of God. Without faith it is not only "impossible to please Him," but also impossible to live the overcoming life.

5. It took obedience as well as faith. Had Israel refused to go in, the gorious deliverance spoken of in our lesson would never have been wrought. Man's obedience is essential to man's salvation.

6. "It is a fearful thing to fall in the hands of the living God." Pharaoh was very bold. He was a warrior, having the qualities of daring that call forth the admiration of fellow men. He feared not to take chances when he saw that his only hope of success was the rushing in between the walls of water in pursuit of the fleeing Egyptians. But when he beheld his chariot wheels being taken off, and the walls of water rolling upon him he felt that it was "a fearful thing to fall into the hands of the living God."

7. The same Power which brings deliverance of the people of God brings destruction upon His enemies. For Israel the walls of water meant an omen of God's grace and goodness; for Pharaoh, a sign of destruction. In the final judgment the power of God will mean eternal glory to the righteous and eternal torment to the wicked. Pharaoh defied God repeatedly, but one of these acts of defiance was the last. People today are defying God, but one of them will be the last. "Behold therefore the goodness and the severity of God."

8. "Israel saw." So may we, if we look with faith. The evidences of God's abounding grace and infinite power may be seen all around us. Let us open our eyes of faith, and see.—K.

HIS WORD BRINGS JOY

(Continued from page 851)

At this service two of the applicants were baptized in the afternoon. Because of ill health they could not come out to the evening service. They were a dear old Italian couple who have happily lived together for many years. They seemingly could hardly wait to be baptized, so great was their joy. The sister, after being baptized and after greeting the others, grabbed her husband's hand saying she was so happy she wanted to shake hands with him too. The brother owes a debt of thirty pesos in Italy. He says he is going to send 100 instead of thirty. Praise the Lord for the desire to make restitution with interest.

A man and wife from Primera Junta a nearby town were baptized also. They were converted by receiving tracts and Gospel literature. He said he felt such a joy inside that it was impossible to explain it. We know he was baptized with the Holy Spirit. The others all seemed happy in Christ. May you pray for them, that they may be faithful and leave all for Him. Among the group of 17 who were baptized were a number of young folks who greatly need your prayers.

Carlos Casares, F. C. O. Argentina.

THE INROADS OF THE ENEMY THROUGH LITERATURE

(Continued from page 852)

and published. Time and means can be consecrated for the proper distribution and encouragement of sound literature. Influence and example can be exercised in putting away from us all that we fear to be misleading, and in putting every error as much as possible in the limelight before truth. "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5).

Carver, Mo.

"Have you a longing heart to bring somebody to Christ?"

He must increase, but I must decrease.—John 3:30.

Gospel Herald

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 17, 1924

Field Notes

Bro. L. J. Burkholder, Markham, Ont., filled the appointment at Gasport, N. Y., on Dec. 30.

A number of correspondence items were crowded out of this issue because of lack of room.

A very helpful missionary meeting was held at Weavers' Church near Harrisonburg, Va., on Saturday, Jan. 5.

The address of Bro. C. F. Derstine, editor of the Christian Monitor, will be 1209 St. Mary's Ave., Ft. Wayne, Ind., from Jan. 17 to 31.

Bro. U. K. Weber, Kitchener, Ont., filled the appointment at Rainham, Ont., on Dec. 9, and at Waterloo on New Year's day.

Bro. Isaiah Wismer, Blair, Ont., preached at the Hawkesville Mission on Dec. 9 and Bro. Noah Hunsberger, Waterloo, Ont., at Mosa.

Saturday evening, Jan. 26, and all day Sunday, Jan. 27, a Sunday school meeting will be held at the Columbia Mission. M.

Bro. J. W. Weaver, Union Grove, Pa., expects, the Lord willing, to begin a series of meetings at Columbia Mission about the middle of January. M.

Bro. Allan Good, Portland, Oreg., has been holding evangelistic meetings at Filer and Nampa, Ida. The meetings at the latter place were to close on Jan. 17.

Six states, two provinces, and ten conference districts are represented in the short Bible term now being held at the Eastern Mennonite School.

Annual meeting of the Mission Board. The Executive Committee has accepted the invitation of the Sterling, Ill., congregation to hold the next annual meeting at that place on May 2-6, 1924.

Comparative statement of contributions received during month of December:

	Missions	Relief	Total
1920	13,338.46	20,292.00	33,630.46
1921	11,433.08	8,336.01	19,769.09
1922	14,279.52	4,592.88	18,872.40
1923	19,140.97	4,898.22	24,039.19

Bro. J. H. Warye and family, missionaries to India, sailed for America on Dec. 12. They were obliged to leave on account of Sister Warye's health. A recent letter from India says, "We are so sorry to see them go, but we were sure it was the only thing that could be safely done under the circumstances." The new missionaries, Bro. and Sister George Troyer, and Bro. and Sister P. A. Friesen, who are returning from furlough, are no doubt safely in India by this time.

Bro. Geo. R. Brunk of Denbigh, Va., stopped in Washington, D. C., recently, conducting a counsel meeting with the brotherhood there preparatory to communion. Nineteen members are reported from that place.

Bible Meeting Topic.—This department is omitted this week because the topic for Jan. 27 is to be supplied by the local committees of the various congregations. Arrange for something that will suit the needs of your home congregation. Interesting programs may be worked out in this way.

Bro. Amos Swartzendruber and wife, of St. Agatha, Ont., were appointed as missionaries to South America at the meeting of the Executive Committee of the Mission Board on Dec. 20. Sailing reservations will be made as soon as possible. May the Lord abundantly bless them as workers in this field.

The annual old settlers' singing held at Bank Church near Hinton, Va., on New Year's day called forth an interest which speaks well for the old Harmonia Sacra, the song book used on that occasion. We suggest that a larger number of those old hymns be used in the proposed new church hymnal now being compiled.

Bro. A. O. Histand of Doylestown, Pa., spent Sunday, Jan. 6, with the little company of believers in Washington, D. C., conducting communion services. Accompanying him to Washington were his son and daughter, who at the time of this writing are on their way to Knoxville, Tenn., where they expect to spend some time in the Lord's cause.

The Christian Monitor for February will be a special number dealing with Rural Life. The advantages, problems, and mission possibilities of country life will be discussed by writers who are familiar with rural conditions. This issue will also contain the Eshleman Family history under the head of Old Settler Stories. An interesting number which deserves a wide reading.

Bros. Eli and Christian Swartzendruber of Greenwood, Del., and Sisters Ada Kreider and Irene McGeary of Altoona, Pa., all students of the Johnstown Bible School, spent last week end at Scottdale, having accompanied Bro. J. A. Ressler when he came home over Sunday. They report the School as progressing very satisfactorily. On Wednesday and Saturday evenings public meet-

ings are held, which consist of programs given by the students and lectures by members of the faculty. The total enrollment has reached fifty-one.

Tracts.—The following tracts are just off the press. Some are new while others are reprints of former editions. They will be sent free on application. Contributions to this fund are solicited. You will be aiding a good cause in helping to provide Gospel literature for free distribution.

Eight Reasons Why I Oppose Oath Swearing.
God's Sure Promises, Claim Them Daily.
Heathenized Christianity.
Jacob Schoonerhaven on Sanctification.
God's Grace in Christ Seeking to Save.
Life Insurance.
The Coming Events and Signs of the Times.
Prayer.
Church and State.
God's Gifts and Our Offerings.
Our Mission in South America and Your Opportunity.
Albano Luayza, Our Native Argentine Preacher.
A Bit of History of the Argentine Mennonite Mission.

The last four are new tracts by J. W. Shank, dealing with our Mission work in South America. Church and State is also new, the author being Bro. David Garber, Elizabethtown, Pa.

Correspondence

La Junta, Colo.

To Herald Readers, Greetings of love in Jesus' Name:—Again Christmas has come and gone and once more we were privileged to celebrate the birth of our Lord Jesus. On Christmas evening an appropriate program was given by the Sunday school consisting of songs and recitations by the children; also a children's "offering" exercise. The program was interspersed with adult readings, quartets and choruses. A real spirit of praise and adoration was felt throughout the program.

As we approach a New Year let us go forth with renewed effort and resolve not to miss one opportunity of making "Jesus and His Love" known to all careless and eternity-bound souls.

Let us try to realize more fully God's promise, "I will guide thee with mine eye" (Psa. 32:8), and if trials, disappointments, and things not so pleasant to our nature do come they are only our "needs" that He supplies to keep us dependent on Him. They are all included in His great plan for our individual lives. God makes use of an endless variety of agencies to accomplish His unsearchable designs. So let us always look for the "silver lining" throughout the next year, knowing that "The Judge of all the earth shall do right." In the power of II Cor. 4:18 we may well say, "Rest in the Lord; and wait patiently for Him" (Psa. 37:7).

Dec. 31, 1923. Inez Kuhns.

Limon, Colo.

Dear Herald Readers, Greetings:—To the Lord be all the praise, for the message of love we received the past week through Brethren J. A. Heatwole and D. D. Miller. They made it very plain that Jesus is the only way. May we be filled with the Spirit of God that His grace, love and power may make us perfect and complete in Him. He is able to keep us from falling, if we are only willing to obey Him in all things. He is our faithful guide.

We have been sitting in heavenly places. Let us put to practice what we have heard. The meeting closed Dec. 29, a day sooner than we had planned, on account of the cold wave coming over us. The attendance was not so large, as the snow drifts made the roads hard to travel.

Our aged brother Mose Troyer has been sick. He received the annointing of oil with prayer. Our prayer is that the Lord will raise him up.

Yours in love,

Sarah Hartzler.

Jan. 2, 1924.

Hinton, Va.

On Dec. 12, Bro. A. D. Wenger closed a series of meetings at Weaver's church. The interest was good thruout the meetings and the Word was preached with power. A number of lectures on Bible doctrines were given during the meetings by Bro. J. L. Stouffer and Bro. David Garber. Eleven souls confessed Christ as their Saviour.

On Dec. 23, nine were received into church fellowship, Bishop S. H. Rhodes officiating.

The Christmas season has again brought us a number of special services. Bro. J. L. Stouffer preached an appropriate sermon to a large and interested congregation at the Weaver Church. Similar services were held with several of the smaller congregations. An all-day service was held at the Peake Church.

On the last Saturday of the year the Annual Instrution meeting, for members was held at the Bank Church. A number of profitable subjects were discussed by the home ministers.

The twenty-first Annual Old Folks Singing was held at Weaver's church New Year's day. This brought a large number of lovers of old time sacred music, as contained in the Harmonia Sacra, together.

Nearly every community in the surrounding counties were represented. Visitors were also present from twelve states. A number of brief addresses were made praising the old time sacred music and deploring the modern tendencies in music.

Jan. 2, 1924. Cor.

Columbiana, O.

Dear Herald Readers:—Our Sunday schools at Leetonia, North Lima, and Midway were reorganized, and the following officers were elected: For the Leetonia Sunday school, Walter Royer, Lester Detrow, Supts.; Herman Swope, Chor. For North Lima, Noble Blosser, Menno Nusbaum, Supts.; Harry Burkholder, Chor. For Midway, Paul Yoder, Caleb Yoder, Supts.; H. A. Metzler, Chor.

Our sixteenth annual Sunday school meeting was held at Leetonia on Christmas day. The attendance was good and a very interesting and inspiring program was rendered. Among those who were on the program were M. C. Lehman and wife, of India; S. A. Yoder, of Harper, Kan.; and Ed Zook of New Wilmington, Pa.

Jan. 3, 1924. Cor.

Hesston, Kans.

Dear Gospel Herald Readers:—Since we last wrote from Hesston College the best season of the Year has occurred. How we love the sweet, joyous, sacred Christmas time.

As a result of Bro. J. D. Mininger's untiring evangelistic efforts six persons are to be baptized soon. Quite a number of others renewed their covenants and many more were strengthened in their Christian experience.

Bro. Bender has been absent for some time while making a trip to Florida, Cuba and other points. We are indeed glad to have him with us again for his absence is keenly felt.

Bro. Noah Oyer spent a week of his vacation in Bible Normal work with the brethren at South English, Ia.

This morning our Short Term began with about twenty students. Bro. Simon Gingerich is the instructor. He delivered the term address on the practical subject, "Individual Advantages of Christian Education." Bro. Gingerich used to be a student here and it is gratifying to have him come back as an instructor.

Bro. Edward Diener and his family have also come to Hesston to

(Continued on page 858)

Miscellaneous

JESUS, OUR SHEPHERD

By I. W. Howdyshell

For the Gospel Herald.

Gentle Shepherd, watch Thy sheep,
Keep from harm and danger free;
When we close our eyes to sleep,
May we sweetly rest in Thee.

Gracious Shepherd, lead Thy sheep,
Where the pasture green doth grow,
Tho it be on mountain steep,
Or where quiet waters flow.

Loving Shepherd, guard Thy sheep,
While the storm is raging sore;
Angry wolves about us creep,
But we rest in Thee secure.

Blessed Shepherd, we Thy sheep,
Thank Thee, praise Thee, and adore,
Trusting we shall some day meet
On that bright, eternal shore.

Junction City, Ohio.

HONORS AND REWARDS IN SUNDAY SCHOOL

By Katie Saltzman

For the Gospel Herald.

Honor is manifestation of respect or reverence, high moral worth, or fame, or reputation. Rewards are given in return for good or evil done, or received.

First of all, What kind of honor should we seek in our Christian work in the Sunday school? The word Christian means Christ-like. If we are Christ-like we will seek the same honor He sought, as given in John 5:41: "I receive not honour from men." We must be very careful or we will find ourselves in that manner, seeking honor otherwise than from God. Sometimes the most honored man among his fellowmen is the least in the sight of God, or on the other hand it may be just the opposite. It is better to be honored in the sight of God than man.

How may these honors be obtained? The first step in this is **Love.** Without love our work is in vain and not honorable. The first commandment is based on love. "We know that we have passed from death unto life because we love the brethren." Love is the proof if we are true Christians as Sunday school workers. Love casteth out envy, strife and all divisions. Love believeth all things and so leads to Faith. We need plenty of it to make our Sunday school honorable in the sight of God. May we say with the Apostle of old, "Lord increase our faith." "Whatsoever is not of faith is sin." God will honor a faithful Sunday school. If faith abides in Sunday school it also leads to **Prayer.** Prayer promotes piety and develops power. More prayer, more power, more souls saved for the kingdom. Take Christ for example. He never commenced a great work without first praying. How much less should we attempt any great work without taking it to God in prayer, whether Sunday school or other work. Take for example the people of old as Elijah, Daniel, Hannah, or Abraham. Or in the new dispensation where Paul and Silas were freed from prison through prayer. Peter and Cornelius were brought together through triangular prayer. And the results were that souls were saved. So why not have more prayer in Sunday school work? For "the effectual, fervent prayer of a righteous man availeth much."

Love, Faith, and Prayer lead to **Obedience.** For obedience is an honor to God. If we disobey Him we rob God of this honor. If we trace God's Word we find the sad outcome of all disobedience. Moses could not enter into the promised land because he disobeyed. "To obey is better than sacrifice." If we obey it also leads to **Consecration,** and separation from the world. An honorable Sunday school will not mingle with what the world calls honorable. God was always with His people as long as they practiced separation from the world. When they wished to be like other nations sad was their end.

Another thing we want to possess in an honorable Sunday school is **Loyalty.** It ranks high in this work. One of the present needs is loyalty. No organization stands long without it. What would we think of a citizen not loyal to his country? The boy who shows loyalty in Sunday school wins a valuable struggle; he wins where others fail. Is it worth while to practice it? With all the foregoing named we want **Humility.** Before honor goes humility. Our Sunday school work is not honored by God if we let pride get into our hearts, and forget to give God the honor due Him. A man's pride will bring him low, but real honor will uphold the humble in spirit. We take a lesson from Peter's recorded sermon, how he gave God the honor when men marvelled at the great work he performed. In Paul's writings we find that every man should not "think of himself more highly than he ought to think."

Next we come to **Work.** To fulfill all the others we must work. For "faith without works is dead." No one should feel satisfied until every one, from the youngest to the oldest, is brought to Sunday school. We of ourselves can do nothing. We must be in close communion with God. Thank God for the privilege of having Sunday schools where we can labor.

First, **we work individually.** Our greatest opportunity is to help every one to get a definite knowledge of the Bible so they may be shining lights to the world. We cannot excuse ourselves if we do not do our part. After each individual is at some honorable work we take the Sunday school **as a whole.** An active Sunday school is honorable to God, if done in unity. Where there is unity there is power.

The influence of our everyday life has much to do in Sunday school work. This is so far reaching that words cannot do it credit. The life speaks louder than words. Be a living example of the hidden life within. It has a great effect on the outside world. The world stands back and watches us to see if we are true to our calling. If the world looks to us for light and we manifest to them that our association, our conversation, our interests are little or no different from theirs, we rob God of the honor due Him. It is not unreasonable if we are watched. We hold a profession that stands watching. The Sunday school is a nursery to the Church. It is the place where the little souls can be reached. They are the future church. Parents are often reached through children in the Sunday school. One soul is worth more than the whole world. God will reward us for each little one we help bring to Sunday school.

After we have done all these things to the honor and glory of God we find the results of honors are **rewards.** Love, faith, prayer, etc., will not be unrewarded. In our day school we strive hard for regular attendance and good preparation of the lessons. Pupils are awarded prizes for perfection in this. On the other hand they are punished for failures. All we need is to be willing to work with the talent God has given us, if we wish to receive the great reward. Does the cost of Sunday school seem great? Rest assured that the reward is still greater; it will never fail.

Does it really pay, we ask? If we would hear the hearty testimonies of people, we would say it pays. When Jesus comes again our reward will be sufficient, if we can know that there is some soul among the called out ones, who would not be there had we not told the story. The greatest mission is not home mission nor foreign mission, but sub-mission to do the will of God.

Do we receive rewards in this life already in Sunday school? Christian happiness is a great reward of itself. What is to be more enjoyed than harmony and happiness in this life,

and it will be much more in the life to come. "Whosoever will give a drink of cold water to one of these little ones in the name of a disciple shall not lose his reward." It may not always be revealed to us at the time. God will not forget His promises if we keep our eyes on Him. Things done in secret God will reward openly but not always on this side of the grave. "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward" (Prov. 11:18). We have the evidences that our work is not in vain. Reward for the righteous as emphasized in Solomon's time holds out in this dispensation. God never changes. We have heard eighty-five per cent of the Christians come thru the Sunday school work. Many rewards are awaiting the true saints who have thus labored because of the burden they had for souls. To see our children interested in the Sunday school is a great reward for the Christian. Christ will come with His reward with Him, as was emphasized by John, the Revelator. Every man will receive the reward according to what his work has been. May we not miss the mark of the high calling of God. May God honor and reward our Sunday schools is my prayer.

Shickley, Neb.

THE REASONABLENESS OF SURRENDERING ALL

Esther Roeschley

For the Gospel Herald.

God wants us to live a fully surrendered life. He is no tyrant who compels our complete surrender, but a loving Father who wants to help us bear our burdens and work thru us.

We cannot serve two masters. If we give Him only half our heart, talents, and life, we might use them only half-heartedly, doing more against His cause than for it. How reasonable, then, that we surrender all and then trust Him entirely.

Jesus is not unreasonable in asking our full surrender because He knows that we have nothing to lose and everything to gain. "What is a man profited, if he shall gain the whole world, and lose his own soul" (Matt. 16:26)?

When Christ demands the surrender of something He gives us a much greater blessing than we were enjoying.

We surrender the honor of self for the honor of the Lord, the burden of life for the blessing of the Lord. We give up the concern of life for the comfort of the Lord and the society of God's household is more enjoyable than living for one's self to the exclusion of others.

In Luke 14:33 Jesus says: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

God has made His terms and it depends on us if we are willing to give up the ease of men's devices for the sake of the power and wisdom of the cross.

Flanagan, Ill.

THE RIGHT USE OF TIME

By Frank Monroe Beverly

If the youth of our land could be made to properly appreciate the value of time, old age would find fewer delinquents among its ranks.

Measured by years life is but a span, and we face possible death at every point between the cradle and the grave, yet many live as if death were in the remote future—or only an imaginary contingency.

It has been said, and wisely too, that man is placed here only in a state of probation, his condition beyond temporary life depending upon his deportment here. Sufficient time is given to perform what is required of us only we must use it wisely. I shall not say that we are not to relax, or take some recreation from our arduous labors, but we should never forget what is required of us. Our greatest object should be to have our task done to the point where we lay down our existence.

The philosopher says: "Three-fold is the stride of time: Future, Present, Past," and of these we have only the present; the past is sealed; the future is beyond our reach. The present is ever hurrying to the past and the future is swiftly gliding to the Land of Retrospect by way of the present. The poet says:

"Arrow-swift the Present sweepeth,
Fear and doubt that crave delay,
Ne'er can make the fleet one slower."

Time lost can never be regained, and the loser will find himself unprepared for the stage of life's journey thus reached.

"Count that day lost
Whose low descending sun
Views from thy hand
No worthy action done."

The greatest, most satisfying pleasure of life is the consciousness of a duty done.

Let us so live, and so act that for the future this stanza shall fit our case:

"Sure of the spring that warms them into birth,
The golden seeds thou trustest to the earth;
And dost thou doubt the eternal spring sublime,
For deeds, the deeds which wisdom sows in time?"

Freeling, Virginia.

KNOW HIM

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his death.—Phil. 3:10.

Christ died for us. He gave Himself for us. He took our place. He "bare our sins in His own body on the tree." And after we have accepted Christ as our Substitute, then there comes in our experience an identification with Him in His sufferings and in His joy....Christ makes Himself one with us. Truly human, truly Divine. Very man, very God. And now He would have us make ourselves one with Him, and especially one with Him on the Cross, and all that that means. He is one with us in everything except sin. And to know "the fellowship of his sufferings" is our great privilege.—A. C. Dixon.

CONSTANT PRAYER

Looking up to heaven, he blessed, and brake, and gave.—Matt. 14:19.

Some one was once asked what he meant when he used the expression, "Instant in prayer." "I will give you," he said, "my idea of it for illustration, if you will allow it, and not think that I am setting myself up as a model for others." On being assured that there would be no misjudgment, he went on to say: "I have so fixed the habit in my own mind, that I never raise a glass of water to my lips without a moment's asking of God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition on the pupils who go out and those who come in." "And don't you sometimes forget this?" "I think I can say that I scarcely do; the habit has become almost as fixed as breathing."

COMPLETE SURRENDER

On the day of his conversion Paul was filled with the Holy Ghost, and he remained filled until he went home by the road of martyrdom. And if you ask why he maintained a journey Heavenward so unfailing he might answer in this way: He would tell you that when he was lying on the Damascus highway he saw the glorified Christ on the Cross, and he said, as he took his lost and wasted life and placed it in the wounded hands, "Lord undertake for me." He placed his life, without reserve, in Christ's almighty hand.—D. M. M'Intyre.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, January Twenty-first

Go and sin no more.—Jno. 8:11.

"Whatsoever is not of faith is sin." "All unrighteousness is sin." "To him that knoweth to do good, and doeth it not, to him it is sin." Christ who knew no sin was made sin for us that we might be made the righteousness of God in Him.

Without the "Thou shalts" and the "Thou shalt nots" of the Word we would not realize the presence of sin in and around us. If dealt with lightly, it breaks out in vices which corrupt body and soul, brings shame to home and family, and poisons the life of friend and neighbor. But sin, repented of, is forgiven and we through Christ may be freed from its bondage. Christ is our Savior from sin.

Must we finally cry, "The summer is ended, the harvest is past, and we are not saved" (Jer. 8:20)?

* * *

Tuesday, January Twenty-second

Bring forth therefore fruits meet for repentance.—Matt. 3:8.

God always substitutes something better than that which He takes from us. His goodness leadeth us to repentance. The pure air, the clear water, the mountain fastnesses, all reveal the goodness of God. We are brought face to face with His goodness in the way of salvation which He has provided for us. We are brought to realize that only man is vile and that only by repenting of sin and seeking forgiveness can we become freed from its power and rejoice in the blessings of a life hid with Christ in God.

To repent of what we have done or left undone and seek deliverance from spiritual bondage is to seek our own highest welfare and to lay the foundation for the life that now is and for that which is to come. "Lord, forgive, me, a sinner."

* * *

Wednesday, January Twenty-third

If they sin against thee....and repent ....then hear thou their prayer....and forgive.—I Kings 8:46-50.

How well King Solomon has laid out the program of Repentance and forgiveness. If as the Prodigal they would say, "I will arise, and go to my Father," they might be assured that He would see them while yet a great way off and with His great heart of forgiveness stand ready to pronounce the repentant souls forgiven. It is not hard to confess sin when we are ready to meet all other conditions of the Word. It is not He, but we, who fail if we are not forgiven. The way is so plain that the wayfaring man, though a fool, shall not err therein.

He who forgiveth all our iniquities also blotteth out all our transgressions and casts them into the sea of forgetfulness and remembers them against us no more. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

* * *

Thursday, January Twenty-fourth

To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.—Rom. 3:26.

This is justification by faith. The law which revealed sin could neither render us sinless nor present us guiltless before the Father. It made us keenly conscious of the presence and power of sin. Jesus shed His precious blood on Calvary, the Just for the unjust, the Guiltless for the guilty, that all who from the heart accept the atonement by faith and believe on Jesus Christ as their Redeemer and accept Him might be acquited before the Great Tribunal and declared guiltless. Their faith is counted to them for righteousness.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Apostasy has its beginning in the denial of the doctrines of Substitutionary Atonement and Justification by Faith. No natural process can turn a sinner into a saint.

* * *

Friday, January Twenty-fifth

But ye have received the spirit of adoption, whereby ye cry, Abba, Father. —Rom. 8:15.

While visiting a foundling's home, how we wished we might be father and mother to all those little, yearning tots. Do you know the longing of thousands of spiritual foundlings in this world who want to, but fear to look up and call God their Father? Their hearts yearn for a heavenly Parent. Hath He forgiven and justified you? Then He hath also made you His son or daughter and taken you into His great family of believing children.

We are admitted to His heart of love where we feel the warmth of His tender affection. We sit in the heavenlies and rejoice in the consciousness of an inheritance "incorruptible and that fadeth not away." "Heirs of God, and joint-heirs with Christ."

* * *

Saturday, January Twenty-sixth

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—Jno. 1:13.

The grace of sonship in the kingdom of heaven is followed by the grace of union with the Father through His Son, Jesus Christ. Nicodemus could not comprehend Jesus' teaching, therefore he marvelled at, "Ye must be born again." He could not understand the mystery of the twice-born. Neither do we. But we can "know that whereas we were blind we now see" and "that old things have passed away, and behold all things have become new."

Born of the ever-refreshing, ever-cleansing Water of the Word, born of the Spirit of grace (Jno. 3:5), beginning a new life with God—not merely turning over a new leaf, but putting off the old man with his deeds and putting on the new man—becoming a new creature.

* * *

Sunday, January Twenty-seventh

Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

The grace of unction I Jno. 2:20. The holy Paraclete in the person of the Holy Ghost hath been sent by the Father and the Son to show us the Father's will, direct our service, clear our vision, reveal to us the Word, be a Holy Comforter in times of adversity, strengthen us, embolden us, and witness through us. He maketh intercession for us with our unintelligible groanings when we are borne down with heavy burdens and know not how to pray as we ought. He is an ever-present Friend and Helper. He identifies Himself with the Church and with every individual Christian. He may be grieved, insulted, lied to, blasphemed, and sinned against; but woe to him who thus does despite to the Spirit of grace. It is our privilege to pray for the gift of the Holy Ghost that He may dwell with us forever and empower us for service.

CORRESPONDENCE

(Continued from page 855)

enjoy the Short Term Season with us. Bro. Diener plans to take some work and will also teach one course.

A number of families have recently moved here. The fact that the size of our congregation is increasing does not make individual responsibility any less.

God has been supplying all of our needs and we believe He will continue to do so. We pray that He may bless equally all other institutions of the Church.

Yours, in a service ever new,
Jan. 3, 1924. Margaret Horst.

Chappell, Nebr.

Dear Herald Readers:—We are again having real nice weather after a very cold spell of one week. Our Sunday school was reorganized today for the coming year. There was little change made: Supts., Jim Roth, Abe Roth; Chor., Wesla Stutzman; Sec.-treas., Ezra Yoder.

We ask an interest in the prayers

of God's people that we may be more fully consecrated to the Lord.

Yours in His service,
Jan. 6, 1923. Anna C. Yoder.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—On Sunday morning, Nov. 25, we had the privilege of having Bro. and Sister Martin Metzler, Mt. Joy, Pa., worship with us. Bro. Metzler used John 4:24 as a text in giving us a message from God's Word. May God richly bless the young brother in his future work in the Master's vineyard.

On Dec. 2, Bro. Orie Miller of Akron, Pa., was present with us in our Sunday school and explained to us the condition of our suffering Russian brethren. May we ever be ready to lend a helping hand to those in need for Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Bro. and Sister Daniel Gish of Millersville, Pa., came into our midst on Sunday morning, Dec. 9. Bro. Gish gave a talk to the children and also a very helpful sermon from I Cor. 3:23.

On Dec. 16, Bro. Jacob Shotzberger, Lancaster, Pa., favored us with a visit in our Y. P. M. He was accompanied by Bro. S. K. Nissley of Lancaster. This was the last meeting for the season having decided to close for a few months during the cold weather. We are glad for the visits of all these brethren and may they come again.

This morning our regular services were held by the home brethren. Bro. Frank M. Herr broke the Bread of Life to us from Matt. 6:33. As this was the first Sunday in the New Year these words are a good motto for us to follow. Bro. Christian Brubaker was not present with us on account of the sudden death of his mother, Sister Annie Brubaker (widow of Preacher Abram Brubaker). We know that our loss is her eternal gain.

The custom at this place was to close the Sunday school during the winter months but plans have been made to continue the Sunday school every church Sunday throughout the winter. May God richly bless the efforts to our spiritual growth and ever to the glory of God.

Plans have been made to meet in the various homes during the winter for song service; the first meeting to be held at the home of Bro. David High.

Three young brethren from this place, Clarence Harnish, Sanford High, and Clarence Keener, have gone to attend the "Special Bible Term" at the Eastern Mennonite School at Harrisonburg, Va.

We ask an interest in your prayers for the work at this place that we may at all times live closer to Jesus.

Yours "till He come,"
Gertrude M. Lefever.
Jan. 6, 1924.

McAllisterville, Pa.

Dear Herald Readers, Greeting in Jesus' dear Name, who has promised never to leave nor forsake us. Not that we are worthy of such a promise, but because He loved us so.

On Dec. 23, we reorganized our Sunday school at the Delaware Church. The following officers were elected: Supts., Bro. Daniel Brubaker, Eli Graybill; Secy-treas., Bro. Carl Shelly, Sister Elva Auker.

We were also privileged to have with us in our Christmas service Bro. John W. Weaver, of Lancaster Co. He preached to us a very helpful and inspiring sermon. He also had service at the Lauver Church in the evening.

As we start into the New Year again we notice there are quite a few of our older brethren and sisters that are with us no more. Especially do we feel the loss of one of our ministers, Bro. Wm. G. Sieber, who departed this life in October. He was always active in the Master's service when health permitted. Although he was unable to attend any services in the past year, his departure is keenly felt in the church and community. O that we might live a life closer to Christ, and be more faithful to the duties that are set before us, so that Jesus will not be ashamed of us when He comes.

Jan. 6, 1924. Lydia M. Wert.

Harper, Kans.

Dear Herald Readers:- Again we have been privileged to see the dawn of another New Year and God is yet giving us time in which to serve Him. To-day Bro. R. M. Weaver preached from Luke 9:57 and very earnestly admonished us to "follow the Lord," and live true to the sacred vows we made when we first came to Him.

Bro. J. W. Hess, Manson, Ia., labored with us lately and we are glad to say that one soul (which is worth more than the whole world) has accepted Christ as his Saviour, also a number of others were made to realize that there are still higher heights and deeper depths in the Christian life for them. May they not be satisfied until they can enjoy that sweet peace of soul which comes only by a full consecration and by faith, accepting God's promises.

We miss from our midst Bro. Henry King who is laboring among other congregations. As the Word is preached in the different places may the power of the Holy Spirit get hold of the hearts of the people and cause one and all to help save souls for God and eternity.

Jan. 6, 1924. Alice Schmidt.

Harrisonburg, Va.

(Eastern Mennonite School)

Dear Herald Readers:—We were privileged to have with us Bro. M. C. Lehman of Dhamtari, India, on Dec. 16. He addressed the Mission Circle on Sunday morning, and the next day he spoke in chapel using Mark 10:45 as the basis of some very helpful remarks.

Our series of meetings closed Dec. 26. Bro. Mast proclaimed the Word with power and we were richly blessed. There were a number of public confessions and the congregation as a whole was strengthened.

After nearly two weeks' vacation the students returned to school and started work on Jan. 2. This was also the opening day of the Special Bible Term. Sixty-one new students registered for this work. Bro. Daniel Kauffman, our Special Term instructor, gave the chapel address. He spoke on "Visions."

A series of lectures for the coming weeks will be given by the faculty and others on vital issues of the day. Pray for the work here.

Jan. 7, 1024. Gertrude G. Nissley.

Cazenovia, Ill.

(Metamora Congregation.)

Dear Herald Readers, Greeting in Jesus' name:- On Dec. 16, our Sunday school at the Harmony Church was reorganized with the following results:- Joe Davis and John Bachman Supts., Irvin Kennel Treas., Dan Schrock, Chor. The same evening we reorganized our Y. P. B. M. Arthur Smith was elected Supt.; Martha Springer, Prim. Supt.; Will Schrock, Alvina Springer, and Esther Imhoff, Program Committee; Freda Schlabach, Chor.

Dec. 23, our Sunday school at the Metamora Church was reorganized with the following officers elected:- S. P. Imhoff and Arthur Smith, Supts.; Ray Schrock, Sec.; Joe Sommer, Treas.; Walter Yoder, Chor.

May the Lord add His blessing to the work and help us that we may not get weary in well doing, for in due season we shall reap, if we faint not. Pray for us at this place.

Jan. 7, 1924. S. P. Imhoff.

The man who drifts with the tide of the world will never land in heaven.—D. D. M.

RELIEF NOTES

(Conducted by Levi Mumaw)

Those who wish to correspond with Bro. Alvin J. Miller, will please observe his instructions to address him a follows:

American Mennonite Relief
Alvin J. Miller,
Povarskaya, Borissoglebsky per. 15
Moscow, Russia.

Please remember that in writing to Russia or Germany the postage on first class mail matter is 5c for the first ounce and 3c for each additional ounce.

* * *

Report of Meeting of the Mennonite Central Committee held at Scottdale, Pa., December 28, 1923

The seventh meeting of the Mennonite Central Committee was held at Scottdale, Pa., Dec. 28, 1923. The meeting was called to order by the Chairman, P. C. Hiebert, at 11:00 A. M. The following members were present: P. C. Hiebert, J. W. Tschetter, proxy for D. M. Hofer, Allen Yoder, M. H. Kratz, D. N. Cloudon, Orie O. Miller, and Levi Mumaw.

The minutes of the last meeting were read and approved

REPORTS OF OFFICERS

Report of Chairman

Dec. 30, 1923.

It has been my good pleasure to keep in close touch with our work in Russia by means of the duplicate letters which are sent to me by our workers abroad. By this means I have been able to keep informed not only of the reports of the local committees to our representatives, the official reports of our field workers, but also the interchange of views among our workers themselves has been kindly laid open to me. Our field workers, as I can infer from these reports, have no easy tasks. In fact often situations arise which require a very close and careful discernment as well as sound judgment. As it seems to me the direction of the work with the tractors and the contemplated disposal of the same, have been the occasion of most worries. We have all reason to be thankful for the workers that we have in the field, as well as reasons to pray for them and provide for their welfare to the best of our ability.

In the second place it has been my privilege to assist in the publicity work for the collection of further relief funds, by reporting at various churches both what I have myself seen and observed on the field of operations a year ago, and also what I could learn from time to time from the reports sent out by our field workers. I have found great interest in the work wherever I have gone. In fact an interest that was followed by a good response until last spring, when the situation suddenly changed, and we were permitted to inform our liberal donors thru our Secretary, that the immediate need was not so great any more as it had been

As soon as the need in Russia seemed to be getting more and more under our control, suggestions came from various angles requesting a continuation of this work of charity even beyond the work in Russia for which the Mennonite Central Committee was principally organized. These suggestions have crystallized into a movement to organize our Relief Machinery on a more permanent basis and for more general purposes. Upon repeated consultations with various persons of judgment and influence, I published thru the papers a general call to our churches and conferences to express their attitude toward such movement as is well known to you

In response to this call the following conferences have reported favorable action indorsing such a movement: Illinois Central Conference, General Conference Mennonites, Defenceless Mennonites, Pacific District Conference of the Mennonite Brethren, and the Southern District Conference of the Mennonite Brethren. Other conferences have not yet taken up the work, some because their programs were already filled before this consideration was presented and others because they have not yet had a session. From several conferences that have not yet acted favorably, I have the assurance of influential men that the general sympathy is in favor of the movement.

Upon this information I feel justified in suggesting to this committee assembled, in which are present three officially appointed representatives for this very purpose, that we take steps toward working out a tentative plan for the organization, in order that we may have something tangible to present to our constituencies when further considerations of this movement are taken under advisement in the various churches or conferences.

P. C. Hiebert, Chairman.

Secretary's Report

December 28, 1923

At our last meeting held at Chicago, Ill., Dec. 27, 1922, the outlook for Russia was very dark. All predictions pointed towards an increase of famine conditions by the month of March of this year. The American Relief Administration was making strenuous efforts to get additional food into their warehouses in Russia. Alvin J. Miller, director of our work in Russia, called attention to possible conditions and a month later estimated that an additional protection of $140 000 00 worth of food was needed. Within a month later the tables were turned and all predictions were shattered. The famine was broken. Foods that were on their way to Russia were sold on seas and their course diverted to other countries. Readjustments were made in our budgets and a new condition was existing in Russia. Our workers on the field met these new conditions and the work was continued until harvest when it was found that local conditions were such as to enable our Mennonite colonies in Russia to again earn their own bread

Since that time the attention of the American Mennonite Relief was directed to reconstruction, gathering of the harvest made possible by our tractor program, and during the past three months has given aid to famine stricken Siberia in connection with the work undertaken in Russia proper.

The following American workers are on the field:

Alvin J. Miller, Director in Russia.

Howard C. Yoder, District Supervisor, Alexandrovsk.

Gerhard C. Hiebert, District Supervisor, South Ukraine.

D. R. Hoeppner, District Supervisor, Orenburg.

Daniel Schroeder, District Supervisor, Samara.

The following is a roster of the Russian Personnel:

Heinrich Martens, Representative Crimea.

Johann Dyck, Representative Koeppental.

Jakob Wittenberg, District Representative, Siberia.

Heinrich Friesen, Assistant Representative, Siberia.

Peter Wiens, Assistant Representative, Siberia.

Our budgets for October and November were $5000.00 each and for December $4,000.00 Bro. Miller advised by cable that he will need more later. This will no doubt be governed by the famine conditions in Siberia.

Among the activities in reconstruction is the supplying of the colonies by imported horses made possible by the A. M. R. The tractors are being sold to organizations in the different Mennonite communities on special payment plans. Proposed plans have been submitted to this office in which the colonists agree to pay within three years in yearly payments.

General relief is given by families rather than by villages as heretofore. This is accomplished through the A. M. R. food packages. The clothing shipments have been received but no deliveries are permitted to individuals of the individual packages sent. It has been found necessary therefore to make a general distribution of all such packages. Only the first lot of packages sent were permitted to be delivered and this was done after agreeing to take out 25% from each package for general distribution. The Mennonite Central Committee acted in good faith in receiving these packages and according to action taken at our regular meeting in May, 1922, assumed no responsibility beyond due care of receipts, transmission, and final distribution. The packages were recorded as received, transmitted with complete records of the donor and to whom sent, but final distribution was impossible on account of objections made by the Russian government.

Many letters of thanks are reaching this office from our fields of operation. Among the latest of these is the resolution passed at the first All-Russian Mennonite Agricultural Union, copies of which have been released to the Mennonite press.

Our further needs will center around the work in Siberia and the general operating expenses in Russia together with the supplemental help given to the neediest in these districts.

Levi Mumaw, Sec'y.

Treasurer's Report

Mennonite Central Committee
Scottdale, Penna.
December 28, 1923.

From July 27, 1920 (date of organization), to December 26, 1923.

Receipts

Canadian Mennonite Central Committee	$ 57,101.86
Central Conference of Mennonites	7,201.97
Church of God in Christ, Mennonite	6,434.35
Emergency Relief Commission	192,175.78
Eastern Mennonite Board of Missions and Charities	43,820.87
Krimmer Mennonite Brethren Church	24,692 06
Mennonite Brethren Church of N. A.	62,712.56
Mennonite Relief Commission	174,283.71
Personal Accounts	250.00
Pacific Branch of the Relief Commission for the Suffering Mennonites in Russia	1,500.00
Refugee Account	17,620 67
Donations from individuals and other organizations	18,546 97
Total	$606,340.80

Paid	
Executive Expense	$ 9,063.91
Germany Relief	190.31
Loans Receivable	4,000 00
M. F. F Lechfeld relief	2 000 00
D M. H Lechfeld relief—Immigration	1,000 00
Personal accounts	65 00
Russian Relief	536,890 64
Refugee Account	18,971.91
Tractor. Machinery—Reconstruction	30,796.94
Cash on hand	3,362 09
Total	$606,340.80

Clothing Account

Amount previously reported	$214,765 25	
To make correct amount for shipment Sept. 29, 1922	5 000 00	
Shipment Jan. 23. 1923	25,500.00	
" May 10, 1923	950 00	
" Dec. 6, 1923 to Germany	14,000 00	
Total		$260 215.25

Special Shipments

Corn Grits, flour, etc.	$10 000.00	
Flour from Canada	9,729.84	
Total		$ 19.729 84

Food and Clothing Drafts

Remittances reported to this office	184,160 00
Total Cash Receipts	606,340 80
Grand Total	$1.070.445.89

Assistant to the Secretary's Report

The work of the Assistant to the Secretary during all of 1923 has again centered about the Immigration end of the Relief

Early in the year the feeling became very strong that everything possible should be done to move the Russian Mennonite refugees stranded at Constantinople, Batoum, and Lechfeld, Germany Through our office all such who had relatives in the U. S. were put in touch with these relatives and in most cases these sent the financial help to bring these people to the U. S. With the assistance of a special committee appointed by the Eastern Mennonite Board of Missions and Charities, friends were found who were willing to do the same for all the others. Thru these combined efforts all the Mennonites in above groups have been enabled to come to the U. S. and in most cases are now happily adjusting themselves to their new homes. 208 individuals entered the country in this way since July 1, 1923. About 65 of these came from Lechfeld, Germany, and the rest from Constantinople. Altogether since the beginning of our efforts between 350 and 400 have found a new home in the U. S.

The first group of 62 were still under bond at the beginning of the year. The bond term expired June 1, 1923. Before that time arrangements had been made for the lifting of their debts to the Central Committee. Appeal was therefore made for cancellation of the Bond which appeal was duly granted on above date. The Committee still has standing against this group a total of about $2,000 00 for expenses incurred against them in this country. These debts were due Oct. 1, 1923. Interest bearing notes were required from all who had unpaid balances at that time. Most of these notes have been properly executed.

Many of the immigrants who came later are also obligated to the Committee for help extended them by our offices in Constantinople and Batoum. Efforts are now in progress to properly clarify and distribute these charges. As soon as this work is finished, arrangements will be made with each immigrant concerned for the payment of his debt.

There are still a number of Russian Mennonite Refugees in various parts of Germany begging for the same kind of assistance as was given to the others in the past. Rumors have it that others are on the way to Constantinople or are actually there now. The Eastern Board promises the same kind of assistance for 1924 as that given this year, providing needs of these immigrants and conditions under which they could be brought are the same. The Mennonite Board of Colonization is also interested in this problem. Since present immigration laws are subject to change and the actual present need on the other side not clearly known, it is not yet clear what can or should be done in this work during the year 1924.

Orie O. Miller.
Asst. to the Secretary.

The following resolutions were adopted:

1. That the Chairman appoint an Auditing Committee of three to verify the accounts of the Treasurer before the next regular meeting of the Committee.

2. That we endorse the efforts of our workers in Russia to sell the tractors on hand to the best advantage possible and urge that the work be completed as early as may be expedient and possible.

3. That we encourage our people to aid in raising sufficient funds to meet the needs of the famine stricken sufferers in Siberia (approximately 12,000 souls) as well as to help the needy in Russia according to the budgets suggested by our workers in Russia and that general publicity be given to the requests received from time to time.

The matter of a more permanent relief organization was taken up and discussed. It was found that a few organizations and Conferences had taken action looking forward to an organization of this kind and a plan was adopted whereby the discussions and problems could be continued until such a time as it may be found favorable to definitely organize for such a work.

Levi Mumaw, Secretary.

Married

Headings—Slonecker.—On Dec. 9, 1923, at the home of the officiating minister, Bro. A. I. Yoder, Bro. Archie Headings and Sister Mary Slonecker, both of West Liberty, Ohio, were united in the bonds of holy matrimony.

Wagner—Plank.—On Oct. 2, 1923, Bro. David Wagner of Metamora, Ill., congregation, and Sister Katherine R. Plank of Roanoke, Ill., congregation, were united in marriage, Bro. A. A. Schrock officiating. May God's blessings be theirs.

Keener—Horst.—On Dec. 20, at the home of the bride's parents, Bro. and Sister William Horst, near Shippensburg, Pa., occurred the marriage of Bro. Paul E. Keener of Hagerstown, Md., and Sister Anna C. Horst, Bro. Geo. S. Keener, father of the groom, officiating. May the Holy Spirit guide them on life's road to the journey's end.

Troyer—Schrock.—On Dec. 29, 1923, at the home of the officiating bishop, Bro. J. S. Gerig, occurred the marriage of Bro. Omer Troyer and Sister Roxie Schrock, both of Holmes Co., Ohio. May the Lord's choicest blessings attend them through life.

Bachman—Garber.—On Dec. 12, 1923, Bro. Harry Lee Bachman and Sister Bertha Marie Gerber, both of the Metamora, Ill., congregation, were united in marriage, Bro. A. A. Schrock officiating. May God richly bless them in their Christian life.

Schrock—Yoder.—On Jan. 1, 1924, Bro. Joni T. Schrock and Sister Anna Yoder, both of Haven, Kans., were united in the bonds of holy matrimony at the Yoder Mennonite Church, Bro. Harry A. Diener officiating. May God's richest blessings attend them on life's journey.

Obituary

Layman.—Sister Susan Weaver Layman was born Nov. 1, 1861; died Dec. 8, 1923; aged 62 y. 1 m. 7 d. She was a member of the Mennonite Church for many years and enjoyed the devotion and singing of songs of her ministers very much. We believe she was wholly resigned to her Redeemer's will. She was buried Dec. 10, 1923. One brother survives her. Services were conducted by Bros. Geo. S. Keener and C. R. Strite. Text. Rev. 14:12, 13.

Hartman.—On Jan. 21, 1921, Ralph Le Roy Hartman came to brighten the home of his parents, Bro. and Sister Daniel Hartman. Ralph was a bright, hardy child, yet after a few days' illness of diphtheritic croup, he passed away on Dec. 12, 1923. He leaves to mourn his early departure, his parents, a younger brother, grandparents and an aged great-grandfather, and many other relatives. He was laid to rest the following day in the Weaver cemetery. Owing to quarantine no public services were held until Dec. 30, when memorial services were held at Weaver's Church, conducted by S. H. Rhodes and J. L. Stauffer. May God comfort the bereaved parents.

Bowers.—Fannie Bowers, wife of Cyrus Bowers, was born Nov. 20, 1861; died Dec. 27, 1923; aged 62 y. 1 m. 7 d. She leaves a lonely husband, one son, one daughter, and one grandson. She was sick one week with pneumonia and had a desire to leave this world and meet her loved ones gone before. She was a faithful member of the Mennonite Church and always present when health permitted her to go. Funeral services Sunday afternoon, Dec. 30, at Landisville Church, by Henry Longenecker and Hiram Kauffman.

"Heaven now has one more treasure,
Earth can but the casket keep;
But her joy is beyond measure,
With a blessed peaceful sleep."

Detweiler.—Eliza Yoder Detweiler, widow of the late John A. Detweiler, was born in Bucks Co., Pa., May 11, 1849; died at the home of her son, Elmer Y. Detweiler, Dec. 15, 1923; aged 74 y. 7 m. 4 d. Although she suffered much she bore it all patiently. She was a kind and loving mother and is sadly missed in the family. She is survived by her two sons (Irwin Y. Detweiler and Elmer Y. Detweiler, both of Telford, Pa.), six grandchildren, and one great-grandchild; also one sister (Mrs. Maurice Dickut of Quakertown, Pa.), and an adopted son and daughter. She was a faithful member of the Rockhill Mennonite Church. Funeral services were conducted at the Rockhill Mennonite Meetinghouse, Dec. 19, 1923, by Bros. Mahlon Souder, Alfred Detweiler, and Jacob Clemens.

Text, Isaiah 3:10. Burial in the adjoining cemetery.

"Thou great Jehovah, full of love,
An angel bright didst send,
Who took our loving mother home,
To joys that never end."

By the children.

Kauffman.—Nettie Roher Kauffman was born in Guilford Twp., Medina Co., Ohio, Feb. 7, 1875; died Dec. 29, 1923; aged 48 y. 10 m. 22 d. On Mar. 2, 1893, she was united in marriage to Joseph Kauffman of Milton Twp., Wayne Co., Ohio. To this union 6 children were born: Emma M., William D., Harry, Howard, Leonard, and Mildred. Two sons preceded her to the spirit world. There remain to mourn her departure her husband, two daughters, two sons, two brothers and a large circle of near relatives and friends. May our loss be her eternal gain. In 1893 she united with the Amish Mennonite Church and remained an active and faithful sister to the time of her death. Services were held at the Pleasant Hill Church near Sterling, Ohio, by Bishop J. S. Gerig. Text, Psalm 23.

Weep not that her toils are over,
Weep not that her race is run;
God grant that we may rest as calmly,
When our work, like hers, is done.

Miller.—Fanny (Hochstetler) Miller was born in Elkhart Co., Ind., Oct. 25, 1849; died in Reno Co., Kans., Dec. 29, 1923; aged 74 y. 2 m. 4 d. She was united in matrimony on Nov. 29, 1866, to John C. Miller in Elkhart Co., Ind. Early in their married life they emigrated west, locating near Kalona, Iowa, thence later to near Haven, Reno Co., Kans. To them were born 19 children, 14 sons and 5 daughters. Jonas, the oldest, died at the age of 16 years, 2 died in infancy, and Katie, wife of Levi Knepp, died Mar. 15, 1920. Those remainnig to mourn the loss of a wife and mother are the aged husband and these children: Daniel, Abner, Harvey, Abraham, John, Barbara, Mattie, wife of Clemans Miller, Mary Ann, of Haven, Kans., Christian, and Samuel of Darlow, Kans., Enos, Benjamin, Lizzie, wife of Steve Yoder of Kalona, Ia., Henry of Wayland, Ia., and David of LaGrange, Ind. There are also 79 living grandchildren and 25 great-grandchildren. She united with the Amish Mennonite Church in her maiden age in which faith she died. Funeral and burial were conducted on Dec. 31 by Leander Keim and Moses Troyer. Texts, John 11; II Cor. 5. The children were all present except David.

Zook.—Mary Hartzler Zook was born Jan. 17, 1845, in Fairfield Co., Ohio; died at her home in West Liberty, Ohio, Dec. 21, 1923; aged 78 y. 11 m. 4 d. In 1853 she with her parents and brothers moved from Fairfield, Ohio, to Noble Co., Indiana, where she grew to womanhood, and united with the Amish Mennonite Church, to which faith she remained true until death. On Feb. 11, 1869, she was married to Gideon Zook. In 1876 they with their two children, Nannie and David, moved to Logan Co., Ohio. For many years she had been afflicted and scarcely able to attend to her household duties. For nearly four months she had been confined to her bed, during which time she suffered several paralytic strokes, leaving her almost helpless. She often expressed her desire of leaving this world, and in one of her last days God must have given her a glimpse of the glory world, for she said she saw her mother, her daughter, and her brother Jacob. She always enjoyed singing, and would join in singing as long as she could utter a sound, and the last few days when very restless, singing would quiet her, when nothing else would. She leaves the husband, one son, one sister, four brothers, and many friends. Funeral services were held at the South Union Church on Dec. 24, in charge of A. I. Yoder, assisted by E. B. Stoltzfus and J. B. Smith. Interment was made in South Union Cemetery.

Hershey.—Jacob M. Hershey passed out of this life to his home beyond, Dec. 26, 1923; aged 68 y. 9 m. 15 d. Bro. Hershey was born at Leamanplace, Pa., March 11, 1855. In 1880 he was married to Mary Eby, to which union were born eight children. One son, Park, preceded him in death. Those surviving of his immediate family are his wife, Mary Hershey, and seven children, namely: Elmer and Isaac, living in Mississippi, Mrs. J. W. Shank of Trenque Lauquen, Argentina, S. A., Mrs. Alvin Evers of Holbrook, Colo., Dr. Chas. O. Hershey of Chicago, Ill., and Martha and John at home. Bro. Hershey united with the Mennonite Church in 1893, to which he was faithful till death. On account of failing health he with his family moved westward, settling at La Junta, Colo., in 1906. He was superintendent of the Mennonite Sanitarium at La Junta for seven years. Bro. Hershey expressed his readiness to depart and that all was well with his soul—a blessed condition. When our loved ones leave us with a hope like this, we need not mourn—only live so that we, too, can express that blest state of reconciliation and sometime meet them "over there." Funeral services were held at the La Junta Mennonite Church, conducted by Bro. Allen H. Erb who very fittingly used that text of promise, John 14:3, and beautifully portrayed that blessed "place" prepared for all those who are faithful to the end. Interment in the La Junta cemetery.

Grove.—J. F. Grove was born in Franklin Co., Pa., Mar. 26, 1852; died Dec. 23, 1923; aged 71 y. 8 m. 27 d. In the year 1873 he was united in marriage to Hattie E. Shively. To this union were born six children: Minnie, Charley, Ida, Elsie, Harvey, and Louie. In the spring of 1876 they moved to Livingston Co., Ill., where they resided till 1895 when they came to Jackson, Minn., where they resided ever since with the exception of about six years which they spent at Mishawaka, Ind. He was preceded in death by his wife and one daughter (Minnie). He leaves five children, two sisters (Mrs. Ida Cocklin of Pennsylvania, Mrs. Cora Free of Mishawaka, Ind.), two brothers (M. L., of Chicago, Dr. W. A., of Tipton, Ia.), besides other relatives and many sympathetic friends and neighbors. During his last months he had a great concern for spiritual things of which he often spoke to the writer and others. He lately had made a wonderful, noticeable change. Among other expressions the following are a few he made: "Thank God I can see beyond the grave." He formerly had told his wife he could not. "My Jesus I love thee." "Jesus is dearer than any earthly thing." "I long to go." He often requested Bible reading and prayer and often spoke of regretting having done so little for God. "Tell young folks to live for God. There is nothing like a clear conscience." The last song I heard him call for after a prayer service was, "Don't forget Jesus." The last request he made was "Pray," after which he soon quietly passed away. Services were held at the house and at the M. E. Church conducted by the writer assisted by Mr. King, pastor of the M. E. Church. Texts, Eccl. 8:8; Heb. 9:27, emphasis being placed on the fact that man has the power of choice regarding his eternal destiny, and the wonderful provision God has made for our salvation. The body was laid to rest in Riverside cemetery.

C. J. Garber.

BOOK REVIEW

History of the Southwestern Pennsylvania Conference

A new book of 228 pages giving a brief history of the Mennonite Church in the southwestern district of Pennsylvania and the conference proceedings from the time of its organization. It was compiled by a committee, composed of N. E. Miller, Aaron Loucks, and W. C. Hershberger, appointed by Conference to do this work. The introduction is written by J. A. Ressler and the first chapter deals with the events previous and preliminary to the organization of an official conference body. Bro. J. N. Durr furnished the information for this early history. The first conference was held on Sept. 22, 1876, at the Blough Meetinghouse, near Davidsville, Somerset County, Pa. Conferences were held annually after that and a report of each one is given until 1923 inclusive. Beginning with the session of 1879, complete minutes are given of each meeting, thus giving valuable detailed information. The book contains much important historical material concerning the growth and development of the church in this particular field and will be a valuable addition to the library of all those who are interested in the history of the Mennonite Church in general. Paper covers. Price, 50 cents postpaid.

MENNONITE GENERAL CONFERENCE

A thirty-page booklet giving a full report of the proceedings of the General Conference held at the Waterloo Church, Ont., Aug. 29-31, 1923. To those who had not the pleasure of attending Conference this pamphlet will give a comprehensive view of the work that was done. It also contains a synopsis of an address on Our Form of Church Government, by D. H. Bender. A valuable and interesting booklet. Copies may be had free by addressing

Mennonite Publishing House,
Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 24, 1924 (Gospel Witness Established 1905) No. 43

EDITORIAL

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother,——"

Your reverence for God increases as you meditate upon His matchless worth and His wonderful works to the children of men.

You have a right to discount the claims of those who, while professing loyalty, are using their energies and talents in discrediting and tearing down existing church institutions. The Lord's cause and the Lord's Church are inseparably linked together.

There are two things that we ought to keep in mind about the conscience: (1) Along with the other parts of your being, it must be kept upon the altar of the Lord, educated by the Word of God. (2) It must be kept tender, by never being ignored, if it is to be of service in keeping us in right paths.

Speaking of religious toleration, two things should never be forgotten. (1) No matter how much a man may differ from you, that is no reason why you should not maintain a Christian attitude toward him and treat him kindly at every opportunity. (2) No matter how prominent or how numerous the advocates of error may be, that is no reason why you should espouse it. Personal friendship is one thing, friendship for error is quite another thing.

Chafing under Restrictions. — The story is related of a man who passed the age of seventy without ever having been outside the city in which he was born. The king, hearing of this and eager to have it said that a man in his dominion died at a great age without ever having been outside his native city, issued a decree forbidding this man to ever go outside the city. The old man, learning of the decree, was heartbroken over the thought of his liberty taken away and died of grief shortly after.

This story may or may not be true; but it illustrates the attitude of many Christian professors. The thought of restriction is galling. The restrictions may not call on them to do anything but what they would naturally do any way, but the moment they learn that they are asked to refrain from doing a certain thing they are up in arms. "Don't," for them, means a challenge to do. No sooner had Eve learned that the food she was forbidden to eat was "good for food, beautiful to look upon, and able to make one wise," than she reached out her hand, disobeyed God, and—died! Rebellious Israel in the forty years' wilderness journey is another example of the same thing. And later on, in the time of the judges, every one wanted to do that which was "right in his own eyes," we have another illustration of the folly of an attitude of defiance against constituted authority.

People could save themselves much trouble and worry by remembering that restrictions are only for the lawless. "Thou shalt not steal," means nothing to the strictly honest man who loves his neighbor as himself, for he would not steal even if this restriction were removed. But because this restriction is needed for some people, no honest man objects to it. It is so with all other restrictions. Things which the disobedient at heart cry against and denounce as unreasonable restrictions are simply accepted as rules of life by those who want to know and to do God's will.

Holding Country Churches.—Some well meaning people who are not well informed are putting two facts together and drawing wrong conclusions. They speak of hundreds of country churches being closed and hundreds of others barely existing. They know that the Mennonite Church is opposed to the modern craze of trying to build up the church through entertainments and social betterment work rather than through the preaching of a pure Gospel. Therefore, they conclude, that the Mennonite Church, and few other churches taking a similar stand, are doing a very wrong thing by not going into the entertainment business and thus save what few remaining country churches there are.

But this conclusion is not warranted by facts. It is not hard to prove that only a fraction of one per cent of the closed churches of the country were built by Mennonites or other nonresistant churches, and that the great majority of such closed churches belong to denominations that are at least not opposed to the modern 'cook stove apostasy." Besides, it is also a well established fact that the churches which today are holding the largest per cent of their young people, and are having the best regular attendance in proportion to their members, are the churches which have adhered rigidly to the idea of keeping their meeting houses as places of worship rather than play houses and depend upon the preaching of the living Word to keep up their churches.

The present socialistic rage as a means of drawing people to church is not only sapping the life out of churches but it does more than any one thing we know of to empty the churches that once enjoyed a live membership and good attendance. God forbid that we as a church should ever fall into this trap.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

REPENTANCE

By Moses G. Gehman

For the Gospel Herald.

Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.—Matt. 4:17.

God makes the doctrine of Repentance very emphatic in His Word. Jesus came to call "sinners to repentance." This being the burden of His soul, the meat He had to eat the disciples knew not of (Jno. 4:32), the things "the angels desire to look into," it is but natural that there should be joy in heaven when a sinner repents. Luke 15:7.

I sometimes wonder whether the present generation is getting the full force of the Scriptural meaning of the word "repent" as it stands related to our Christian life on earth as well as life hereafter. It is not at all popular among preachers, either by pen or mouth, to press this doctrine to the Gospel standard. Somebody will be held accountable for this modification, for without repentance there can be no saving of the soul.

Digging to the root of a word always helps us to grasp the idea it is intended to convey. We note in Webster's Imperial, in regard to the word "repent:" "To feel such sorrow for sin as leads to amendment of life; to be penitent; to grieve over one's past life, and to seek forgiveness for sin, with a determination to lead a new life."

The Greek text here, has the word "metanoeo" carrying the thought to "change one's mind" (Hickie). "Metanoia," a word from the same root, is defined as "a change of mind on reflection" (Liddell & Scott). In short, "a change of mind" is what the sinner must have, to the extent that the Law of the Lord will be hid in the heart as a safeguard against sin.

Listen to the herald of the Prince of Peace, whose positive note goes to the very core from whence are the "issues of life:" "Bring forth therefore fruits worthy of repentance" (Lu. 3:8). We infer that John suspected that some would live unchanged even after the ceremony. The only fleeing that saves is the flight from our sins to Jesus.

Sorrow Because of Sin

This is of two kinds: (1) Sorrow because one is found out, not thinking so much of the actual wrong, or how the act looks in the eyes of Him who is without sin, but sorrowing for losing a place in society. This is one of the many forms of worldly sorrow that "worketh death." Sorrow in itself is always an abnormal state, and, unless it is used as a stepping stone to a higher life it darkens our pathway. (2) A person who is truly sorry for sin is well on the way for repentance. Paul says: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

"Godly sorrow" is a step in the right direction—one feels that he has grieved the Lord who bought us. Whether the people know such a person's sin is a secondary matter to him. The one thing desired by those who sorrow in a godly way is forgiveness. The test of sincerity is amendment of life.

Some one said: "If you would be good, first believe that you are bad." "Our hearts must not only be broken with sorrow, but be broken from sin, to constitute repentance," is a thought from another source. It is not in never falling, that our greatest glory consists, but in rising every time, and that without delay. Delay is very dangerous, you may not be able to rise if you stay down too long. (Heb. 6:4-8. Read prayerfully.) Judas Iscariot was filled with sorrow, only to sink down into deeper darkness. His repentance did not reach the seat of trouble—the heart. Many a sinner of today lands where Judas did for the same reason. Peter at one time was full of intense sorrow. His sorrow worked "repentance to salvation" and "joy unspeakable." No sin is too great, no blot too black, to be forgiven when man repents.

Let it be remembered that the person who will not repent will not be pardoned. Lu. 13:3. Repent and be pardoned, or remain impenitent and be unforgiven, is the condition of the Word.

A Universal Need

"For all have sinned, and come short of the glory of God;" therefore all need to repent. The "sin unto death" will not be forgiven solely because man will not repent. Repentance is the only fortification against the judgments of God. A loving Father cannot resist the tears of penitence in His child. Repentance has in it the life-germ of moral reformation. To reform and not repent is but storing up sorrow for some future time. Repentance stands over the gateway of the Christian life and soul experiences. It clears our vision of heaven. Repentance is an "equalizer" among fellow Christians. The offender who has given ample signs of repentance is received with outstretched arms; unless the spirit of the "elder son" has possession of those at home. Lu. 15:8. Where God has forgiven let us also forgive.

Let the Church arise and live and proclaim the evangelical repentance which John the Baptist taught (Matt. 3:2) and which the Son of God declared so positively. Matt. 4:17; Luke 13:3. There is no middle way. Repent and live, or refuse and perish, is the edict that goes forth from Divine Counsel.

The apostles went forth and "preached that men should repent" (Mark 6:12). God's will is that "repentance and remission of sins should be preached in His name among all nations." In many a community some easy going "social service" has taken the place of genuine Gospel Repentance. This is deplorable, when one thinks what the harvest will be of such a sowing. No building can stand when the foundation stones are removed.

The Lord wants all people happy. That is why He wants the sinner to repent. It is only on repentance that the things of God and heaven are his. The fact that the Lord is "not willing that any should perish" brings every Christian under obligations to herald the message "that all should come to Repentance."

"Spar deine Busze nicht,
Bis auf das Todesbette;
Zerreisze doch in Zeit
Die starke Sündenkette.
Denk an die Todesangst,
Wie da das Herze bricht,
Mach dich von Sünden los:
Spar deine Busze nicht."

Denver, Pa.

WHAT THE BIBLE IS

By D. W. Burkholder

For the Gospel Herald.

The Bible is the sacred volume in which are contained the revelations of God. It is the eternal truth. The Bible is the book of all books. It is the divine Word of God.

We read in John 1:1, 2, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Here we notice that the Word of God is eternal, without beginning and without end of existence, and that it is perpetual and unchangeable.

That the Word of God is divinely given, we read in II Peter 1:20, 21, "Knowing this first, that no prophecy of the scripture is of any private

interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." We also read in II Tim. 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." This means all scripture from Genesis 1:1 to Revelation 22:21. So let us believe it and accept it as the eternal, divine Word of God.

Let it be settled in our mind forever as the truth. We read in Psa. 119:89, "For ever, O Lord, thy word is settled in heaven." The Word of God will never change," it will always remain the same. "For I am the Lord, I change not" (Mal. 3:6). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17). "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good" (Num. 23:19).

The Word of God is divinely protected; it can not be adulterated or destroyed. It is more steadfast than heaven and earth. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Isaiah 40:8, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

Voltaire, the great infidel, once boastingly said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." A century has passed since his death. Millions have joined in the war upon the Bible, but it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yea a hunded thousand copies of the book of God. Many have tried to destroy the Word of God in every way but failed. Many have tried to adulterate the Bible by adding to, or taking away, but have not succeeded, for God will by His power protect and keep pure the divine Word of God. We read in Romans 3:4, "Let God be true. But every man a liar." So let us by the help and grace of God believe the Bible, let us defend it, let us live and teach it, yea, let us exemplify it in our every day life.

Wauseon, Ohio.

IF THE FOUNDATIONS BE DESTROYED

(Psalm 11:3)

By J. L. Stauffer

In the eleventh Psalm known among some Biblical expositors as the "Song of the Steadfast," the Psalmist gives expression to the temptations with which he was assailed.

Enemies had arisen on every side until sometimes he knew not in whom he could place confidence, but through it all he still knew that the "Lord was in his holy temple and his throne in heaven."

David gave utterance to a vital question that has often come to the writer's mind as pertinent for these times, when he declared: "If the foundations be destroyed, what can the righteous do?"

Many attempts have been made in the past to destroy the foundations of the Christian religion, but all are doomed to failure or have already failed. Voltaire boasted in his day that the time would come when a Bible could not be found, but today his former residence is the headquarters for a French Bible Society. Ingersoll went about the country abusing the Bible and Bible characters, and ridiculing Christian people, but Ingersoll is gone and his open method of attack and opposition to the fundamentals of the Christian faith did not stir up enough lasting enthusiasm to bring forth a successor.

In the present century, the country seems to be flooded with periodicals, preachers, and lecturers who come under the guise of "love-for-the-truth" and, with pretensions of great learning and accomplished scholarship, would enlighten the ignorant and earnest-minded believers in the Bible as the Word of God. They tell us that reason is against revelation, that there never was a fall of man, that humanity is not totally depraved and hence does not need any vicarious sacrifice for sin. They would tell us that God is unknowable, that the Bible "contains the Word of God," that Christ was not "God manifest in the flesh," because that is biologically impossible. Christ's bodily resurrection is denied, the ascension rejected and His coming again scoffed at. We are told that miracles are contrary to reason and remain in the Bible as relics of Jewish mythology.

These modern critics tell us many other things that space forbids mentioning, but they in reality, are striking at the "foundations of the Christian faith." Christian experience is against them! History is against them! Enlightened reason is against them! The world's best scholarship is against them! The testimony of archeology is against them! The Word of God is against them! They would take away from us a priceless heritage and a satisfying portion. No true Christian can long follow after them.

What they offer in substitute is as nothing compared to what they would take from us. The world at large has doubts enough without having men professing the Christian religion increase them.

Let us draw the Word of God closer to us and face the facts squarely, that man's redemption from ruin can only be effected through the atonement of Christ. This is the only message that saves and satisfies. Have infidelity and higher criticism ever done anything to bless the world? The foundation truths of the Christian faith regarding sin, salvation and the Savior of men shall stand. There are many who still delight in proclaiming the "good news" and we have the confidence that these truths will continue to bless the world until the Lord of glory shall return and the judgment of men according to their works will be inaugurated.—Eastern School Journal.

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Thou openest thine hand, and satisfiest the desire of every living thing. —Psalm 145:16.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

GOD WANTS MEN

God wants men to match His mountains:
Calm, serene in silent strength;
Unshaken by the winds of doctrine;
Standing firm for all Time's length.

God wants men to match His forests,
When Life's sky is overcast:
Rooted in the Rock of Ages:
Strong to brave the tempest's blast.

God wants men to match His valleys,
Where summer's sun and winter's snow
Serve alike the Master's purpose,
Making choicest fruits to grow.

God wants men to match His prairies,
Where the mighty stretches roll:
Pioneers to unclaimed stretches
In the regions of the soul.

God wants men to match His oceans:
Large of soul, and great at heart,
Sounding, testing waves of impulse
By the Master Pilot's chart.

—Mrs. D. C. Eby.

FROM OUR MISSION STATIONS

For the Gospel Herald.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greeting in Jesus' Name:—"Bless the Lord, O my soul, and all that is within me. bless his holy name. Bless the Lord. O my soul, and forget not all his benefits." Just at this time we feel to rejoice very much for the many blessings the Lord has bestowed upon us thru various avenues and we have been greatly benefited thereby. We can report good health at present with only a few exceptions and fine winter weather; we wish also to take this privilege of expressing our thankfulness to the many brethren and sisters who were so kind and liberal in sending the many gifts to help make us all enjoy a Merry Christmas at this place. We tried to acknowledge everything by letter as it was sent in, but should we have missed any one we wish to thank you thru the columns of the Herald.

On Jan. 2, Sister Kathryn Stalter who was with us since July returned to her home in Elida, Ohio, and on Jan. 10, Bro. Dan Lehman returned to his former home in Orrville, Ohio. We surely appreciated their help while they were with us.

Sister Anna Hartzler of West Liberty has kindly consented to help us again with the work here, beginning about Jan. 21, and helping till Sister Emma Bauman of Waterloo, Ont., will come and join our force of workers at this place about the middle of February.

We wish also to inform you that we will be in need of some one to do work in the kitchen in the spring. We hope the Lord may direct some one to volunteer for this important work, and write to Bro. Allgyer or myself regarding the matter.

It has also been requested that we give a few of the important features of the work at this place occasionally. Therefore would say that the number of children in the Home at present is only 39. The reason is that many people, who were unable at one time to provide a home for their children, are now providing homes for them again. There have been (since April 1) seventeen placed with their parents or some near relative, for their future home, and most of these were supported children.

We also have placed six children in good foster homes, and still have a number of others who would be very glad to have a good home. Who will extend an open door?

We ask an interest in the prayers of those who know the worth of prayer in behalf of the work at this place.

Yours in the Master's service,
Jan. 15, 1924. Earl Miller.

Canton, Ohio

Dear Herald Readers, Greeting in the Master's Name:—This finds us well started in the year 1924, with our Sunday school and Young People's Bible Meeting organized as follows: Supts., A. R. Horst, Arthur Duncan; Chors., Mabel Tish, Grace Schwary; Secys., Dorothy Schwary, Sarah Schlabach; Supt. of Primary Dept., Mrs. O. N. Johns; Librarian, David Schwary. Program Committee for Y. P. B. M.: Fannie Sommers, Katie Nussbaum, and Mrs. David Schwary. We trust that the year will be prosperous in the gathering in of souls, not only into the visible Church but into the kingdom of God.

The cause of the great unrest which exists within the Christian churches of the present day, is that too many have entered without the experience of a new birth. Christ said, "Ye must be born again" He also said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." The Word tells us to "mark the perfect man, and behold the upright: for the end of that man is peace" (Psa. 37:37). There is another class of men which we are also told to mark, but with a different attitude. Read Romans 16:17, 18.

May the Lord help us that we may not be deceived or even deceive ourselves. Let us all come by the way which God has provided, the way of the cross, have faith in God, believe on the Lord Jesus Christ, and then let the love of Christ be shed abroad in our hearts by the Holy Ghost.

On the evening of Jan. 17, we expect to have Bro. Herman Kreider, of Medina Co., Ohio, with us and speak to us regarding the relief work in the Near East.

We wish to take this opportunity to thank all our contributors during the past year. May the Lord abundantly reward you all. We solicit your continued interest and ask that you especially remember us at the throne, that the Lord way work in and through us to the honor and glory of the Father.

Jan. 15, 1924. O. N. Johns.

Reading, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Another year of work at the Reading Mission has passed into history. We have received many blessings in the past year for which we praise the Lord. We can say that the Lord has done great things for us for which we are glad. We have also had times of discouragement, times when things looked dark. For such times also we should thank and praise Him who knoweth when to encourage and when to chastise. If everything would go as we think it should we would be very apt to forget God and would think too much of what WE have done.

Let us remember that it is the Lord's work in which we are engaged, and be our efforts attended by success or reverses, let us ever keep near to the cross. It is our work to do the sowing but the Lord giveth the increase.

The attendance at Sunday school is increasing, having been from 65 to 85 in December and thus far in January. Sister Mary Landis, Elizabethtown, and Sister Mabel Landis, Ephrata, Pa., are here as workers.

Bro. Noah Good, Bro Noah Musser and Sister Elizabeth Musser of the Bowmansville congregation have been coming in to teach ever since the work was started. Bro. Noah Musser is at this time at Harrisonburg, Va., for the short Bible term. There is need of a brother who is able to teach a Bible class and who can also lead in singing. This work is at present being done mostly by the superintendent, and he feels that this prevents him from doing justice to some of the other work which falls to his lot. Is there not some brother who would like to find employment

in Reading and help us along in this work?

The brethren who have brought us the messages of life since the last report was given are Hiram Kauffman, Landisville; J. H. Mosemann, Lancaster; Ira Miller, Bainbridge; David Miller, Jacob H. Brubaker, Lancaster; Menno Brubaker, McAlisterville; D. H. Mosemann, Lancaster, and Amos Horst, Ephrata. We are thankful for the visits and for the messages that have been brought to us, and also wish to thank those who have sent papers and Sunday school cards.

We would again ask that you remember the work at this place as well as at other places in your prayers. Jesus said, "No man cometh to me, except the Father draw him." He also promised that whatsoever we would ask of the Father in His name, He would give it. Will you pray for souls who are living in sin and darkness, that they might be brought to the glorious light of the Gospel of Christ?

In His service,
Jan. 14, 1924. J. B. Gehman.

New Holland, Pa.
(Welsh Mt. Mission)

Dear Herald Readers, Greetings in the Master's Name:—"Wait on the Lord: be of good courage, and he shall streigthen thine heart: wait, I say, on the Lord" (Ps. 27:14). We would wish to praise the Lord for His goodness and mercy shown to us in countless ways.

We are grateful to the ministers who come to us every two weeks with the Gospel message. Inclement weather and other conditions have denied us this privilege since Dec. 9, when Bro. C. Z. Martin of Columbia was with us. Nevertheless we have had Bible Study and talks every Sunday evening. We also have Bible Study on Tuesday evenings.

Sunday school is held every Sunday. The attendance at all these meetings varies greatly. We are glad that the interest continues. There are not as many people in the vicinity now as in former years. The significance can be seen in the fact that there are at present but sixteen pupils in average attendance on my public school report of whom only two are boys, while I have on record of two years ago an average of 27 pupils, 10 of whom were boys.

We praise God for answered prayer in sending a coworker, Sister Emma Rudy of Lancaster, Pa., who has been appointed as a worker here. She came on Dec. 29, 1923. May the Lord richly bless her labors here.

The Lord willing Bro. Paul Graybill will hold a series of meetings at this place Feb. 17-24, unless present plans are changed.

We wish to thank those who so kindly remember us and the work here by prayer and may you continue thus to labor with us.

Yours in His glad service,
Jan. 17, 1924. Arthur T. Moyer.

WEEKLY LETTER FROM SOUTH AMERICA
(Dec. 12, 1923)

By D. Parke Lantz

For the Gospel Herald.

Dec. 6, Beatrice Hershey, in company with 15 or 20 missionaries and their children, left Buenos Aires on the Steamship "Pan-American" for the States. All were fortunate in getting a 10 per cent rebate, because there were so many.

That same evening Bro. T. K. Hershey and wife, and son Lester, returned to Pehuajo. Sister Hershey had cared for the house in Buenos Aires while the children were going to school. Bro. Hershey says "It seems like home again since they are back."

Because of the meanness of the owner of a hall where we have held a branch Sunday school for two years in Pehuajo, the school was closed Dec. 9, and on the tenth the keys were handed over to the owner. Pray that we may get another hall soon.

On Dec. 10 the monthly members' meeting was held in Pehuajo; several matters of importance were considered. The Sunday school has decided to give this year instead of receive. Each class has a committee. Many poor homes will be helped this year.

The Missionaries are preparing for the Prayer Conference to be held at all the stations beginning the first of January, lasting two days at each station.

Pray for the work more than ever.
Trenque Lauquen, F. C. O., S. A.

AN APPEAL

To our Brethren and Friends in America:—The conditions of material need and distress through which we are passing at the present time in this land are very serious, yet the spiritual needs are greater. He who today goes through Germany with eyes opened by the Savior will be moved by a similar feeling as He may have had when He said, "I have compassion on the multitudes."

Irreligion, atheism, and mammonism are the powers from beneath that are manifest on every hand. Yet the Lord has His people here who are gathered around the banner of the cross and are endeavoring to throw out the Gospel net. They see the field white unto harvest and know that "the King's business requires haste."

The prayerful consideration of the great spiritual need and the hunger shown by the people in many places for the unadulterated Gospel has led the Mennonite Relief Committee "Christenpflicht" to undertake a work for the evangelization of our nation. The conferences of the Mennonites of Bavaria, Baden, and Wurttemberg are in hearty sympathy with this undertaking.

The brethren in the "Christenpflicht" committee have agreed, if the Lord opens the way, to procure a tent for evangelistic meetings and to support the workers that will be in charge. The tent is to be used in various places during the warmer season of the year. It has been decided that the present writer who is now engaged in city mission work, is to conduct and superintend this work.

The tent Gospel work has been tried out in Germany. It is a work that reaches the people in general and all classes of them. Untold blessing for many souls has resulted from similar work.

We have the expression of representative men from various sections in Germany showing that the Mennonite brotherhood in the fatherland is interested in this work and will support the same. Comparatively large contributions have already been made. Yet to purchase a tent is at the present time out of the question for us. On the other hand, we have every reason to believe that, if we are enabled to start this work, the running expenses will be met by the brotherhood in Germany.

Brethren and Sisters in America, we would solicit your help and ask you to make it possible for us to purchase the needed tent. May we by your aid be enabled to enter the open door which the Lord of the harvest has set before us. We need your co-operation in this work for the salvation of never dying souls.

May God bless you all and richly reward you for what you have already done and are yet doing that men may be won for the Savior in our stricken nation.

For the MENNONITE RELIEF COMMITTEE "CHRISTENPFLICHT,"
J. C. Schnebele.

The above communication was received from our Mennonite Brethren in Germany and bears the endorsement of our Brethren Harold S. Bender from Elkhart, Ind., and John Horsch of Scottdale, Pa., who have been over the field with the German brethren and noted the conditions and needs. If there is anything that our people in America can do in the way of contributing funds for the support of this work it will be appreciated by those upon whom the burden falls, in a land where spiritual as well as material poverty reigns. All contributions should be sent to V. E. Reiff, Treas., Elkhart, Ind., and specified for German Evangelization work.

Thanking the brotherhood for their generous response to the needs of the past, we remain,

Yours for the Lost of the World,
MENNONITE BOARD OF MISSIONS & CHARITIES,
S. C. Yoder, Secretary.

Chance alone could not have given a form nearly circular to the orbit of all planets.—La Place.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WE NEVER KNOW

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again
With usury or joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.

—John Oxenham.

THE HOME THE NURSERY OF THE CHURCH

By Edith L. Gross

For the Gospel Herald.

What constitutes the Church? You may say a body of believers. This is well said, but, first of all, does not the Church after all have its origin in the home?

Which was established first, the Church or the home? The home to be sure, for we read of the home in the beginning of the creation, in the "Garden of Eden," but the Christian Church was not established until the time of Christ.

The early Church was filled with Holy Ghost power, but it seems, she has lost a great deal of this power in these latter days. Just so with the home. The home has, to a great extent, lost its purity and love. We often speak of home as being a little "Eden." This perhaps comes from the opinion of our first parents' home. When God first ordained the home it answered its purpose to the full extent, until sin entered in and destroyed its unity and love. Home in its highest sense should be a "Heaven on earth," where love and unity abide, and where worldly burdens and cares are forgotten.

Just so with the Church. Christ ordained the Church and what Christ did was well done. The Church, like the home, has to contend with sin. Sin was and is the cause of the Church losing her power and the home losing its purity. We have only one remedy for sin, that is Christ. We can have this power and purity only by letting Christ cleanse our hearts. Without that cleansing in our hearts, we can not expect to have pure homes and churches.

When we as individuals will let Christ enter into our hearts and cleanse us from sin, we will be better able to understand the hearts of all men. The closer we get to Christ the nearer we get together. As we study the lives of people, we find that we all have much the same longings and desires. We are all aiming for something in life. There are some who seem to reach their aims nearer than others. Some do not have the Christian home training, therefore lack high ideals. We should aim high for we seldom rise higher than our ideals and very often fall below them. A stream cannot rise higher than its source; so we cannot rise higher than our ideals.

We find that Christ craved for human sympathy, just so with people in general. Very often the hardest hearts could be reached and softened if we as Christians would only show them a little sympathy, mingled with the love of Christ in our hearts. Where can this love and sympathy be better shared than right in the home?

Do we realize what home really means to us and what it means to the Church? We can never realize what a Christian home means to us until we are without one. Neither can we realize what the Christian home means to the Church. The Christian home in its truest sense is the foundation of the Church, while a "careless home" is the bane of the Church.

The only true Christian home is the prayerful home. A home without prayer cannot honor Christ and the Church. We find in general that those in the Church who come from the prayerful homes will not make any trouble in the Church, but are ready and willing to fall in line with the discipline of the Church. Thus we can know the home by those who come forth out of it.

When we see the influence the home has upon the Church it is necessary that we as young people make the question of "Home," a special study, and see that we have our homes started in the right way.

In a few years from now the young people of today will be leaders of the Church.

If the world keeps on moving at the rate it has been moving, with the Church following, where will our Church be till another generation passes away? Since the home is at the foundation of the Church, we must begin at the home. "As the home goes, so goes the nation," is a saying which holds out just as well for the Church. Let us stop and think. Life is not a joke or just an incident as a great many of us seem to think, but,

"Life is real, Life is earnest,
And the grave is not its goal,
'Dust thou art to dust returnest,'
Was not spoken of the soul."

Fountainville, Pa.

HOW MUCH IS IT WORTH?

How much would it be worth to you to know that you would make no mistakes today in your work? You know how costly have been some mistakes made in the past. Set a price, just now, on insurance against mistakes.

How much would it be worth to you to know how to deal with your friend, your wife, husband, son, daughter, brother, sister, or casual acquaintance? You know how much of heartache you have suffered because of mistakes made in the past. Set a price on insurance against such mistakes in the future.

How much would it be worth to have something keeping you happy all the time—all inside you—where nothing could disturb it? Think of being happy in sickness, in back-breaking labor, in bereavement, in financial difficulties, in persecutions. Set a price on a real joy that nothing on earth can even dim. Tell me what it would be worth to you.

What is it worth to you to know that death is the beginning of life—that when you pass out from this world you shall pass on to the one beyond, never to return or to experience again the sorrows or vexations of this present life, but always to be favored with the fullness of the joy which you feel in part now? Set a price on your hope of eternal life.

Now, can you afford to spend TIME to make all these things yours? If the promises of God are true, we can have all of the blessings enumerated above—on conditions set forth in the Book. No, you do not have to hunt especially for them. Just start in with the Gospels and read right through, doing faithfully everything that you are told to do as you come to it, and you will find it all. Will it take time? Of course it will. Of course, again, the time you must take will apparently interfere with your day's program, if you are like most busy people, so you will have to decide which is worth the most to you.—Paul Mohler in Gospel Messenger.

"The spirit of gloom keeps us out of Canaan."

SUNDAY SCHOOL LESSON

Lesson for Feb. 3, 1924.—Deut. 4:32-40.

WHAT ISRAEL LEARNED AT SINAI

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might (Deut. 6:5). Thou shalt love thy neighbor as thyself (Lev. 19:18).

Introductory.—In our lesson Moses recounts the happenings at Mt. Sinai, dwelling upon the lessons to be learned from that memorable event. The giving of the law occurred near the beginning of their wilderness wanderings while the present lesson is a part of Moses' farewell address near the close. To get most out of this lesson it is needful that we read carefully what happened at Sinai and then make a study of Moses' comments on this memorable event.

An Unparalleled Event (32-34).—The first thing that Moses did was to call the attention of his people to the fact that since the days of the creation there was nothing in the history of God's dealings with man that was quite like this manifestation of divine power and goodness at the giving of the law at Sinai. In the midst of numerous demonstrations of goodness and of power, God spoke audibly to His people—the whole people. He had taken Israel out of the midst of a sinful and idolatrous nation, manifested His goodness and His power on numerous occasions preserved them alive when they were in despair, and as a climax gave them the law by which they might know how to walk in His ways and do His will. Surely Israel ought not to complain, for no one who was not totally blind could fail to see that they owed their all to the Lord and that He was abundantly able and willing to protect them in every time of danger and succor them in every time of need.

Why God's Kindness (35-38).—Having enumerated God's blessings to Israel, Moses proceeds to tell why God did it. The first reason assigned is that God wanted to make it clear that He is the God of Israel. When Israel remembered the ten plagues through which permission was secured to leave Egypt; the dividing of the waters of the sea, which secured for them a safe passage while the hosts of Pharaoh were overthrown; the manna and quails, the brazen serpent, and other means whereby God showed His preserving power and amazing grace and goodness, no one in Israel should have doubted for one moment that all these things were the providences of God designed to make of them a prosperous and glorious nation. Only the true God of heaven could have done what He did. Having proven His Sovereign power, they should have accepted unquestioningly the law which He so graciously gave them. Modern skeptics may well take note of these evidences of both God's power and the folly of any one withstanding it. Only blind unbelief could keep Israel away from the promised blessings. Only blind unbelief stands in the way of God's promised blessings today.

Purpose in Recounting God's Blessings (39, 40).—Moses then proceeds to tell why he recounted these blessings. The events were before them, as they well knew. He now recounts them that they might have their memories refreshed, their loyalty to God renewed, and lay these truths to heart. Then, as now, people were prone to forget; people needed to have things told them over and over again that they might remember to be faithful. While God had given many evidences of His power, Israel had also given many evidences of their power of forgetfulness. They were now about ready to be led into the promised land, and their leader was about ready to be gathered home. As a parting admonition he desired to lay the burden of their gratitude and loyalty upon their consciences. Israel heeded for the time being. There was enough faithfulness among the tribes to follow Joshua through the conquest of Canaan, but alas! all too soon they turned away from the true God and fell again into the sinful practices of their neighbors. May we learn a lesson from rebellious and unfaithful Israel.

As one meditates upon this lesson, other scriptures come to mind which show the carefulness of God to make His Word and will known to His people. There is a "great cloud of witnesses" at every turn, showing us the way to God, the way to holiness. The cleansing power of the blood and the witness of the Spirit in the New Covenant have been added to the law and the prophets of the Old, so that we are "without excuse." At every turn we face the invitation, "Seek ye the Lord while he may be found, call upon him while he is near."—K.

BIBLE MEETING TOPIC

LESSONS FROM THE LIFE OF JOSHUA.—Josh. 1:1-9. (Jr.)

Topic for February 3

MOTTO

"As for me and my house, we will serve the Lord."

MEDITATIONS ON THE TOPIC

I. **Joshua** was God's chosen leader after the death of Moses. He led the people into the land and to victory over the enemies of God and divided the land among the tribes of Israel. In all this great work he stuck to the commandments and statutes of the Lord and never turned to the right hand or to the left. We read in God's Book that he listened to God's voice when He spoke to him, and was always obedient to every commandment. As we study the Book which tells of his deeds and words we learn some splendid lessons for ourselves.

God wants to give us the possession of a promised land. Not a land of earthly things like Israel received, but a land of heavenly things with Jesus as our Joshua and His Holy Spirit as our strong helper. The enemy is the devil. He has settled himself into our selfishness and our pride and our evil passions and lusts and wants to hold the fort against our souls so that the Holy Spirit may not enter into our hearts and give us rest and peace. Like Joshua and the Children of Israel, we may go forth in faith and obedience to our captain and God's power will throw down the strong walls and drive back the power of the darkness of Satan and make us possessors of the good things which the Holy Spirit brings to us. These good things are not natural food such as milk and honey, and natural houses and lands with fountains of natural water and abundance of natural fruit. But He brings to us food for our souls in the understanding of the Words of God, and fills our lives with goodness and righteousness and truth, making us to enjoy the rich treasures from above and the blessing of the heavenly Father.

Joshua's faith, and courage, and obedience, and faithfulness, and purity, and prayerfulness and honesty, and humility, and diligent service are examples to us as to how we may overcome and possess the good things of God and help others to do the same. If we are true to God as Joshua was, we shall also inherit a heavenly home after the trials of this earthly pilgrimage are over.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Joshua."**
2. Assign the topics of the Outline as suitable.

For Others

1. Let each bring an impression.

PERSONAL THOUGHT

Before we can really have the good things which God wants us to enjoy in the Christian life, Satan must be driven out of our hearts by the power of God. God will work for those who are fully given over to Him in obedience and faith.

SEED THOUGHTS

God gave Israel a Joshua to save them from their earthly foes. He has given us Jesus to save us from our sins.

Daily reading to know God's Word, and daily practice in doing what we know will make our way prosperous and give good success in our life.

Gospel Herald

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Editor Daniel Kauffman
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Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 24, 1924

Field Notes

Bro. E. B. Stoltzfus, Hudson, Ohio, is at this writing engaged in a series of meetings at the Lima Mission.

On Sunday, Jan. 12, Bro. Clyde Shirk of the Brethren in Christ Church, Elkhart, preached for the congregation at Goshen College, Ind.

Bro. Eli Swartzendruber of Greenwood Del., preached an appreciated sermon for the Scottdale congregation on Sunday morning, Jan. 13.

Bro. Clayton F. Yake, of this office, and daughter Marnetta, returned home last week after having spent about a week with Bro. Yake's home folks in Lancaster county.

Forty-two students have enrolled for the short Bible course at Pigeon, Mich. Brethren Nevin Bender of Greenwood, Del., and M. S. Zehr of Pigeon are the instructors.

Bro. J. W. Shank spent Sunday, Jan. 12, with the Liberty congregation at South English, Ia. His talks on South America were highly appreciated.

The Fiftieth Quarterly Sunday School Meeting was held at the Albany Oreg., Mennonite Church on Saturday, Jan. 12. The meeting continued all day and evening with good interest and attention.

Bro. N. E. Miller began a series of meetings Sunday morning, Jan. 13, with the congregation located at Airlie, Oreg. The following week he is to be in Portland for a week's meetings at the Mission.

Bro. Aaron Loucks of this office left last week for Winnipeg, Man., expecting to visit the Mennonitsche Rundschau Publishing House recently organized at that place under the leadership of Bro. Herman Neufeld, formerly of Scottdale.

Bro. Noah Hershberger of Hubbard, Oreg., preached at the Fairview Church on Sunday morning, Jan. 13 and in the evening at the Albany Church. The recent activities at the Pacific Coast are very interesting. May the Lord abundantly add His blessings.

Bro. John L. Brubaker of Gravois Mills, Mo., for many years a faithful minister at Cherry Box and Birch Tree, Mo., passed to his eternal reward Jan. 6. He spent a number of years at Hesston, Kans., and a few years ago accompanied his son and daughter-in-law, Bro. and Sister J. P. Brubaker, to Gravois Mills. Here his aged companion found her end, and here the aged father followed her to the grave. Both are now lying in the cemetery adjoining Mt. Zion Church near Versailles, Mo. The Lord comfort the bereaved. Obituary notice in this issue.

Bro. Daniel Kauffman, who has been engaged as instructor for the Short Bilbe Term at the Eastern Mennonite School, came home last week intending to stay a few days. A mild attack of sickness detained him but according to arrangements he will go back the beginning of the present week.—H.

A congregation was organized at the church located at Sheridan, Oreg., about a month ago. There are about forty members. Bro. S. E. Allgyer began a series of meetings on Jan. 13, expecting to continue for one week, after which he intends to labor with the congregation near Aurora, Oreg.

Address Wanted.—Bro. D. H. Bender of Hesston, Kans., informs us that he very much desires the addresses of P. W. Kendig and L. O. Hiestand. Any one knowing the whereabouts of either or both of these two men, or can give information leading to this knowledge, will confer a favor by communicating with Bro. Bender at Hesston, Kans.

The evangelistic meetings held at the Fairview Church near Albany, Oreg., came to a close on Jan. 11. Bros. N. E. Miller and S. E. Allgyer labored together in these services and as a visible result there were forty-three confessions including those who wished to reconsecrate themselves. The Bible School at the Albany Church closed on the same date.

Correspondence

Dalton, Ohio

Bro. David Garber of Elizabethtown, Pa., preached at the Martin Church on Saturday evening, Dec. 29, and at the regular Sunday morning service Dec. 30. On Sunday evening he worshiped with the Pleasant View congregation.

Owing to sickness in the home the writer could not be present but strong Gospel sermons are reported.

Jan. 1, 1924. B.

Goshen, Ind.

Dear Readers of the Herald:- On the evening of Jan. 2, Bro. J. W. Shank gave us a very interesting and detailed report of the work in South America. Because of a wet and slippery condition outside, the attendance was small, but the sympathetic interest of those present was very good.

Because of a twelve below zero temperature, a high wind and the College building being closed all week, made it impossible to get it

warm enough; so the College congregation had to go without Sunday services, on Jan. 6. Most of the members remained at home all day, while others visited with other churches in the city. Several of the church buildings were too cold for comfort and the attendance was quite below normal.

Jan. 7, 1924. Rudy Senger.

New Holland, Pa.

Although we had services in this place every two weeks. since 1910, Sunday school every Sunday since 1916, and a comfortable new meeting house since 1920, the full formal organization of the congregation was only formed on Sunday, Nov. 18, with a few over one hundred members, most of whom formerly belonged to the Weaverland or Groffsdale congregations.

On Sunday, Dec. 16, votes were taken for a class for the ordination of a minister as an assistant to Bishop Noah H. Mack, who had the ministerial oversight of this place, besides his other pastoral and bishop duties, since the services were opened here. There were three brethren in the lot, Joseph S. Graybill, Noah N. Sauder, and Shelly Musser. The ordination services were held on Thursday, December 20, when the Lord's choice called Bro. Noah N. Sauder to fill the important place amongst us. Bro. Sauder was the teacher of the young men's Bible class since the Sunday school was started here and the chorister of the church for many years.

The Sunday school was reorganized with the Brethren Joseph S. Graybill and Shelley Musser, as superintendents; Martin G. Sauder, Sec'y; John N. Sauder, Treasurer, and Clarence Rutt and Weaver W. Martin, choristers.

The Bible study meetings are held every week, in the meeting-house, on Wednesday evenings, and two sewing circles, one for the older sisters and one for the younger people, each meet once a month in the homes of the members. Both report having made numerous garments for the needy during the year.

There are numerous Russian refugee families in the eastern part of Lancaster and the western part of Chester Counties, who were all invited to a German service at New Holland, on Sunday, November 4. Over one hundred of them were present. The services were opened by Bishop Mack, followed by two of the Russian Brethren, Gerhart Regehr and Jacob Ewert. The meeting was so much enjoyed by both the visitors and the home congregations, that the Weaverland Meetinghouse was opened for the Russian people to hold a service of their own on Christmas afternoon. This meeting was again largely attended by an attentive congregation. The sermons were preached by Bishop Gerhart Regehr, followed by Jacob Ewert. Some of the strangers had not met each other for many months, and had not heard a sermon in their own tongue since they were driven from their homes. Some of them were deeply moved by the occasion. At New Holland, their old pastor suggested a rising vote of thanks to the American people for their kindness to them, which brought every one of the foreigners to their feet, who joined their voices in a hymn of thanksgiving and praise.

We may well ponder, meditate, and wonder what God intends that we shall learn from these unfortunate people, whom He saw reduced from wealth and happiness to great poverty and distress. Their coming to America, can not be regarded as a matter of chance.

The prayers of a prosperous Mennonite church in America should be wafted heavenward with a petition that our understanding might be quickened, our eyes opened, and our ears unstopped, that we might allow the lessons to be written unhindered into our lives and purposes which the Lord our God has intended for us as a people by the various experiences since the opening of the world war, in 1914.

Jan. 7, 1924. M. G. Weaver.

Mazeppa, Alta.

(Mt. View congregation)

To all Herald Readers, Greeting in Jesus' worthy name:—Bro. E. C. Bowman of Carver, Mo., was with us for a few days before Christmas. While he was here he preached some very interesting sermons. We hope the message has fallen into receptive hearts and will some day reap a big harvest.

We also had services on Christmas Day although there were not very many people out on account of the weather. We had no snow before Christmas, but on Christmas morning it started to snow and continued all day. So we had a white Christmas after all.

On Jan. 6, we reorganized our Sunday school as follows: Supts., Howard Stauffer, Menno Gingrich; Secys., Delton Bowman, Maurice Eby; Chors., Howard Stauffer and Mrs. I. Miller. The rest of the work was altered very little.

We expect Bo. N. E. Miller of Springs, Pa., at the last of this month for a few days to hold Bible Conference.

The weather is very nice again, although it has changed. Last Sunday it was 30 below zero and today it was 30 above zero. This country is noted for its sudden changes of temperature.

Jan. 7, 1924. Myrtle Miller.

Smithville, Ohio.

Dear Herald Readers, Greeting:- Our congregations have been richly blessed in the past few months. We were privileged to have in our midst a number of brethren. During the month of October, Bro. M. C. Lehman held meetings for us at Oak Grove and Pleasant Hill. These services were well attended and much appreciated. The brotherhood was encouraged and strengthened as Bro. Lehman broke to us so earnestly and richly the Bread of Life.

On Thanksgiving day we enjoyed a special service at Oak Grove when a program was rendered in which a number of brethren and sisters expressed their gratitude to God for the blessings bestowed. Bro. A. J. Steiner of North Lima, Ohio, preached the Thanksgiving sermon.

On Christmas Day we were again made to rejoice, not only for the gift of God in sending His dear Son to earth, but that His Word still reaches human hearts and precious souls are willing to accept Him as their Saviour. On this day three young men were baptized and received into the church at Pleasant Hill. May Heaven's choicest blessing rest upon them as they go forth in the Master's service.

On New Year's day we were again privileged to meet at Oak Grove in prayer and devotion to God, and plan our work for the year, elect officers for our church, Sunday school, and Y. P. B. M. So we may go forth faithfully in the Master's service, working together in unity and peace, teaching and spreading the Gospel of Jesus Christ our Lord.

Cor.

Millersville, Pa.

Dear Readers:—On Saturday and Sunday, Jan. 12 and 13, we had another season of rejoicing, when the class of applicants was instructed, baptized, and received into Church felowship. We appreciated having Bro. J. C. Clemens, Lansdale, Pa., with us. He preached for us Saturday evening, Sunday morning, and Sunday evening. The texts used were Song of Solomon 6:10; Mark 16:16; Luke 13:33. Bish. D. N. Lehman baptized and received the class of twenty-six. The service was very impressive because of the various

(Continued on page 874)

Miscellaneous

THE CHANGED CROSS

Selected by Florence Baker

It was a time of sadness and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me,
My trial and test of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And then no longer trusting to His might,
Who says we walk by faith and not by sight,
Doubting, and almost yielding to despair,
The thought arose, "My cross I cannot bear."

Far heavier its weight must surely be
Than those of others which I daily see.
And if I might another burden choose
Methinks I would not care my cross to lose.

A solemn silence reigned on all around
E'vn nature's voices uttered not a sound,
The evening shadows seemed of peace to tell
And sleep upon my weary spirit fell,

A moments pause, and then a heavenly light
Beamed full upon my wondering, raptured sight,
Angels on silvery wings seemed everywhere,
And angel music filled the balmy air.

Then one more fair than all the rest to see,
One to whom all the others bowed the knee,
Came gently to me as I trembling lay,
And "Follow me," He said, "I am the Way."

Then speaking thus, He led me far above
And then beneath a canopy of love,
Crosses of divers shape and size were seen
Larger and smaller than my own had been.

And one there was most beauteous to behold,
A little one with jewels set in gold,
Oh, this, methought, I can with comfort wear
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair were they to see,
But far too heavy was their weight for me.

"This may not be," I cried, and looked again,
To see if there were any here could ease my pain,
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined,
Wondering I gazed—and still I wondered more,
To think so many should have passed it o'er.

But Oh! that form so beautiful to see,
Soon made its hidden sorrows known to me,
Thorns lay beneath those flowers and colors fair,
Sorrowing I said, "This cross I may not bear."

And so it was with each, and all around
Not one to suit my need could there be found,
Weeping, I laid each heavy burden down,
As my Guide gently said, "No cross; no crown."

At length to Him I raised my saddened heart,
He knew its sorrows, bade its doubts depart,
"Be not afraid," He said, "But trust in Me;
My perfect love shall now be shown to thee."

And then with lightened eye and willing feet,
Again I turned my earthly cross to meet,
With forward footsteps turning not aside,
For fear some hidden evil might betide.

And then in the prepared, appointed way,
Listening to hear and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best;
The only one, of all the many there,
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on the rest,
And as I bent my burden to sustain
I recognized my own old cross again.

But oh! how different did it seem to be
Now I had learned its preciousness to see,
No longer could I unbelieving say,
"Perhaps another is the better way."

Oh- no henceforth my one desire shall be,
That He who knows me best should choose for me,
And so whate'er His love sees good to send,
I'll trust it's best—because He knows the end.

Parksburg, Pa.

CATHOLICISM AND CATHOLICS

By John Horsch

For the Gospel Herald.

Some one said recently, in the course of a conversation, that he believed if the Catholics had the power they would take the life of every one that is not of their faith. This view seems to be gaining ground of late in America. If it were the correct view of the attitude of Catholics to non-Catholics, it would be inexplainable that Protestants are tolerated in countries where Catholics are in the majority. There are not a few such countries.

The majority of Protestants, perhaps, seem to be of the opinion that Catholics alone were the persecutors of other faiths and that the Protestants have a clear record as concerns persecution. The fact is that the Protestant state churches of Europe were originally not a whit more tolerant than the Catholics. The study of Mennonite history makes this point clear beyond a doubt.

The Protestant state churches of Europe, while demanding toleration for themselves from the Catholics, were as intolerant as possible toward those who dissented from state-churchism. Many of the Mennonite martyrs in Switzerland, Germany, and England were put to death by Protestants. It was the Protestant government of Zurich in Switzerland which in 1526 passed a decree that the imprisoned Mennonites should be left in the dungeon "to die and rot" and all who would further be baptized should be "drowned without mercy." The history of the Mennonite Church in Switzerland has been referred to by a Reformed historian as "a story of suffering without parallel." This persecution extended over more than two centuries, and the persecutors were Protestants. Many were put to death. The last Mennonite martyr was Hans Landis, the most prominent Swiss Mennonite bishop of his time, who was beheaded in 1614 by the Protestant government of Zurich. When the Protestant authorities of Basel, in 1559, ascertained that John of Bruges who had died some time previously, had been an Anabaptist, they had his body exhumed and burned at the stake.

In Germany the dissenters did not fare better at the hands of Protestants. The Protestant ruler of Saxony, Elector John, gave his consent, in 1529, to the infamous decree of the Diet of Spires demanding that all who had received believers' baptism should be executed without trial or sentence. Many were put to death in Saxony. From 1533 to 1546 Fritz Erbe, a pious man who had been baptized on the confession of his faith, was a prisoner in Wartburg castle near Eisenach. He could not be executed for the reason that he had been apprehended in a district which was ruled jointly by the Elector of Saxony and the Landgrave of Hesse, and the latter would not consent to his execution. The ruler of Hesse urged that he "could not find it in his conscience to put to death a man for his faith." Without his consent the Elector had not the right to take Erbe's life, much as he desired to do so. Two persons who at night came to Fritz Erbe to talk with him from the outside of the prison and be admonished by him,

were arrested and killed as Anabaptists.

In England, under the rule of the Protestant king Edward VI., a number of Anabaptists were put to death. The young king pleaded in tears that he could not make up his mind to sign the sentence of death, but Archbishop Cranmer insisted that it was his Christian duty. Not a few Anabaptists were executed at Smithfield, London, under the reign of the Protestant Queen Elizabeth, as well as under her predecessor, the Catholic Queen Mary.

The question has been asked, what should be our attitude to Catholicism and the Catholics? As concerns Catholicism, the early Mennonites differed from it more radically than the Protestants of the state churches. It is always right and necessary to oppose religious error. Yet our attitude to those who, according to our conviction, are in error, should be most friendly. While we emphatically disown Roman Catholicism, we should always remember that persecution and hatred are diametrically opposed to Christian principles. And such means will never win a man for the truth. In fact, hatred itself is a sure indication of error.

The Constitution of the United States, of Canada, and of all other civilized countries grants to Catholics as well as Protestants and other religionists equal rights to profess and exercise their faith. A great deal has been said about Catholics that is clearly contrary to fact. If it be true that they are trying to get public money for their schools, such endeavors are to be condemned; they can be met by proper legislation. So long as Catholics and Protestants do not transgress the laws, they should be let alone.

In short, we cannot but oppose Roman Catholicism, yet it is not right to discriminate against those who hold to this system of religion, or to oppose them with carnal weapons. It is not right to take measures of coercion and terrorizing against them, as do certain secret organizations. Such a fight can result only in the strengthening of Catholicism. America cannot afford to give the world an example of intolerance—the very thing that Catholics are accused of. Unless we belie our Christian profession, we will include in our love those who hold to this system. To engender unfavorable prejudice against them would be so much more inexcusable, as many of our Catholic friends are good neighbors.

Scottdale, Pa.

LOYALTY IN SUNDAY SCHOOL

By Olive Thomas

For the Gospel Herald.

One of the present day needs of the Sunday school is loyalty. There is no work, no organization that can exist long without loyal, faithful members. Since the Sunday school is the work of the Lord it is doubly necessary that we give it our most loyal service.

The Sunday school is one of the Bible studying and teaching services of the Church; it is a church service, and all the members of the Church should be connected with it. Its purpose is to present the Word of God to every man, woman, and child, for the purpose of leading them to Christ and training them for service.

We see, then, how necessary it is to encourage a loyal spirit. But so often when we speak of loyalty the pupils get an idea that this only means the superintendent and teacher.

One of the qualifications of a teacher should be loyalty; where the teacher is not loyal you cannot expect the pupils to be loyal.

One of the ways of showing loyalty is by a careful preparation of the lesson each week so that when the lesson is discussed it may have some meaning to it.

The truths we learn in Sunday school are from God, and they shoul become a part of our lives; then our influence will reach out for good to those with whom we meet.

We may be the means of bringing others to Sunday school where they will learn of Jesus their Redeemer and accept Him as such. If we are Christians it is our duty to be loyal for our own sakes and for the sake of the boys and girls who are not Christians.

What do we think of a boy or girl who is not loyal to his or her home or to the Sunday school? The world stands back and watches us to see if we are true to all we profess to be.

Loyalty to the Sunday school serves as a safeguard to the young. The Sunday school work is the Lord's and to this, above all else, should we be loyal and true. Loyalty in Sunday school work surely will lead to a successful career in life.

The youth who shows loyalty to the Sunday school wins in life's struggles. If he is loyal here he will be loyal to every other work he is given. He is sought for by the business men; he gets a position when others fail, but it takes a loyal spirit to win. If there were more loyal Sunday school workers there would be more harmony in the Sunday school as well as in the Church. If every boy and girl, and man and woman who attends Sunday school and church would be truly loyal the interest would be increased and the work would be increased with it, and there would be less loafing around and more true worship. Each member would receive blessings which would last through eternity.

If every Christian member would do his or her duty more souls would be saved from a dark and endless punishment, the borders of the Church would be enlarged and Satan's stronghold torn down. There would be real charity, an earnest, faithful effort to do the most in the best way for the community in which we live.

When the purpose of the Sunday school is realized in the life of the pupil, bringing him in right relation to God, he will at once try to lead others to the same source. It causes him to become interested in others rather than himself alone.

He then begins to wonder what he can do and seeks for an opportunity to persuade others to share his happy experience. So let us all try to be loyal and true, first to our Master, then to our Sunday school and church and we shall receive blessings for it.

Holsopple, Pa.

TABLE OF STATISTICS

Compiled by D. J. Miller

Death notices appearing in the Gospel Herald during the year 1923.

Less than 1 year old	53
From 1 to 10	53
From 10 to 20	18
From 20 to 30	27
From 30 to 40	28
From 40 to 50	27
From 50 to 60	54
From 70 to 80	133
From 80 to 90	86
From 90 to 100	10
Over 100	1
Total	567

Among them were 5 bishops, 14 ministers, and 14 deacons.

In the reports of ordinations there were 2 bishops, 20 ministers, and 8 deacons. There appeared 277 Marriage notices, 700 Field Notes, 581 Correspondences, and 458 Articles, and 398 Notes from Mission Stations.

La Grange, Ind.

We must cultivate the things that are heavenly in this life if we are to enjoy heavenly things in the life to come.—W. A. Derstine.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, January Twenty-eighth

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.—I Thes. 5:23. R. V.

The grace of holiness. Jesus prayed that His followers might be sanctified through the Truth—that which awakens the conscience, reveals sin, exalts the Son of God, and sets forth spiritual motives and ideals. It is our privilege to become perfectly adjusted to the will of God and be conformed to the image of His dear Son, who is the Author and Finisher of our faith. Though we remain in this world for a season yet, by abiding in Him, we are not of it and remain aloof from that which is earthly, sensual, devilish.

What a privilege to be molded as vessels meet for the Master's use with all our talents, time, faculties, possessions, at His service. We should be wholly yielded to His guidance that we may be vessels unto honor. Blessed be God for His wonderful works toward the children of men.

* * *

Tuesday, January Twenty-ninth

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—II Pet. 3:18.

God means that our growth should be constant by our always dwelling in Him. Our spirits are renewed day by day. We see new messages in even the most familiar passages of Scripture. We receive new revelations of His divine will and yield to new leadings of the Spirit. We gain new victories in our lives.

Our growth may not be so evident to us as to others for the nearer we stay to our Savior the more conscious we are of our shortcomings and the less will we parade our holiness. However we shall seek the more earnestly to attain unto Him and to know Him and the power of His resurrection and the fellowship of His sufferings. As we study His Word may our knowledge of and love for our Lord and Savior Jesus Christ increase.

* * *

Wednesday, January Thirtieth

Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.—II Sam. 24:24.

The spirit of personal sacrifice is manifest from the beginning in the lives of those who are controlled by the Spirit of God. At one time David refused to drink water because it had cost those who brought it so much hardship and suffering. He showed his appreciation by suffering with them.

It is not denying ourselves of our surplus that counts most, but actually suffering hunger, exposure, loss of sleep, giving up real necessities, that His name may be glorified, souls saved, the knowledge of the Kingdom extended, the Church upbuilt, and the heathen brought to the Light. It is not the cost in money that counts so much as the actual sacrifice we make and the spirit in which we make it. God richly blessed the widow's mite. He blesses gifts both large and small.

* * *

Thursday, January Thirty-first

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I Jno. 2:15.

Whatever is pleasing to one's eye, or to the fancies, or to one's vanity is sadly out of harmony with the will of God. To love the glaring show, to depend on worldly pleasures for satisfaction, to seek popular applause, is only to be sadly deceived in the end. Paul pictures the awful state of the unsaved in the first chapter of Romans.

I cannot please God and become a partner in worldly ambitions. When I analyze my lack of interest in spiritual things I find that I have in some way yielded to some worldly influence even if only in thought.

"Search all my thoughts, the secret springs,
The motives that control;
The chambers where polluted things
Hold empire o'er the soul."

—F. Bottome.

* * *

Friday, February First

This is my commandment, That ye love one another, as I have loved you.—Jno. 15:12.

The highest human love is comprehended in "Greater love hath no man than this that he give his life for his friends." The law of human relationships is expressed in, "Love thy neighbor as thyself." The highest ideal to be attained by the child of God is to love as Jesus Christ loved. While He loved His friends and followers He also loved His enemies and prayed and died for them. Stephen's last prayer manifested the same love.

I cannot attain unto this without having His abiding presence in my life and His love shed abroad in my heart. I would fervently love all mankind and harbor no spirit of hatred or resentment for those who despitefully use me. I would be a true disciple of the loving, forgiving, self-denying, patient, self-sacrificing Savior.

* * *

Saturday, February Second

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.—Jno. 15:11.

We may have the joy of a surrendered life, the joy of trusting and receiving according to our faith, the joy of knowing that we are His, and the joy of victory over sin and temptation. Ours is the joy of walking in the Light, of performing known duty, of fellowship, of serving one another; the joy of the consciousness of our security in Him, of communion with Him, of a future hope, of studying His Word.

Our joys far outweigh our sorrows though some of us do have most fiery trials. Then, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God: for I shall yet praise Him for the help of His countenance (presence). Psa. 42:5.

Christ's followers are a joy to Him. He rejoices in their faith, their goodness, and their yielding to His will. "Well done thou good and faithful servant. Enter thou into the joy of thy Lord."

* * *

Sunday, February Third

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isa. 26:3.

This same prophet likens peace to a river and to the waves of the sea. We also liken it to oil poured on troubled waters. It is love in repose—the calm of the soul resting in quiet confidence that all will be well. It is the governor of our emotions—a harbinger of restfulness bidding our spirits be calm. It chases away insomnia, bids worry depart, arrests the hasty word and action, cements true friendship, bids us be patient under the most trying circumstances, makes for harmony in the Church.

The cry of peace where there is no peace is a tragedy. The peace of the world is maintained by strength of armaments, by strategy, by financial transactions, by treaties, all of which may involve man and nations in strife and warfare in a moment. "Not as the world giveth, give I unto you" (Jno. 14:27).

CORRESPONDENCE

(Continued from page 871)

ages and because of the younger ones. This gives the Church, the parents, and all of us added responsibility to properly nourish and care for the little lambs. What a power for good they may become for Christ and the Church.

We were made to rejoice that during this time two precious souls confessed Christ and we continue to pray and labor for others. We thank the Lord for His goodness toward us.

Cor.

Kalona, Iowa

(Lower Deer Creek congregation)

Greetings to the Readers of the Gospel Herald:—On Sunday, Jan. 6, Bro. J. W. Shank preached an impressive sermon, using for a text, Mark 1:17: "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."

He especially emphasized the fact that every Christian should be a fisher of men. On Monday evening Bro. Shank gave us a talk about the Mission work in South America. His visit was much appreciated.

Jan. 8, 1924. Alma Brenneman.

Wadsworth, Ohio.

On New Year's day we held our annual business meeting when the following officers were elected:- At the Bethel Church, Bros. Lloyd Kreider and Ira Newcomer, Supts.; Bro. Leonard Kreider, Sec.-Treas. At the Guilford Church, Bros. John Snyder and Clayton Rohrer, Supts.; Sister Elta Rohrer, Sec. May the church and we as individuals gladly and willingly perform the duties assigned us. That we may have a prosperous and profitable church and Sunday school in this coming year is the prayer of your unworthy servant and correspondent.

Jan. 8, 1924. Bertha Limsburger.

Broadway, Va.

Dear Herald Readers, Greeting:—During the last few months three series of meetings have been held in this part of the field—one at Criders by Bro. A. D. Wenger, in which three souls confessed Christ; one at Riverside (formerly known as Extract) by Bro. A. G. Heishman, with three confessions; and one at Bethel (formerly known as Tunis) by Bro. Leonard Jones, with eleven confessions. These seventeen precious souls have been received into the Church by water baptism. May we pray for them that they be faithful, and that the good seed sown during these meetings may bring forth much fruit and be the means of greatly strengthening the Church at these places.

Owing to the condition of the roads and the membership being somewhat scattered, our Sunday school work is suspended during this quarter. Besides the Sunday schools at the three churches in our home territory, workers went from here to three Sunday schools in the adjacent Mountain section during the past year, namely: Bro. J. L. Stauffer of the E. M. S. to Hebron, Bros. Timothy and Paul Showalter to the Divide, and Bro. Mark Showalter to Bethel. Brethren and sisters living in these communities also assisted with the work.

Our ministers continue making their trips regularly all through the winter to the different places of worship in the mountains. Some of these trips are long and disagreeable but they do it cheerfully for the Master.

Jan. 8, 1924. Cor.

Haven, Kans.

(Yoder congregation)

Dear Gospel Herald Readers, Greeting:—As we have again entered on another year we can rejoice that the Lord is still so gracious to us. We have had several good sermons in 1924, two from our home ministers and one from Henry King, of Harper, who was on his way home from a western field of labor. Such visits are much appreciated.

On Jan. 20 Bro. J. W. Hess of Manson, Iowa, expects to be with us to hold a revival, if the Lord is willing, so we ask an interest in the prayers of God's people, that these meetings may be a blessing.

Yours for the Master,

Jan. 9, 1924. C. C. Schrock.

Kitchener, Ont.

Dear Herald Readers, Greetings:- Bro. Nathaniel Bergey of Sherkston, Ont., came into our midst, quite unexpectedly on Sunday, Dec. 30, and preached an appropriate sermon for the last Sunday of the outgoing year.

On the afternoon of the same day, our Sunday school rendered its annual Christmas program and the children of the Primary Department received their prizes. The Secretary's report of the Sunday school shows a total enrollment of 412, the average attendance being 273. The total amount of money collected by the school was over $1800. All of this with the exception of several hundred dollars needed for expenses, was used for missionary and charitable purposes.

About a month ago the Sunday school was reorganized with the following officers:- Supts., M. L. Shuh, Eliab Betzner; Prim. Supts., Wm. Bachert, Mrs. M. B. Shantz; Sec.-Treas., Ervin Cressman, Gordon Weber; Choristers, Irvin Kolb, Wm. F. Shissler; Librarians, Eva Bachert, Erma Shantz. The Bible School which is held in the church at this place every year during January and February, opened on January 2. Brethren S. F. Coffman, of Vineland, and Oscar Burkholder, of Breslau, are the teachers.

Bro. Samuel Bowman, our aged minister, has been unable to attend church services on account of bodily ailment, for the past few months, something which he has rarely missed through his long years of Christian service. May the Lord sustain him.

Cor.

Medway, O.

Dear Herald Readers, Greeting:—We have great reasons to rejoice for, "The Lord hath done great things fo us, whereof we are glad."

Altho the delay of Sunday school supplies and cold weather hindered the meeting on Sunday morning, the midweek meeting was well attended on Wednesday evening, for which we were again made glad, that God gave us the privilege to come together to study His Word.

Let us praise the Lord at all times.

Cor.

Manson, Ia.

Dear Herald Readers, Greeting in Jesus' Name:—Another Christmas season has passed by. A well prepared program was given by the young people. We especially enjoyed the singing by the chorus. We were impressed with the thought that this same Jesus is coming again and we shall see Him as He is.

On Jan. 1st we held our annual business meeting. Bro. C. B. Egli was reelected on board of trustees; J. W. Birky, N. D. Kauffman, ushers; Jno. Egli, Sr., janitor. We had quite severe winter weather the first few days in Jan., the thermometer registering 30 degrees below zero accompanied by strong wind and snow. It is considerably warmer at this writing and snow is going fast.

Jan. 9, 1924. C. B. Egli.

Albany, Oreg.

Dear Herald Readers:—The brotherhood in this vicinity is at present enjoying a season of midwinter blessings. Health in general is good, and even the calm rain is appreciated after the snow which is now gone had been on the ground over a week.

On Sunday, Dec. 23, Brethren S. E. Allgyer and N. E. Miller came into our midst and labored faithfully for the Lord in Bible school at the Albany Church and evangelistic services at both churches, in addition to conducting our regular church services and Christmas services at both churches. The brethren share the school work, while Bro. Miller gives a lecture each evening and Bro. Allgyer follows with an evangelistic sermon, except on one evening when Bro. Allgyer was physically unable to speak, Bro. Miller omitted the lecture and preached the sermon.

Such texts as Hab. 3:2, John 8:31, 32, Matt. 22:42, I Cor. 16:13, Heb. 12:1, Neh. 4:6, and others were used to bring convictions, and they were not without results.

School and evangelistic services close on Friday evening, Jan. 11, to be followed the next day by the fiftieth quarterly Mission Meeting which is to be held at the Albany church this time.

(Continued on page 878)

SPECIAL MEETING

For the Gospel Herald.

Lancaster, Pa.

Report of Bible meeting held at East Chestnut Street Mennonite Church, Nov. 28, 29, 1923.

Organization:—Moderator, Sanford Landis; Chors, Jno. Charles, Walter Lehman; Secy., J. C. Miller.

Topics and Speakers:—**Worshipping in Spirit and Truth,** Noah Mack; **How to know the Spirit of Truth and the Spirit of Error,** Daniel Kauffman; **Christ the Sinner's Substitute,** David Garber; **God's Abounding Grace,** Benj. Weaver; **The** Christian Warfare, Noah Mack; **Intercession of Christ,** A. D. Wenger; **The Purpose of the Law,** Abram Martin; **Thanksgiving Sermon,** Daniel Lehman; **Assurance,** Henry Lutz; **Faithfulness,** A. D. Wenger; **The Two Kingdoms,** Christ Martin; **Modern Religious Liberalism,** Daniel Kauffman; **The Mysteries of the Kingdom,** David Garber; **The Blessed Hope,** David Garber; **Sermon,** Daniel Kauffman.

Some Thoughts Presented:—True worship must be in the Spirit. Our minds should be centered on Jesus Christ with nothing to detract us from the idea of worship. The world cannot receive the Spirit of Christ. The Spirit dwells in us, brings to our remembrance the things of Christ, does not speak of himself, shows things to come, testifies of Christ. Jesus Christ became our substitute, was the Lion of the tribe of Judah, was the Lamb slain from the foundation of the world. It was through the grace of God that mercy was extended to us. Christ sacrificed His heavenly glory to minister grace to the world. Our Christian life is a conflict in which we must use the weapons described in Eph. 6:10-18. The Law said, "This do and thou shalt live;" Grace says, "Live and then do." "Christ is the end of the law for righteousness to every one that believeth." Thru grace we have victory over the flesh and the devil. Thru Christ we become subjects of a higher kingdom, separate from the nations around us. We are pilgrims and strangers on the earth. We should be on our guard against the modern religious liberalism which dethrones God and disbelieves the Word. There are glorious things in store for us in the final restoration of all things. The meeting was well attended.

Secretary.

Married

Crumrine—Augsburger.—On Dec. 27, 1923, Bro. Geo. W. Crumrine and Sister Esther Augsburger, both of Flanagan, Ill., were united in the bonds of holy matrimony, by Bro. J. D. Hartzler. May they ever look to God from whom all blessings flow.

Snyder—Wismer.—On Jan. 15, 1924, at the home of the bride's parents, Bro. Isaac Snyder and Sister Florence B. Wismer were united in holy matrimony, Bro. Orphen H. Wismer officiating. May heaven's richest blessings attend them through life.

Esh—Smoker.—On Dec. 13, 1923, at the home of the bride's parents, Elias and Barbara Smoker of Intercourse, Pa., Bro. Amos Esh and Sister Annie Smoker were united in marriage by Bro. Henry Lapp. May the Lord bless this union.

Miller—Engel.—On Dec. 25, 1923, Bro. Samuel Miller and Sister Elizabeth Engel of Millwood congregation, Gap, Pa., were united in marriage by Bishop J. S. Mast. May God's richest blessings attend them through life.

Detweiler—Weber.—On Dec. 12, 1923, Bro. Reuben Detweiler and Sister Ella Weber, both of the Floradale Church, Ont., were united in the bonds of holy matrimony, Bro. A. B. Gingerich officiating. May the Lord bless this union.

Hershberger—Miller.—On Dec. 23, 1923, Bro. Paul Hershberger of Milford, Nebr., and Sister Nettie Miller of Kalona, Iowa, were united in marriage at the home of the bride's parents, Bro. John Y. Swartzendruber officiating. May God richly bless them.

Bachman—Garber.—At the home of the bride's parents, Bro. and Sister Chris Garber of Eureka, Ill., occurred the marriage of his daughter, Sister Bertha, to Bro. Harry Bachman, both of the Metamora congregation, Bro. A. A. Schrock officiating. May the blessings of heaven be theirs through life.

Hilty—Raber.—On Dec. 27, at the home of the bride's father, Bro. D. B. Raber, Aurora, Ohio, Bro. Noah Hilty of Marshallville, Ohio, and Sister Elizabeth Raber were united in holy marriage, Bro. E. B. Stoltzfus officiating. May God bless them in a special way as instruments in His hands.

Good—Conrad.—Bro. Ivan Samuel Good of Fisher congregation, Fisher, Ill., and Sister Luella Mae Conrad of Sugar Creek congregation, Wayland, Iowa, were united in marriage at the home of the bride's parents, Bro. and Sister P. H. Conrad, on Jan. 10, 1924, by Bro. Chris L. Graber. May the Lord's blessings be with them.

Brunk—Smith.—On Jan. 16, 1924, Bro. Truman H. Brunk of Denbigh, Va., and Sister Ruth M. Smith of Elida, Ohio, were united in the bonds of holy matrimony, Bro. J. M. Shenk officiating. May the blessing of God attend them as together they tread the pathway of life.

Stauffer—Redcay.—On Nov. 22, 1923, Bro. Clarence W. Stauffer of Hammer Creek congregation and Sister Minnie S. Redcay, of Metzler's congregation, both of Lancaster Co., Pa., were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. Noah H. Mack. May God's blessing attend them through life.

Rohrer—Kendig.—On Jan. 15, 1924, Bro. Clayton G. Rohrer of the Mellinger congregation and Sister D. Verna Kendig of the Millersville congregation, both of Lancaster Co., Pa., were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. D. N. Lehman. May the rich blessings of God be their portion through life.

Schloneger—Amstutz.—At the home of the officiating minister, J. A. Liechty, Bro. Reuben J. Schloneger, of the Beech A. M. congregation near Louisville, Stark Co., O., and Sister Mabel Amstutz of the Crown Hill congregation near Marshallville, Wayne Co., O., were quietly married on Dec. 31, 1923. May the Lord abundantly bless this union.

Glick—Smoker.—On Dec. 20, 1923, at the home of the groom's parents (Isaac and Rebecca Glick, Lancaster, Pa., R. 6), Bro. Daniel M. Glick and Sister Lillian E. Smoker, both of Lancaster Co., Pa., were united in holy matrimony, C. L. King officiating. May they ever prove faithful in their united efforts in the Master's service.

Beiler—Stoltzfus.—On Nov. 22, 1923, at the home of the bride's uncle, Bro. John M. Beiler, Bro. B. M. Beiler and Sister Silvia Stoltzfus, both of Lancaster Co., Pa., were united in the bonds of holy matrimony by Bro. Benj. F. Beiler. May they fully realize their added responsibilities in their new relation, and daily seek the guidance of the Holy Spirit.

Obituary

Miller.—Vera Velma, daughter of Bro. and Sister Levi Miller of near Middlebury, Ind., was born Dec. 19 and died Dec. 27, 1923; aged 8 days. Father, mother, one brother, and three sisters are left to follow on to the glory of the blessed. Short services at the home by D. J. Johns.

The great Jehovah full of love
An angel bright did send,
To take our darling baby home
To joys that never end.

Miller.—Leah Miller Roth was born Jan. 10, 1852 in Canada; died Dec. 1, 1923, near Shipshewana, Ind.; aged 71 y. 10 m. 20 d. She was united in marriage to John B. C. Miller in 1875. To this union were born 8 children, of whom 3 preceded her in death and 5 remain with the husband to mourn the loss of a dear mother (Benjamin, David K., James, May, and Mahlon). Sister Miller became affiliated with the Forks Mennonite Church in early life and remained faithful to the end. Funeral Dec. 4, from the Forks Church in charge of Jacob P. and D. D. Miller from II Corinthians 5:10.

Byler.—Penina R. Byler, oldest daughter of Bish. A. D. and Fanny Zook, was born near Allensville, Mifflin Co., Pa., Oct. 31, 1864; died Dec. 21, 1923; aged 59 y. 1 m. 20 d. She was united in marriage to John S. Byler, to which union were born 4 sons and one daughter. Her husband died about eight years ago. Her daughter Ella, who was married to Frank Peachey, and two sons also preceded her in death. As a member of the A. M. Church, with which she united in early life, she lived a blameless and consistent life. Her unselfish works and labors of love in the home and community as well as for the homeless ones, won for her many warm friends. We are too frail to understand God's all-wise ways, especially when He in His love takes such from our midst whom we think are needed the most. "His ways are past finding out." Penina was sick about two weeks with pneumonia and a leaky heart. The day previous to her death she was asked by her loved ones whether they could administer any more to her comfort; she only replied that she had to bear all herself but was not afraid to die. "Blessed are they that die in the Lord, for they shall rest from their labors, and their works do follow them." She is survived by her only sister, Ella, married to D. D. Zook of Newton, Kansas, two sons, Elmer and Rudy, of this place, five grandchildren, and many warm friends who can cherish the thought without the least doubt that "it is well with her soul." Funeral was held at Allensville A. M. Church, conducted by S. T. and J. D. Yoder and Eli Kanagy. Her body was laid to rest in cemetery nearby.

A Friend.

Heiser.—Anna Phoebe Heiser was born Oct. 16, 1908; died Jan. 10, 1924, at her home in Fisher, Ill.; aged 15 y. 2 m. 24 d. She was the youngest daughter of Mr. and Mrs. Isaac

Heiser. She was a member of the sophomore class in the Fisher High School. About a year ago she confessed her Christ and united with the Mennonite Church, and remained faithful to the end. She leaves her father, mother, 2 brothers, 3 sisters, an aged grandfather, and a host of other relatives and friends to mourn her untimely death. Funeral services were held Jan. 12, at the East Bend Church, by J. A. Heiser. Text, I Cor. 15:55-57.

Mack.—Elizabeth (Halteman) Mack, widow of the late Bishop Andrew Mack, died Jan. 2, 1924, at the home of her daughter, Mrs. Isaiah Rickert, near Doylestown, Pa. Heart failure was the cause of her death. Funeral services were held at the Doylestown Mennonite Church on Sunday afternoon and at Bally, Berks county, on Monday morning with interment in the adjoining cemetery. Age, 81 y. 9 m. 8 d. Two daughters and one son preceded her into rest—Susanna, Elizabeth and Eli. Two sons and one daughter survive, Noah H., Jesse H., and Mrs. Isaiah Rickert of Doylestown, Bucks Co., Pa.

Coble.—Alice H. Coble, widow of the late Christian Coble, was born Oct. 7, 1869; died at the General Hospital, Lancaster, Pa., from a complication of diseases, Nov. 30, 1923; aged 54 y. 1 m. 23 d. She is survived by 3 sons, 6 grandchildren, 2 sisters, and 1 brother. One daughter preceded her to the spirit world in infancy. She united with the Risser Mennonite congregation May 30, 1903, and remained faithful till her death. Funeral Dec. 2, from her late home, Bellaire, Pa., and at Risser's Meeting House, conducted by Bros. Noah Risser and Samuel L. Oberholtzer. Text, Isaiah 55:5. Interment in the adjoining cemetery. Peace to her ashes.

Horst.—Peter Horst was born in Lebanon Co., Pa., July 5, 1845; died at his home in Quentin, Jan. 4, 1924; aged 78 y. 5 m. 29 d. On Dec. 14, 1878, he was married to Amanda Gingrich, who preceded him in death 24 years. To this union were born 7 children, of whom 1 son and 3 daughters survive, also 12 grandchildren. He was a member of the Mennonite Church for many years. Funeral Jan. 8, services at Gingrich's Church, conducted by Bros. Martin N. Risser and Noah W. Risser. Text, II Timothy 4:6-8. Burial in Bucher's cemetery.

"All is dark within our dwelling,
Lonely are our hearts today;
For the one we loved so dearly
Has forever passed away."

Martin.—Warren David, son of Joseph P. and Mamie (Reiff) Martin of Maugansville, Md., died of bronchial pneumonia on Dec. 31, 1923; aged 1 y. 4 m. 3 d. He is survived by his parents and two brothers, Mervin and Glenn. Funeral services were conducted at Reiff's Mennonite Church on Jan. 2, 1924, by C. R. Strite and John Risser. Text, Job 1:21: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Interment in cemetery adjoining.

Go, little pilgrim, to thy home,
On yonder blissful shore;
We miss thee here, but soon shall come
Where thou hast gone before.
By his parents.

Egli.—Allen R. Egli, son of Ben and Della Egli, was born in Champaign Co., Ill., April 9, 1901; died Jan. 4, 1924; aged 22 y. 8 m. 25 d. He lived with his parents near Pomeroy, Iowa, and was in his usual health when he retired on Friday night. Being subject to epilepsy it is thought that he was overtaken with one of these attacks, which caused his death. He is survived by his parents and the following brothers and sisters: Mrs. Carl Bohn, Mrs. John Weideman, Mrs. Aaron Bachman, Mrs. Perry Miller, all of this neighborhood; Joe and John of Near Pomeroy; Reuben, of Shelby Co., Ill.; Bennie and Wilbur at home. Allen united with the church Nov. 7, 1915, and remained faithful until he was called home. Funeral services were held at the Manson Mennonite Church on Jan. 9, conducted by J. W. Hess. Text, Psalm 48:14; 49:15. Interment in Rose Hill cemetery.

Brenneman.—Beulah Elizabeth, daughter of Samuel A. and Elizabeth Brenneman, was born in Allen Co., Ohio, Oct. 19, 1921; died Jan. 6, 1924; aged 2 y. 2 m. 18 d. She was sick about three weeks, first with a congestion in her head, later developing into meningitis, from which she did not recover, altho all was done that human hands could do. An all-wise Providence saw fit to remove her to a better world. She was a very bright child, always friendly and smiling. She was the joy and attraction of the family, especially that of her grandfather. She leaves to mourn her loss a little brother, 3 years old, father and mother, an aged grandfather and grandmother, and many other relatives and friends. Funeral services were held Jan. 9, at the home by J. M. Shenk and at the Salem Church by Andrew Brenneman and Geo. Ross. Text, Luke 19:15, 16. Burial in Salem cemetery.

Hartman.—Ralph Leroy, son of Dan and Lena Hartman was born Jan. 21, 1921, near Dale Enterprise, Va. On the evening of Dec. 12, 1923, just as the sun was setting in the west the spirit of little Ralph calmly passed away. Although Ralph was very young, he was exceptionally bright, a little model of obedience. To know him was to love him. Just the day before he left us he took his little book and tried to sing as he so often would do. But diphtheria already had taken a firm hold and he said, "Oh, I can't sing any more." As there was a quarantine there was only a short service held at the cemetery by J. L. Stouffer in the presence of a few sympathizing friends. On Dec. 30 a memorial service was held at Weaver's Church, conducted by S. H. Rhodes and J. L. Stouffer. Text, Mark 10:14.

"Some time, some bright and glorious day,
We hope to go with him to stay;
Though on earth we see him no more,
We'll meet somewhere on the eternal shore."
By J. D. H.

Roth.—Alma Irene Roth was born Nov. 6, 1904; died at the home of her parents, Bro. and Sister P. J. Roth, near Wayland, Iowa, on Jan. 4, 1924; aged 19 y. 1 m. 29 d. She accepted Christ as her Savior on Nov. 17, 1918, and united with the Mennonite Church near Wayland, where she remained a loyal and faithful member until death. She leaves her sorrowing parents, 5 brothers, 1 sister, a grandmother, grandfather and many relatives and friends to mourn her departure. Her last sickness was of short duration. Just one week before she died she attended church services. Her parents felt little alarmed until two days before her death when complications set in and she grew gradually worse until death relieved her. Her untimely death came as a shock to all who knew her—yet we bow submissively to Him who doeth all things well. We sorrow not as those who have no hope, especially because of her last glowing testimonies in song and prayer. We trust that she is sleeping in Jesus. Funeral services were held at the Sugar Creek Church near Wayland, Iowa, on Jan. 7, 1924, conducted by Bros. Daniel and Chris L. Graber. Interment in cemetery near the church.

Stutzman.—Abner Stutzman was born in Walnut Creek township, Holmes Co., Ohio, June 14, 1858; departed this life Jan. 9, 1924; aged 65 y. 6 m. 25 d. On Feb. 20, 1881, he was united in marriage to Lydia Hershberger. To this union were born 17 children, 3 of whom died in infancy. He is survived by his bereaved companion, 9 sons, and 5 daughters, all of whom are located in the immediate neighborhood with the exception of two sons, residing near Lincoln, Nebr., who, when they received the word that their father was nearing death's door, hurried to his bedside at once. Thus all the children were with him when the end came. He leaves to mourn his departure, beside the immediate family, 38 grandchildren, 3 brothers, 2 sisters, and a host of neighbors and friends. He accepted Christ as his personal Savior and united with the Mennonite Church in his youthful days and remained faithful to his vows all his life. In the spring of 1881 he with his companion moved to Milford, Nebr., and after a lapse of 29 years returned to Aurora, Portage Co., Ohio. Funeral services at the home by D. B. Raber and at the church by the brethren E. M. Detweiler and E. B. Stoltzfus. Text, I Samuel 20:18: "Thou shalt be missed, because thy seat will be empty." Interment in the Plainview cemetery.

Brubaker.—John L.Brubaker was born in Snyder Co., Pa., Jan. 15, 1844; died of cerebral hemorrhage near Gravois Mills, Morgan Co., Mo., Jan. 6, 1924; aged 79 y. 11 m. 22 d. He was married to Sarah Margaret Horn, May 14, 1868. She preceded him in death a little over thirteen months. To them were born ten children, all of whom are still living, viz., Clara Brubaker, of Gravois Mills; Lizzie Lapp, of Glendora, Calif.; Laura Detwiler, of Birch Tree, Mo.; Samuel Brubaker, of Pretty Prairie, Kans.; Thos. Brubaker, of Wichita, Kans.; Hannah Bissey of Cherry Box, Mo.; Martha Lindel, of Wichita, Kans.; Mina Esch, of Dhamtari, India; Sadie Brubaker, of Gravois Mills; J. Protus Brubaker, of Gravois Mills. In the early seventies he moved from Iowa to Shelby Co., Mo., where he united with the Mennonite Church. In 1876 he was ordained to the ministry. In 1895 he moved to Shannon Co., Mo., where a church was organized near Birch Tree. In 1912 he moved to Hesston, Kans., to give his youngest son the advantages of the school at that place. In 1922 he came to Morgan Co., Mo., to spend the remainder of his days with his youngest son, Protus, who is serving the cause of Christ at that place. He was always interested in the work of the Master and especially in missionary efforts of the Church. Even in his last days, when his mind was no longer clear on many things, he still found pleasure in the fact that his daughter Mina was engaged in the Lord's work in India. He was known for faithfulness in all the responsibilities of life and toward the doctrines of the Word as interpreted and practiced by the Church. As such we believe that the joy of the Lord is his reward. He was a member of the first organized Conference of the Mennonite Church in Missouri. He leaves besides his three sons and seven daughters, a sister, Mrs. Geo. Blankenbill, also thirty-five grandchildren. Of his children, Clara, Sadie, and Protus were with him in his last sickness. Laura and Thomas came to attend the funeral which was conducted at the home in the presence of sympathizing friends and at the Mt. Zion Church with friends and brethren of that locality. Services in charge of Brethren L. J. Miller and J. R. Shank. Text, Ecclesiastes 12:5, latter clause. The body was laid in the cemetery nearby.

CORRESPONDENCE

(Continued from page 875)

Our Sunday school was reorganized in December by the election of Bros. Milton Martin, Floyd Whitaker, Supts.; Bro. C. R. Widmer, Mary Gingerich, Ezra Widmer, Choristers; and Lloyd Lind, N. E. Kenagy, Sec-Treas.; Church Choristers, Milton Martin and Harry Schlegel; Trustee, John Whitaker; Treasurer, G. R. Bebb. Bro. Elmer Widmer is Supt. of Y. P. M. and Sister Lillie Steckley, Supt. of Children's Meeting.

Pray for all of us.

Jan. 10, 1924. U. E. Kenagy.

Tofield, Alta.

Dear Herald Readers, Greeting in Love:—The past year has brought many rich blessings to us both temporal and spiritual at this place.

On Sunday, Jan. 6, we reorganized our Sunday school as follows: Supts., O. O. Hershberger, J. B. Stauffer; Secy., J. J. King; Chors., W. S. Stutzman, Mary Reil; Cor.-Secy., Erma Stutzman.

We are looking forward with joy to our coming Bible School which will be held in February for two weeks. Bro. N. E. Miller of Springs, Pa., will be the instructor, assisted by the home ministry. A systematic study of the Word of God is something we much need because in this age of apostasy we need to be thoroughly grounded on the eternal truth. David of old realized that the Word hid in the heart was a safeguard from sin. Will you pray that our coming Bible School may prove a blessing to us and an honor to God?

Jan. 11, 1924. Cor.

Elizabethtown, Pa.

Following is the program for the monthly worker's meeting to be held at the Elizabethtown Church, Jan. 31, 1924:

Lesson for February 3, What Israel Learned At Sinai, Bro. Elias Garber.

Lesson for February 10, The Failure at Kadesh, Bro. Frank Hertzler.

Lesson for February 17, Joshua and the Conquest of Canaan, Bro. Ezra Brubaker.

Lesson for February 24, The Period of the Judges, Bro. Christian Heistand.

Edna L. Nunemaker.

Jan. 12, 1924.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Dec. 13 Bro. J. W. Shank was with us and gave us an interesting talk on the work in South America, and on the following Sunday Bro. Arthur W. Slagel told us about the Relief work in Russia.

On Christmas day there was a program given by the children which was enjoyed by all. We welcome into our Church Bro. Simon Stalter, wife, and two daughters; also a young brother from a neighboring church. Sister Ada Orendorff expects to leave soon to become a worker at the Peoria Mission. May God bless her.

We ask an interest in your prayers for the work at this place.

Yours in His glad service,

Lydia H. Smith.

Harper, Kans.

(Crystal Springs congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On Dec. 27, Bro. J. W. Hess came into our midst and remained with us until Jan. 6, preaching 13 sermons while here. There were two confessions and one renewed her covenant with the Lord. The Brotherhood was strengthened and encouraged to go on in the work of the Lord. On Jan. 6, the Sunday school was reorganized as follows: Supts., D. B. Rich, Milton Zimmerman; Chors., Leuctrica Stutzman, Beulah Miller; Secys., Matilda Schindler, Irene Troyer.

We are having real nice winter weather.

Bro. D. C. Schrock and family have moved here from Jet, Okla. We are glad to have them make their church home with us. Pray for the work at this place.

Yours in His glad service,

Jan. 14, 1924. D. W. Miller.

Washington, Ill.

(Union congregation)

Greetings in His Name:—On Dec. 16, 1923, we reorganized the Sunday school. The following officers were elected: Supts., Walter Yoder, Henry Neuman; Sec-treas., Naomi Camp; Chor., Catherine Camp.

We were privileged to have Bro. I. W. Royer of Orrville, Ohio, with us for a short time. The meetings started Dec. 27, 1923, and continued until Jan. 2, 1924. Old Testament lessons were given in the morning and evangelistic services at night. There were seven confessions. May the Lord bless and keep them.

We ask an interest in your prayers.

Jan. 14, 1924. Cor.

Lancaster, Pa.

(E. Chestnut St. congregation)

Dear Herald Readers, Greeting in the Master's Name:—Another year has passed, and we are thankful for all that the Lord has done for us.

On Nov. 25, we were privileged to commemorate the death and suffering of our Lord and Savior. This service was in charge of Bishop D. N. Lehman.

On Nov. 28, 29, we had a two-day Bible Meeting, which was very well attended. Many inspiring thoughts were presented. Those who had the opportunity to be present could say that it was good for us to be there.

On Dec. 2, in the evening, Bro. Adam Landis of Ephrata, Pa., preached for us from Jno. 3:14.

On Dec. 16, in the morning, Bro. Peter Shank of Hanover, Pa., was with us and broke the Bread of Life. Text, Heb. 4:9.

Christmas day, in the evening, services were held here, in charge of Bro. John Mosemann. We were reminded again of the birth of Christ and what He means to all His followers.

On Dec. 30, in the evening, Bro. David Landis of Mellinger's congregation came into our midst and preached for us from Lu. 2:34, 35.

On Jan. 1, 1924, our annual Sunday school meeting was held. This meeting was well attended and many good thoughts were given.

On Jan. 6, in the evening Bro. Amos S. Horst of Ephrata, Pa., came into our midst very unexpectedly, and preached from Acts 26:19.

The lowest attendance at this Sunday school during 1923 was 223 and the highest 370, averaging 296, which was 33 more than the average of 1922.

We are thankful for the brethren that visit us and break the Bread of Life from time to time. May all His people have a happy and prosperous year in the Lord.

In is Name,

Jan. 14, 1924. Lloyd S. Kemrer.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 31, 1924 (Gospel Witness Established 1903) No. 44

EDITORIAL

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

"Still They Come."—Subscriptions, both new and renewal, have been coming in in large numbers during the past two months. Once more we thank you for your hearty support in this practical way. If this should come to the notice of any whose subscriptions have expired, may it be a gentle reminder to you also to send in your renewals. Keep up the good work.

That cold wave which swept over the continent last week made people shiver. It also clarified the atmosphere and made this a healthier world to live in. Things that are not always agreeable to the flesh are often the best things that can happen. If man had the power to decide what the weather should be this would be a sickly world indeed. The same is true with matters spiritual. This world suffers much because man insists on the kind of spiritual atmosphere he must move in, without looking to God to do his choosing for him.

Many an unsuspecting and well meaning man has been captivated by the thought that each generation has the right to interpret the meaning and adapt the message of the Bible to its own age and times. But such persons never stop to reflect that there never was a generation in which all agreed as to what the correct interpretation for their particular time was or is. Liberalists insist that their interpretation is the interpretation of this generation. The fact is, we have the same Bible, the same eternal truths, the same plan of salvation, the same commandments for the Christian Church that every generation since Christ's time has had. What we need is not a new interpretation but an acceptance of that which has already been interpreted through inspiration of God.

The power of submission is very beautifully and forcefully brought out in I Pet. 3:1,2. "Wives, be in subjection," is followed immediately by, "If any (husbands) obey not the word, they also may without the word be won by the conversation of the wives." Submission, far from being a mark of slavery, is one of the mightiest means of power. It was the submissive power of Christ which not only brought Him upon the cross but admitted Him the place where He served as the Liberator of unnumbered millions of souls. To have called to His assistance the twelve legions of angels from heaven would have been an act that would have brought Him world-wide acclaim as the mightiest of world heroes, but He did a greater and more glorious thing—He submitted to both the indignities of His enemies and to the plan of God for the redemption of the human family. Sanctified submission is the gateway to heavenly power.

Factionalism.—The partisan spirit thrives best in an atmosphere of jealousy and envy. Where people "love one another with a pure heart fervently" there is a constant drawing together rather than falling apart. But let certain individuals or groups become envious of each other, and everything will be welcomed to cast discredit on "the other side."

For illustration, let us suppose a congregation where members have been given to strife. It happens that on one side there are those given to smoking while on the other side there are some who insist on wearing jewelry. The temptation is for side number one to keep hammering away on the iniquity of wearing jewelry, while side number two harps continually on the awful sin of smoking. Thus the pot keeps calling the kettle black (and, as a rule, under such circumstances, both pot and kettle keep on getting blacker) until they come to blows. Neither side is reformed, but both sides are terribly deformed because they were more absorbed in the thought of discrediting and demolishing their opponents than in the efforts to win transgressors from the error of their way.

But our purpose is not so much to denounce factionalism as it is to point out a few things which may help us to steer clear of or overcome this awful plague.

1. When you hear something against yourself, make a prayerful study of yourself in the light of truth to see if there is any foundation to the report. If guilty, repent and reform; if not guilty, be man enough to live above the spirit of vengeance and retaliation.

2. If you are more tolerant with the sins of those who stand with you in the controversy than you are with the sins of those on "the other side," you should at once change your attitude and pray the Lord for a more Christ-like spirit.

3. When you see the other side at its worst, it is possible that you may have but an exact photograph of yourself as others see you.

4. You can at all times afford to listen to the counsel of level-headed friends who have been far enough away from the seat of the conflict to keep the blood cool.

5. The surest way (and the only right way) to get rid of an enemy is to kill him with love.

A SERMON

By D. H. Bender

For the Gospel Herald.

(Delivered at Hesston, Kansas, Dec. 2, 1923, at the close of a series of evangelistic meetings.)

Text.—Who is on the Lord's side?—Ex. 32:26.

We have been living for a few weeks in the atmosphere of decision. This is a very healthy atmosphere to live in. A number of souls have made their first decision for the Lord, for which we are glad. Others have possibly made their second or third or fourth decision. Still others have more definitely consecrated themselves to Him.

There are but two kinds of lives to live—one for God, the other for the world. There are but two deaths to die—one in victory with a glorious hope for the future, the other in despair followed by an eternal hell. We are master of either one of these lives or of these deaths. God has given us a wonderful prerequisite—to determine our own destiny.

In the narrative from which our text is taken we find Moses standing in the gate of the camp of Israel viewing the semi-heathen orgy of marching around the golden calf which Aaron had set up and worshiping this image. The righteous indignation of the leader of God's people was fired to a high pitch. He cast down the two tables of stone, on which the finger of God had written the Ten Commandments, which he received while in the mountain. Then he called to Aaron and reproved him for his part in this great sin of the people. He broke in pieces the golden idol, burnt it in the fire, strewed it on the water, and compelled the people to drink it. Then, it seems to me, he walked to the middle of the camp, raised his hand and cried out, "Who is on the Lord's side?" The time had come for the people to make their decision. They must either choose Jehovah, the God of Israel, or the golden calf, the god of this world. One tribe responded—the Levites. He called them to take their places at his side and commanded them to punish the unfaithful.

In the application of this text I wish to note a few points:

1. **The necessity of making a decision.** Just as it was impossible for the people of Israel to pass on without making a definite decision so is it impossible for any human being who has come to the age of accountability to meet life without deciding either for or against God.

A definite question was placed before the people and they acted. Later on, after Joshua became their leader, they again went off into idol worship. Joshua called them to meet in the great amphitheater between Mt. Gerizim and Mt. Ebal, and after reading the law to them, showing them their responsibility, he cried out, as Moses of old, "Choose ye this day whom you will serve." The people made their choice. They declared, "We will serve the Lord."

Elijah called upon the people at Mt. Carmel to make the same decision when he said, "How long halt ye between two opinions? If the Lord be God follow Him; but if Baal, then follow Him." Pilate had the same decision to make when Christ, the Redeemer of the world, was before him on trial. The people clamored for the life of Jesus. Pilate was convinced of His innocence. The life of Christ was in his hands. He had the power to release Him or condemn Him. It was furthermore his duty to make this great decision. He faltered. He cried out, "What shall I do with Jesus" They answered, "Crucify Him!" His conscience said, "Release Him." Worldly popularity said, "Crucify Him." He cast his lot in with the world, hoping thereby to maintain his standing with the people and his office as governor. He lost in both of these and died a wretched suicide some years after in exile. All depends on how we meet this great question as to our attitude toward Christ.

2. **Obligations of the decision.** We see from this narrative that it was necessary for those who decided for God to assume some definite responsibilities and act on them. First, they were asked to separate themselves from their fellows. Second, they were commanded to take their place with the man of God. The direct command was, "Let him come to me." The first problem for a convicted soul to solve is the problem of separation from the world and worldly companionship, the worldly life, and to take his stand with the people of God, the doctrines and standards of the Word of God. Having solved this problem, half the battle is won. We dare not allow anything to stand between us and God. Jesus says, "He that forsaketh not all, even father and mother, for my sake is not worthy of me." The next command given the Levites was, "Put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother and every man his companion and every man his neighbor." This meant that it was not enough to simply take a stand for God and with His people but that they were under orders to fight those who stood against God. Applying this to present day conditions, it means that we need not only forsake sin and the world but we must testify against unrighteousness. My young friends, those of you who have recently taken your stand with Christ, the sooner you give a testimony against the world and for God the sooner you will receive strength for the struggle with sin and the world. I was glad for the prayer of our young brother this morning who has just taken a new stand for Christ. May the Lord give him strength to always speak boldly for Him.

3. Again we notice that those who took their stand with Christ were obliged **to take the side of the minority.** Only one tribe as a whole out of the twelve decided for the true God. To decide for the minority and live with a great majority against you is a severe test for many young Christians, and older ones likewise. Elijah said, while in his despondent mood under the juniper tree, when he prayed that he might die, that he was standing alone for God, and this seemed too much for him. David declares despondently in one of his Psalms, "I went with the voice of joy and praise with the multitude that kept holy day, but now they say continually unto me, 'Where is thy God?'" To take their stand with the minority tested even men like Elijah and David. But to be with God in the minority is better than to be with the multitudes of the earth without God, for in God is all power vested.

Let us notice the singular victory of those who have boldly and loyally stood for the right even though in the minority. The three Hebrew children stood alone against the terrible king and went into the fiery furnace but came out victorious. Daniel allowed himself to be cast into the den of lions rather than side with the ungodly majority, but the mouths of those lions were closed and he came out victorious. Many present day Christians could give almost similar testimonies; possibly their deliverance was not from natural fire and physical lions but the fires of temptation and the roaring lion of Satan have been overcome successfully by many who are true to Him who is able to deliver us.

As a matter of encouragement we might notice that the minority is not always as small as we think. Elijah thought he was alone, but God said, "I have yet seven thousand who have not bowed the knee to Baal." In the case of the Hebrew children they won even the king over to their

side and to their God. The same is true in the case of Daniel. Even the world will respect the Christian who is true to his profession regardless to whether they subscribe to his standards or not. Jesus says that they who forsake all for Him shall have a hundred fold in the present world and life everlasting in the world to come. It pays to be with the minority if the minority is with God.

4. **Consecration is the next demand Moses made of the Levites.** "Consecrate yourselves today to the Lord," is the manner in which Moses commanded those who would be on the Lord's side. Separation from the world, alliance with God's people, loyalty under difficulties, and finally a consecration of all we have—time, talent, energy, wealth, or whatever God has endowed us with or we have been successful in acquiring—all belongs to Him. When all is placed in the hands of the Lord then we may rest assured that our lives will be both successful and satisfying.

A great deal might be said to encourage those who decided for God. It is the side of right, and right will certainly win. It is the side of truth. "Truth crushed to earth will rise again." It is the side of a clear conscience. No man is more miserable than he who is constantly lashed by a condemning conscience. It is the side on which will be found all the saints of all the ages. It is the side of heaven and eternal glory. It is the side that wins.

I might continue to point out the blessings awaiting those who will take their place on the side of the Lord but we want to make this real practical and so I will extend the invitation to any one who is willing to make this great decision this morning and come out on the Lord's side. Who will come? The Lord bless you.

Hesston, Kansas.

PRESENT WORLD EVILS

By J. I. Lehman

For the Gospel Herald.

No sane man has any reason for questioning the presence of evil in the world. Our opinions as to what is good and what is evil may differ, but its presence is very evident. The Bible (which we recognize as an absolute authority on all questions treated in it) definitely teaches the presence of evil in past days (Gal. 1:4) and states "that in the last days perilous times shall come;" that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Paul not only states this general truth but definitely mentions the evils that shall be present in the last days. Among the prominent evils of this time we notice

Deception

(II Tim. 3:13; I Thes. 2:9, 12)

We notice this evil present in the relationship of nation with nation; also in the political, social, and business world. Ungodly men even tho they profess religion, will use any deceptive means at their command, which will bring about personal gain along any line in which they are interested. The honesty of many business men consists in restoring goods (because of policy) when they are caught defrauding, but watching for a chance when they can get the advantage without being caught. We would not naturally look for deception among the professedly religious, but experience proves the wisdom of the Word in pointing us to the fact that we will find it there. Jesus met some who professed to be children of Abraham. He called them children of the devil (Jno. 8:44). Paul in speaking of that wicked one (II Thes. 2:9) said His coming is "after the working of Satan" (deception). He also said, "The time will come when they will not endure sound doctrine" but shall "heap to themselves teachers" and "shall turn away their ears from the truth" (II Tim. 4:3, 4). The "lying spirit" in the mouth of the prophets (I Kings 22:22) is evidently the spirit in the false teachers spoken of by Peter (II Pet. 2:1).

Increased Learning

(II Tim. 3:7)

with less knowledge of the truth is a present evil. To many people in so called Christian lands the Bible is an unknown book; not that they never saw one, but they are ignorant of its truths. We believe there are many who have a knowledge of the letter of the Word whose minds are blinded by the god of this world so that the light of the glorious gospel should not shine unto them. II Cor. 4:3, 4. Again, some of our educated men have their minds filled with the findings of "science, falsely so called" and the deductions of "new thought" and the unfounded ideas of Evolution until the truth of the Gospel becomes foolishness to them. I Cor. 1:23. Hence many of those who possess "the wisdom of this world" are busy scattering the seeds of

Unbelief.

(I Tim. 4:1)

which comes largely as a result of man worshiping his own intellectual attainments, inventive genius, oratorical ability, and by listening to the devil or some of his agents as they busy themselves mixing truth and error.

In thinking of the conditions existing in religious bodies today we are reminded that Jude says, "There are certain men crept in unawares" making it necessary that we "should earnestly contend for the faith which was once delivered unto the saints" (Jude 3, 4). And most religious bodies are contending for or admitting the "doctrines of devils" taught by those who have departed "from the faith" (I Tim. 4:1). This present unbelief has resulted in

Despising The God-given Authority

of the home, Church, and nation,—and children are increasingly disobedient to parents and grow up to be men of corrupt minds who "speak evil of dignities" (Jude 8) and refuse to "obey them that have the rule over you" (Heb. 13:17). The result of this evil is the disturbance of the peace in the home, church, and nation and the increasing lawlessness which is very evident.

Another evil mentioned by Paul that is very prevalent today is the

Love of Pleasure.

On Sunday the auto takes many true worshipers to the house of the Lord, but it takes more people who are bent on pleasure-seeking, and unless there is a special effort made to entertain, the average crowd at worship is small, while the movie, theater, and various popular games, are largely attended. Also in many homes valuable time is wasted in reading trashy literature which entertains but does not instruct. Again the victrola and radio are used to entertain by foolishness which pleases for the moment. With the coming of modern ways of travel the vices of men and women have increased to an alarming extent. All these tend to increase our love of pleasure and deaden our love of God.

These are but a few of the many evils definitely mentioned by the Word, which have been and still are defiling professing Christendom and deceiving the world, but we thank God that the true Bride of Christ shall remain pure "till He come." May we raise our testimony against them by holy living and thereby witness our expectancy of the coming of the Lord.

Chambersburg, Pa.

All knowledge must lead up to one grand result—that of an intelligent recognition of the Creator through His works.—Sir W. Siemens.

That was the true Light, which lighteth every man that cometh into the world.—John 1:9.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"WHAT CHRIST SAID"

I said, "Let me walk in the fields."
He said, "No! Walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There's nothing but noise and din."
And He wept as He sent me back;
"There is more," He said, "there is sin."

I said, "I shall miss the light,
And friends will miss me, they say,"
He answered, "Choose tonight,
If I am to miss you, or they."

I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your Guide."

Then into His hand went mine,
And into my heart came He;
And I walk in a light divine—
The path that I feared to see.

—George McDonald.

WEEKLY LETTER FROM SOUTH AMERICA
(December 19, 1923)

By D. Parke Lantz

For the Gospel Herald.

On December 14, the missionaries in Trenque Lauquen were called to the house of one of the recent converts as a grandchild, a girl of about 15 years of age, had died in the hospital from a disease which is very common in this country on account of the immoral lives of the people and the unsanitary methods of living all in one room.

The people are poor and could not afford a funeral, not even of the third class, so the undertaker, who is little less than a brute, did not arrive at the time appointed which was to have been in the afternoon at 3:30, after the Gospel services.

One of the brothers went to see why they were not on time and returned saying that the undertaker's helpers were all out in the country on his farm cutting grass and he would not call them in from their work in order to bury a "pobre," poor person.

The gandfather then went down and after some arguments received the reply, "At six o'clock the ambulance will be there to carry the body to the grave."

In the country districts, like the one in which our missions are located, the poor are treated worse than slaves used to be in the States, according to reports. There are few exceptions, of well to do people, who take care of their servants. Many adopt orphans and then use them to do all the work, not sending them to school, nor, in fact, giving them more than their board and a few clothes. What is needed is an institution in which we can take care of some of these orphans, giving them a Christian home, love, instruction, care, and help them to earn an honest living.

The other day a little boy about 10 years old, stopped at the Mission door to beg bread, saying that his step-mother had sent him out, and on being questioned he was quick to tell me that he would rather work, which is honorable, but did not have any.

Saturday, Dec. 15, the missionaries in Pehuajo were called to Madero, a town near by, to teach the converts, Bro. Pablo Cavadore and Gorgonio Lescano accompanying them. We are hopeful to be able to continue this work. Your prayers are solicited.

Bro. Gorgonio Lescano, our only member in Nueva Plata, is leaving that town and moving to Salliquilo, also in our district, where he hopes to be used in the Master's work.

At last week's members' meeting it was decided to hold communion Dec. 17. We are glad everything is in order. May God be praised. In Trenque Lauquen the communion is to be held Dec. 22. God bless all the brethren, is our prayer for the New Year, and our request from the brethren is—Continue praying for the work in South America.

Trenque Lauquen, F. C. O., S. A.

A WINTER HOME

By S. B. Wenger

For the Gospel Herald.

Since reading the article several months ago written by Bro. J. B. Brunk I have studied the proposition of a winter home in the south for people who wish to spend the winter in a warm climate.

I have tried to give it a fair consideration from the standpoints of a missionary proposition for the Church, health advantages, and expense.

For over thirty years I have had the care of an invalid companion who has been obliged to go to a milder atmosphere occasionally on account of asthma. This has been her only relief. This experience has placed me in a position to study this proposition from these various angles.

There are many people who must either go to a milder climate for the winter months or be practically confined to the house with perhaps little relief. Many do go south; others would go if it were not for the expense connected with it, and still others would go if they were not exposed to the worldliness of most winter resorts where all classes of people gather.

A home under the supervision of our own people located in a healthful spot of the south and so arranged that people could enjoy the quietness of home life and associate and worship with people of like precious faith would be far preferable to the high-toned, worldly, expensive institutions that are maintained for financial gain only, and where there are all kinds of worldly amusements.

If properly located such a home could be made largely self-supporting by sufficient acreage being devoted to vegetables, small fruits, and poultry of which certain portions might be assigned to such who would be able and would care to perform some labor, in order to reduce expense bills. A certain share of the proceeds could be given them and the remainder applied to the maintenance of the home. There is always a ready market in the north for southern produce in the winter months.

As the climate is warm cheap cottages could be built and people could occupy them as their own homes during their stay in the south.

It could be so arranged as to serve practically as an Old People's Home and a winter home for the infirm.

Great care should be exercised in selecting a location that would be healthful, and advantageous in all respects. I would be pleased to hear the opinions of others, either thru the paper or by private letters, as I am heartily in favor of co-operation in such a poposition.

South English, Iowa.

WORLD WIDE MISSIONS

By Hattie F. Hollinger

For the Gospel Herald.

The spirit of missions is the spirit of Christ. As Christ was sent into the world by the Father, so He sent out His disciples into the world. We are His witnesses, and His messengers.

Most of our missionary teachings are found in New Testament, but the Old Testament has a great many also. Since God's people were to be a missionary people, it is but natural that He would give them missionary instructions. The

Old Testament writers tell us of many things that have happened and some that shall yet happen. You can help to fulfill the prophecies daily by telling others of Jesus and showing them the way of salvation. Christ is the Light of the world, and He shall rule forever and ever.

Millions of souls do not know of Jesus. It is for us who do know Him to give them the invitation, that He so freely offered to us all. God is good, therefore all the people of the earth ought to praise and serve Him.

Jesus as a missionary, as in all other things is a perfect example. God saw the need of man. He supplied the remedy. So in our day both the Church that sends and the missionary that is sent have a part in the mission work. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). Jesus went about all the cities and villages, saving souls. "Go ye therefore, and teach all nations" (Matt. 28:19). All Christians should be missionaries.

Whom did Jesus appoint to carry on His work after He ascended to heaven? Was it not His eleven disciples? When Jesus was about to ascend into heaven, he told His disciples that all power was given unto Him in heaven, and in earth, and that they should go and teach all nations, baptizing them in the name of the Lord. He also told them to teach the people to observe all things that He had commanded them to do, and so they went forth everywhere preaching the Word, and telling others about Jesus. The command holds good for us now just as well as it did for them, and He gives us the same power as He did His disciples.

Jesus Christ has been called the first great Foreign Missionary. He left His home in heaven and came to a foreign land, where enemies of His lived. He came for the purpose of winning these enemies back to Himself. "Ye shall be witnesses unto me." "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). When Jesus ascended into heaven He told His disciples to wait at Jerusalem until they were endued with power from on high, before they went out preaching the Word and telling the plan of salvation to all mankind. Ten days later when they came together in an upper room, they heard a great sound as a mighty rushing wind. There appeared unto them cloven tongues, like as of fire, which sat upon each one of them, and they were filled with the Holy Ghost, and began to speak in other tongues as the Spirit gave them utterance, and then they were filled with power. Peter preached a wonderful sermon which converted some 3,000 persons who were taken into the church. This was done thru the power of Holy Ghost. The Holy Ghost was the power of the early church, and is the power of the church today. A church that does not have the Holy Ghost working thru it has no power. Peter did not stand up there and preach for a show; his preaching was the simple kind that brings men and women to the foot of the cross, and makes them realize that they are sinners and need a Savior. They did not preach in the same tongues. The Holy Ghost gave them power to preach in different tongues so that all could understand.

The book of Acts is a history of the early church. The church had now been in existence for a number of years in Jerusalem, and it had grown very strong. The Christians had enjoyed their fellowship with one another. Persecution spreads Christianity. The Gospel is suited for all people, and the story must be told to all the world. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth" (Rom. 1:16).

Paul's missionary life was a life very close to Jesus. He worked hard to always find out His will, and when he once knew it, he could not be persuaded to change his mind, in any form.

We studied the past quarter about missionary messages. From one century to another this message was passed on until today it is just as useful as it was thousands of years ago, and God's people still love to tell the story of Jesus, which is the missionary message of the Bible. By faith we shall conquer. But how often do we poor mortals let our hearts be troubled through the lack of putting our trust in God. Paul says, "I count this world but loss that I may gain Christ." May God grant us wisdom, and courage to stand harmoniously together for the true principles of the Christian religion and the upbuilding of the Church.

Honey Brook, Pa.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isa. 7:14.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is the difference between the Gospel of grace and the Gospel of the kingdom? **E. W. B.**

By comparing scripture with scripture it will be found that "the gospel of the grace of God" which Paul was commissioned to preach (Acts 20:24) and the "gospel of the kingdom" which Jesus preached in "all the cities and villages" of Judea and Galilee (Matt. 4:23; 9:35.) and which He said "shall be preached in all the world for a witness unto all nations" (Matt. 24:14), is identically the same blessed Gospel which is the "power of God unto salvation to everyone that believeth" (Rom. 1:16); the same Gospel which the Lord Jesus commissioned His disciples to preach "to every creature" in "all the world." (Mar. 16:15.)

The word "Gospel" means good news or glad tidings, and it is made very clear in the New Testament Scriptures that the "Gospel" is a revelation of the grace of God to fallen humanity thru a mediator. Paul in referring to the Gospel makes clear its authorship, scope, power, and blessed effects on the lives of believers. He not only speaks of it as "the gospel of the grace of God", but also as "the gospel of God" (Rom. 1:1; I Thes. 2:2), because it came originally from the Father. He also calls it "the gospel of Christ" (Rom. 1:16; 15:29) because He is the author, proclaimer, and essence of it. He also speaks of it as "the gospel of your salvation" (Eph. 1:13) because thru the influence of the Holy Spirit it is made effectual unto salvation to all who accept it without reservation, and after being saved by its power, it imparts peace to the troubled soul, hence it is also called the "gospel of peace" (Eph. 6:15). Thus thru its marvelous power of illumination, reconciliation, and transformation all true believers are translated into the kingdom which our Lord and Saviour came to establish on earth, which is generally spoken of as His Church, against which "the gates af hell" shall not prevail.—J. S. S.

They tell us that until you give more than one-tenth of your income to the Lord, you are not giving a cent. I don't quite agree with that, for we owe our ten-tenths to the Lord.—E. C. Shank.

God has no use for any one who refuses to work.—E. C. Shank.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, February Fourth

For the fruit of the Spirit is in all goodness and righteousness and truth.—Eph. 5:9.

Goodness is love at work. God's goodness is expressed in such words as, "How great is thy goodness;" "The earth is full of thy goodness." "Thou crownest the year with thy goodness." He hath blessed us with all spiritual and temporal blessings. His goodness hath been manifested in the rain, the sunshine, food, raiment, friends, loved ones, our privileges, the gift of eternal life.

Our goodness lies not merely in eschewing evil, but in actually using our time and talent for the good of others. Good for something worth while. We may be good by being neighbor to the unfortunate, the needy, the sick, the suffering. The world needs Tabithas, George Muellers, Pandita Ramabais, who are willing to exercise great faith in God and in their fellowmen.

* * *

Tuesday, February Fifth

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.—Gal. 5:6.

It is love on the battlefield. By faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;... they wandered in deserts, and in mountains, and in dens and caves of the earth." See Heb. 11:33-38. Truly the blood of the martyrs of all ages has through their faith become the seed of the Church.

* * *

Wednesday, February Sixth

Receive with meekness the engrafted word.—Jas. 1:21.

Meekness is love under discipline. In restoring faulty members we do it with meekness, lest we also be tempted. I Pet. 3:15. We have our shortcomings and it is praiseworthy when we tell them, showing that we too are men of like passions and need their help and prayers and are willing to be of any help to them in order that they may again enjoy with us full communion with the Father.

After we have done all we could in our short lifetime we are only unprofitable servants, coming far short of what we might have been had we not been of the erring, sinful, disobedient, unbelieving.

I too have done despite to the Spirit of God: I have grieved Him and taken my own way. Although I know He hath forgiven me yet I cannot but grieve over my past condition. I humbly bow to His will and meekly strive to help others to Him. I remember my frailty but rejoice in my salvation. "Cleanse thou me from secret faults."

* * *

Thursday, February Seventh

Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

Temperance is love in training. We must, however, totally abstain from all things harmful, whether in eating, drinking, clothing, association, or indulgence. The most strenuous service calls for the greatest care in all things. Each child of God should be a law unto himself of prohibition against alcoholic stimulants and narcotics, and of temperance in what is needful for his physical welfare.

How necessary it is for the child of God to study his own physical, mental, and spiritual needs and those of his children, and carefully abstain from what will hinder growth and the successful waging of warfare against wrong. Nor can we afford to indulge our appetites to the detriment of another. If what we have or enjoy leads another to go astray we must deny ourselves of it. Against temperance there is no law.

* * *

Friday, February Eighth

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:10.

The blood of martyrs became the seed of the Church. They gave their lives at the stake, on the rack, on the guillotine, in the arena and rejoiced that they were counted worthy of thus suffering for their Savior. It is no credit to anyone to be well spoken of by the populace. Opposition, criticism, evil report, scoffing, scorning will be the earthly rewards of a righteous life. For there are still men and nations who would stamp out the cause of Christ and slay every believer. We need not court persecution but we need not fear it when it comes.

Who are these? "They which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

* * *

Saturday, February Ninth

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely.—Matt. 5:11.

Revilers are the successors of those who mocked Christ. If they have hated Him they will also hate us. They will not hesitate to spread false reports concerning the lives and labors of God's people. They incite the mob, seek occasion to entrap, and strive to undermine the influence of the righteous. They are jealous of the carefulness and resulting prosperity of the children of God and seek every occasion to wrest from them their rightful possessions.

Dear reviled and persecuted soul, great is your reward in heaven. You have a sure title to mansions in the skies and have foretastes of eternal joys in your heart now. His grace is sufficient for us.

"Our fathers chained in prisons dark, were
still in heart and conscience free.
And blest would be their children's fate,
if they, like them, should die for thee.
Faith of our fathers, holy faith, we will
be true to thee till death."

—Faber.

* * *

Sunday, February Tenth

Blessed is the nation whose God is the Lord.—Psa. 33:12.

Jesus is King of kings, and Lord of lords. We crown Him Lord of all. The civil power is a minister of God, an avenger for wrath upon him that doeth evil Rom 13:4. Would God that over the face of every nation's program of progress might be written "THE FEAR OF GOD," and "THE LORD OUR RIGHTEOUSNESS." May "IN GOD WE TRUST" remain the motto of our country which fosters religious liberty and may our national life become one of consistent, clean Christian advancement. May her laws savor of unselfish interests and purely altruistic principles. May the spirit of the Prince of Peace prevail in every heart and His name be upon every lip. May she be the foremost of all nations in social, industrial, educational, and moral reform that she might become more and more of a God-fearing land—a cradle of true liberty and justice and equality for all.

FAITHFUL TEACHING

By Mary E. Guy

For the Gospel Herald.

Might we have the strange words explained we often see in print: "We do not understand; that is why we are so different from old people."

Are you willing to do what you do understand?

Parents, are the children what you want them to be, or as you start them? May we be doing in haste the little things that come our way.

Dayton, Va.

Every part of the human frame has been fashioned by the same Divine hand.—D. Brewster.

SUNDAY SCHOOL LESSON

Lesson for Feb. 10, 1924.—Num. 14:1-10

THE FAILURE AT KADESH

Golden Text.—The Lord is with us: fear them not.—Num. 14:9.

Introductory.—The time had come when Israel was about ready to enter the promised land. They were far enough removed from Egypt to think of securing a home of their own. The law had been given. They had murmured enough and were punished often enough, that they ought to have learned the lesson of obedience. The Lord had manifested His power and goodness often enough that not a single Israelite should have thought of anything but to give Him gratitude and praise and obedient service. But it was still the same old rebellious Israel. They might have had the promised land without a struggle, as easily as they passed through to the sea. But unbelief kept them in a state of turmoil and unrest. Finally God told Moses to send twelve spies into the land. These spies went into the promised land, took note of things, and came back. They agreed on two things: A very desirable country, but inhabited by mighty foes. They disagreed in this that the ten advised against going in while two advised taking God at His Word and possessing the land.

Lesson Story.—The report of the spies threw the people into a state of feverish unrest and rebellion. It was taken as the occasion for doing openly what they already had in their systems—rebel against God and Moses and return to Egypt. Moses and Aaron tried to get them out of the notion and Caleb and Joshua plead with them to take a saner course. But nothing seemed to move them. The Lord was on the side of the faithful few, and His glory was made manifest in the tabernacle of the people.

Lesson Gleanings.—Not for Israel's sake but for our own benefit are we now studying this lesson. It brings to us a number of very impressive truths among which we note the following:

1. Not even a miracle can cure people of the grouch. If it would, the children of Israel would have had many an opportunity to be straightened out. But their record was one of continual fault-finding, grumbling, complaining, and submitting when their afflictions became too heavy. Only real conversion can save a man from such an awful malady. The people of Israel seemed to be rather welcoming such an opportunity as was afforded by the unfavorable report of the ten spies. It afforded an excuse for a fresh outbreak.

2. God often gives a rebellious people what they want, but they invariably have to suffer for it. Had they marched right on at the command of God they might have been in the promised land before they even thought of sending spies over there. But God seeing their unbelief and rebellious hearts let them have their way by sending spies, just as He let Israel have a king when they murmured for one. In both cases the people suffered because they did not take the Lord's way. So will we suffer if we insist on taking a way that is different from the way God wants us to take. There is an important difference between the permissive and the directive will of God.

3. God said—Moses and Aaron said—Joshua and Caleb said, "Possess the land." But the children of Israel said, "No, we can not do it—we **will** not do it." "All right," said God, "send them back over a circuitous route that is full of danger and delays and that will keep them in the wilderness many years longer." Then the children of Israel said, "No, we will not do that; we will take the land." They proposed to do themselves what they declared themselves unable to do with God on their side. That showed the value which they placed upon the providence and power of God. Of course, they were utterly defeated, as people always are, in the end, if they insist on taking their own way. But it simply shows the reckless blindness of those who are out of tune with God.

4. In bright and vivid contrast with the rest is the stand taken by Caleb and Joshua. They saw the same giants that the other spies did, but they also recognized the goodness and faithfulness and power of God — something which the other spies failed to see. They, like the rest, were hindered from entering the promised land for a season; but when the time for entering the land came faithful Caleb and Joshua were among those who entered while their unfaithful kinsmen were among those who had fallen in the wilderness. Their faith was vindicated. They could and did enter, but the rest reaped the results of their own folly. "With God all things are possible." Without God nothing is possible that extends into the land of promise. Are we lining up with the two or with the ten?—K.

BIBLE MEETING TOPIC

THE TRUST COMMITTED TO US.—I Tim. 6:11-21; II Tim. 1:14.

Topic for February 10

MOTTO

"Keep that which is committed to thy trust."

MEDITATIONS ON THE TOPIC

I. **Our Trust.**—A trust is something of another committed to one who is expected to faithfully handle it according to the wishes of the owner. A trust may consist of money or property to be used in a certain way, or it may consist in a piece of work to be done. A trusted friend may receive a particular message from another to be delivered. A trusted servant may do business for a master. An ambassador does business for his country. Christians are ambassadors for Christ and are His representatives on earth to carry on the great business which He has committed to them. This great work is to bring about the reconciliation of men to God. Christ has completed His part of the great task by making atonement. He has committed to us the trust of bearing the good tidings of His love to all the world.

There are various phases of the Christian's trust. Not all have the same office in the work. "He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But with all the different tasks there is one great taskmaster who works out in unity all the work and desires that all are faithful to the trust committed to them. He gives us talents according to our ability and will some day call for an account of our work. How shall we face Him if we have been unfaithful?

Life is a trust. Our souls are under the choice of our wills. If we choose to let God have His way we commit them to Him in well doing. The result will be a happy eternity. If we choose to let Satan reign, we are unfaithful to our trust. We are responsible for our influence over others and must use that influence for the glory of God and the welfare of others. We are also entrusted with various phases of work, such as, Home life, Church life, community life. Knowledge is a trust. Health and strength is a trust. Friendship is a trust. Money is a trust. Every advantage is a trust for the Kingdom of Heaven: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

II. **The Text.—I Tim. 6:11-21.**—In this passage we note some of the things in our charge which we must be faithful in following and some tasks which we must perform. There are things to avoid as well as things to lay hold of.

II Tim. 1:14.—Timothy's ministry was a trust from God which he was to keep by the Holy Spirit.

Gospel Herald

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 31, 1924

Field Notes

Bro. David Garber conducted a series of meetings at the church at Freeport, Ill., closing on Jan. 18.

Bro. S. E. Allgyer was called from Sheridan, to Albany, Oreg., to preach at the funeral of Mrs. Christ Nofsinger of the Fairview congregation, Tuesday, Jan. 22, 1924.

The new building at the Norristown Mission will be opened (D. V.) with dedicatory services Saturday evening and Sunday afternoon and evening, Feb. 9, 10. A series of evangelistic meetings will follow these services.

Plans are being made to organize a congregation at Pleasant Hill, Ill., in the near future. Sister Ruth Smucker of Tiskilwa, Ill., is the Field worker and her efforts are bringing good results among the people living in the suburban districts of Peoria, Ill. D.

A series of meetings will begin (D. V.) at the Mennonite Church, East Chestnut and Sherman Sts., Lancaster, Pa., on Feb. 16, 1924, in charge of Bro. John F. Grove of Mason and Dixon, Pa. Pray for the work that it may result in the salvation of many souls. L. S. K.

Bro. J. H. Warye and family arrived in New York from India on Jan. 10. They report a favorable voyage after the first ten days during which time Sister Warye suffered from fever. They also report that they left all the missionaries well and busy.

Bro. P. A. Friesen and family and Bro. Geo. Troyer and family, who sailed for India on Nov. 10 arrived there safely on Dec. 17. Sister Friesen took sick of pneumonia the first day after leaving the Red Sea but is getting along finely in St. Georges Hospital at Bombay.

Bro. Arthur T. Moyer, superintendent of the Welsh Mountain Mission, New Holland, Pa., is in the Lancaster Hospital, as a result of bullet wounds received from a thief who was stealing corn. Bro. Moyer heard a noise and on going to investigate was fired upon. His condition is serious.

The newly organized congregation at Sheridan, Oreg., closed its first series of evangelistic meetings, Jan. 20. Bro. S. E. Allgyer was evangelist. The house was well filled with good interest. **Visible results, 15 confessions.** Included in this number were new converts, backsliders, and reconsecrations. On Sunday, Jan. 20, the subject was Marriage, after which a couple were united in the bonds of holy matrimony.

Correspondence

Bluffton, Ohio
(Zion congregation)

On Thanksgiving day the Zion congregation held its annual business meeting at which time the following officers were elected for the year 1924: Church trustees, Chris Bixel and Harvey Beidler; chorister, Truman Bixel; correspondent, Minnie Beidler. The Sunday school officers are: Supts., Noah E. Byers, Harvey Beidler; Sec.-treas., Willis Bixel; Chors., Hiram Thut and Ruth Allgyer.

On Sunday morning, January 13, in the absence of Bro. Paul E. Whitmer, Bro. Payson Miller gave an interesting report of the peace conference which was held at Juniata College, a school of the Church of the Brethren, at Huntingdon, Pa., during holiday week, by members of different nonresistant denominations, in the interest of peace and for the promotion of a better fellowship and understanding between the various Christian denominations adhering to the priciples of peace and for the strengthening of faith in these principles. The message was inspiring and encouraging. Many thoughts were presented that are worthy of our serious consideration, among which were that men ought to learn to live in peace with one another and, that altho small in number, if we live consistently we can be strong and fulfill our mission. These remarks were based on II Cor. 12:10, the latter clause, "For when I am weak, then am I strong."

Yours in His service,
Jan. 14, 1924. Minnie Beidler.

Souderton, Pa.

Another year has begun for us, and we hope to be better and truer servants for Him than we have been in the past.

Since our last writing on Dec. 16, eleven young men were admitted by water baptism. We trust they will be the future pillars in the church.

We enjoyed the visits of Bros. Aaron Mast of Westover, Md., and Elias Kulp of Bally, Pa., on Dec. 19; also Bro. J. C. Clemens of Lansdale, Pa., on New Year's eve.

Our ministering brethren, Bros. Jacob and Elmer Myers addressed the Sunday school on Dec. 23, after the younger pupils were each presented with a book. This is the time of the year when our Sunday school is best attended, 385 being present Jan. 13.

Two of our number are at present at Harrisonburg, Virginia, taking the six weeks' course of Bible Study. About fourteen are taking a corres-

pondence course at home, using "Bible Doctrines" as their study.

We ask the interest of God's children, in prayer for furthering His cause at this place that we may be ready when He comes.

Jan. 14, 1924. Cor.

Kenmare, N. Dak.

Dear Gospel Herald Readers:—We have been enjoying beautiful weather with the exception of about ten days. At present we have very little snow.

The Dakota-Montana Bible School is being held at this place. It began Jan. 8, and will continue for four weeks. There is an enrollment of fifteen students. The instructors are Bros. J. C. Gingerich, of Ulen, Minn., and L. A. Kauffman, of Coalridge, Mont. We ask an interest in your prayers that this term of Bible School may be the means of strengthening every church thruout the district.

Sunday morning Bro. L. A. Kauffman preached a very helpful sermon to us. He took his text from Matt. 8:23-26. Also, on Sunday evening, he conducted a Christian Workers' Meeting.

Jan. 14, 1924. Cor.

Wayland, Iowa

During the holiday week we held a very interesting and instructive Bible conference under the instruction of Bro. Amos Gingerich of Versailles, Mo., and our home ministers. Bro. Amos Gingerich taught the Ten Commandments and Bro. Simon Gingerich conducted the study of the Gospel of John. Evangelistic sermons were given every evening either by the visiting minister or Bro. Chris L. Graber.

Considering the comparatively large and attentive audiences, the people were very much interested in the instructive and uplifting study of God's Word. We may often read and study the Ten Commandments and the Gospel of John but like all other scriptures we can thru the revelations of the Spirit always learn precious lessons and receive new thoughts no matter how often we previously have studied them. One of the visible results of these meetings is the fact that eight or nine boys confessed Christ as their personal Savior.

On New Year's Day Bro. Simon Gingerich left for Hesston, Kansas, where he is one of the instructors for a six-weeks term of Bible School.

On January 10, 11, Bro. J. W. Shank, returned missionary of South America, was here, telling us of the material and religious conditions of the country and the people with whom he has worked for several years.

Yours in His service,

Jan. 14, 1924. Olive G. Wyse.

Grabill, Ind.

Dear Herald Readers, Greetings of love to all:—We were privileged to have with us, Sunday, Jan. 15, Bro. O. S. Hostettler of the Emma congregation, Ind., who brought us a very inspiring baptismal sermon, using for his text, Acts 8:37. Two precious souls were received by water baptism, one by renewing his covenant with God, and one by letter. Praise God for these dear souls. Pray that others may take the same stand for the Lord.

Bro. Hostettler remained with us for the evening services, in which he used Luke 10:20, last clause. May the Lord bless him in his labors.

In December we reorganized our Sunday school as follows: Bros. S. H. Beck and Ben Graber, supts.; Bro. S. J. Miller and Sister Bertha Yoder, chors.; Bro. L. C. Yoder, treas.; Bro. Elmer Miller, sec.

The work at this place, we believe, has been progressing steadily altho there is room for spiritual improvement. As we have entered this new year, we trust we have entered it with a new zeal for the work of the Master, and with a burning desire to exemplify I Jno. 3:16, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Yours for the Master's cause,

Jan. 15, 1924. Jos. S. Neuhouser.

Middlebury, Ind.

Greeting to all the Herald Readers:—On Dec. 22 and 23 Bro. Daniel Kauffman of Scottdale, Pa., preached three impressive sermons. On Jan. 3, Bro. Clayton Derstine of Eureka, Ill., began a series of meetings which closed on Jan. 11. As a visible result six young souls confessed their Savior. May we as a church hold them up to a throne of grace.

Jan. 13 Bro. Silas Yoder was with us again, as our home minister, Bro. A. J. Hostetler, was not able to be with us.

We are thankful for the privilege of having others come in and worship with us. Katie P. Miller.

Jan. 15, 1924.

Hudson, Ohio

Dear Herald Readers, Greeting:—On Jan. 13, Bro. Noah Hilty of Marshallville and Bro. E. M. Detweiler of Columbiana were with us. On Saturday they attended the funeral of Bro. Abner Stutzman and were given charge of the regular services the following day. Bro. Detweiler preached for us in the morning from Psa. 17:4 and Bro. Hilty in the evening from Matt. 18:3. We were glad for their presence and admonitions. Come again.

We expect Bro. Noah Hilty to be with us again next Sunday. Bro. D. B. Raber of this place intends to leave in the near future for the mountains of Tennessee and Virginia. May the Lord attend him in his efforts for the unsaved.

Bro. E. B. Stoltzfus is leaving for Lima in evangelistic work there.

On Jan. 24 we expect Bro. Herman Kreider of Wadsworth to deliver a lecture here on existing conditions in the Near East.

Jan. 15, 1924. Gladys Stoltzfus.

Pigeon, Mich.

Dear Herald Readers, Greetings:—On Oct. 14 Bro. S. S. Sommers of Dryden, Mich., was with us and the following Sunday Bro. Menno Eash was in our midst and preached a number of encouraging and helpful sermons.

Nov. 12 Bro. J. K. Bixler was here, but he could spend only one evening with us.

Sunday morning, Dec. 16, Bro. Samuel Greiser of Archbold, Ohio, preached for us. We are always glad to have visiting brethren as guests in our congregation as well as our homes.

New Year's day our Sunday school was reorganized. Supts., Allen Weidman, John Shetler; Secy., Albert Bechler; Chor., Sister Maggie Weidman.

Sister Lydia Weidman who has been sick for the last few months, we are glad to say has improved so that she can be up most of the time.

Remember us in prayer.

In Jesus' Name,

Sarah Weidman.

Fairview, Mich.

To all Herald Readers, Greeting:—We feel thankful to our kind heavenly Father for His protecting care over us. Even through trials and afflictions we feel His presence with us. The meetings at this place closed last Sunday night with 10 confessions. On account of our winter setting in quite stormy the day before New Year, when our meetings began, the attendance was not so good, but when weather moderated the attendance was better. Bro. C. C. Culp preached the Word with power thruout all the meetings. We hardly know how the unsaved could reject the invitation extended. To God we give all the praise for the many

(Continued on page 890)

Miscellaneous

OH, THE PRESENCE OF PEACE

By Rufus Buzzard

For the Gospel Herald.

Oh love the truth and peace, and from
thee let it not depart,
"Seek peace, and pursue it," with love's
strong, ardent hands;
"To the counsellors of peace in joy" that
filled true hearts,
If they live obediently to God's com-
mands.

How "better dinner of herbs" where is
love, man's heart to move,
"Than a stalled ox," and with it hatred
prevalent,
For the things that we eat in peace
prove that spirit—love,
Which we pray from God on us, and
is not withheld.

Yea, "better is a dry morsel and there-
with quietness,"
Than a house full of sacrifices with
strife,
For the peacefulness of Jesus' soldiers
God will bless,
And lovingly them give eternal life.

How blessed peacemakers are, for they
ever called shall be,
Yea, they shall be called the children
of our God;
Their desires are to lift from all strife
humanity,
And to show that perfect path that Jesus
trod.

Whenever man's ways the Lord please,
His majesty he sees,
Yea, His majesty feels he, 'neath love's
protecting wings,
And He maketh at peace to be, even His
enemies,
And in safety makes them dwell—
which comfort brings.

"The fruits of righteousness are sown in
peace," and ne'er depart,
To them that create peace with a heav-
enly wisdom,
Like the wisdom that comes from above
and fills pure hearts,
So earth's wisdom, with God's blessing
should become.

"I form the light, and create darkness,"
over all the earth,
"I make peace, create evil—I, the Lord
do all these things."
It is thru My love that I give men on
earth new birth,
That eternal life and peace in heaven
brings.

With all men, follow peace, and a true,
sacred holiness,
Without which no man shall see His
Lord and King.
For of confusion God is not the Author,
but of peace,
Which should make His saints with joy
and praises sing.

New Castle, Ind.

This beautiful system of sun, planets, and comets, can have its origin in no other way than by the counsel of an Intelligent and Powerful Being.—Sir Isaac Newton.

THE "SAFETY ZONE"

By Moses G. Gehman

For the Gospel Herald.

We see it marked off on the main streets of our cities and along the highway through the country one sees the white marks designed for the welfare of all who use the road. Life is precious and we do well to take note of all these danger signs and limitation lines, put there by those in authority that our natural life may be safe while on a journey.

Life as a journey from the cradle to the grave has to do with many a "sharp curve," a "steep hill," "a dangerous crossing," and "rough place" on the pathway. While peril surrounds one all the time, keeping "to the right" and watching the "safety zones" will go a long way to avoid an accident. As in the natural, so in the spiritual. There comes many a season in which the traveler does well to halt a little in the "safety zone" before he makes the next step.

My unsaved friends who may be reading this message, will you remember that without accepting Christ as your Savior you have no assurance of safety. High or low, learned or unlearned, rich or poor, morally clean or besotted, or any other condition in life, unless you are "born of water and of the Spirit (you) cannot enter into the kingdom of God" (Jno. 3:5). God in all ages, had, and has today, circumscribed an area, wherein, if men will abide He can bless them; if they overstep this God drawn line through disobedience, God will not only withhold His blessings, but "the wrath of God cometh on the children of disobedience" (Col. 3:6). That curious disposition of mind, to pry into things that God in wisdom withholds (Gen. 2:17) is still a part of human nature. God means nothing else but good in all restraints and limits marked off by Him in His Word for us. Man is loath to believe this, and, looking across the border line, he sees things which he imagines would make him wiser than the Word God has said; thus he leaves the realm of faith and steps into a world of doubt. Satan having blinded his eyes with unbelief can now lead him into any other form of evil, even seduce him to link arms with the agents of the underworld who often walk among professed Christians. Doubting a single utterance of the Word of God is a great leap into the dark, whether it be that part which applies to our earthly life or that which speaks of eternity, which is but time extended beyond the ken of human mind.

Breaking Through

God says "Whoso breaketh a hedge, a serpent shall bite him." The "hedge" here means a fence dividing two fields belonging to different owners. Fence strips are lurking places of the serpent. The thought conveyed is that of crossing a legal line and reaching for what does not rightfully belong to one. "The way" of Christ is always safe. To follow a side way tracked by some "great one" is always wrong. "Flee youthful lusts," God says. It is heaven's advice for the young people. All normal young persons are tempted in a greater or lesser degree to follow "youthful lusts." The temptation in itself is not sin, but the yielding. **To flee is to be safe.** To follow is to soon find oneself outside the safety line and moved on by the multitude of "sowers to the flesh" which "shall reap corruption." A stalwart young man of clear mind and strong body takes an occasional "social drink." He feels strong, but is overcome and is now a mental and physical wreck because he did not "flee" the lusts and follow righteous. A young woman in a Christian home early formed the habit of novel reading. Wrong standards of life were set up, and consequently she was an easy prey for the lustful element of society. "Foolish talking," indulging one's mind in the vulgar and obscene, by grown up people who should know better, is a fruitful way of starting the innocent little ones off to break through the hedge. Many a young soul who comes to his senses before the gaping jaws of shame and disgrace, barely avoiding its clutches, can sadly trace his downward course to a thoughtless act of some older person. Every person has some one else who patterns after him; therefore may we all step after our Lord, and heed the advice of Paul to a young disciple, "Keep thyself pure." This was his "safety zone." It meant to him the discernment of things spiritual, and an insurance to bring the message of love to the hearts of the people to whom he was to minister. An impure life cannot point another one to purity. Water seeks its own level. People interpret the meaning of a man's words not by what he says and does in his Sunday clothes, but by what he has done the six days before, in week day life. What we do rings in the people's ears to the exclusion of what we say, unless our lives and our messages are in harmony with the Word.

Religious Safeguards

Where the altars are fallen down (I Kings 18:32) Christian life is at a low ebb. Before God can show His power the altar must be rebuilt

and its fires be kept burning. Says a man of God, "As for me and my house we will serve the Lord" (Josh. 24:15). The ideals and impressions received at the family hearth go with its members to the end of life. May they be for Christ. In these cold winter days we must look after the fires continually lest they die out and we suffer from the cold. And, truly, in a cold world of sin and wickedness it is needful that we forsake not the "assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). To leave off attending Church services is to grow cold spiritually; and this does not take very long. Some people, seemingly, nowadays are afraid to attend funerals for fear the preacher might say a word that would make them restless in their worldly way of living.

The Lord's Day school, the teacher's meeting, young people's meeting, Bible study classes, and gatherings of a similar nature, when headed by Spirit-filled leaders, who are in harmony with the local Church ruling, and conducted in the fear of the Lord, are a means of grace that will prove a safeguard to many a young soul who would otherwise be wandering on "barren ground." The Psalmist gives us a safeguard that will never fail: "Thy Word have I hid in mine heart, that I might not sin against thee." The Word is a bulwark which Satan and all his emissaries cannot overthrow. In the New Testament we hear the voice, "Till I come, give attendance to reading." It was given to an individual, but applies to us all. The young mind is active and is craving for something to satisfy it. The evil one is ever at hand holding forth things that entice, and then destroy. Because of this, may we not be found weary in "holding forth the Word of life," in the different ways in which we have opportunity at this time, so that the young mind may be filled with the knowledge of the Lord.

Denver, Pa.

TIME IS WINGING ME AWAY

By Mrs. A. Kilmer

For the Gospel Herald.

The story is told of a woman who put the above words on a card under the clock shelf. Then on another card she printed the solemn words of part of Eccl. 3:15: "God requireth that which is past." These two pointed fragments of truth, one human and the other divine, made a silent appeal to all who entered the room. A young woman who lived in the neighborhood used to visit this home quite often and during these calls her eyes often fell upon these striking words. She would look at them long and then go home and weep bitterly. She knew that ruthless time was wafting her onward to the Judgment where she would have to answer for her unforgiven sins of the past.

Altho this young woman was a professing Christian, yet there was between her soul and God the unsettled question of her sins. This distressing condition of soul continued for a number of weeks until one day when she went to the city to see a doctor. While the doctor was working with her he asked her if she was saved. This proved to be the Lord's way of leading her into liberty and blessing. The Spirit of God had been striving with her a long time, creating within her a desire to be saved, yet she had not found the rest of faith. That day she said within herself: "God desires to save me, Christ has died to save me, the work is done. Why can not I be saved?" Then the Gospel light flooded her soul and she became a true child of God. Then she added a second line to the first:

"Time is winging me away
To my eternal home."

What a change! At first time winging away to judgment; now to an eternal home.

Dear readers, time is rapidly doing its work for us. Our feet will soon stand upon the brink of eternity. For aught we know today's footprints will be the last upon the shores of time. Life and death are crowded into a brief period. At the end of life's day begin eternal ages. We cannot stay the flight of time. We cannot avoid meeting the Lord. Are we ready?

Alanson, Mich.

IF I USED TOBACCO

By S. B. Wenger

For the Gospel Herald.

If I were a tobacco user I would certainly try to read Dr. Burkholder's articles on "Tobacco" over and over until I would get its truths so completely absorbed in my system that there would be no room for tobacco there. The two could not dwell together any more than light and darkness.

I would first consider it from the standpoint of right and wrong; second, from the standpoint of offence to those with whom I associated; third, from a standpoint of health; fourth, from a standpoint of sanitation; and fifth, from a standpoint of expense.

If I were absolutely obliged to smoke or chew I would not expose the disagreeableness of it upon those about me. It is almost as disagreeable to have smoke puffed in my face that I am compelled to breathe as to have some one spit in my face.

I wish the laws of our country would prohibit smoking in public, as well as the habit of handing another a chew. If any one were compelled to smoke in seclusion or not allowed to give tobacco to others there probably would be at least 90 per cent of the filthy habit dropped.

If the young ladies of our land could understand the power they could wield in not keeping company with young men who use tobacco, profane language, strong drink, etc., they could reform the world. I glory in the grit of a young lady who will take such a stand and carry it out, also glory in a young man who stands for the same principles.

South English, Iowa.

LESSONS FROM THE LIFE OF JOSEPH

By Ira T. Graybill.

For the Gospel Herald.

Joseph is one of the most interesting characters that we have in the Old Testament. We have again touched part of his life in our Sunday school lessons lately. We cannot help but admire him and his obedience to his father and his openheartedness to speak his convictions.

That the heart of man is "desperately wicked" and that "jealousy is as cruel as the grave," was shown in the life of his brethren.

When he was in Egypt in the Potiphar's house a great temptation assailed him, but he steadfastly refused to yield even if it meant getting behind the prison bars.

One of the great lessons for me from his life was his forgiving love for his brethren who had so mistreated him. Oh; for more such forgiving love in the home, Church, and community. I have often longed that we as a church would practice more of that forgiving love among the brotherhood, that we would not speak unkindly of each other, but that we would pray for one another. Joseph was very tenderhearted toward his brethren, and shed many tears for them.

If there are any reading these lines who have not yet found that pureness of conscience and that peace of soul and forgiving love to others when they have wronged you, read carefully and prayerfully Gen. 37 to 45, inclusive, and if we obey the principles contained therein, we shall receive one of the greatest blessings of our life.

New Holland, Pa.

CORRESPONDENCE

(Continued from page 887)

precious truths. May we grow stronger in His service.

As my companion was not able to attend a meeting was held at our home on Friday afternoon which we enjoyed very much and I think it would be very helpful if we could come together oftener and learn more of God's Word and mingle our voices together in song service, repeat scripture verses, etc. On New Year's day our annual business meeting was held. The following were elected: Bros. Harvey Miller, Chauncey Zook, John Kauffman, Trustees; Oliver Miller, Treas.; Lily Esch, Libr.; Artie Miller, Ruby Miller, Earnest Shantz, Y. P. B. M. Program Committee; Mable Pletcher, Church Chorister; Omer Stutesman, Janitor; Ferd Stutesman, Insurance Director.

F. F. Stutesman's had the misfortune to lose their home by fire but saved nearly everything altho some is damaged quite badly.

Bro. and Sister Culp, and little daughter, left for their home on Monday. May God ever bless them as they go from place to place to labor for His cause.

We are having good sleighing and it is snowing today but we have not had as cold weather at this place as at some other places. Quite a few are having colds. Mrs. Yost Yoder, a sister in the Old Order Church, was laid away to her last resting place at Fairview Jan. 15, aged past 74 years. She had been sick for some time.

Yours in His glad service,

Jan. 16, 1924. Mary M. Zook.

Hubbard, Oreg.

(Hopewell congregation)

Greetings:—We are having very nice weather again. The Almighty is continually blessing us with good things. Bro. S. E. Allgyer was here from Dec. 13 to 23 with a Gospel sermon each evening. Bro. N. E. Miller gave a lecture during this period each evening. A Bible and Music school was also conducted in the daytime with an enrollment of thirty-two pupils. During these meetings a number of souls confessed Jesus Christ as their Savior. Praise the Lord! Pray that they may prove faithful to Him in their future life.

On Dec. 27 the following Church and S. S. officers were elected. Church officers: E. E. Watkins, Oliver King, J. B. Mishler, trustees; Henry Lehman, Sec.; J. B. Yoder, Treas.; Florence King, Albert Emmert, Chors.; Sunday school officers: E. E. Watkins, Henry Lehman, Supts.; George Emmert, James Bond, Secys.; Oliver King, Treas.; Mary Wolfer, Rolena Lehman, Chors.; Bernice Wolfer, Libr.; and Florence King in charge of the Junior class. We feel sure that they will do their best in filling their places.

The last prayer meeting was held at Bro. Henry Wolfer's home, Jan. 16. The next is to be at Bro. Henry Lehman's home on the following Wednesday.

Pray for us.

Jan. 17, 1924. Harold R. Lehman.

Wellman, Ia.

Dear Readers:—The weather is cold at present with some snow on the ground. Bros. J. R. Shank and David Garber are expecting to hold a Bible Conference at the Lower Deer Creek Church all next week, the Lord willing.

Scarlet Fever is quite prevalent in the vicinity of Kalona.

Pre. J. F. Swartzendruber is sick with pneumonia at present.

Bro. Jonathan Guengerich had a stroke of paralysis on Sunday and is reported as not very well. Just heard that Jacob Swartzendruber died this morning.

Geo. J. Swartzendruber.

Jan. 17, 1924.

Paradise, Pa.

Dear Gospel Herald Readers:—We feel that the Lord is blessing the work at this place.

December 26 our series of meetings closed with forty-seven confessions. A few persons have since made the good decision. For seventeen evenings the Word was brought to our attention by Bro. Sanford B. Landis. The services were well attended. Thirty-three of those making the confession expect to be baptized and received into the church at this place, Sunday, Feb. 3. The remainder of the number expect to be received by neighboring congregations.

The Bible Study Class which was organized with an enrollment of 103 members has decided to meet regularly every Wednesday evening in the church. Visitors are welcome. Bro. John B. Senger is the instructor. We find the work profitable and interesting, and although about half the term has expired, there have been only four who found it inconvenient to continue the work.

May interest in the Lord's work continue everywhere.

Mabel Buckwalter.

Tuleta, Tex.

Dear Herald Readers:—The birth of our Lord Jesus was celebrated here on Sunday evening, December 23, by a special program given by the children and young people of the Church and Sunday school. The program was well attended and rendered. We trust that the spirit of that impressive meeting may never die but increase day by day.

On Christmas evening, December 25, our Mexican neighbors were invited to the Church, and heartily responded. They were asked to bring their own hymn books along which contain many of the same sacred songs that we sing, except being written in Spanish. The Mexicans were asked to take the front seats and proceed with the singing which they heartily did. Many of them are Christians and can sing with the spirit and understanding.

After the song service Bro. A. Nick read from the Bible and preached a Christmas sermon to them in their language. Good attention was manifested by all. Even the children who were specially invited sat very still and listened to God's Word. After the preaching services were over, a large basket of fruit and candy was distributed. About forty were thus treated. I believe that Jesus was pleased with the effort put forth towards this meeting, and honored us with His presence.

We have a great opportunity to do missionary work among these people, who are hungering for the Gospel. The Mexicans, as a rule are Catholics; the priest who used to pass through here, seems to have deserted them. This has given the Protestants an opportunity, and thru the efforts of the Pentecostal missionary, Mr. Ball, of San Antonio, Texas, a young Mexican, Andrez Floris, was converted and has taken up the ministry and preaches all thru South Texas. He is doing great work, but many more workers are needed; as truly the harvest is white, but the laborers are few. May God help us to equip ourselves that we may do something for these people.

Sunday, January 13, 1924, our Sunday school was reorganized, and the following officers were elected: Bros. H. J. Yoder, A. Nick, supts.; Priscilla Schrock, secretary; Leona Schrock and Geneva Gingrich, choristers.

Jan. 19, 1924. Amos Unzicker.

Bloomfield, Mont.

Dear Herald Readers:—This Lord's day we are having nice weather again, after a short season of very cold weather. On nice Sundays like this we miss our Sunday school very much. We closed our Sunday school this winter, as there are only a few members left here and they live so scattered, that we decided it was better to close during the coldest weather.

Bro. L. A. Kauffman of Coalridge,

Mont., was with us over Sunday, Dec. 30, and held communion services. We were indeed glad to partake of the sacred emblems in memory of our blessed Lord, and observe the ordinance of feet washing which example Jesus gave. There are at present nine members here. It seems only a short time ago that we had a resident minister, and about 30 members. But now they are scattered from coast to coast. Some have moved to Oregon, and some to New York, while West Virginia, Minnesota and North Dakota have claimed the balance. No two families moved to the same place. But we are glad to say that all that moved have located where there is a church organized. We are glad that the Church has not lost in members even if this community has lost in numbers. At times we feel as if we were almost stranded in the midst of disappointments, yet when we look about us and see the need of the Gospel, we feel after all that our responsibility is no less, by the departure of the others. God still wants us to do our bit, and so we endeavor to do His will. This winter has been mild so far. We had two cold spells but they did not last long. Good health prevails everywhere.

Yours in Christian Love,
Jan. 20, 1924. M. M.

Concord, Tenn.

Dear Friends of the Herald Circle:—Bro. Wm. Jennings left Knoxville on Jan. 14 to spend some time in Pennsylvania. We were privileged to have in our midst the following visitors: Bro. Aaron Mast of Westover, Md., who preached here Jan. 13 and 20; Brethren John and Levi Mast of Gap, and Sim Stoltzfus of Parkesburg, Paul and Martha Histand of Doylestown, all of Pennsylvania; Mrs. Troyer of near Kokomo, Ind., who is spending the winter in Knoxville with her uncle, Prof. Steinman. We extend to all our thanks for the help so loyally given.

Sunny Tennessee is a bit chilly just now; we were favored with zero weather two weeks ago.

Sincerely yours,
Jan. 21, 1924. Selina Jennings.

Goshen, Ind.

(Yellow Creek congregation)

Dear Gospel Herald Readers:—Baptismal services were held at this place on Sunday, Jan. 20. Seventeen were received by baptism and 3 were reclaimed. Owing to sickness and inclement weather a number of others will be received at a later date. One brother (Gideon F. Long) was baptized in his home some time ago, being confined by sickness. A special interest in your prayers is requested in his behalf, as well as for all our activities.

Thus far the month of January has been quite cold, causing considerable sickness and absence.

Jan. 21, 1924. Cor.

Nampa, Idaho

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 1, the Sunday school at this place was re-organized. The following officers were elected: Supts., Ernest Garber, Abe Good; Primary Supt., Matilda Miller; Secy., Adelia Hostetler; Chors., J. B. Shenk, Anna Zuercher; Librs., Leo Hostetler, Paul Miller.

On Sunday, Jan. 6, Bro. Allan Good began a series of meetings here and was with us ten days. He gave a Bible lesson each evening followed by a Gospel sermon. Our souls were richly fed on God's Word and while there were no converts, we believe that much good has been done.

Remember the work at this place.

In His Service,
Jan. 21, 1924. Matilda Miller.

Bareville, Pa.

(Stumptown Congregation)

On Sunday, Jan. 13, we had the privilege of enjoying one of the most interesting and impressive services of this nature, that we have ever witnessed, when thirty-five precious souls were received into church fellowship with us. Among them were twelve Russians, who were received in the German language, by Bishop Noah H. Mack. The others were received by one of our home bishops, Bro. Abram L. Martin. We believe that the occasion was one to be remembered by every one present.

The majority of these made the good confession during the recent series of meetings conducted by Bro. David Garber.

May the Lord bless them through life, to the end that they might prove to be valuable assets to the Church, is our prayer.

Cor.

Filer, Ida.

(Filer congregation)

Dear Herald Readers, Greeting:—On Dec. 23, our Sunday school children gave an interesting program, again bringing to our minds the wonders of our Savior's birth.

On Dec. 25, Bro. Allan Good arrived to begin a series of meetings and preached a Christmas sermon in the afternoon. During the following ten evenings he faithfully preached the word. A chart talk preceded the sermon each evening which was of special interest. One confession and encouraged believers are among the visible results of these efforts.

At the annual Sunday school election and business meeting the following officers were elected: S. S. Supts., H. G. Nice, Joe Slatter; Sec-treas., Roland Slatter, Walter Honderich; Chor., Jesse Gilmore; Libr., Enos Schiffler; Supt. of Prayer Meeting, John Schiffler; Supt. of Y. P. M., Grace Detweiler; Supt. of Song and Praise Service, Ruth Shank; Supt. of Children's Meeting, Katie Schiffler; Corresponding Secy., Sadie Stutzman; Church Chor., Marietta Detweiler.

May our labors together with the Lord be abundantly blessed during the year.

S. H.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:—The work here is progressing in its routine way. A number of our people are away just now taking part in activities in other parts of the Lord's vineyard. Bro. Aaron Loucks is attending a meeting of the Board of Education in Chicago, while Bros. Ressler and Kauffman are are away most of the time teaching in our eastern Bible schools. Bro. and Sister Levi Mumaw have gone to Lancaster county for a short visit. Those of our people who have recently attended the Johnstown Bible School as visitors are Bros. B. N. Gamber, Aaron Loucks, and John L. Horst, and Sisters Lina and Ruth Ressler and Lula Wenger.

Sister Anna Mumaw is at this writing at a hospital in Pittsburgh, where she underwent a slight operation. She is getting along quite well.

Sister Martha Burkholder, Chambersburg, Pa., a student of the Johnstown Bible School, visited at Scottdale last week end.

Bro. and Sister J. B. Hernley of this place went to Lancaster county last Sunday to attend the funeral of Sister Susanna Stauffer, a sister of Bro. Hernley.

Remember the work here at the Throne.

Cor.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matt. 2:11.

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.—Matt. 2:23.

VIRGINIA MENNONITE CONFERENCE

For the Gospel Herald.

The thirteenth Annual Mennonite Conference of Virginia met at Lyndale Church, Lower District, Rockingham County, Friday, October 19, 1923, at 9:00 A. M.

After the singing of hymns, numbers 377, 111, and 380, Bishop L. J. Heatwole read from Hebrews 1, which was followed by silent prayer.

The moderator, J. S. Martin, read the rules of Conference, after which he announced that the following brethren are recognized as new members of this Conference:

A. B. Burkholder, a minister who has returned after an absence of several years, and S. E. Hostetter, of Warwick County, who was ordained deacon since last Conference.

Bishop Lewis Shank not having arrived in time for the usual welcoming address, Deacon Timothy Showalter extended a hearty welcome to visiting members of other conferences.

The five bishops present spoke in part as follows:

Bishop L. J. Heatwole spoke of the many changes that have taken place since the first Virginia Conference was held, which was nearly one hundred years ago. The Virginia Conference is the stock of the original pioneers of Pennsylvania. It once depended on the ministers of Pennsylvania and Maryland, and to the present time this connection has not been lost. This is a precious heritage and we should continue to uphold the principles taught us. He spoke of the gravity of our duties, and how that we should pave the way for the Church.

Bishop Geo. R. Brunk spoke next.—"I am glad for the privilege of meeting in Conference to advance and maintain the welfare of the Church. In looking back over the years we see a disheartening number that have drifted away. We could see a growing towards worldliness and rebellion, and finally withdrawal. A great problem confronting us is—How can we hold our young people?" He spoke freely of the importance of putting men of conservative and sound principles in responsible places.

Bishop A. P. Heatwole.—"I am glad that we are permitted by our loving Heavenly Father to meet again, and that we have the encouragement given by the Word of Truth." He referred to III John 1, from which a number of things were pointed out. Among them were the following: "John was well pleased with what Gaius did, for he said, 'I have no greater joy than to hear that my children walk in truth.' This is my desire, and should be the desire of every one. John tells him that he shall do well if he bring forward the brethren and strangers on their journey, after a godly sort. Jesus came to save all classes, the Gentile and the Jew. John was interested in that which was real, and in those who were working and walking in the truth."

Bishop S. H. Rhodes.—"We truly rejoice because of the loyal, truly consecrated young people in our Church. I always have a tender regard for those who love the Church of their choice and are submissive to it. Charity is what we need. I can think of nothing more essential. The Apostle Paul could eat meat, but others perhaps could not. If I do not have a conscience against a certain thing, and my brother has, and I proceed to do that thing, then I influence him to do something that he feels he should not do. We need to manifest charity with our brethren. There is a possibility of being too harsh with them which may not result in the best."

Bishop Lewis Shank.—"Usually I am inclined to dwell on Love. I am glad for those who have taken an interest in me, and am thankful for the rebukes. We should thank God for the rebukes that come to us. Chastisement doesn't always come from our friends. It sometimes comes from our enemies. There is a possibility of our not being as charitable and not working together in unity in the Church as much as we once did."

After the bishops' addresses the ministers and deacons present responded to the call of their names by Deacon Jacob P. Wenger, and presented many interesting thoughts from which the following were noted:

"Holy Spirit guidance is necessary to have charity towards each other."

"We must carry out, or else lose out."

"If we keep in mind that Christ may return at any time, it will help us to keep house better."

"Three things are necessary for the prosperity of the Church:

"1. Keep sound in the Faith.

"2. Train up our children properly.

"3. Push our Christian Work."

"Parents do not make a mission station of the home as they should."

"We are not earnest enough in putting the doctrine before the people."

"Let us fulfill our mission that souls may be saved."

"The Bible is the Christian's gas mask which should be used in defence of the Church against the poisonous gases ejected by the Devil."

Friday Afternoon

The afternoon session was opened by song and the reading of the 23rd Psalm by Bishop S. H. Rhodes, followed by silent prayer.

The bishops appointed Daniel Shenk and J. L. Stauffer to serve as a resolutions committee.

The moderator requested that the bishops should at this time present any matters that they might have for consideration.

Bishop Lewis Shank stated the need of an ordained or stationed minister in Hardy County, W. Va., and that upon the recommendation of such need, by a representative of the Washington County, Maryland, and Franklin County, Pennsylvania, Conference, privilege to act in this matter is requested. Moved and carried that the request be granted.

Bishop A. P. Heatwole asked concerning the advisability of ordaining a bishop at the Concord, Tenn., including the Knoxville, Tenn., Mission, and suggested Bro. William Jennings as one suitable to fill this office. Moved and carried that Bishop A. P. Heatwole be given the privilege to ordain Bro. William Jennings to the office of bishop, if upon further investigation conditions are found to be favorable.

Bishop Geo. R. Brunk asked Conference to consider the question of how to pay traveling expenses of our bishops and ministers, incurred on trips to outside places. After some suggestions had been offered, it was moved and carried, that as far as it pertained to Halifax and Fentress, the matter be left in the hands of Bishop Brunk.

The treasurer's report was read and accepted.

A report on the subject of rebaptizing applicants received from other denominations, framed by a committee, appointed by the Conference Arranging Committee at the time of last Conference, was read. Moved and carried that we accept the report. The report reads as follows:

Whereas, the Scriptures show clearly that persons baptized without a knowledge and experience of the saving doctrines should be rebaptized, therefore we reaffirm our position that all such coming from other denominations should be rebaptized. However, since there are those in other denominations who testify that God has recognized their baptismal vows and has given His blessing upon the same and is leading them out into further light and who cannot conscientiously repudiate their baptism which they believe God has accepted, we feel that such should after careful examination and pledges of loyalty and devotion be received upon confession of faith. This liberty, however, to be exercised with great caution according to the discretion of the bishop in charge after counsel with his co-workers.

The report of the Virginia Mennonite Board of Missions and Charities was read by Joseph W. Coffman. Accepted.

Question 1.—**What would this Conference recommend or advise as a means of accomplishing more and gaining more converts in our home churches?**

Resolved, That we believe that the slow growth of the Mennonite Church can be attributed in part to the Bible principles and practices for which we stand, which principles and practices require a life of self-denial and separation from the world and its follies and hence is not readily accepted by the unsaved. We believe, however, that greater progress can be made if more diligent efforts are put forth to propagate the truths we hold dear as a people.

We recommend:

1. That parents endeavor to thoroughly indoctrinate their children in the teachings and practices of the Mennonite Church so that they may make the right decision when they arrive at the proper age.

2. That more evangelistic meetings and Bible conferences be held.

3. That ministers place first things first.

   a. By visiting the sick more frequently.

   b. By giving less attention to temporal affairs.

4. That ministers teach clearly the Scriptural duty of congregations sharing in the labor and expense of the work of the ministry. Gal. 6:2; I Cor. 6-15; II Cor. 11:8, 9; Phil. 2:25-30; 4:10-19.

5. That this Conference devise some plan whereby the ministry shall be able to devote more time to the work of the church.

Afternoon session closed by silent prayer, song, and the benediction.

Saturday Morning

Saturday morning session opened at 8:30 o'clock by singing hymn number 1, and the reading of 14 verses of the third chapter of Philippians, followed by silent prayer.

The report of the Home Mission Board was read by S. M. Burkholder, its secretary-treasurer. Report accepted.

In order to execute the suggestion referred to in point 5 under the above question, on motion it is resolved that the bishops of each sub-district of the Virginia Conference appoint a committee that shall devise its own plan.

The report of the Evangelistic Committee was given by J. Early Suter. Accepted.

Question 2.—**Since some of our members persist in holding civil office, in face of former conference resolutions, what is**

the sense of this conference as to our attitude toward those brethren?

Resolved, That the present question be tabled, and that the bishops serve as a committee to draft some resolution defining the offices that may be held by our brethren, and as to what shall be our attitude toward those who have transgressed conference resolutions, to be presented at next Conference.

A report of the Eastern Mennonite School was given by A. D. Wenger, its principal. Accepted.

A report of the committee on the Eastern Mennonite School Charter Revision, was given by A. G. Heishman. Moved and carried that the report be accepted.

The matter of appointing the trustees under the new charter of the Eastern Mennonite School was considered. On motion it was

Resolved, That this Conference appoint the eight brethren recommended by the different districts of the Virginia Conference, and the two nominated by the Southwestern Pennsylvania Conference, and that the remaining six be temporarily appointed until they may be supplied by our sister conferences in Pennsylvania and Maryland.

On motion the following ten brethren are appointed as regular members on the Board of Trustees of the Eastern Mennonite School under the new charter:

Southwestern Pennsylvania, N. E. Miller and E. J. Blough.

Eastern Virginia, Geo. R. Brunk

Upper District Virginia, E C. Shank and D. R. Martin.

Middle District Virginia, S. H. Rhodes, E. R. Brunk and D. A. Blosser.

Lower District Virginia, A. G. Heishman and Perry E. Shank.

On motion the following six brethren are appointed as temporary members of the above mentioned board of trustees: S. E. Hostetter, Perry A. Burkholder, John E. Heatwole, Daniel Showater, Enos Heatwole and John Alger.

Moved and carried that the moderator and secretary of this Conference shall arrange the names of the above mentioned board members so that the time of membership of four shall expire in 1924, four in 1925, four in 1926, and four in 1927.

Question 3. **What shall be done with church members who not only miss communion but do not attend church services once in a year without apparent cause?**

Resolved, That where indifference is manifest in the lives of members in the nonattendance of the regular services and communion services, and a life that reproaches the church, they should be dealt with firmly; but that due allowance be made for those who are weak in the faith, but whose lives do not reproach.

Moved and carried that the following statement be embodied in the minutes of this Conference:

Since reports had gone out to a considerable extent, giving the impression that the Warwick River Congregation had ignored the authority of the Conference and had entered actively into partisan politics, it was decided to hold a closed session of Conference Members and give Bishop Geo. R. Brunk a hearing upon the matter and take what action the case would seem to demand.

Brother Brunk in his remarks and explanations emphasized the following points:

1. That the Warwick River Congregation is a unit against engaging in partisan politics.

2. That none of our members should contend for, or hold political office.

3. That in voting under the exceptional and critical conditions which threatened the peace and safety of that community upon moral issues it was not intended to violate the authority and regulations of the Conference.

After a lengthy discussion in which a majority of the Conference members took part, it was decided that it was not safe to make any exception whatever by allowing our people to vote upon political issues.

Brother Brunk therefore asked the forbearance of the Conference and forgiveness from any that might be offended at the action of his congregation under their trying conditions, and assured the Conference that his congregation would surrender their private convictions to the higher authority of the Conference Body and abide loyally by the same.

Moved and seconded that a brother be appointed to preach a conference sermon at the next session of Conference instead of the usual bishops' addresses and testimonies, and that the moderator shall make the appointment. Carried.

Moved and carried that the moderator shall appoint a committee to revise and put into convenient form the Conference Minutes of recent years.

Next Conference is to be held at Weaver's Church, Middle District, Rockingham County, Va., October 17 and 18, 1924.

Minutes read and accepted.

Conference adjourned by silent prayer, by singing, "A Charge to Keep I Have," and the benediction.

The following Conference members were in attendance:

Bishops—5

L. J. Heatwole, Dale Enterprise, Va.
Geo. R. Brunk, Denbigh, Va.
A. P. Heatwole, Waynesboro, Va.
S H Rhodes, Harrisonburg, Va.
Lewis Shank, Broadway, Va.

Ministers—31

Perry Shank, Broadway, Va.
Henry Baer, Hagerstown, Md.
Denton Martin, Smithburg, Md.
Samuel H Brunk, Fentress, Va.
J Early Suter, Hinton, Va.
Clayton Bergey, Fentress, Va.
A. G. Heishman, Harrisonburg, Va.
Lewis Showalter, Broadway, Va.
Joseph W. Geil, Broadway, Va.
A. B Burkholder, Harrisonburg, Va.
Joseph Shank, Broadway, Va.
A. D Wenger, Harrisonburg, Va.
Joseph W. Coffman, Dayton, Va.
Melvin J. Heatwole, Dayton, Va.
Daniel Shenk, Denbigh, Va.
Amos D. Heatwole, Dayton, Va.
Wm. S. Brubaker, Harrisonburg, Va.
Jasper W. Smith, Job, W. Va.
Leonard H. Jones, Dale Enterprise, Va.
Wilmer Geil, Broadway, Va.
J. L. Stauffer, Harrisonburg, Va.
Robert L. Smith, Wymer, W. Va.
A W. Hershberger, Harrisonburg, Va.
Rhine W. Benner, Roaring, W. Va.
E. F. Heatwole, Waynesboro, Va.
J. R. Driver, Waynesboro, Va.
E. C. Shank, Waynesboro, Va.
H. B Keener, Harrisonburg, Va.
J. S Martin, Hinton, Va.
J. H. Turner, Broadway, Va.
Joseph H. Weaver, Crimora, Va.

Deacons—10

Henry Holsinger, Linville, Va.
Timothy Showalter, Broadway, Va.
Timothy Wenger, Fentress, Va.
S. M. Burkholder, Dale Enterprise, Va.
Henry Blosser, Harrisonburg, Va.
Enos Heatwole, Dayton, Va.
Fred A. Driver, Harrisonburg, Va.
A. H. Showalter, Waynesboro, Va.
Elias Brunk, Harrisonburg, Va.
Jacob P. Wenger, Harrisonburg, Va.

H. D. Weaver, Sec'y.

Married

Harnish—Greider.—On June 9, 1923, J. Lloyd Harnish and Elizabeth W. Greider, daughter of Alida Greider, were united in marriage at the home of the bride at Rheems, Pa., by Bro. S. B. Landis, Elizabethtown.

Obituary

Miller.—Chester K. Miller, son of Enos R. and Anna R. (Kreider) Miller, was born in Lancaster City, Dec. 18, 1923; died Dec. 24, 1923; aged 6 d. He leaves his parents, 1 sister (Alta) and 1 brother (Abram). Little Chester lived but a few days, and then he passed away. He was buried the day after Christmas in the Paradise Mennonite cemetery. By his mother.

Springer.—Dorothy Emma, daughter of Mr. and Mrs. Peter Springer of Roanoke, Ill., fell asleep in Jesus Jan. 10, 1924; aged 5 m. 24 d. The little suffered greatly the last few days of her life. Her departure has cast a deep shadow over the home. But we know that God doeth all things well. She is survived by her parents and one brother, Roy. Funeral services were held at the Roanoke Mennonite Church by Bros. Andrew Schrock and Joseph Kennel.

Eshleman.—Sister Katherine Eshleman, Smithburg, Md., was born Sept. 1, 1896; died Jan. 13, 1924; aged 27 y. 4 m. 12 d. She was ill for several years and went to the sanitarium at Sabillasville, Md., for relief. She bore her affliction patiently. Sister Eshleman was a member of Stauffer's Mennonite Church. She is survived by her step-mother, 2 sisters, Florence and Mrs. Penrose Benner, 3 half brothers, Frank, Daniel, Martin. Service was conducted by Bros. D. T. Martin and J. D. Risser. Text, Romans 8:18.

Lehman.—Bro. Isaac K. Lehman was born in Sonnenberg, Switzerland, Oct. 15, 1842; died Jan. 5, 1924, of neuralgia of the heart, at the home of his son-in-law, Alfred Herviter, near Orrville, O.; aged 81 y. 2 m. 20 d. On Oct. 26, 1872, he was married to Catherine Newcomer. The next year they moved to Berne, Ind. In 1880 they moved to Wayne Co., O., where he lived till death. His wife preceded him several years ago. He leaves 2 sons, 6 daughters, and 33 grandchildren. He united with the Swiss Mennonite Church in which faith he died. Funeral was held Jan. 7 by the brethren J. Nussbaum, C. N. Amstutz, and I. W. Royer. Text, Eccl. 12, from which chapter the departed brother often spoke in his latter days.

Hollopeter.—Susan Brubaker Hollopeter was born July 14, 1833; died Dec. 31, 1923; aged 90 y. 5 m. 16 d. She is survived by the following children: Mrs. Philip Dush, of Rockton; Mrs. Jacob Shotzbarger, of Dubois; Mrs. Robert Harris, Elliot Hollopeter, Joseph Hollopeter and Maggie Irwin, all of Rockton. She leaves 28 grandchildren, 39 great-grandchildren, 3 great-great-grandchildren. In her early years she was among the first to join the Mennonite Church at Rockton and was always a devoted member. Her father, John Brubaker, was the first Mennonite minister at Rockton and built the first Mennonite Church at that place. She is the last of her father's family and the last old pillar in the church.

"Your life-work is ended, dear mother,
You're with the loved ones gone before,
And may we all prepare to meet you
On that bright, celestial shore."

By a daughter, Maggie Irwin.

Frey.—Bro. Martin Frey of near Chambersburg, Pa., died Jan. 15, 1924, after a lingering illness; aged 58 y. 4 m. 14 d. He was a consistent member of the Mennonite Church and bore his suffering with patience and Christian fortitude. He leaves to mourn his departure a devoted wife, 4 sons, and 2 daughters; also 3 brothers. The funeral services were conducted at the Chambersburg Church Jan. 18, by the brethren, D. E. Kukns, William Jennings, and W. W. Hege. Text, Rev. 14:12, 13. Interment in the cemetery adjoining.

Rutt.—Jacob Nissley Rutt was born May. 4, 1846; died Jan. 12, 1924; aged 77 y. 8. m. 8 d. Bro. Rutt was a retired farmer and a man of rare Christian fortitude and was highly esteemed. He was a regular attendant at church and Sunday school, being at the service the Sunday before his death. He is survived by his wife, Catherine, and the following children: Jacob L., Los Angeles, Cal.; John L., Norman L., West Donegal Twp.; Albert L., Annie, Ida, and Mary, at home. The funeral services were held Jan. 15 at his late residence at Elizabethtown, Pa., by Bro. Samuel Frey and at the Mennonite Church, Elizabethtown, Pa., by Bros. Noah Risser and S. B. Landis. Texts, Psa. 40:1-2; Isa. 64:4; Psa. 65:4. "Those who knew him best loved him most." S. B. L.

Rychener.—Joseph Rychener was born near Archbold, Fulton Co., O., May 2, 1847; died in Pettisville, O., Jan. 8, 1924; aged 76 y. 8 m. 6 d. He was united in matrimony to Elizabeth Stutzman April 9, 1874. To this union were born 2 sons and 2 daughters. One son and one grandson died in infancy, and his wife preceded him in death about 16 years. He leaves 1 son, 2 daughters, 8 grandchildren, 2 brothers, 3 sisters, and a large number of relatives and friends. In his younger years he accepted Christ as his Saviour and united with the Amish Mennonite Church, of which he was a faithful member until death. Funeral services were held Jan. 11, 1924, at the Central A. M. Church near Archbold, conducted by E. L. Frey and S. D. Grieser. Texts, Jas. 4:14; Heb. 13:14. Interment in Eckley cemetery.

Nafziger.—Barbara, daughter of Christian B. and Kathryn Nafziger, was born near Minier, Ill., Sept. 4, 1895; died at the same place Oct. 16, 1923; aged 28 y. 1 m. 12 d. She had been afflicted with a lingering illness for six years, which she bore with patience. She leaves father, mother, five brothers, two sisters, one aged grandmother, and many other relatives and friends. One brother preceded her in death. She united with the Mennonite Church in her early life. Funeral services were held at the Hopedale Church, Oct. 18, conducted by Simon Litwiller, and Samuel Garber. She chose her own funeral text—Rev. 21:4—and also one song, "Safe in the arms of Jesus."

"All is over, hands are folded,
O'er a quiet and peaceful breast;
All is over, pain is ended,
Now dear Barbara is at rest."

Albrecht.—Julius C., the son of Henry and May Albrecht, was born April 12, 1895; died Dec. 5, 1923; aged 28 y. 7 m. 23 d. He leaves his father, one brother, Silas S., three sisters, Mrs. Eda Kaufman, Miss Amelia Albrecht, both of Tiskilwa, Ill., and Mrs. Alma A. Smucker, of Dhamtari, India, the mother and two sisters having preceded him to the heavenly home. While Julius had not been in normal health for several years, he still was active in conducting his father's farm southwest of Tiskilwa. He was seized with severe pain and suffering on Nov. 23, from which time he was confined to his bed, where for two weeks he was under the physician's care while all that loving hands and medical skill could do was bestowed upon him. Until a very short time before his departure his condition was not considered serious and the announcement of his death came as a shock to all who knew him. At the age of 15 years he accepted Christ as his Savior and united with the Willow Springs Mennonite Church, of which he remained a faithful member until his death. He bore his suffering in the spirit of submission and resignation to Him who doeth all things well. Funeral services were conducted by Ira Eigsti and C. A. Hartzler from Romans 14:8 at the Willow Springs Church.

Ioder.—Lena, daughter of Valentine and Elizabeth Springer Burkey, was born near Tremont, Ill., May 15, 1855; departed this life at her home in Tiskilwa, Ill., Oct. 24, 1923; aged 68 y. 5 m. 9 d. She remained at home in Tazewell Co., until her marriage to Daniel Ioder, Mar. 25, 1877. Mr. and Mrs. Ioder at once moved to Bureau County and settled on the Joseph Ioder homestead five miles southwest of Tiskilwa where they made their home. Here their six children were born all of whom are living: Joseph W., on the home place; Edwin D. and Benjamin A., of Princeton; John A., now in Canada; Levi D., near Buda; and Anna L., at home with her parents. The mother is the first of the family to enter the home beyond. In 1914 Mr. and Mrs. Ioder moved to Tiskilwa, where they have since made their home. Sister Ioder united with the Mennonite Church in Tazewell Co., at the age of 18. After her marriage she transferred her membership to Willow Springs Mennonite Church, of which she remained a faithful member until death. For some time she had been in failing health, although she was active and apparently in her usual health the day she was stricken with paralysis, after which she lingered only about 40 hours. Among those remaining, besides her husband and children there are 12 grandchildren, 5 sisters and 4 brothers. Funeral services were conducted at the Willow Springs Church by C. A. Hartzler, using as a text her own selection for the occasion, II Tim. 4:6-8.

ITEMS AND COMMENTS

The Bok Peace Award has been the subject of much comment since the announcement of the winning plan a few weeks ago. $50,000 has been awarded the author of this plan. The name of the author has not yet been made public. A newspaper poll of the country is now being taken and if the voters approve the methods suggested another $50,000 will be awarded the author. The plan has been criticized by some as propaganda in favor of the League of Nations and Mr. Bok was called before an investigating committee of the United States in an effort of that body to find out, if possible, if there was any organized propaganda connected with the Award to induce the entry of the United States into the League of Nations. Mr. Bok denied hat he was predisposed in favor of any particular plan and offered to give another $100,000 prize if the Senate Committee would act as judges. It is very problematical as to what the result of this effort in behalf of peace will be but we should be thankful for anything that helps to mould sentiment against war and bend our own efforts toward this end in any way that is consistent with the principles of the Prince of Peace.

The British government in the recent reorganization of Parliament, refused a vote of confidence in Premier Baldwin and as a result J. Ramsay Macdonald, leader of the Labor party was appointed as head of the government.

Sabine Baring-Gould noted author, preacher and hymn writer died at his home in England on January 2, having almost reached the age of ninety years. His most noted production was the hymn, "Onward Christian Soldiers" which has stirred millions of hearts all over Christendom. The hymn was written in 1865 as a marching song for a band of school children, and the author was much surprised at its great popularity. "Now the Day is Over" is another of his hymns that is widely known.

BIBLE INSTRUCTION MEETINGS

A series of Bible studies will be given daily at the Columbia, Pa., Mennonite Mission, Fourth and Mill Streets, for a nine day term from Feb. 23 to March 2, inclusive. The following are the subjects for study:

Types and Figures.
From Haran to Jericho.
Epistles.
Book Study.
Methods of Bible Study.
Growth and Spread of the Early Churches.
Missions and Visitation Work.
Evening Talks on Bible Doctrine and Sermons.

Instructors, N. H. Mack, New Holland, Pa; John F. Bressler, Lancaster, Pa.

Those coming from a distance may arrange for board and lodging for all or part of the term by writing to Bro. C. Z. Martin, superintendent of the mission.

ESTHER EBERSOLE LAPP

A leaflet on the life of Esther Lapp, missionary to India, has just been published. It sells for 5c per copy or 25 copies for $1.00. Orders should be sent to Mrs. Crissie Shank, Mineral Spring St., Orrville, Ohio, or to your Branch Secretary of the Woman's Missionary Society.

Christ commenced His prayer life in supplication before the Father, and closed with the prayer of victory: "Father, into thy hands I commend my Spirit."—H. B. Keener.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 7, 1924 (Gospel Witness Established 1905) No. 45

EDITORIAL

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Your love of the world vanishes when you consider that its mission is to hide from the face of man the goodness and glory of God, to divert the mind of man away from the only means of eternal salvation.

Bro. C. F. Derstine has a few things to say about Life Insurance which we feel sure will be appreciated by many readers. Read his article, as found on another page in this issue.

Another 32-Page Gospel Herald. There are a number of impressive articles in both the Supplement and the regular number of the paper that you can not afford to pass by without careful reading.

"Obey them that have the rule over you," has no terrors for the law-abiding. Whether it is the rule in the home, in civil affairs, in the Church, in school, or in any other place, all right thinking people know that the public interest requires law and order. Only the rebellious at heart take it as a matter of course that rulers are tyrants, and submission to rule means slavery.

Your attention is called to the financial report in the Mission Supplement of this issue. The total missionary contributions for December amounted to $23,519.68. This is a larger monthly offering than we have had for some time. It may be indicative of the spirit of giving that is usually manifest during the holidays. As such it is to be commended. It is encouraging to note that the Master's work was not neglected in our Christmas giving.

Every loyal member with a Church-wide vision should keep in mind two things which help to make him useful in the cause of Christ.

1. He should have a special interest in the things that belong to his immediate stewardship. His family should receive his closest and most consecrated attention, his home congregation should receive his most loyal support and service, and if he is connected with any church institution or enterprise this should receive his whole-hearted attention and support. Money, children, friends, responsible stations in home or church or community, all mean responsibility which we can not afford to ignore.

2. He should have sufficient interest in the Church at large that he will devote at least some time and interest to that part of the Church outside of his immediate stewardship. To become so completely wrapped up in our immediate stewardship that we can not lend a helping hand to the general interests and welfare of the Church means not only to rob the general cause of our support, not only to shorten our vision and thus impair our usefulness, but also to shrivel up our soul and make us less serviceable to the immediate cause that claims our exclusive attention.

Brother, how far does your vision extend? and to what extent are you trying to lend a helping hand in promoting the general welfare of the Church?

Forward, March. — When Israel murmured by the sea, Moses said, "Stand still." He then went to consult the Lord about it, and the Lord said, "Go forward."

There are times to meditate, and times to march. At this particular time it was time to go forward. So with us, many a time when we think we must halt and falter it would be more pleasing to God if we took Him at His word and made aggressive strides forward. But there are certain conditions necessary to make this forward march profitable:

1. We must be facing heavenward. To go forward under any other circumstances means to drift away from God. With our affections set upon things above, our backs toward the world and our eyes fixed upon Jesus, we will make no mistake by moving forward.

2. We must march contrary to the desires of the flesh. The way heavenward is uphill. That means a struggle. The natural drift is downward. Drifting with the tide means not only to walk "according to the course of this world," but also to put distance between us and God. The upward road begins in self-denial and ends in glory.

3. We must "grow in grace and the knowledge of our Lord." This means not only to become stronger in the grace of God but also to shine more and more clearly in the image of God. More humility, more love for God and His Word, more longsuffering in the face of persecution, more complete separation from the world, more zeal in the Master's service and more of everything that draws us nearer to God and farther away from the power and practice of sin marks the lives of those who march the upward way.

There is great need for the Church making decided advances heavenward. Too many churches, too many individual members are living such close neighbors with the world that they have lost their power with God and, to a large extent, power with fellow-men. Let them make an about face, set their faces heavenward, and Forward, March!

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE LIFE INSURANCE SYSTEM AND BIBLE PRINCIPLES COMPARED

By Clayton F. Derstine

For the Gospel Herald.

Some very commendable things might be said about several features of the Life Insurance System, but this is usually true of all error. This system has many advocates. However, this does not establish the method with those who seek to accept the "all things" of the Bible. Briefly, let us consider wherein this system conflicts with the ways of God.

God's Law of Economy is Imperiled

"Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase" (Prov. 13:11). Quite often the man whose life is insured becomes a foolish spendthrift, for what need he care. "If I die tomorrow, my wife is provided for," he declares. God's order of increase is by labor and sacrifice. This gives rugged character. Too often when at the death of her husband, the woman receives a large amount of money, it makes her act the part of a fool. I need not cite instances.

The Universal Law of Frugality is Endangered.

"The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want" (Prov. 21:5.)

Diligent labor to keep the wolf from the door is a needful requisite to good character. United efforts to save so as to meet any emergency are admirable human traits of character. Frugality should be the middle name of a Christian. The Apostle Paul advises, "Be diligent in business." Life insurance policies are apt to make the individual careless. The writer has observed this widely.

It is a Species of Gambling.

"Provide things honest in the sight of all men" (Rom. 12:17).

Gamblers seek to get without giving an adequate value. Getting something for nothing or less than its value, constitutes a species of dishonesty. The man who had paid $200.00 in fees at his death, whose wife received $10,000.00 did not pay, or give equal value.

Even the Apostle Paul did not advocate giving widows full support, except under certain conditions. There's a reason.

The Weak in Society are Tempted.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth" (I Cor. 8:13).

This is one of the most serious indictments of the Insurance System. Right and left, people are murdered, so as to obtain these large amounts of money. Family troubles begin, the devil suggests murder, with the added appeal of money. The other month, I noticed the murder of a tramp. His body was burned, and the insurance was collected by the wife of the man who had committed the crime. The claim was made that the charred body was the remains of the owner of the house. "Abstain from all appearance of evil," is an apostolic injunction.

Recently, at Warsaw, Ind., a family had their twin boys insured. The boys lured a simple-minded youth, who resembled one of them, away from his home. They placed the twin boy's clothes upon him, and then beat his head to a pulp and killed him. They placed his body on a buggy before an oncoming train. The one twin fled south. The parents collected the insurance. Later the murderer was caught and sentenced to life imprisonment.

The Christian Walk of Faith is Rejected.

"We walk by faith, not by sight" (II Cor. 5:7).

The man of this world does not trust God. He wants to see to the end of the road. Providence may be all right for some, but he wants a good policy, all paid up. This helps to destroy faith in an all-seeing and all-loving God. Father Abraham would not accept a string from the worldly king he had helped, lest the faithfulness of God would not receive due credit. May God grant us faith to trust Him in all circumstances.

It Violates Christian Stewardship by its Waste of God's Substance.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Psa. 24:1).

The Christian's money belongs to the Lord; he is only a steward. Life Insurance companies pay fabulous salaries, employ hosts of well paid men, and build enormous buildings. The building here at Fort Wayne alone cost over a million dollars. Millions of dollars are needlessly thrown away. Hundreds of thousands lose their policies through misfortunes, such as loss of jobs.

It looks wrong to spend millions to accomplish what charity should do in every church or neighborhood for its poor.

It Shuts the Heart for the Unfortunate.

"But whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him" (I John 2:17)?

Sickness comes on, the policy must be dropped, then death. Now where is protection to be found? The insurance people are silent. You do not hear them say, "Why didn't he insure his life before death?" He did, but the dues could not be paid. How much better if none were insured, and all would help the unfortunate in life. This would increase Christian charity.

The Love for Brethren is Set Aside.

"We ought to lay down our lives for the brethren" (I John 3:16).

The Lord provided deacons in the Church to care for the poor. Paul speaks of the care of the church for the needy widows. Pure religion "is to visit the widows and orphans in their affliction," but, by this system the life insurance man is to work by proof on a business basis. This sets aside true Christianity. True charity will spontaneously help those in need.

It is a Worldly-Wise Organization.

"The thing David had done displeased the Lord" (II Sam. 11:27).

Many things look right to man, but God's way is the best way. Arguments may look plausible but the Lord knows all about it. Man accepts the suffragette movement; God says, "Thy husband shall rule over thee." Moses accepts Jethro's worldly-wise organization; but God rejects it altogether. Uzziah loads the ark upon a cart; the Lord wanted it carried by the priests. God started a good system to care for the poor as recorded in the Acts; but man has a better way. It may meet the financial needs, but how about the spiritual demands? May the Lord keep us from the headiness of man.

It Fosters the Independent Spirit.

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

The root of some of the world's misery to-day, is selfishness—every man looking out for Number One. Life Insurance helps that scramble. Instead of by a heart of pity, love, and sympathy, helping the unfortunate, and thus showing the spirit of the Christ, each man seeks to protect himself independently of the other.

"Bear ye (Christians among Christians) one another's burdens."

The Lone Life Insurance Agent's Text.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5: 8).

The agents always parade this text before Christians, and argue the nenessity of a policy. While a man lives he is responsible for the care of his family. If he dies prematurely, the responsibility lies in the hands of God and others, for the Lord spoke thus: "Let your widows and fatherless trust in me, and I will preserve them alive." Jesus Christ had no policy to protect His mother. He committed her to John while on the cross. One of our brethren died recently, and spoke to his wife in his latest breath, "God will take care of you." And we can still say with David, "I have not seen the righteous forsaken, nor his seed begging bread."

The Christian's Protection

"My God shall supply all your need" (Phil. 4:19).

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psa. 91:1).

The Christian's recourse in trouble is God. Men may fail us, but God will not. God fed Elijah in hiding. God sent him to a starving widow in Zarephath and kept not only the prophet, but the widow and her sons. James states that the cry of the oppressed laboring man enters in the ears of the Lord of sabaoth. In our distress let us pray and cry unto God.

The Apostolic brethren all recognized divine ownership, and professed that everything they had belonged to God. Thus the poor and unfortunate were helped.

The brethren at Fort Wayne Congregation have a funeral expense fund. Offerings are taken monthly. This meets the expense in a Christian way, and helps the church of God to retain its proper place in society.

Many Christians adopt the children of Christian parents. Betimes relatives are ready to help, and they should help.

The Church has provided Christian children's homes, and homes for the aged who need help in later life.

Special offerings are collected for those who are in need. May we never neglect our poor, for the Lord especially loves the unfortunate ones in life. Jesus graphically pictured a neighbor in the story of the Good Samaritan, who paid all the expenses of the unfortunate stranger. "Do good unto all men, especially unto them who are of the household of faith."

May we avoid microscopic criticism of every flaw in the past life of the unfortunate. It may be true, had they saved in earlier days, the present situation would have been lightened. But that does not release us from obligations. Yes, Russia sinned, yet we bring relief. Yes, Germany spent her money for a destructive war, but still we must feed her suffering ones. "Love your enemies," the Saviour says. Let us show forgiveness and patience toward all men.

May we crystallize our tears at funerals into checks, eatables, and clothing, when they are needed.

Besides this, the poverty in homes where death has come has strengthened faith and sweetened the character. Some of the world's mightiest men were cradled in homes where "the wolf always stood outside the door."

A Suggestion.

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made" (Acts 4:34, 35).

This showed the great love for God and humanity that flamed in the early church. This probably would be impractical now in the present day. I was wishing that we could have a centralized fund committed to one of our Boards to care for those in city missions, and smaller congregations who have been neglected betimes in their widowhood, this fund to be supported by the entire church.

"At Evening Time it Shall be Light"

I sat beside an aged widow as she rehearsed her life experiences. Mingled sunshine and clouds, with their attendant storms, had been her portion. Joys and sorrows were her common lot but she bore a triumphant testimony as to God's faithfulness. She recounted the story of when her husband died. The funeral past, she was left alone to face the problems of life. They were in debt and could not even fully pay the undertaker. She was left with a large family in a city of 60,000. On the evening of the funeral, as the sun was setting, she lay on her face in a clothes closet, begging God to help her bodily, since she was frail, and asking Him to provide means to keep the family together. A sad picture indeed.

I saw her now in her evening of life. Gray hairs covered her sweet aged head like a halo of glory. The children grown now, had all left the home but two. She looked over at those two and said, "Well, we had a hard pull. We had to come down to dry bread and potatoes sometimes, but we never had an empty stomach and we always had clothes for our backs. And I am healthier in my old age than I was as a young girl. The Lord gave me health to stand the hard work of the wash tub, and I surely praise Him." Then her face lit up with a radiance that was born of faith and hope. I wish you could have seen it. Surely with God for us, "At evening time it shall be light."

Eureka, Ill.

JUSTIFICATION

To properly understand justification we must view the origin of it. It is not the order in common life to build a house before laying a good foundation for it. In like manner in a spiritual sense, it is impossible to build a house that can withstand the storms and floods of life without the only eternal foundation, Jesus Christ. Our justification is found in Him.

Justification shows that there has been a former guilt. Since "all have sinned and come short of the glory of God," under sin we would have perished forever had not God provided a remedy. This remedy is found in Jesus Christ.

God created Adam, and made him the representative of the human race. Because our representative fell, we all fell with him—"Death passed upon all men, for that all have sinned." Therefore not a soul could have been saved, because the curse fell upon all men. Neither law, nor angels, nor anything else than the death of the Son of God could satisfy the righteousness of God; therefore the Son of God had to die the ignominious death upon the cross to pay this great death; He had to bear our punishment for us! God had determined that His only begotten Son should suffer indescribable pain and punishment in a vicarious suffering and death, and thus taste death for every man.

The death of Christ was more than a common death. We read of one of our brethren, a martyr, who rejoiced when he saw death before him. Though the pangs of death laid hold on his body, he thanked God for the deliverance that was about to come. He knew that death was His gain, that Christ had paid the penalty for his sins, and looking forward to the eternal glory beyond he received a foretaste which filled his soul with exceeding joy. Christ was his justification.—Selected by J. D. Eicher from the writings of John Holdeman.

Preacher's Page

SERMON OUTLINE

Used in an ordination service in Kansas City, Kans.

Qualifications of a Deacon

I. Duties of a Deacon.
1. Care of the poor.—Acts 6:2.
2. Assist minister and bishop.
3. Charge of services in absence of ministers.

II. Qualifications.
1. Positive.
   a. Honest report.—Acts 6:3.
   b. Full of Holy Ghost.—Acts 6:3.
   c. Full of wisdom.—Acts 6:3.
   d. Full of faith.—Acts 6:5, 8.
   e. Full of power.—Acts 6:8.
   f. Full of prayer.—Acts 7:6.
   g. Full of Word of God.—Acts 7:8.
   h. Married.
   i. Ruling house and children well.
2. Negative.
   a. Not double tongued.—I Tim. 3:8.
   b. Not given to much wine.—I Tim. 3:8.
   c. Not greedy of filthy lucre.—I Tim. 3:8.

III. How Chosen.
1. By voice of church.—Acts 6:5.
2. By use of lot.—Acts 1:26.

SERMON ILLUSTRATION

The Greatest Tragedy

In "The Men of the Mountains," Arthur W. Spaulding quotes a touching little story of one of those isolated homes among the Appalachian hills whose occupants seldom hear the voice of prayer, have never seen a Bible, and could not read it if they had it. A minister visiting the home for the first time told the little family the story of the Cross. They followed him with rapt faces, and, when he had concluded, the mother, leaning toward him, whispered hoarsely:

"Stranger, you say all this happened a long time ago?"

"Yes," he said, "almost two thousand years ago."

"And they nailed Him to that thar tree when He hadn't done nothing to hurt 'em; only jest loved 'em?"

"Yes."

She leaned farther and placed her hand impressively upon his knee. "Wal, stranger," she said, the tears standing in her eyes, "let's hope hit ain't so!"

How many of us are like the old lady! How we wish it had not been necessary for Christ to have come down and died for us! If there had been no sin in the world, we could have then hoped the story was "not true." If God had not been **Holy** then the story might have been untrue. If God had not been **Just** then the story might not have been true and we could have cast some doubt upon it. If God had been **without love,** then the story might not have been true and we could question it, but the **story is true and Christ did die for those to whom He did "nothing but love them."**—Wonderful Word.

It is said that there are two things which we will carry over on the other side—love and song.—W. A. Derstine.

INDIVIDUAL SIN

By Oscar Burkholder

For the Gospel Herald.

The Bible has a great deal to say about sin. In many ways and in no uncertain tones the Word condemns sin in the flesh. Most people are willing to accept what God says about sin in general, and even specifically, if it is meant for the other person, but when the Word indicates that I am the guilty one, is the time when the truth is so often rejected. Liberalism is raising a great cry these days against the teaching of punishment for sin, and yet is it not because of the stated punishments in Scripture that men desire to deny individual sin. If there were no punishment then would there be no transgression, and if there is no fear of punishment then is there no need for teaching against sin. But because there is punishment provided for the sinful, and because the Word is so emphatically against sin in its every phase, we venture to speak briefly about one kind of sin which we might term briefly as "my own sin."

In the portion of Scripture found in John 4:4-26 we have a very beautiful example of Jesus' method in teaching against an individual sin. Jesus did not, in a blunt, uncharitable way, say to the woman of Samaria, "Thou art an adulteress," even though He knew such to be the case. But He did ask her do to something that would compel her to take her stand either on the right side or the wrong side. In all probability had Jesus condemned her in an antagonistic or "I am better than thou" manner, she not only would have resented the accusation but would have attempted to defend herself. But as the record goes the woman made a complete confession of her own sinfulness, and as a result, accepted the Master's teaching. In this incident we would like to note a few things that help us in our ministry, in contrast with a method that often destroys our usefulness, even though the truth may have been spoken. These comments may be summed up under the two words, tactfulness and antagonism. May we speak of the dark side first.

Antagonism.—A minister, with whom I was personally acquainted, but who has now gone to his reward, had the reputation for preaching the plain, unvarnished truth. He would become very earnest in his public addresses, and especially in condemnation of community sins. He knew what he was talking about because he knew the fact of the sins around him. Yet his congregation kept growing less in numbers, unconverted people stayed away, and eventually only a very few members came to hear him, even though the services were held less frequently. Upon a number of inquiries as to the reason of this lamentable condition the answer that was invariably given was. "The preacher is always throwing clubs." In other words it amounted to this, that the minister assumed a pugnacious attitude and in an antagonistic manner denounced sin, especially individual sin. The minister was right in his position against sin, but the method he employed to convince others of their own sin, was a hopeless failure.

It is true that the righteous must be definitely arrayed on the side of right. They must not allow themselves in known sin. The people of the community in which they live must be thoroughly convinced that the life of the righteous is a life distinctly different from the life that is lived by the worldling. And it is the aim of every consecrated minister of the Gospel to keep this new life doctrine before his people. But it is also true, because God has given us the privilege of choosing whom we will serve, that we cannot compel men to live righteously. The method of antagonism savors of compulsion, and this method was not used by our Lord when he was endeavoring to lead souls away from sin to the light of His Gospel. Yet because of the "exceeding sinfulness of sin," the minister of the gospel has only one position in regards to sin, and that is that he must be openly against sin in all its forms. "Well then," I hear some one say, "we must do as Jesus did when he denounced the Pharisees and Scribes for their hypocrisy."

There are two things that we must bear in mind before we do as Jesus did. First we must know whether the person in whom we wish to denounce sin is really guilty, and thus a hypocrite, and second, whether the winning of the hypocrite to the standards of loyalty to Jesus Christ is hopeless. Jesus read the hearts of men. He knew whether they were among those of whom he said, "Well hath Esaias prophesied of you hypocrites as it is written, 'This people honoureth me with their lips but their heart is far from me.'" Mark 7:6. Moreover Jesus knew the end of his earthly ministry from the beginning and, because of this knowledge, knew that the Scribes and Pharisees, as a class, would reject him, even put him to death. The wonder is that His denunciaton was not more severe, and His arraignment of their guilt in greater detail. But because of His overflowing love for all men the guilty ones were

spared the greater shame. The thought of Jesus' great love brings us to the opposite method so aptly illustrated in Jesus' conversaton with the woman at the well.

Tactfulness. —Jesus and the woman were strangers. Also the great barrier "The Jews have no dealings with the Samaritans" was a very human hindrance to the winning of this woman. And may we just note that these two things are so very often given as reasons for inactivity in the church. How often we hear people say, "I would have spoken to him, but he was a complete stranger to me", and more often have I heard men say of Christians and Church, "Let the Church go. They (members) think they are better than we, so why should we bother about them", and church members, hearing this, pursue the policy of leaving them alone. No doubt there are reasons given sometimes by professing Christians, that gives the world the excuse for such an attitude, yet no true Christian will allow either of these two circumstances to hinder him in his endeavor to bring the Gospel of salvation to the lost. Jesus rose above all this and, knowing the woman to be sinful, asked her to do something for him. What! ask an ungodly person to do something for Jesus Christ? Jesus did, and used the occasion as a stepping stone to teaching this woman the truth. When the woman was convinced of the superiority of that which Jesus could give her, as compared with that which he asked of her, she immediately became willing to receive the better gift. And upon this manifestation of her willingness to accept the truth Jesus reminds her of her own sinful life. Instead of resenting this statement, she confesses it, and allows Jesus to describe her sinfulness, teach her still more of the way of righteousness, and eventually declare Himself as the Messiah. What a wonderful manifestation of the persuasiveness of Jesus' love. Breaking conventionalities, overcoming prejudice, exposing individual sin, declaring Himself as Savior all for the purpose of winning one soul. However not only soul was made free, but many believed because of her testimony.

Now it is a noteworthy fact that Jesus in his earthly ministry took a decided stand aganst sin. And because of the bondage in which men were placed, because of the presence of sin among men, He sacrificed Himself so that humanity could have the privilege of deliverance. And His redemption is for all men who are willing to accept it. Also we note that Jesus never did condone sin to any one, yet He dealt differently with sin in different people. Might we not then draw this conclusion from the incident related and from Jesus' attitude toward sin that, where the case is hopeless, outright, straight forward denunciation in terms of scathing rebuke, is in order; but as long as there is one ray of hope of winning a victory over Satan, that we ought to employ the tactful method exemplified in Jesus' winning of the Samaritan woman. One more thought and we leave the subject with you. When Jesus uttered His most scathing denunciations he was doing nothing more nor less than denouncing the enemy of the souls of men, even Satan, and the denunciations fell upon men who were hopelessly bound by him. Jesus knew this. We can't tell who is in such a deplorable condition, but one thing we do know, that Jesus died for all men, and that Jesus' disciples are to try to win all men. As long as this is true might it not be more profitable to gently, lovingly, in a Christ-like way, warn people of the consequences of their own sin, rather than antagonize them by passionate outbursts against some particular person over whom a certain sin may have dominion. "But grow in grace and in the knowledge (of Jesus' methods of teaching against sin) of our Lord and Savior Jesus Christ. II Pet. 3:18.

Breslau, Ont.

WATCHMEN ON THE WALLS OF ZION

By John W. Hershey

For the Gospel Herald.

If Christ were present with us today, would He not use the language of the common people to teach them? In traveling thru the city of Philadelphia, the thought often came to me that the police force in their position in the city is much like the position of Christians in the world. I had this thought brought out very vividly the other night when I drove a car down Broad Street around the public building.

First, let us observe the masses to be handled: the great mass of autos with drivers of every type, some bold and daring, some timid and fearful; some skillful ones who move along so rapidly that an inexperienced person would gasp in anxiety if along with them; others who timidly loiter along and tie up the whole traffic. It's a milling, seething, hurrying mass.

Then we look at the masses of pedestrians scurrying everywhere and taking desperate chances. Then notice the police force and their marvelous system of handling traffic. A few days ago when I had a person with me who never saw it before and the expression came out spontaneously "How wonderful!"

Let us watch these officers. I love to do so if I have a minute at a street corner. It is wonderful to see them guide and steer the crowds; watch how some drivers take advantage of them, and how some pedestrians take their lives in their hands; notice how kind they are to the innocent offender; hear them laugh at the mistakes of the fearful, or joke with the passersby. They help the weak and afflicted across the street, guide the lost, give information to the uninformed, and on the other hand mete justice to the miscreant, defiant, and unruly. With it all they maintain an attitude of cheer and good will. One of the outstanding features for the Christian to notice is that they are with the people but not of the people. No group of men in a whole city maintain an attitude of separation as thoroly as do the police from the crowds which they handle.

Now let us see if we cannot learn a lesson from them. We are to guard the welfare of the lives and souls of the seething, milling, foaming mass around us. But do we do our duty as well as the police force do theirs? Do we guide the uninformed, help the weak-spirited and weak-bodied, and give information to those who would like to know how to get the things to maintain life hereafter? Are we always at our post of duty?

Again, are we sometimes like some policemen—a little indifferent as to the wants of the inquirers, giving them misleading directions, or surly, impatient and unthoughtful answers? I need to ask this question of myself, do you?

Again do we keep our lives and works, our system of handling the crowd, (so to speak), in such shape and are the results such that the world admires the perfection of our body?

Being in a position that it is possible for me to observe and study the many different classes of people; their tastes, desires, ideas, modes of living and religious thoughts and customs, I thank my God always that I have received the privilege to go direct to the Savior and ask for aid in doing my share as a spiritual policeman among the masses.

Philadelphia, Pa.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, February Eleventh

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Psa. 41:1.

The poor we have with us always. We have the privilege of lending them a helping hand. Many of them are so by force of circumstances over which they have no control. One through sickness, another by accident, another through loss of property, or another through the unfaithfulness of seeming friends become reduced to penury. We may make them feel that we are thinking of and for them even though we may not be able to relieve them to any great extent. Kind consideration, prayerful interest, and heartfelt sympathy do so much to relieve distress and anxiety. Let us impart to them such as we have and help them to feel that the **blessing of the Lord** maketh rich and that He addeth no sorrow to it. Christian courtesy and consideration with what material help we can give gladdens many a heart and lightens many a burden. "I was sick, and hungred, and in prison, and ye came unto me." See Matt. 25:35-40.

* * *

Tuesday, February Twelfth

Blessed is he that readeth, and they that hear.—Rev. 1:3.

A good reader soon gains eager listeners. By his accent and careful dividing of phrases and clauses he is able to impart a correct interpretation of the subject matter in hand. Do we intelligently read the Word of God? In our public reading do we make the Word a real message to the hearers? Reading is as important as preaching and we can make the messages of Holy Writ live, heart-searching messages instead of meaningless phrases.

I would also lend an eager ear to the reading of the Word and receive into my heart its precious truths. I would meditate upon it as I read it for my own personal spiritual upbuilding. I would refrain from reading any book or printed page which leads my mind away from the sublime teachings of God's Word.

"Holy Bible, Book divine!
Precious treasure, thou art mine!
Mine to tell me whence I came;
Mine to teach me what I am."

—John Burton.

* * *

Wednesday, February Thirteenth

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psa. 1:1.

He who gives the truth of God time to enter his soul becomes weaned from every enticement of the wicked. He finds a life giving and joyful retreat in meditating upon the Law of the Lord.

We can never change the counsels of the ungodly by having part in them. We must pray for them that God may bring their counsels to naught. We cannot change the course of the wicked by becoming one of their fellows. We must lead them from the error of their way. If we join vainglorious mockers we lose our testimony and sever our relationship with Christ.

The unfading beauty, the perennial freshness, and the strength of the life of the true child of God become living witnesses to God's grace and love.

* * *

Thursday, February Fourteenth

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.—Psa. 65:4.

All who will are chosen. At the feet of Jesus the rich and poor meet together for the Lord is the maker of them all. Prov. 22:2. By various means and dispensations He causeth us to approach unto His house. He draws with cords of love, by solemn heartsearchings, by sometimes taking from us cherished aspirations, and sometimes by the refining fire of trial and tribulation. But through it all He manifests His great love to us and mellows our lives. He increases our desire to dwell in the house of the Lord forever.

"Oh for the joy thy presence gives,
What peace shall reign when Thou art here!
Thy presence makes this den of thieves
A calm, delightful house of prayer."

* * *

Friday, February Fifteenth

Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life.—Jas. 1:12.

We should be dead to all the solicitations of evil and to every temptation which would lead us to seek satisfaction in selfish indulgence. We should be quick to discern the approach of temptation. We must keep our feet, and eyes, and speech away from association with anything that defiles.

We cannot keep temptations from occasionally appearing but by God's grace we can keep them from finding a lodging in our hearts and lives. God will not permit any temptation to overtake us which we are not able to bear and with every one will make for us a way of escape. He is able and will succor every one that is tempted.

"Yield not to temptation, for yielding is sin;
Each victory will help you another to win;
Fight manfully onward, dark passions subdue;
Look ever to Jesus, He'll carry you through."

* * *

Saturday, February Sixteenth

Blessed are they that keep judgment, and he that doeth righteousness at all times.—Psa. 106:3.

We have the power to choose between satisfying our selfish appetites and suffering leanness of soul or having all the fullness of God, let our earthly circumstances be what they may. Israel when hard pressed sought Jehovah, but with the flesh of quails yet in their mouths had made for them a golden calf and worshiped it. Feasting and praying are incompatible. Sanctified judgment helps to choose the right.

We cannot retain the righteousness of God without giving expression to it in noble Christian service; by sustaining right relationships with God and man, by seeking the right and doing it because it is right. I must know that neither might, nor diplomacy, nor bribe, nor flattery can make right but that the standards of right have been determined by the edicts of Almighty God, whose I am and shall be, world without end.

* * *

Sunday, February Seventeenth

Blessed are all they that wait for Him.—Isa. 30:18.

The Lord waits (v. 16) to be gracious unto us. How often we are permitted to come to the very end of ourselves but when we cry to Him He is there to bestow His blessings. How much better to early see our need of Him and wait for Him whom we shall unfailingly find, for He is waiting for us. He can do far better for us than our most strenuous exertions can accomplish. For it is not by works of righteousness that we can do, but our faith in the precious blood of Christ which will bring us the cleansing we need, the baptism of the Holy Ghost, and the consciousness of Christ's indwelling.

In this world of rush and turmoil, of shattered nerves, of over anxiety, and of keen competition what a blessing it is to know how to wait, to rest in the Lord, not unmindful of our rightful obligations, but ever mindful of His kindly providence and His readiness to care for us.

GEMS

(Compiled by E. H.)

No church is safe in which the prevailing influence is not solid against liberalism and outspokenly in favor of the orthodox faith.

Every faithful shepherd is diligent in leading his flock in a prayer life and separation from the world.

A church without discipline is a failure.

The angels sang "On earth peace" (Lu. 2:14) and the disciples sang, "Peace in heaven" (Lu. 19:38; see Eph. 2:14).

At Christ's birth—"a multitude of" angels (Lu. 2:13); at His death—"alone" (Isa. 63:3). See Matt. 26:53.

Psa. 3:

TRIAL.—v. 1, 2.
TRUST.—v. 3-7.
TRIUMPH.—v. 8.

SUNDAY SCHOOL LESSON

Lesson for Feb. 17, 1924 — Josh. 1:1-9; 23:1-3

JOSHUA AND THE CONQUEST OF CANAAN

Golden Text.— Not one good thing hath failed of all the good things which the Lord your God spake concerning you.—Josh. 23:14.

Introductory.—This lesson presents two scenes in the life of Joshua. The first is when the Lord appeared to Joshua and informed him that since the death of Moses the leadership of the nation had passed upon him, and offered him practical suggestions as to what he should do. The other takes us to the close of his life. The conquest of Canaan had become an accomplished fact. The land had been allotted and the tribes had settled down on their respective reservations. Now, at the close of his life this rugged leader delivers his farewell address, as Moses had done before him.

The Call and Assurance (1-5).—Joshua, as Moses' minister, was the logical successor. After the death of Moses the Lord spoke wth Joshua and directed him to go forward with the work that had been so long delayed. He commanded him to cross the Jordan, giving him assurance that no one would be able to withstand him. As God had stood by Moses, so He promised to stand by Joshua. From the wilderness, the land of the Hittites, Lebanon, and the Jordan River on the east, even to the great sea on the west, wherever the sole of Joshua's foot should rest, there would the Lord be to confirm the conquest.

Conditions of Success (6-9).—The Lord was not lacking in clearness when He told Joshua upon what conditions he might reasonably expect success. He exhorted him to be "strong and of good courage;" also to be faithful and obedient to all the commandments of the law of Moses. There was no room for half-heartedness or evasion, no encouragement for only a partial obedience. When Jehovah is our strength there is no room to falter or fear. Neither to the right nor to the left, but straight to the work, according to the Word of the Lord was Joshua to go if he meant to be successful in his efforts. On this condition God promised prosperity and success.

And shou'd not we cling to the same standard? It was because Joshua wholly followed the Lord that his life was blessed with signal triumphs. The wreck and ruin in the path of Israel is due to the fact that they fell short of this standard of complete obedience. Prosperity lies in the wake of obedience, and success marks the end. As Joshua was wholly obedient to the Lord, so may we manifest like courage and faithfulness in maintaining the whole-Gospel standard of Christ and the apostles. Without this standard there may be seeming temporary success, but defeat awaits us in the end. In the path just ahead there are many foes and many trials, but the Lord is with us and has promised to be with us "even unto the end of the world." Let us "be strong and very courageous."

The Farewell Message (1-3).—Years had passed since the Lord delivered His charge to Joshua. The enemy had been conquered, the lands allotted, the people settled down, and the passing of years had brought the faithful leader to the brink of eternity. Burdened for the welfare of his people, he called them together and delivered his farewell message. He recounted what God had done for them and admonished them to be faithful. While the Lord had wonderfully blessed them they had not done their part as faithfully as they should have done. The enemies were subdued, in most places, but not entirely wiped out. The seeds were left that might multiply and give Israel serious trouble. Joshua well knew what would result if Israel should lapse back into former indifference and unfaithfulness, hence his message. The same standard of complete submission and faithful service which God had enjoined upon Joshua was now laid upon the consciences of the people. They had the privilege of choosing between righteousness and unrighteousness, obedience and disobedience, true worship and idolatry. How well they heeded these parting admonitions, the sad record of Israel reveals. "These things were written for our ensamples." But we thank God for the message, and our prayer ascends to the Throne in behalf of modern Israel. A conquest more glorious than that of Canaan lies just ahead, provided we meet the conditions which God laid before Joshua and Joshua placed before the people.—K.

BIBLE MEETING TOPIC

BIBLE TEACHING ON SIN.—Rom. 5:12-21; 7:7-25.

Topic for February 17.

MOTTO

"The wages of sin is death."

MEDITATIONS ON THE TOPIC

I. **Sin.**—The Bible defines sin from the nature of its working.

"All unrighteousness is sin." This general definition shows that there is one general division between right and wrong. Right is good and wrong is evil. Evil is sin.

"Sin is a transgression of the law." This shows the relation of sin toward the law of God. Sin breaks the law. It does not regard the will of God nor seek to fulfill it when it knows it. This phase of sin is an expression of its lawlessness. "The carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be."

Sin turns aside to its own way and is called "iniquity." Multitudes in this condition have lost God from their knowledge. They have no power to do the will of God when they know it because of the deceitfulness of sin which works in their members to cause them to wander from God's way.

Sin makes all to "come short" of the glory of God. Many things that ought to be done are left undone. It is not alone those who do acts of actual transgression who sin, but those who do nothing at all when they ought to be about the service of God. "He that knoweth to do good and doeth it not, to him it is sin."

Sin separates from God. (Isa. 59:2).—God hates sin and cannot look upon it with favor. His wrath is against it wherever it is. Those who fail to take His remedy for deliverance will have God's wrath abiding upon them (Jno. 3:36). Such sinners will be eternally separated from His presence (II Thes. 1:9). "It is a fearful thing to fall into the hands of the living God." "Whosoever shall not be found written in the book of life shall be cast into the lake of fire."

II. **The Text.— Rom. 5:12-21.**—This passage shows how sin originated in the human race and how it has been transmitted both in its nature and its dire consequences upon all mankind. It also shows how God has provided a remedy that reaches to the uttermost of Man's lost condition. **Rom. 7:7-25.**—Here we have the deceitfulness and power of sin over the life which recognizes a higher law but has received no deliverance from the law of sin. Such a soul is prepared to receive the news of deliverance with gratitude.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, "Sin."
2. The Wages of Sin.

For Young People
1. How we Get a Knowledge of Sin.
2. The Consequences of Sin.
3. Getting Rid of Sin.
4. The Deceitfulness of Sin.

For Older People
1. Sin's Terror as Seen in God's Wrath Upon It.
2. The Love that Redeems Us.

The recognition of sin is the beginning of salvation.—Luther.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 31, 1924

Field Notes

Bro. Noah Hilty of Marshallville, Ohio, preached at the Walnut Creek A. M. Church on Sunday, Jan 27.

Dedication services will be held for the new church building at the Mission at Wichita, Kans., on Feb. 17, the Lord willing.

A special German service was arranged to be held at the Stahl Mennonite Church near Johnstown, Pa., on Sunday, Feb. 3, the entire service, including the songs, to be in German.

Bro. J. R. Shank, of Carver, Mo., was engaged in Bible Conference work and evangelistic meetings at the Lower Deer Creek Church, Kalona, Ia., last week. A number expressed a desire to live closer to the Lord.

Brethren Eli K. Zook, Benj. K. Hartzler, Belleville, Pa., Bennet U. Byler, McVeytown, Pa., and Edwin L. Hershberger, Johnstown, Pa., all students of the Johnstown Bible School, were visitors at the Publishing House last week-end.

Bro. E. F. Hartzler of Marshallville, Ohio, was recently engaged in a two weeks' series of evangelistic meetings with the congregation at Denbigh, Va. A brother writes: "The meetings have been a blessing to the congregation and souls have been confessing Christ."

Ordination.—Bro. Noah Zimmerman of Ephrata, Pa., was ordained to the office of deacon on June 24, Bros. Abram Martin and Noah H. Mack having charge of the service. May the Lord abundantly bless the brother in the responsible calling to which he has been chosen.

A meeting of some of the committees of the Mennonite Board of Education was held at the Home Mission, Chicago, Ill., on Jan. 26, in which plans for the reopening of Goshen College were discussed. The prospects are favorable for the College to open next fall wth a competent faculty and a fair-sized student body.

Bro. Arthur T. Moyer, of the Welsh Mountain Mission, whose injuries, as a result of being fired upon by thieves, were noted last week died at the Lancaster Hospital Jan. 25. He was buried at the Groffdale Church Jan. 30. Details concerning this tragical event will appear in an article later.

The Garden Street Mission, Peoria, Ill., announces that Bro. I. W. Royer of Orrville, Ohio, will conduct a series of meetings there Feb. 10 to 17. On the latter date a special service will be held at 2:30, to commemorate the fifth anniversary of the Mission. Former workers and others connected with the Mission since its beginning, together with Bro. Royer, will take part in this service. The prayers of the Church are requested in behalf of the meetings.

The March number of the Christian Monitor will contain an "Old Settler Story" on the Hartman family, written by Bro. C. Z. Mast. Complimentary copies will be sent to members of the Hartman families who are not subscribers if their names are sent to the Christian Monitor, Scottdale, Pa.

Mennonite Old People's Home.—On another page of this issue will be found the first correspondence item from this latest addition to the Charitable Institutions of the Church. It is located on R. 4, Hagerstown, Md., and is under the Mission Board of the Washington Co., Md., and Franklin Co., Pa., Church Conference. May the Lord bless both workers and inmates of the new Home.

Correspondence

Minot, N. D.

Dear Herald Readers, Greetings in the prevailing Name of Jesus our Lord:—God's loving hand is still manifest in this part of His great Vineyard. Over Sunday, Jan. 6, Bro. J. C. Gingerich of Ulen, Minn., was with us and preached both forenoon and evening, giving us encouraging messages from the Word of God. Our council meeting was held at that time and peace and harmony was expressed, with a desire to commune.

Communion was announced for the following Sunday Jan. 13, when Bro. G. was to return and conduct the service. Bro. Gingerich again preached for us on Sunday morning, Jan. 13, but the weather had made quite a change and because of the extreme cold, the turn out at services was small, and it was thought best to postpone the communion indefinitely.

We had an exceptionally nice fall until Christmas day. Since then we have had some real winter, with a few mild days mixed in, yet no storms or blizzards. At present it is very nice, only getting to about freezing at night with not enough snow for sledding. We have been able to use the cars all the time thus far.

The colony is in about their usual health, for which we thank and praise the "Giver of all good and perfect gifts."

Will you kindly remember the work at this place,

In His glad service,

Jan. 1, 1924. L. S. Glick.

Suver, Oreg.

(Firdale Congregation)

Dear Readers:—On Dec. 23 we reorganized our Sunday school with the following officers: Supts., Bros.

O. S. Kilmer, Percy Weaver; Chor., Sister Emily Kilmer; Sec.-Treas., Sister Stella Hamilton; Libr., Bro. Glenn Tyson, Ralph Chaffin.

At the same time we were privileged to have wth us Bro. N. E. Miller of Springs, Pa. One of the many truths he presented to us at that time was how to have a live Sunday school. Bro. Miller went to Albany to assist in the Bible School. On Jan. 13, he again met with us and began a series of meetings which lasted almost a week. Bro. Miller preached the Word with power. Saints were encouraged to press on in the good work and sinners were warned to forsake their sins. While there were no confessions, the meetings were altogether profitable and full of encouragement. May God bless our brother as he goes from place to place handing out the Bread of Life.

Jan. 21, 1924. Minnie Hamilton

Duchess, Alta.

Dear Readers, Greetings of Love in His Name.—On Feb. 3-5 we expect Bro. N. E. Miller to be with us. We were hoping to have the new house of worship completed by that time ready for dedication, but on account of unavoidable delay in getting some material, we will not be able to do so. We hope to have a profitable time anyway.

We are having nice winter weather so far. Pray for the work at this place.

Yours in His name,
Jan. 21, 1924. H. B. Ramer.

Eureka, Ill.

(Roanoke Congregation)

From Jan. 13 to 16, Bro. J. A. Heiser of Fisher, Ill., was at the Roanoke Church and preached four very impressive sermons. He also visited a number of homes of those who were unable to attend services. As a result a number of confessions were made.

While Bro. Heiser's stay was short, we appreciated his presence here and feel that the brotherhood has been greatly helped and strengthened. We hope and pray that the good things received may never be forgotten, but that they will bring forth fruit to eternal life.

Cor.

Middlebury, Ind.

(Warren St. Independent Congregation)

To Herald Readers, Greetings:—On December 26, Bro. Lester Hostetler began a series of meetings here, closing Jan. 6. There are now six applicants for membership.

Our work for the year has been organized under the following leadership. S. S. Supts., E. A. Troyer, Paul Blough; Prim. Supt., Henry Karch; Supt. of Y. P. Meeting, Elmer Hostetler; Supt. of Junior Meeting, O. S. Kauffman. We need the prayers of God's people.

Jan. 24, 1924. Cor.

Coalridge, Mont.

Dear Herald Readers:—We have had a nice winter thus far with exception of a few days when the temperature went down to 40 below zero. Health has been good in general in our little band.

Mrs. Fred Young and family have returned here from Fairview, Mich., where they had been for five years. We were glad to welcome them back again.

Our ministers, Bro. L. A. Kauffman has left us for a four weeks' stay at Kenmare, N. Dak., where he is helping with the work in the Bible school. Our superintendent is also away, having gone to Virginia. Bro. Wirt Harshbarger is taking his place.

Pray for our little band at this place that we may be permitted to press onward and upward to the mark of the high calling in Christ Jesus. Sometimes we feel a little discouraged.

We had communion services and all of the members that were permitted to be with us partook of the sacred emblems.

Yours in His name,
Jan. 25, 1924. Cor.

Ephrata, Pa.

Dear Herald Readers, Greeting in His Dear Name:—The New Year opened at Ephrata Church with the election of Sunday school officers as follows: Supts., Bros. Simon P. Hess, Noah Zimmerman; Secy-treas., Bro. Jacob Burkholder; Chors., Bros. Titus and Phares Horst.

This morning, Jan. 24, lots were cast for a deacon at this place to fill the vacancy caused when Bro. A. A. Landis was called to the ministry. There were five brethren in the lot, which fell on Bro. Noah Zimmerman. May God bless and help Bro. Zimmerman and his family in their new duties and responsibilities, and may the church ever stand by and uphold them.

Brethren Noah Landis, Benj. Weaver, Isaac Brubaker, Abram Martin, Amos Horst and Noah Mack took part in the services. Bro. Martin preached the sermon and Bro. Mack ordained the brother to his calling. A lage number of bishops, ministers, and deacons were present from different churches which we appreciated.

On Sunday Jan. 20, funeral services were held in the church for Bro. Jacob Longenecker who died Jan. 16; aged 69 years. We shall miss him, tho we know he died in the faith triumphant and is now in a better land.

We are glad to hear of the many who are being "called out" at the many meetings which are being held among the brotherhood and look forward to our own series of meetings which will begin at a later date. Pray for the laborers in this part of the vineyard and may God's blessing abide with all the readers.

Jan. 25, 1924. Lizzie Mengle.

Shickley, Nebr.

Dear Brethren, Greetings in Jesus' name:—Jan. 24 was the closing day of our short term Bible School. Bro. D. D. Miller of Middlebury, Ind., and C. Z. Yoder, of Wooster, Ohio, were our instructors. Sixty-three pupils were enrolled. The weather was rather cold and stormy at times, but attendance was splendid throughout the term. We feel very grateful to our heavenly Father for granting us this opportunity and for the many spiritual truths taught us by the brethren. I think each one in attendance was indeed strengthened in faith. As a visible result of the work by the brethren, two confessions were made.

We pray God's blessing on the brethren as they go on laboring in the Lord's vineyard.

Jan. 26, 1924. Cor.

Peabody, Kans.

Dear Readers, Greetings of love in the Master's name:—On the evening of Jan. 12 and the morning of Jan. 13 Bro. Edward Diener of Larned, Kans., preached to us. We greatly appreciated his sermons and would be pleased to have him come again.

On Jan. 20 our bishop, Bro. T. M. Erb, and wife met with us in our morning worship. Bro. Erb preached for us and after earnestly and clearly pointing out the way of life he administered the rite of baptism to three precious young souls. We pray that God may bless these dear souls and cause them to become a real blessing in His kingdom.

Bro. Harry Selzer and family of Canton also worshiped with us on Jan. 20.

Yours for the advancement of His cause,
Jan. 26, 1924. Benj. Horst.

Newville, Pa.

Dear Herald Readers:—Will write a few lines stating a problem which has been before us. A young man about nineteen years of age came here to the home of Bro. Morris

(Continued on page 906)

Miscellaneous

DREAMS OF GALILEE

By Gertrude Nissley

For the Gospel Herald.

About thee all is quietness,
O! Sea of Galilee!
As in my meditation
And dreams, I think of thee.
Across thy waveless waters
The evening sun hangs low,
And soon alone will linger
The tinted afterglow.

There too, before my vision
Judea's mountains rise,
And Lebanon's lofty cedars
Point upward to the skies;
I see the verdant valleys
As peaceful as the sea,
But none will calm the weary
Like thee, dear Galilee.

'Twas long ago One lingered
Along thy sacred shore,
Who calls us still to follow
And love him more and more.
He is "altogether lovely,"
Who love to all bestows
The fairest Lily of the Vale,
And Sharon's sweetest Rose.

From out thy quieted billows
And o'er each vale and hill,
I hear the Saviour's message
Still saying, "Peace, be still."
That peace shall always linger,
Whate'er my lot may be,
As often in my wandering thoughts
I dream of Galilee.

Mount Joy, Pa.

HOW GET THE GREATEST BENEFIT OUT OF A RELIGIOUS SERVICE

By Ida Kniss

For the Gospel Herald.

In considering this question it seems clear that the first and most essential step to be taken in order to receive a benefit in attending a religious service is to arrange to be present at such meeting whether it be a Church service, Sunday school or young people's meeting, or whatever other name may be used to designate the nature of the service. It is not only the Christian's duty, but a blessed privilege to assemble together in God's sanctuary at the appointed time for worship, not only to be benefited spiritually but to honor the Giver of all good. Our place in God's house shou'd never be vacant except for such cause as may be acceptable to the Master.

"Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25). Those who wilfully stay away from religious services usually lose a blessing, and each empty pew gives evidence of serious neglect in God's service. It is reported that one of Satan's agents once said, "Where I find a Christian who has no more concern about weather conditions on Sunday than on Monday, being determined to make greater effort for spiritual gain than for worldly profit, I just give him up. It is no use to try to drag back the man or woman who goes to God's house in all kinds of weather." We are confident that special benefits are received on the part of the individual who makes special efforts to be present at every religious service.

A great benefit may be derived in the opening service thru some special song being sung, or in the reading of the Scripture lesson. By being tardy and thus missing the introductory service one may lose the most inspiring part of the service. In being prompt and regular in attendance the greatest benefits are realized. In reference to the aim, or object sought for in attending religious services, will cite this instance: A question was at one time asked, why South America with much greater advantages, and settled earlier than North America, has in comparison been much more backward. The answer was, "Because South America was settled by Spaniards seeking gold, and North America by the Pilgrim Fathers, seeking a place to worship God without being molested —a difference of only one letter in the word, or object of their search." We are not surprised to note the vast difference between the two countries when we consider the vast difference between the objects sought for. Temporal affairs should never be allowed to interfere with our religious worship. The object of the true worshiper is as Jesus told the woman at the well. "The hour cometh, and now is, that the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:23, 24).

Special benefits are derived by paying strict attention to the messages delivered, keeping in mind the texts, topics, or themes presented by the speaker. The one who delivers the message may be Spirit-fil'ed and well prepared to give his message; nevertheless if it is not heeded it will fail to bring a blessing to the hearer, and will possibly mean discouragement to the minister or speaker. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great salvation" (Heb. 2:1-3). We shall be held accountable both for what we hear and that which we neglect to hear, which if accepted and appropriated to our lives better qualifies us for Christian service.

The voice of the Spirit is not heard as we hear human voices, but is a still small voice with tones clear and tender, that thrills the soul and falls like heavenly music on the ear of every child of God. When the Spirit's voice, or the voice of God is obeyed, it brings joy and peace to the soul. The individual which is most benefited by a spiritual feast is the one hungering for the Word of God. To them the promise is given by the Master, that "they shall be filled." Those who thus hunger can say with the Psalmist David: "How sweet are thy words unto my taste." All those who feed on the Life Giving Word can say with the poet, as follows:

"I walk through a wilderness barren,
This world is a wilderness indeed:
It offers no bread for my hunger,
No water to flow for my need;
And yet on fine wheat I am nourished,
Unfailing, Thy deep rivers roll;
I feast on the honey-comb sweetness,
Thy Word is the food of my soul."

It may well be said of a religious service as is often said of other things, "We get out of it according to what we put into it." God has a plan for every one of His children to pattern after, that their characters may be molded according to His direction, but His purpose cannot be carried out unless we are willing to be used as clay in His hands to be molded as a vessel for His glad service.

We should serve God in all good conscience, and pray that we may have more reverence for His House, His messages, and His service, and thus we shall be enabled to hear more distinctly the voice of the Spirit, and less of the world's seductive suggestions. In order to know more fully His will concerning ourselves, we should ask Him for the needed grace not only to hear the Gospel messages, but to accept and make the same practical in our lives. Thus the benefit will not only be for time but eternity as well.

The benefits derived from attending religious services will be many, great and lasting if our motives are what they should be. That is, if we enter the Lord's sanctuary in a prayerful spirit, praying for the minister in charge; giving undivided attention to the Word declared; hungering for the bread of Life; "feed-

ing upon the sincere milk of the Word;" joining heartily in the divinely directed work; longing to be used to help others, and giving hearty support to the work by our sympathy, prayers and means.

It is said that it was a custom among the Indians when planting their corn, to put seven kernels in the ground, one grain for the crows, another for the worms, and a third for the squirrels, expecting the rest to be spared to grow and produce a crop of corn. In this illustration we may find a lesson to sow good seed liberally, and not be disappointed if all that was sown does not bring forth fruit. Our Savior teaches us that some of the Gospel seed sown will fall by the wayside, some on stony ground, and some among thorns. This must be expected by those who are good seed sowers, and should lead us as Gospel sowers, and to adopt the Indians' method and sow more bountifully, resting assured that the good seed of truth will find its way to some sin-burdened heart and bring forth fruit, thirty, sixty, or an hundred fold. "He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

The following poem by C. P. Yoder, is very fitting in connection with our subject:

Hark! Voices around us are calling,
They to all our senses appeal,
Their accents forever are falling,
In strains that we hear, see or feel.

Some voices, seductive, alluring,
Appealing to evil within,
Would lead us from goodness enduring,
To wander in pathways of sin.

Sweet voices from heaven descending,
Fall softly on listening ears,
Where longings for goodness ascending,
Are waiting life's glorified years.

Some voices are vague and deceiving,
'Tis wisdom to heed how we hear;
Demanding good ground for believing,
Fair words that may falsely appear.

The voices which leave their impression
Are making for good or for ill;
Our lives are the open expression,
Of what we imbibe and fulfil.

Freeport, Ill.

A VITAL ISSUE

By Crissie Y. Shank

For the Gospel Herald.

When God created man in His own image, he crowned him with glory and honor, gave him dominion over the animals, and told him to replenish and subdue the earth. It is sad that the whole race was dishonored by sin, but it is just as sad that so many of the human race do not now have dominion over themselves, but are slaves of base appetites, tobacco being one of the most ungovernable.

Tobacco with all of its great and fearful consequences would demand an entire book rather than a few paragraphs to treat it. Medical authorities are agreed that tobacco stunts the body, makes the muscles flabby, impairs digestion, depresses the heart, weakens the lungs, produces a pernicious effect upon the nervous system and brain, and impairs the taste, hearing, and sight. Nor does tobacco spare the morals, for it tends to draw downward to bad associates and vice and violence. It would indeed be hard to find any beneficial effect of tobacco upon man. One hundred pounds of the dry tobacco leaf may yield as high as seven pounds of nicotine, one of the most powerful poisons known. One drop of this nicotine in a concentrated form is sufficient to kill a dog and small birds perish at the approach of a tube containing it.

And yet the people in our country are smoking more and more and tens of thousands of our boys and young men and even women are being handicapped for life by the tobacco habit. Continual contact with those who are disagreeable and even impudent in their habits has seemed to render many indifferent to its results, and they see young people trying desperately to acquire the habit which will in all probability later on make them its slave, without even feeling sorrow.

It is an encouraging fact, however, that more and more, newspapers and magazines in our country are expressing the conviction of those in charge, in regard to the tobacco question. A law banning cigarettes as a "national curse" has been urged by one state grange. The governor of one of our states has set apart a day for the specific purpose of calling attention to the tobacco habit. In his proclamation he characterized it as "a slow and insidious destroyer of the race," and declared that "its general use by men and women from their youth up, generation after generation, is contributing to unmistakable and certain degeneracy."

In view of these facts is it not high time that our church manifest itself in regard to the tobacco question? (A direct testimony against it is borne on the records of nearly all our conferences. —Editor.) It also is a recognized fact that the income of some members of our church in certain sections, and even some of the financial support of our mission work, is from lives blasted by tobacco. Can God be pleased with those whom He has endowed with reason, when they look upon the wrecks of their fellow beings, and then turn calmly and raise more of this crop for the same inevitable destruction of others?

But where is the money for our mission and educational work to come from? asks some one. Shall we do evil that good may come? A certain reliable authority says, "For every dollar that is contributed for sending the gospel to all parts of the world, $120.00 are spent for tobacco in this country alone." The statistics of our government for one year showed that more money had been spent each and every day for tobacco than was expended for bread. In 1921 the people of the United States spent three times as much for tobacco and its accessories, as was spent to maintain its schools. It is said that if the money spent ($3,000,000,000.00) this one year, for tobacco were converted into silver dollars, and these piled one above another, this monument to our base appetite would extend nearly 6000 miles above the earth—a distance about as great as from New York to San Francisco and back again. Shall we encourage this great expenditure which not only impoverishes the American people, but has been the death of many and the debasement of the noblest and best in many others, with the excuse that thereby we send several hundred dollars to proclaim life and salvation to a few in Russia and South America and India?

A great blessing to the Mennonite Church in India— made up in part of rough, superstitious, village people—is the fact that most of the church members are total abstainers from tobacco as well as all intoxicating drinks. None of them raise the plant to influence others in using it. Several years ago one illiterate man who had acquired the evil habit of using tobacco before he became a Christian, when asked to abstain, said he did not believe in such nonsense and became angry. But two weeks after that he got up in a meeting and testified that the Lord Jesus had made him free from his dirty tobacco habit and he is now one of the strongest workers against tobacco and strong drink in his station. Is it possible that the Indian Church must needs show us some things that stand in the way of our acquiring and retaining the abiding power that the church of Christ everywhere should possess and use? And is it possible that our government must needs call our attention to this evil? Shall we not as a Church, take a decided, definite, stand against tobacco before we are compelled to stop it by law?

Orrville, O.

CORRESPONDENCE

(Continued from page 903)

Jones, saying he was a member of the Mennonite Church and is from Coatesville. He gave his name as Roy Landis, was dressed in a nearly new suit with plain collar, a real good overcoat and hat. He said his father died four or five years ago, and since his mother died a few months ago, he was left to hunt a home. He stated that his grandfather, Daniel Landis who lives about a mile from Coatesville, is his guardian. He came on Monday evening, Jan. 14, and on Saturday, Jan. 19. while Bro. Jones and family were in town, he disappeared in an old suit of clothes they had given him to wear. The plain suit, overcoat, hat, shirt, collar, etc. are in Bro. Jones' possession. He will be glad to hear from any one who can give him any information concerning this boy. Address

Morris L. Jones,
Newville, Pa. Route 3.

Wood River, Nebr.

Greeting in the Master's name:—On Jan. 6, we reorganized our Sunday School: Supts., John Schweitzer, David Lehman; Sec.-Treas., J. B. Jantzi.

Health is good in general and the weather is nice. Sunday school and Young People's meeting has been well attended so far this winter. Bro. A. E. Stoltzfus and wife spent a few days in Schickley, Nebr., and while there enjoyed a spiritual feast at the Bible School. May we live as shining lights in this world.

Jan. 28, 1924. Cor.

Alto, Mich.

Since our last report we were favored with a visit by Brethren Eli Bontrager, Midland, Mich., C. C. Culp, Chief, Mich. and S. M. Kanagy of the Chicago Mission, who were with the Bowne Congregation on Nov. 29 and conducted an all day Sunday school meeting. The brethren brought many good thoughts and the meeting was enjoyed by all present.

On Dec. 26 our annual business meeting was held. The following church officers were elected: Bro. Mose Hoffman, chairman of trustees for two years; Bro. Hiram Kauffman, treasurer of trustees for three years; Bro. Geo. E. Stahl, director of Mennonite Aid Association; Bro. Josiah Stahl, chairman of cemetery committee; Bro. L. E. Shaffer, member of Mission Board. The Sunday school was also reorganized the same day, the following officers being elected: Supts., Bros. E. L. Shaffer, Mose Hoffman; Chors., Sisters Pearl and Lizzie Hoffman; Sec.-treas., Sister Dora Stahl, Bro. Paul Kauffman. The average attendance for the Bowne Sunday school for the year was 79.

On Jan. 15 Bros. D. A. Yoder and J. I. Weldy of Indiana, came to this place to hold meetings which began the same evening. On Jan. 16 to 18 the brethren gave Bible lessons in the forenoon and Bro. Yoder preached every evening until the following Monday evening, when the weather became very cold and the roads began to drift. On Tuesday morning the brethren decided to discontinue the meetings. Quite a number of people were sick too. We regretted to stop the meetings but it seemed the best thing to do under the circumstances. There were a number of confessions and there would probably have been more if the meetings could have been continued longer. We have had some very cold and stormy weather this month.

Jan. 28, 1924. S. J. Speicher.

Neffsville, Pa.

Dear Herald Readers, Greetings of love in the Master's name:—We have again started another year and one month is nearly past. I want to thank the kind people who have remembered me the last year. I wanted to do so before but my nerves did not allow me to write. I also was very sick, so will now thank all who so kindly remembered me over Christmas and New Year, as well as during the whole year. The Lord, I know, will richly reward them for what they have done.

I often wonder, Do those who are well appreciate their health enough? Are we half thankful enough for what our dear Savior does for us? The people are very good and kind to me. I want to thank all who so kindly remembered me by paying me a visit and having services and singings. It gives the Shut-in some sweet thoughts and helps to take the pains. I am now nearly twenty-eight years in bed. The number that came to see me the past year was 2270. Let us pray for one another. Oh, how I rejoice when some one comes to see me.

The last year the brethren and sisters so nicely remembered me by coming to sing. They came from the Byerland, Willow St., Lebanon, East Petersburg, Elizabethtown, and Lititz congregations. I invite them all to come again. I will say to all, Remember me in your prayers, and if we will never meet here we will meet where there are no pains or sorrows, but peace, joy, and happiness, where we will sing the song of the redeemed.

Yours for the Master,
Mary A. Leaman.

Wakarusa, Ind.

To the Gospel Herald Readers, Greeting:—An interesting session of Bible Conference was held at the Holdeman Church, Jan. 3 to 8. Instructors were Bros. David Garber and D. A. Yoder.

Our Sunday school report for the last quarter of 1923 showed an average attendance of 264. For the entire year the average attendance was 236. In the entire school there were 13 present every Sunday. The Russian Relief fund shows an offering of $480.52, while the regular offerings of the classes totaled nearly $500. At the close of each quarter the surplus of the regular offering is given to some worthy cause.

Sincerely,
Jan. 29, 1924. S. C. Hartzler.

Hopedale, Ill.

Dear Herald Readers, Greeting:—On Sunday morning, Jan. 13, Bro. E. J. Berkey of Oronogo, Mo., came into our midst to begin a series of meetings. The Bro. labored with us very faithfully for two weeks, preaching the Word of God with power. Among the visible results of these meetings were 10 confessions. The brotherhood was greatly revived, strengthened and encouraged to press onward and forward in the Lord's service. Our duties and privileges were very forcibly brought to our minds, therefore our responsibilities have become greater since the meetings. Will we put the good things which we have heard into practice, and make them a part of our every day life, or will we go on as before and not appreciate what the Lord has done for us?

On Sunday, Jan. 6, we were also favored with sermons from Brethren J. H. Birkey, Beemer, Neb.; J. D. Birkey, Kouts, Ind.; and Bro. Cripe of La Grange, Ind. We greatly enjoyed the brethren's visits with us, and wish them all God speed as they go back to their respective fields of labor.

We ask an interest in the prayers of all God's people, that we may hold out faithfully to the end.

Jan. 30, 1924. Ben Litwiller.

Norristown, Pa.

Dear Readers of the Gospel Herald, Greetings:—We praise the Lord for the manifest evidence of His power among us in that a young man has become willing to live for Him, and was received by baptism on Jan. 6. His wife was received about a year

ago, and together they now are active in His service here.

Early in June ground was broken for our new building for worship. This is now almost completed, and we expect, the Lord willing, to have dedication services here on Sunday afternoon, Feb. 10, and beginning Sunday are planning to have a weeks' evangelistic services, conducted by Bro. Wm. Jennings, of Concord, Tenn. There are many unsaved who should be reached, and we beg of God's children who know the power of prevailing prayer, to remember the work here. "Verily, Verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (Jno. 16:23,24.).

In His glad service,
Willis K. Lederach.

Jan. 30, 1924.

Pond Bank, Pa.

We are glad we had the privilege of having with us Bro. Wm. Jennings of Concord, Tenn., and for the Gospel message which we so much enjoyed. May we ever be like Daniel of old, have our windows open toward Jerusalem to receive the truth and be willing to obey it. One mother confessed. May we ever remember her at the Throne of Grace. Others renewed their covenant and were encouraged to press on. Attendance and interest were good.

In His service,
Jan. 30, 1924. Lydia Bumbaugh.

Kalona, Ia.

(Lower Deer Creek congregation)

Dear Gospel Herald Readers:—The past week we have enjoyed a very interesting and helpful Bible Conference. Bro. J. R. Shank and Bro. David Garber were the instructors. Bro. Shank taught the Book of Romans. Many practical lessons for the Christian were forcibly brought to our minds.

Following are some of the subjects Bro. Garber taught: Regeneration, Christian Perfection, Hypocrisy, Christian Stewardship, Dress, Evils of the Present Day, etc. All of these are timely subjects and full of practical lessons for us. I believe we all felt more keenly our responsibility and duty as Christians.

It is our prayer that we may meditate on what we have heard and actually put it into practice. Also a number of inspiring sermons were preached during these meetings.

We are thankful for the conviction that was manifested. Pray for us.

Jan. 30, 1924. Alma Brenneman.

Hagerstown, Md.

(Mennonite Old People's Home)

A hearty greeting to all the Readers of the Gospel Herald. The time has come when we may give a word from our Home at this place. We were blessed with help and means to complete the Home so far, for which we are very thankful to our people. We moved into the Home Jan. 1st. There are at this time eight members here for board and care, besides the superintendent and wife, and two helpers, Sisters Hettie H. Martin and Susan A. Strite.

The Home is furnished in part only. The furnishings were mostly donated by our kind brethren and sisters.

Jan. 13 we had services by the Brethren Henry H. Baer, C. R. Strite, and George S. Keener.

Quite a few of our young brethren and sisters were present at these services and they were very helpful in the singing. The home is enjoyed by all who are interested. We hope it will bring gladness and prove a blessing to many. We give all honor and glory to Him who has guided our minds to this end. We ask you to remember us at the Throne of grace.

In the Master's name,
B. E. Stauffer.

REPORT

Of the Sixth General Missionary Meeting held by the Sisters at Waterloo, Ont., Aug. 29 and 30, 1923

For the Gospel Herald.

Several business sessions and one Inspirational Meeting were held during these two days. The latter was held in the Waterloo Church on Thursday, at 2 P. M. There were present both Home and Foreign missionaries as well as sisters from many parts of the United States and Canada. Sister Emma Shank who is on furlough from South America wrote a helpful paper on "Bible Readers of South America." In her absence Sister Edna Weber of the Toronto Mission read the paper. It was of special interest because a number of Girls' Circles are taking up the support of some of these Bible readers.

Mrs. M. C. Lehman who is on furlough from India wrote on "My Task in India." She was unexpectedly prevented from attending and Mrs. Dr. Troyer who was to sail for India soon read her paper. She was also asked to speak in her own behalf and she gave a short address. Among other things she said she considers it a great privilege to meet with such a large body of earnest women just before sailing and who will remember her in India.

Sister Lina Ressler then led in prayer for the work in South America and India.

The workers in the Home Mission stations and institutions, of whom there were a number present, were requested to stand and introduce themselves to the audience after which prayer was offered for the Home work.

The subject, "Literature and Reading Work" was then taken up by Sister Crissie Shank. Three things are needed—knowledge, conviction, prayer. We cannot pray for that which we do not know or never heard about. Reading missionary books is something which appeals to our highest ideals.

"My Work as General Secretary" was the topic discussed by Sister Clara E. Steiner. The missionary interest in the Church is growing. We know this through the many letters received as well as by the way the work has increased. Were there several departmental secretaries added at this time there would still be as much work as a general secretary could well do.

The last topic was "Christian Stewardship." It was treated by Ruth A. Yoder. Among other things, Sister Yoder said that the Church which neglects Missions is rejecting Christ as Lord of all. The test of loving is in giving. We have not realized the full blessedness of giving. God's work calls for progress. Loyalty is one of the qualities of real stewardship.

It was decided by the Canadian sisters that no part of the offering should be used for expense of the meeting but that all should be used for the Teacher's Home in India. The offering was $113.00.

A quartette and duet by the girls and other songs helped to make the meeting one long to be remembered by the sisters who filled the church. Sister S. F. Coffman offered the closing prayer.

Several general committee meetings were held before and after this meeting, between sessions of General Conference as much as possible, and a number of matters were discussed and acted upon. At the first of these Mrs. O. N. Johns was appointed assistant secretary.

The constitution which was tentatively adopted at the last meeting was read and after some revisions was finally adopted.

It was decided that a general secretary of literature should be added to the list of offices. It was also decided that a department to handle the patterns and ship the garments to India be created. The election of officers resulted as follows:

President, Mary Burkhard; vice president, Mrs. M. C. Cressman; secretary, Clara E. Steiner; treasurer, Ruth A. Yoder; fifth member of executive committee, Mrs. J. S. Gerig; secretary of girls' work, Stella Kreider; secretary of literature, Crissie Y. Shank.

NEAR EAST RELIEF

For the Gospel Herald.

Contributions for the support of Near East orphans by churches and Sunday schools in the Franconia Conference District.

Rockhill S. S.	$370 00
Franconia S. S.	296 57
Line Lexington S. S. & Cong.	290 00
Blooming Glen S. S.	140 12
Doylestown S. S. & Cong.	118 00
Souderton S. S. & Cong.	103 15
Salford S. S.	95 00
Deep Run S. S. & Cong.	86 43
Swamp S. S. & Cong.	79 88
Towamencin S. S. & Cong.	65 21
Upper Skippack S. S.	60 00
Providence S. S. & Cong.	45 00
Plumstead Cong.	23 00
Worcester Cong.	5 00
A brother Plain Cong.	5 00
	$1,782 36

Franconia Conf. Relief Com.

Perhaps our greatest difficulties consist in doing the little things of life with big convictions.—H. B. K.

RELIEF NOTES

For the Gospel Herald.

Some time ago a shipment of clothing and bedding was collected by the Ontario sewing circles and sent to Saskatchewan for the Russian immigrants that have lately settled there. These brethren were very grateful for the help received. The following letter is an acknowledgment of the receipt of the clothing. We believe it will be of general interest and so we pass it on.

Rosthern, Sask., November 13, 1923.

To the Donors for our needs in the Mennonite Congregations in Ontario:

My heart is day by day moved to sincere gratefulness, while it is my privilege to distribute among the needy immigrants the clothing and underwear which in the latter part of last week arrived from the congregations in Ontario being sent in care of Bishop David Toews here. This has proved a substantial aid for the immigrants.

We arrived here with empty hands. The great majority had only such clothing as was strictly indispensable. Scarcely any one was prepared for the cold season of the year. We felt it to be a gracious leading of God that we, in consequence of the abundant harvest, were able to secure work at once. As a rule we made good wages. But if we should find ourselves compelled to buy the needed clothes for the winter for ourselves and our families, it would be necessary for many a one to spend for clothes all that he earned, and in that case we should not be in better circumstances than at the time when we arrived. In consequence of the friendly contributions of clothing and underwear many a need can be supplied and the immigrants can use the money they saved for paying a part of the debt incurred to meet the expenses of the journey to America. And how gladly they are doing this can be attested to by the Mennonite Board of Colonization.

You are aware that these immigrated Mennonites were once better situated. You also know the cause of their present destitution. They are dependent on that which sympathetic friends are extending to them. For many a one it seemed rather hard to accept such support. But there is compelling need, and the thanks they express when they receive the needed warm clothing for themselves and families, is deeply felt. It is a satisfaction to me to see that the immigrants, after all the bitter experiences which they have had, can yet be thankful, and I am happy to convey their thanks to the contributors. We believe that all these supplies were willingly given from a motive of love, and therefore we have the assurance that God will reward all who have helped in this work of love. All these experiences of heartfelt sympathy toward us will, we believe, increase and strengthen in us the willingness to take pleasure in helping others, after we may be in a position to do so, and thus to pass the received benefactions on to others who may be in need. God expects the exercise of love on the part of those who call themselves after Him. Where He may find this love, He will be present with His blessing. Our prayer is that you all may experience blessing while extending a helping hand to others.

In grateful love, Your brother,
J. J. Klassen (minister).

The following letter from Germany will be of interest to all those who have contributed for or are in any way interested in the cause of German Relief.

The Christmas Distribution of the Mennonite Relief Work, "Christenpflicht" in Munich, Germany

"God's love knows no bounds." This truth we could realize in a special way during the Christmas season. More bountiful than ever before the gifts for our work from America and Germany. Four hundred persons consisting of the poorest children and aged ones were invited to our Christmas distribution. Every bit of room in the hall was filled. From the very beginning Christmas joy and anticipation glowed on the faces of those who hae been so sad and discouraged. Unitedly we prayed the Father's blessing on our meeting. Bro. Detweiler, one of our helpers, greeted our dear guests and reminded them of the many kind friends who are interested in our work. Then we sang the beautiful Christmas song, Silent Night. After the reading of the message from the Gospel, Bro. Wiebe spoke of the great need of accepting and holding fast Jesus as their personal Savior and Friend.

It was then my privilege to tell these dear ones of our great longing to show them the way of the one and only lasting joy. Then we sang again of our Savior's love and the gifts were distributed. Every child received a garment and a bag of apples and cookies, which were sent by kind friends from other districts of Germany. The older people received a package of provisions. The packages contained flour, peas, postum, lard, etc. Every face glowed with thankfulness and Christmas joy as we joined in singing, "Groszer Gott, Wir loben Dich."

We thank the dear brethren and sisters who helped to make this meeting possible. If the donors could have seen the glow of joy on the faces they would have been richly rewarded for every effort. To our heavenly Father be praise and gratitude for His presence and help.

Hermina Wiesner, Missionary,
Munich, Germany.

REPORT
Of the Mennonite Home, Lancaster, Pa. For November and December, 1923

For the Gospel Herald.

The following brothers contributed to the Home:—Arthur Moyer, Wayne Baum, Martha Eshbach, Margie Hershey, Henry K. Hershey, Abram Eby, Samuel Hess, Jacob Rutt, B. E. and Mrs. Benner, John Metzler, Mrs. Isaac Miller, Laura Good, Bro. Lefever, Gunzenhauser Baking Co.

Cash:- John Ressler, $1.00: Maria Ressler, 1 00; Maria Hess, 2 00; Mary Hege, .50; Ira Shertzer, 2.00; Levi Miller, 1.00, Jacob B. Delp, 5 00; Three Sisters in Faith, 2 00; S. L. Longaker, 2.00; Melvin Musselman, 5.00; Moses Hershey, 10 00; Anna Snavely, 1.00; David Wenger, 2.00; Amos W. Hershey, 1.00; Sister Fisher, 1 00; Sister Hershey, 1.00; Peter B. Hess, 5 00; Lizzie Shaeffer, 2.00; Laura Good and mother, 1.50; Contribution Box, 9.25.

Services.— Nov. 4. Regular services were conducted this afternoon by Bros. Hiram Kauffman. Text, II Cor. 5:1. 2.

Nov. 13. This afternoon we held funeral services over the remains of Bro. Ben Getz, who departed this life on Nov. 10; aged 75y. 2m. 23d. Bro Daniel Lehman conducted the service. Text, Psa. 23:1.

Nov. 17. This evening our preparatory service was held by Bros Frank Kreider and Amos Kauffman. Text, Matt. 6. The service was well attended.

Nov. 18. This afternoon communion services were conducted by Bros. Noah H. Mack, Frank Kreider, and Amos G. Kauffman. Text, Luke 22. Communion was observed by all except one.

Nov. 27. This afternoon we held funeral services over the remains of Sister Sarah White who died Nov. 24; aged 74y. 6m. 13d. Frank Kreider and Simon Landis had charge of the services.

Dec. 2. Regular services were conducted this afternoon by Bros. D. N. Gish and Abram Brenner. Text Psa. 92:14.

Dec. 16. Regular services were conducted this afternoon by Bros. Seth Ebersole, Jacob Greider, and D. S. Metzler. Text, Heb. 4:9.

Dec 30. Regular services and funeral services over the remains of Bro. Jacob B. Herr who died Dec. 29, aged 70y. 11m. 29d., by Bros. Jacob Mellinger, D. N. Gish, and Amos G. Kauffman. Text, 2 Cor. 1: 12. Bro. Herr was here over seven years and a faithful helper in the home. Peace be to his ashes. He was buried on his birthday at Millersville, Jan. 1.

This is the last report for 1923 and the Good Lord has blessed the Home and all that go in and out of it with spiritual and temporal blessings, with workers and helpers. One of our workers, Sister Mary Horst, Maugansville, Md., has left us. Another one has come in her place, Sister Mary Whisler. She had worked here once before. The brothers and sisters of the different churches remembered us with many good things over Christmas. The Lord bless you and keep you, is my prayer.

T. E. Moyer, Supt.

REPORT OF RECEIPTS
Of Eastern Mennonite Board of Missions and Charities for December, 1923

For the Gospel Herald.

Altoona Mission	
Lititz Pa S S	$ 25 00
Mount Joy Pa S S	58 00
	$ 83 00
Duchess Alta. Church Bldg	
East Petersburg Cong	$ 58 40
Ephrata Pa Cong	21 00
	$ 79 40
Children's Home, Millersville, Pa.	
Hernleys Cong	$ 49 00
Landis Valley Cong	66 00
A F Witmer	5 00
Daniel S Metzler	75 00
New Providence Cong	33 50
Mechanics Grove Cong	20 00
Bosslers Cong	52 53
Amanda E Brubaker	5 00
A Sister Stauffers Cong	1 00
A Sister in Faith	5 00
Strasburg Cong & S S	150 00
Manheim Pa Cong	27 10
Hersheys Cong	32 50
Old Road Cong	16 00
Mount Joy Y P M	7 42
	$545 05
Children's Quarter Fund	
Aaron E Smoker	$ 1 50
John E. Kennels 5 children	13 50
John Yosts 3 children	5 00
	$ 20 00
General Mission Fund	
J L Garber	$ 6 00
Gingrich S S Meeting	8 00
Elmer W Martin Rent	15 00
Class No 6 New Danville S S	12 00
Weaverland Y P M	50 00
E Petersburg S S	67 75
Levi Wengers S S Class	35 95
A Bro & Sister	14 00

Elizabeth Brackbills S S Class	25 00
A Brother	10 00
Masonville Pa S S	19 00
Elmer Martin Rent	15 00
	$277 70

German Relief

John Musselman	$200 00
L B Hertzler Christenpflicht	20 00
L B Hertzler & family Menachten	5 00
A Bro & Sister	10 00
A Bro	5 00
No 7365 Pa	10 00
A Sister in Faith	20 00
I Z Musselman	74 00
Mummasburg Cong & S S	51 54
	$395 54

Harrisonburg School

E Chestnut St S S Lanc Pa	$ 17 50

India Mission

Joseph K Charles	$ 25 00
Salunga Mennonite S S	51 75
Churchtown Lanc Co S S	10 00
E Petersburg Sisters B C	10 65
David Stoltzfus Class	5 50
Belleville A M Cong	15 00
No 7422 Pa	4 00
	$121 90

India Native Worker Support

E Petersburg Y M B C	$ 7 50
Manheim Bible Study Class	7 50
	$ 15 00

India Orphan Support

Mrs Warren Farmers S S Class	$ 8 00
Gehmans S S	23 72
Slate Hill & Churchtown S C	25 00
Slate Hill & Churchtown S C	3 00
Elmer E Zimmerman & wife	13 00
	$ 72 72

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Missionary Support

Erbs Cong	$ 47 50
Chestnut Hill S S M B C	7 00
	$ 54 50

India Teachers' Support

Strasburg Pa S S	$ 14 00

India Sundarganj Church Bldg.

Lizzie A Herr & Primary Class	$ 25 00

Knoxville Tenn. Mission

Anna Gish Class	$ 5 00
A Sister in Faith	5 00
	$ 10 00

Near East Relief

New Danville Cong	$265 00
A Bro Bowmansville	6 00
Byerland Cong	40 00
New Holland Cong	24 00
Metzlers Cong	15 11
Slate Hill S S	29 00
Conestoga Cong	105 10
Ephrata Cong	7 00
O O Amish Conestoga Cong	125 00
A H Greider	10 00
Saml Longeneckers S S Class	5 00
Ada Garbers Class	5 00
David Garber	5 00
Mary Rutt	10 00
H W Eshleman	5 00
	$656 21

South America Mission

"Sunbeams for Jesus" Lititz S S	$ 42 00
David Stoltzfus Class	5 50
No 7423 Pa	3 00
	$ 50 50

South America Missionary Support

Delaware Church Mission M	$ 70 00
Churchtown Lanc Co S S	10 00
H & A G	125 00
	$205 00

S. A. Bible Readers' Support

A Sister in Faith Strasburg Cong	$ 10 00

S. A. "The True Way"

David Stoltzfus S S Class	$ 5 00

Total for December, 1923	$2663 02

Gratefully acknowledged,
Eli G. Reist, Treas.

GLIMPSES OF GOD

There are moments when the grace of God stirs sensibly in the human heart; when the soul seems to rise upon the eagle wings of hope and prayer into the Heaven of heavens; when caught up, as it were, into God's very presence, * * we seem to know Him and be known of Him; and if it were possible for any man at such a moment to see into our souls, he would know all that is greatest and most immortal in our beings.—Canon Farrar.

Married

Conrad—Graber.—On Jan. 24, 1924, at the home of the officiating minister, J. S. Gerig, Bro. Orlando C. Conrad of Canton, O., and sister Mary Graber of Sterling, O., were united in the bonds of holy matrimony. May God's blessing attend them through life.

Roth—Gascho.—On Jan. 2, 1924, Bro. Abe Roth of Chappell, Nebr., and Sister Mary Gascho of Woodriver, Nebr., were united in the bonds of holy matrimony. Bro. D. G. Lapp of Roseland, Nebr., officiated. May God ever bless them.

Stoltzfus—Beckler.—On Oct. 2, 1923, Bro. John Stoltzfus and Sister Laura Beckler, both members of the Woodriver, Nebr., church, were united in marriage. Bro. D. G. Lapp of Roseland, Nebr., officiated. May the Lord richly bless them through life.

Matthew—Graber.—On Jan 24, at the home of the bride's mother, Mrs. Anna Graber, Sterling, O., occurred the marriage of her daughter, Catherine, to Roy Earl Matthew of Rittman, O., Bro. J. S. Gerig officiating. May the rich blessings of God rest upon them in their journey through life.

Wolfer—Hostetler.—On Sunday, Jan. 20, 1924, at the Mennonite Church at Sheridan, Oreg., John Hugh Wolfer of the Hopewell congregation near Hubbard, Oreg., and Ina Ellen, daughter of Bro. and Sister Enos Hostetler of Sheridan, were united in the bonds of holy matrimony by Bro. S. E. Allgyer, West Liberty, O. May the blessings of heaven rest upon this union.

Obituary

Cook.—Helen Catherine Cook, only child of Remus and Mary Cook, died Jan. 21, 1924, at her home near Fayetteville, Pa.; aged 1 y. 6 m. 13 d. Death came almost instantly by choking on a small piece of meat. Little Helen was weak in her throat and it is thought that this caused her to choke so easily. She was of a bright and cheerful disposition and was loved by all who knew her. Services were conducted by Bros. H. E. Shank, Pond Bank, Pa., and Wm. Jennings, Concord, Tenn. Interment at Mt. Pleasant cemetery. Her Aunt.

Yoder.—Levi N. Yoder was born near Wooster, O., Oct. 28, 1846; died at his home near Holden, Mo., Jan. 14, 1924; aged 77 y. 2 m. 15 d. He was the son of Samuel and Catherine Yoder and was married to Susanna Gerber Dec. 25, 1869. They both united with the A. M. Church in 1869. This union was blessed with nine children, all living except two. He lived one year in Kansas, then located near Holden, Mo., at the home, where he lived many happy, useful years. He was a charter member of the A. M. Johnson Co., Church. He was blind for about five years and was never heard to complain. Funeral at his home church, conducted by I G. Hartzler and L. J. Miller. Text, II Cor 5: 1-5.

Driver.—Pearl Marie, second daughter of Bro. and Sister John R. Driver, was born Nov. 15, 1903, at Versailles, Mo.; died Dec. 4, 1923; aged 20 y 19 d. Three sisters preceded her in death. All her life Pearl was a frail child and for over 6 years an invalid. Her death was rather unexpected, no one realizing that her condition was any more critical than it had been. She confessed her Saviour when young and united with the Mennonite Church. Funeral was held Dec. 6, at Mt. Zion Church, conducted by Bro. W. W. Holsopple. The text was taken from I Cor. 15. Burial in cemetery nearby.

Sometime, now or later,
The blessed Lord will come,
And with His smile and beck'ning hand
Will take His ransomed home.

Honsaker.—David J. Honsaker was born March 2, 1842; died Jan. 23, 1924; aged 81 y. 10 m. 21 d. He is survived by his widow, Elizabeth Johnson Honsaker, two sons (Grant, of Nemacolin, Pa., and Johnson H., of Masontown, Pa.), two daughters (Mrs. P. N. Lewellyn of Point Marion, Pa., and Mrs. J. H. High, Jr., of Woodside, Pa.) There are also surviving 12 grandchildren, 8 great-grandchildren and 3 brothers: S. J., Josiah, and William. He united with the Mennonite Church about 53 years ago, and was ordained deacon Nov. 26, 1873. Funeral services were held at the house Jan. 25, conducted by Bro. Aaron Loucks, assisted by Bro. Francis Durr of the Brethren Church. Interment in the Mennonite cemetery, near Masontown.

Wahl.—Sarah Shoemaker was born in Waterloo twp., Ont., Mar. 12, 1840; died at the home of her son, Breslau, Ont., Jan. 20, 1924; aged 83 y. 10 m. 8 d. In 1857 she was united in marriage to Isaac Bingeman, who predeceased her in 1864. To this union were born 4 children, two dying in infancy. In 1873 she was married to Henry B. Wahl, who died in 1904. To this union were born six children, all of whom survive. She leaves 8 children, 21 grandchildren and 5 great-grandchildren. Sister Wahl united with the Mennonite Church in the year 1864 and remained a loyal, faithful member until death. The funeral was held on Jan. 23, 1924, at the Cressman Mennonite Church, conducted by Bro. Oscar Burkholder. Text, Col. 1: 12, 13.

Kraus.—Samuel Kraus was born in Wayne Co., O., May 19, 1873; died at Buxton's Hospital at Newport News, Va., Nov. 13, 1923; aged 50 y. 5 m. 25 d. He was united in marriage to Amanda E. Hooley in 1894. To this union were born 7 children, two of whom preceded him in death. He leaves his wife, 5 children, 4 grandchildren, his mother, 4 sisters, and 1 brother. He was converted when sixteen years of age, and united with the Mennonite Church in 1898. He was a faithful member at his death. Recently, he suffered a stroke, and as soon as he was found he was taken to the hospital where in spite of all that loving care could do, he passed away in a few days, with this assurance that he pleased God. Funeral services were conducted at the Warwick Mennonite Church. Interment in cemetery nearby.

(Continued on next page)

ITEMS AND COMMENTS

A recent report states that the North Carolina State Board of Education, headed by Governor Cameron Morrison, on Jan. 23, voted against the teaching in the public schools of that state of any form of evolution which makes it appear that man descended from any of the lower animals. It is gratifying to note that some educators, at least, are not afraid to stand by the teaching of the Bible as to the origin of man. The exponents of evolution will no doubt proceed with their usual practice of branding them as narrow and woefully lacking in scholarship.

The Teapot Dome Oil scandal has been causing considerable excitement in national political circles in the recent past. The Teapot Dome is a tract of oil land lying between the Salt and Teapot creeks in the northeast corner of Natrona county, Wyo., the oil-producing part of which covers about 9000 acres. Years ago this area was taken over by the government in order to conserve fuel supplies for the use of the navy in times of emergency. In 1922 the Teapot reserve was leased to the Sinclair oil interests by the government thru Albert B. Fall, secretary of the interior, and Edwin Denby, secretary of the navy. Secretary Fall justified the lease on the ground that if the government continued to hold this field it would lose all the oil because it could be drained by the surrounding fields which were controlled by private interests, whereas by the terms of the contract the government would receive a royalty on each barrel of oil produced. It is now charged that Secretary Fall was given large loans without security by the oil interests as a reward for engineering the deal. Senator Walsh introduced a measure in the senate directing the president to proceed with suits to annul the leases. It was unanimously passed. President Coolidge has appointed special attorneys to prosecute the case and seems determined to see that justice is meted out to the offenders. Some sentiment exists that the president should demand the resignation of Secretary Denby and Attorney General Daugherty but no action has been taken at this writing. This latest scandal to betray government property into the hands of private interest may seriously affect the political fortunes of President Coolidge even though it is not charged that he was in any way involved in the matter.

OBITUARY

(Continued from preceding page)

Garber.—Amanda E. Garber, wife of John L. Garber, was born Sept. 1, 1863; died Jan. 20, 1924; aged 60 y. 4 m. 19 d. She is survived by her husband, 1 son and 2 daughters; also one brother and one sister. She was a daughter of Bishop Martin Rutt (deceased). She was a faithful member of the Bossler's Mennonite Church. Funeral services were held Jan. 23, at Bossler's Church, conducted by Bros. John Ebersole, Noah Risser, and B. Lehman Kraybill. Text, Num. 23:10.

Blough.—Elizabeth Keifer was born in Somerset County, Pa., Aug. 17, 1845; died Jan. 6, 1924, at her home where she lived about forty years. She was united in marriage with Daniel D. Blough, Jan. 28, 1866, and to this union were born 8 children, 3 sons and 5 daughters, all living; also 28 grandchildren and 5 great-grandchildren. She was a member of the Mennonite Church for a number of years. Funeral services conducted by Aldus Brackbill and D. A. Yoder. Burial in cemetery adjoining the Bowne Mennonite Church, Elmdale, Mich.

Stemen.—Nancy Stemen, daughter of Henry and Rachel Stemen, was born in Fairfield Co., O., Sept. 13, 1846; died at Ft. Wayne, Ind., Dec. 29, 1923; aged 77 y. 3 m. 16 d. She with her parents came to Allen Co., O., in 1855. She lived with her parents until the death of her mother in 1881. Then she lived with her brother, Dr. Henry G. Stemen in Delphos, O. Afterwards she made her home with relatives in Ft. Wayne, Ind., where she died. The remains were taken to the Salem Church near Elida, O., where services were conducted by Bro. J. M. Shenk. Text, I Cor. 15:22, 23, after which she was laid to rest by the side of her father in the Salem cemtery.

Gardner.—Mary (Miller) Gardner was born near Berlin, O., May 21, 1846; died near Walnut Creek, O., Jan. 20, 1924; aged 77 y. 7 m. 29 d. She was married to Gottlieb Gardner Aug. 27, 1870. To this union were born 13 children. She leaves her husband, 6 sons, 3 daughters, 37 grandchildren, 2 great-grandchildren, 3 brothers, 6 sisters, and a host of relatives and friends. Her last sickness was brief. She died of chronic myocarditis. She united with the Walnut Creek A. M. Church in her youth and was a faithful member to the end. Burial in the cemetery near the church. Services were held at the Walnut Creek A. M. Meetinghouse by A. I. Miller and S. H. Miller. Text, Phil. 3:21.

Meyer.—Albert Matthew Meyer was born in Mulhausen, France, Feb. 24, 1855; died very suddenly at his home near Sterling, O., Jan. 23, 1924; aged 68 y. 10 m. 29d. He and his brother and their mother (deceased) immigrated to America July 4, 1872. He united with the Amish Mennonite Church at Oak Grove, near Smithville, O., in 1874, and remained a faithful member until death. He liberally supported the religious and charitable work of the church. Te leaves one brother, five nephews, seven nieces, and a host of relatives and friends to mourn his departure. Services were conducted by Brethren Jesse Smucker and J. S. Gerig from Matt. 24:42-44. Interment made at the Pleasant Hill cemetery. Peace to his ashes.

Nofziger.—Rebecca Stutzman Nofziger was born Oct. 14, 1864, near Archbold, O.; died near Albany, Oreg., Jan. 19, 1924, of heart failure caused by gall stones; aged 59 y. 3 m. 5 d. She was married to C. G. Nofziger March 3, 1883. This union was blessed with 10 children. One son preceded her in death. She leaves to mourn her departure, husband, 6 sons, 3 daughters, 18 grandchildren, 3 brothers, 3 sisters, and a host of relatives and friends. Three sisters preceded her in death. She accepted Christ as her personal Saviour in her early life. She united with the Amish Mennonite Church, and remained faithful until death. She was much concerned about the welfare and salvation of her children. Funeral services were conducted at the Fairview Church, Jan. 22, by C. R. Gerig and S. E. Allgyer. The funeral was largely attended. Interment in Riverside Cemetery, Albany, Oreg.

Bachman.—Elizabeth (Bachman) Heiser died at Norbury Sanitarium, Jacksonville, Ill., Dec. 26, 1923; aged 62 y. 6 m. 4 d. She was the daughter of John and Barbara Bachman and was born near Groveland, Ill., June 15, 1861. On February 20, 1883, she was united in marriage to Jacob Heiser, who preceded her to the spirit world Feb. 19, 1923. To this union were born 12 children, namely: Manuel, Alvin, Samuel, Katie, Jake, Lizzie, Roy, Jesse, and Esther. One daughter, Barbara, and two infants preceded her in death. She united with the Mennonite Church in her youth and remained a faithful member until her death. She leaves to mourn her departure 6 sons, 3 daughters, 13 grandchildren, 2 brothers, 1 sister, 1 aunt, and a host of relatives and friends. She was a faithful and devout mother who was especially concerned about the spiritual welfare of her family and will long be remembered by her gentle disposition and kindness shown to all with whom she came in contact Funeral services were held at the East Bend Church near Fisher, Ill., conducted by Samuel Gerber of Tremont. Text, II Cor. 5:1-10. Burial in the East Bend cemetery.

BIBLE INSTRUCTION MEETINGS

A series of Bible studies will be given daily at the Columbia, Pa., Mennonite Mission, Fourth and Mill Streets, for a nine day term from Feb. 23 to March 2, inclusive. The following are the subjects for study:

Types and Figures.
From Haran to Jericho.
Epistles.
Book Study.
Methods of Bible Study.
Growth and Spread of the Early Churches.
Missions and Visitation Work.
Evening Talks on Bible Doctrine and Sermons.

Instructors, N. H. Mack, New Holland, Pa.; John F. Bressler, Lancaster, Pa.

Those coming from a distance may arrange for board and lodging for all or part of the term by writing to Bro. C. Z. Martin, superintendent of the mission.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

J. A. Ressler, Editor

"Look on the fields; for they are white already to harvest."

EDITORIAL

"I will sing with the spirit, and I will sing with the understanding also."

In all the Bible ages song has been a means of praise to Jehovah. It has been used in the Christian Church as a means of worship from early times to the present. The message of song has been given in many places where words of admonition, warning, or entreaty have failed to reach. In the prison of Philippi the sorely wounded prisoners of the Lord sang and the other prisoners listened.

On the mission field song is one of the earliest means of approach to the heart of the non-Christian. As the words of "Jai, Prabhu Yishu—Victory to Jesus" float out over the still air on a quiet evening of a perfect day in a village on the plains of India, the dusky, sin-stained people who never heard of the Lord Jesus, come flocking out to listen. The song has an appeal to them. They cannot join in it, but they hear the message and they understand the words. They are full of inquiry as to the message the song gives and listen gladly as the herald of the Gospel tells it to them.

We need not go to heathen lands to find the value of song. "Music hath charms." To one who has the gift of song there are open doors of usefulness often closed to others. And it is a beneficent provision of our Maker that this gift is almost, if not quite, universal with the gift of speech, if we only take time to pay attention to the natural endowments with which we are all blessed. Very few, indeed, there are who can not learn to sing. The value of singing as an aid in reaching the lost with the message of the Gospel is so great that it will well repay the little effort is takes to learn this form of expression, and then use it for the glory of the Master.

The task of learning to read music is not nearly so great as many people have imagined. The elementary alphabet of music is very simple and can be learned in a comparatively short time. It is easier to read music than to read ordinary printed matter, and yet we regard the art of reading as within the reach of every one with even a very limited mentality. As in reading literature proficiency grows with practice, so it will be in music. But the rewards that follow well repay the effort. Every candidate for work on the mission field should make an earnest effort to acquire the ability of reproducing music from printed copy with the voice God has given to all.

I believe that God expected all of us to learn to read. "Blessed is he that readeth," is the way the unfolding message of the last book of the Bible is presented to us, and we do well to believe that brief statement of blessing as well as all the other provisions of His Word. I know of one devoted Christian who learned to read late in life. She feels it almost a sin to use the precious ability to read in getting anything else but God's Word, which she reads faithfully, using every opportunity she finds for getting some one who has had more experience in reading than herself to help her in understanding the message that she feels God has in that Book for her.

And what is true of this one is good for us all. We need to know more of what God really meant in the Book for us. I spoke with a young man not long ago who had not read much, never read the Bible, but according to the custom of the people among whom he lived, was baptized and was considered a member of the Church. He said he did not know at all what conversion meant, did not know what the ordinances of the Church of Christ meant, and he used these things as objects of sport and levity. Such a case may or may not be exceptional. In fact we have reason to believe that there are many who do not get the message that God has intended for us because they do not get real enjoyment out of the language of the Bible. What we said a little while ago in regard to the value of learning to read music is true of learning to read the Bible—only that the value of getting God's message is infinitely more important than knowledge of all the sacred songs that ever were written.

A few years ago some of our people attended a cottage meeting conducted by one who claimed to have the only way of salvation. He was reading and "expounding" the latter portion of the thirteenth chapter of Luke. He read the words of the Savior, "I do cures today and tomorrow," but he made the mistake of calling "cures" "curse." He was not satisfied to let it go at that but went on to explain, "Now we know, of course, that it was all right for Him to curse, but it would be altogether wrong for us to do so!" Perhaps this was an extreme case, but how often do we find, in reading the Bible, a new meaning, a meaning we never saw there before, simply because we have not read the words written there and thought of what they really meant. We make the words of God of no effect to us by utter neglect.

In this connection, may we say a word of commendation for the effort that is being made in a number of places for a closer and more systematic study of the Bible. Some of these efforts are being made in connection

with larger schools of academic instruction, some in places where the whole attention is placed upon the Bible as the Word of God. All Christians are called into service. It is only a question as to how we respond to that call and with what efficiency we meet the responsibilities that go with the service. Other things equal, remember, other things equal, the better our acquaintance with the revealed Word of God, the better we shall be qualified as bearers of the message to others. Other elements enter into the matter of efficiency, but a large factor is that of our knowledge of the Word of Life. "Hide God's Word in your heart," is a good message to sing to ourselves, a good message to use in practice, and a good message to pass on to others.

"Say now Shibboleth."—The sounds of a strange language do not readily come to our lips. If you think otherwise, listen to an Englishman trying to say "Buch," or a German trying to say "What." Or listen to a New Englander trying to say the Scotch word "Bairn." The reason for this trouble is that we do not acquire in youth the unconscious imitation, of the sound that is afterwards strange. We make an attempt at imitation, but we fail. In the region of the American Mennonite Mission in India the word "Shibboleth" would be pronounced just as the Ephraimite at the fords of Jordan pronounced the word (Judges 12:6), for the Chhattisgarhi dialect does not have the hissing "sh" sound needed. It did not seem to be a big thing, but the failure to pronounce this strange sound cost forty-two thousand men their lives that day. We are not taking sides with Gilead or with Ephraim, not deciding whether Jephthah was right or wrong in making the test he did, but the lesson of "Shibboleth" is that little things may be of mighty importance according to the way we use or misuse them.

Two pictures from the Columbia Mission appear in this issue. They should have appeared last month but through a slip in our work here they were omitted. We feel sure they will be appreciated even if a month late. For articles descriptive of the work at Columbia see the January Mission Supplement.

REMINISCENCES

By J. S. Shoemaker

VIII. A Brief Report of an Evangelistic Tour by "Tongas" or Oxcarts

In Sketches IV to VII we presented to the reader a mental picture of many observations which were of special interest to us, and experiences which were indeed pleasant and helpful, and never to be forgotten. The Mission visitation, of which the writer has given a picture, was made principally by third class passage accommodations on local trains, which in most cases proved to be more tiresome than restful. For the sake of economy we denied ourselves of the more comfortable accommodations in travel, nevertheless they were good in comparison to the primitive methods of travel on the Tour we made by "Tonga" or Oxcart of which I shall make mention in this sketch, and of which I have some very pleasant memories.

At 3:00 P. M. on Thursday, January 19, 1911, the writer in company with Bro. and Sister J. N. Kaufman and Sister Burkhard, started on an evangelistic tour to a number of the villages to the south and east of Rudri. Our traveling vehicles consisted of two oxcarts. A few of our native workers accompanied us. They were also equipped with two "tongas"to travel in, and in which they carried our bedding and cooking utensils.

We had some difficulty in crossing the Mahanada River, just east of Rudri, on account of the sand in the bed of the river. At 5:15 P. M. we arrived at a village called Bonbagod situated about eight miles southeast of Rudri. We put up for the night at this place, occupying a Bungalow belonging to Mr. Lowry, the deputy forester of the district. We held a religious service in the village in the evening. Bro. Kaufman gave an illustrated talk on the life of Christ. There were at least 100 natives present at the meeting which was held in an open space in the heart of the village. Thus the good seed was sown and apparently much appreciated by those who were present.

The next morning shortly after breakfast, Bro. Kaufman, two of our colporteurs, and the writer went to visit the village school with an enrollment of 74 scholars. The Head Master had the classes recite and sing songs for us. This was quite interesting. The colporteurs sold a number of books to the scholars. After leaving the school we went to visit the Mulgazar of the village. He seemed to appreciate our visit very much. At 10:00 A. M. we gathered up our belongings and started for the village of Dokal situated about ten miles farther to the southeast. In making this short trip we were obliged to travel a winding way thru the jungle, over a very rough and rocky road. It was both interesting and amusing to see the many monkeys jump from tree to tree and scamper across the road as we drove along slowly in our primitive conveyances. We arrived at our camping place early in the afternoon. We pitched our two tents and remained at this place for the night. Bro. Kaufman and the writer occupied one of the tents and the sisters the other, and the colporteurs and servants slept in the open or under the carts.

Shortly after 7:00 A. M. the following day we started in our "tongas" for Guticilla, a village located fourteen miles farther south and a little east. Our course again led in a winding way thru the jungle or forest as we would say in America. We appreciated seeing the beautiful wild peacocks along the way. We, however, failed to capture any of them. We arrived at our destination early in the afternoon. Upon our arrival we took possession of a fine, vacant bungalow owned by the deputy forester, of whom we made mention before in this article. The colporteurs and Bible women did not arrive at Guticilla until 4:00 P. M. The servants who had charge of the carts, laden with the tents and other equipage, arrived a little later, after which arrangements were made to camp at this place over Sunday.

On Sunday morning, Bro. Kaufman, went to a village situated a mile east of our camping place where a religious service was held. There were 55 present, including children. The audience gave ample opportunity for character study. After the service we returned to our camping place and in the afternoon a Sunday school was held with the servants and workers on the veranda of the Bungalow which we occupited. In the evening we went to a village a half mile west of Guticilla where Bro. Kaufman again taught the people the Word of God. The sisters went to another village near-by where they held meetings in several homes. They reported good attendance and

interest. Thus the Word was declared to a goodly number of souls that Lord's Day, including men, women and children. We trust the Lord may have blessed the same richly.

Early on Monday morning we pulled up stakes and loaded our equipage on the carts and at 8:00 A. M. we started for Bilgura a village located about 10 miles farther south. The road leading to Bilgura was in good shape but was hedged in on both sides by thick forests the greater part of the way. We arrived at our camping place at about 11:00 A. M. We had an exceptionally fine place to pitch our tents. We spent the afternoon in reading, writing, and resting. In the evening we held religious service in the village with about 100 in attendance. The interest was good. Sister Burkhart and the Bible women held meetings in come of the homes in the village in the afternoon, with good attendance and interest.

The following morning Bro. Kaufman, two colporteurs, and I went to Themli, a village about five miles west of our camping place. Upon our arrival at said village we put up at the traveler's hut where we rested until noon. After eating our noon meal we held a religious service for the benefit of the natives just outside of our hut. The attendance was not very large but some of those present seemed to be very much interested. We returned to Bilgura in the afternoon and in the evening a public service was held in said village, Bro. Kaufman giving an illustrated lesson on the crucifixion of Christ. The meeting was well attended and interest exceptionally good. Sisters Kaufman and Burkhart visited a number of homes in this village and another one nearby. Thus the women were taught as well as the men, in these villages.

The following day (Wednesday) we moved on to Bileraghaon, a village about five miles farther south. After leaving Bilgura we stopped at the first village we came to where Bro. Kaufman taught the people by the roadside. Quite a number were present to listen to the Gospel message. At the close of the service we wended our way on to Beleraghan where we pitched our tents in a large mango grove on the outskirts of the village. It was indeed a fine camping place. In the afternoon we held a meeting for the workers. A number of the villagers were also present. After the meeting closed Bro. Kaufman and the writer visited a sick man and then went to the home of the Macudom of the village where we were served with tea. Our visit seemed to be greatly appreciated. The sisters visited some of the homes in one of the neighboring villages, thus bringing the message of salvation to the heathen women in their homes. In the evening a service was held in the south part of the village. Quite a number of the villagers attended the meeting. Interest was good.

The next morning our band of workers was divided into two groups, one group going several miles west of our camping place, and the other to a village a few miles east, their mission being to scatter the Gospel seed among the people of the surrounding villages. About noon the natives from far and near began to gather to attend the Bazaar which was held in the afternoon near our camping place. A thousand or more people had met together to "buy, and sell, and get gain." We were quite a curiosity to many of them. Several hundred of them gathered about our tents simply to gaze at the white people. Bro. Kaufman took advantage of the opportunity and preached the Gospel to them. The expressions on their countenances indicated that to them it was a new and strange message. In the evening a meeting was held in another part of the village. Bro. Kaufman gave a lesson on the Miracles of Christ. Five hundred or more were permitted to hear the Gospel messages during the day and evening services. We trust the seed sown may have been blessed to the hearers.

On Friday morning we again pulled up stakes and loaded our camping outfit on the Oxcarts and started for Sihawa, a village about seven miles east of Belaraghaon. Upon our arrival at Sihawa we pitched our tents under several large Banyan and Mango trees. One of the trees near-by measured 30 feet in circumference. There was no way of ascertaining the age of said tree, but its size could not be kept a secret. At this place we also had the privilege of seeing 25 or more large monkeys scampering around on the trees and ground near our tents. Their antics were indeed quite amusing. We were thus permitted to take a lesson in nature study.

Toward evening we scaled the heights of a mount near the village, from the top of which we had a birds-eye view of the surrounding country, which was very beautiful and of special interest to us. There were some beautiful rock formations, and several heathen worshipping places on the summit of the mount. The latter gave evidence that the heathen love to worship in "high places" as did some of the children of Israel in the prophetic age. A Government Dispensary and School were two helpful institutions established at this place, hence the people of Sihawa had advantages which the residents of most other villages failed to have. The good seed of the Gospel was also sown by our workers at this place. Lest we should weary the reader by giving at this time a full report of our special Evangelistic Tour we shall call a halt at this point and meet you at Sihawa a month later. May God bless and keep you all.

Dakota, Ill.

SPECIAL PROBLEMS IN SOUTH AMERICA

By J. W. Shank in "South America an Open Door"

For the Gospel Herald.

The Problems to be Solved and the Hindrances to be Overcome

In casting our eyes over this vast field, we are compelled to reflect upon the characteristic problems that present themselves for solution. Some of these might seem outside the scope of missionary concern, but they are not, in fact. The man who brings the Christian message must be ready to study impartially and discuss sympathetically these problems with the people. At the same time he must use the tools he has at hand for their solution.

The wide gap existing between the rich and poor has given rise to the problem of **poverty.** Can the wealthy continue to lavish their money on useless pleasure and ignore the fact that the number of poor is increasing? Already our short experience has brought us in touch with the facts. Millions of people in these republics live on the barest necessities—insufficient clothing, unsanitary housing, improper food for children, etc. And their conditions are becoming worse instead of better. There must be an adjustment somewhere.

There is the evil of **great landed estates,** and this gives rise to other problems. Individual men own too much land. In Argentina, it is said there are 1200 tracts of land containing from 25,000 to 62,500 acres. 233 tracts containing from 62,500 to 125,000 acres, and more than 1,000 tracts containing more than 125,000 acres. In Chile the tillable soil is owned by seven percent of the entire population. Under such conditions the country population does not increase as it should, and with the lack of country population, the land production is

not sufficient to make reasonable prices in many products. In most of the countries unused land is not taxed and this gives a chance for land speculation. Rich men can hold large tracts of land and refuse to have it broken up, waiting for some land boom. It costs them nothing to hold it. This system prevents the formation of villages and towns which are always necessary for the development of rural communities. It prevents property control by small owners and thus the character-building advantages derived from the country life are lost. Furthermore, this system creates contempt for honorable toil. A quotation from Ross in his book, "South of Panama" will show the usual attitude.

"No first class passenger carries any luggage to or from the railway coach. Not that he minds the exertion, but no gentleman dares to be caught doing anything tainted with utility. . . . . No self-respecting person will appear on the street with a parcel in his hand; he always engages a boy to carry it. No gentleman will carry his saddle between his house and corral. A traveler who blackens his own shoes is as dirt in the eyes of the hotel staff. . . . . In Argentina, the machinery expert setting up American steam-threshers, who yields to his impulse to doff his coat and "pitch in" may find himself at elbows with peons in the barn instead of sitting at the ranchman's table.....The German professor of science in a college found his pupils quite aghast at the idea of doing experiments themselves. They wanted the professor to do them."

It is true that some of these great estates are broken up through inheritance On account of the labor problem some owners are beginning to break up their lands into smaller farms to rent out for grain growing. Also the coming in of many foreigners is changing the situation gradually.

The problem of labor is becoming more acute yearly. The method of resorting to strike is very common now. A man who runs a threshing outfit may hire a crew of men and after a few days find that they have gone on strike and can not be induced to return without special concessions from him. Many farmers of large "estancias" are unable to get men at harvest time but at the same time there are likely to be hundreds of idle men in the towns. Men will work for a few weeks and then no sort of wages will prevent their going to the towns to gamble away what they have earned. In the summer, men often earn reasonable wages but in the winter they find themselves reduced to beggary. It is generally true that the laborer is compelled to put in long hours on small pay. There is little wonder that there is so much agitation everywhere.

There is the problem of illiteracy. It may be safely stated that in the different countries of the continent, from forty to eighty-five percent of those over six years old can neither read nor write. Uruguay is said to have only forty percent illiterates; Argentina, 50.5, while the other extremes are found in Venezuela where there are 80 percent and Peru where there are 85 percent. Then the situation can improve but slowly, because the governments are always short of funds. At present there is scarcely any building being done for educational purposes. In the country districts there are no opportunities for education except at the private expense of the parents, consequently thousands of country children grow up in absolute ignorance. Even in the towns the school attendance is exceedingly irregular. Children are expected to prepare their lessons at home. With no home influence to encourage them, they make little progress. Many parents can not send the children to school because of inability to buy proper clothing and books. The school authorities are seldom known to make provisions for such inability. Thus the masses of the people grow up in ignorance of personal hygiene and of sanitation. While the average child knows the national geography in detail, he is exceedingly ignorant of the geography of the rest of the world, and the masses of the people are woefully ignorant of everything that tends to real culture; they are not fitted for good business, or scientific farming, or for a decent social life. In fact, the masses are fitted for nothing but the most degraded sort of an existence.

There is also the problem of **unChristian commerce.** And this involves North American business men who are doing business here. They must learn to bring only the best goods, represent them fairly, and deal in an honorable and frank manner. The fact that the commercial man here insists on making from fifty to a hundred percent profit on the goods he handles should not give the foreign dealer a right to deal unfairly, as many have done in the past. I will give one example which is a fair sample of much of the native business dealing, and even this is done with the full knowledge of the government. Last year, through the influence of speculators, ordinary grain sacks made of hemp rope rose to the extravagant price of one peso and more. This year the government of Argentina brought a large supply of sacks with the proposed aim of avoiding speculation, offering the sacks at thirty and thirty-five cents. But this they did several months ago when harvest was yet four or five months away. The result was that the poor farmers who are the renters and who suffer most from these high prices, did not have the money in hand to buy the sacks. Naturally the speculators again bought the sacks and, now that harvest is approaching, are selling them at more than double the former price. The local paper of our town insists that the government purposely favored the rich farmers and speculators.

Another matter to consider is the **public health.** It is natural to suppose that the lack of education causes every imaginable violation to the rules of health. Sewage systems are unknown in most towns. There are no screens on doors or windows. Thus flies, fleas, mosquitos, and other pests have undisputed sway everywhere. Typhoid fever epidemics are an annual occurence in nearly all parts. In some countries smallpox carries away its tens of thousands every year. Pneumonia, tuberculosis, and native fevers claim their tens of thousands. A visit to the home of a tuberculosis patient the other day, showed that even with this dreadful disease there is no hesitation to spit on the floor. Infant mortality is alarmingly high. Chile, in 1910, had a death rate per 1000 of 38.4, but her death rate brought down the net increase of birth over deaths to only 5.9 per cent. In Argentina the death rate for children under two years of age is one for every twelve minutes.

More closely connected with the missionary task is the problem of **religious indifference.** Against this every missionary must struggle very soon after he begins his work. There are numberless families where the first attitude toward the Gospel seems favorable but later the parents show a careless concern about attendance. The children are left to seek their own pleasures in the street without being urged to attend the Sunday school regularly. Many promising young and middle-aged men would say if approached, "Yes, I believe the work you are doing is very good, but I have not time to attend." They may perhaps venture to be present occasionally, but when the Gospel makes demands upon them for study, effort, and time, they often grow weary. It is the result of national characteristics. People who put no more than a passive effort into busi-

ness or into anything, can hardly be expected to put anything definite into religion. (Elsewhere I will show that there is another side which gives the missionary some working power.)

Another vital problem in these countries is the **inadequate number of native spiritual leaders.** Among the converts there are always men of some ability and these by receiving proper education make strong leaders. I could name a number of very capable men of this type in the Argentine. But the difficulty is that there are not enough of them. It takes a man of unusual courage and patience to pursue some years of study, such as are necessary to make a strong spiritual leader. Many of the men who come into the churches are those who had not thought of more than a humble calling in life. Those who are more ambitious and intellectually inclined are much harder to reach and still harder to get into the ministry. But if South America is to be saved from her great crushing sins, she must be saved by men of her own blood who have caught the Christian message. Leaders must be secured who can appeal to the most intelligent. In order to make leaders of the strong type the first essential is that the mission boards send the best prepared and most capable missionaries obtainable.

By far the greatest problem before us is the **inadequate missionary force** in these lands. Quoting from Bishop Stuntz we have the following:

"In North America, in the Evangelical churches, there are 160,000 clergymen, or one for every 622 of the population. In South America there is one ordained minister for every 156,250 of the population, against one to every 622 in North America. For Brazil there are 92 ordained foreign missionaries, or one to every 233,271; for Venezuela one to every 914,000 of the population; Argentine has one for every 102,000, and this is more or less the relative supply of workers from abroad in all of the republics.

"It would be easy to appoint three hundred trained missionaries to as many cities in South America having a population of five thousand and more where there is not a preaching service, nor a Sunday school, nor a prayer-meeting, nor any of the religious opportunities which constitute so large a part of our spiritual lives in North America. Add to this fact that they are without religious reading and millions are without the ability to read if books were in their hands."

These lines are sufficient to impress upon us the fact that the forces are small indeed in comparison to the great task before us. Quoting again from Bishop Neely we have the following regarding the kind of men needed:

"The men needed in South America are consecrated men. They should be devoted to the work of the ministry. With the call to preach and the opening opportunity, they should have a strong conviction as to their duty. They should be self-sacrificing men, though the actual sacrifices may not be as great as they might imagine. They should be intelligent men with a fair degree of scholarship. They should be capable men. They should be men of action and not mere dreamers. They should have the ability lead and the power to push. They to should not say "manana"—to morrow—but today and now. They should be good speakers, for a forceless speaker can not impress. They should be successful men. Men who are failures at home can not be expected to succeed in a foreign field. The foreign field needs the best men. They should have a positive, personal, religious experience. They should be prepared men who know the Gospel and have mastered a preaching theology."

(Concluded next month)

ALONG THE GULF COAST

C. K. Hostetler.

For the Gospel Herald.

Having lived in the Southland nine years, being more or less intimately acquainted with the climate, soil, people and general conditions and having heard much about the special attractions offered along the Gulf Coast, I made a special study of that section during January of this year.

Accompanied by my wife and daughter, Frances, we left Youngstown, Dec. 21, 1923. Our first stop was at Birmingham, Ala., where we spent a happy day with our daughters Anna and Miriam, and our three grandchildren, our whole family, spending Christmas day together.

On Jan. 2, I went to New Orleans, La., and on my return trip stopped off at Slidell, La., Gulfport and Lyman, Miss. At Slidell, I received a very warm welcome from the Neuhauser family. I was shown immense tracts of land here, unfenced, undeveloped, with millions of pine stumps, awaiting development by setlers who are not afraid of hard work. There is much marshy land and some mosquitos, along the coast in this section, but farther inland the land is higher and more rolling, with better drainage and better adapted to all around farming and horticulture. Vegetables of all kinds, strawberries, Satsuma oranges, and a great variety of other fruits can be raised successfully here, while general farming, poultry raising, dairying, and sheep raising have passed the experimental stage. I have never seen a location anywhere in this country of ours with greater potential possibilities than the Gulf Coast. This applies to Southern Alabama and Missouri as well as Louisiana. What I have seen of Southern Missouri has an additional advantage of being higher, nearer the coast, less marshes? and mosquitos, and splendid health conditions. The vicinity of Gulfport and Lyman, where our colony is located, has plenty of good soft water, reached at a moderate depth, plenty of fuel, pine timber, and stumps, good soil, a healthful climate, and great possibilities for farming, horticulture, dairying, etc.

Two miles east of Lyman I saw an orchard of Satsuma oranges consisting of 40 acres of seven year old trees, which produced last year eight and a half carloads of oranges, which sold for about $21,000. This orchard belongs to Mr. Swan. He has 300 acres, mostly cleared, but not all planted, for which he was offered $235,000 only a few weeks before I was there.

All around this ranch are thousands of acres of pine stump land which can be bought for from 15 to 40 dollars per acre. Time, capital, intelligent methods and hard work are the elements necesary to transform this pine stump land into valuable producing land. All pine land is more or less poor, and must be fertilized. Velvet beans and other legumes are raised to supply the needed nitrogen. Commercial fertilizers are necessary.

Orchards that are neglected, instead of being an asset, soon become a liability. I saw an abandoned farm 14 miles west of Lyman, Miss., and within three miles of the Mennonite colony. It had some Satsuma orange trees, over 10 years old, which produced last year—**nothing**. There were a number of fruit trees, a house and barn in ruins, a well, about 20 acres of cleared land, and a lot of good pine timber. This farm has been abandoned for 6 or 7 years. It contains 120 acres and is offered for sale at $15 per acre. Further information about this place can be obtained from Mr. W. O. Mills, Lyman, Miss., a neighbor, not a real estate man. I refer to this farm as an illustration of the other side of the question. Glowing accounts of a new settlement are apt to deceive some people. However, this farm has nearly enough good timber on it to pay for it, and a few years of

hard work would put it on a paying basis.

Another farm of 40 acres, partly cleared, with a small house, and some outbuildings, is within a quarter of a mile of the Mennonite Church in the colony. It lies well and is offered for sale at $25 per acre. This farm is a good bargain. Bro. D. S. Brunk, Lyman, Miss. can give further information about it.

The citrus fruit growers of Southern California have kept a record of the expense necessary to keep up a producing orchard. This includes cultivation, fertilization, spraying, fumigation, pruning, etc. The average cost per acre each year for the last ten years was $185. This does not include the picking and marketing of the fruit. Orange trees of one year's growth cost about $750 per thousand. From this it will be seen that in the orange business, the first cost of the land, $15 or $20 per acre, is the smallest item. Orchards that are neglected are soon put out of business by insects, San Jose scale, and diseases peculiar to citrus and fruit trees.

I have no land to sell on the Gulf coast, and no arrangements to receive any commission on land sold. What I said about the farms above is given as an illustration of conditions. I have said very little about the climate which is regarded as one of the greatest assets. At the time I was at Gulfport, the thermometer registered 12 degrees above zero one morning. That was on Jan. 6, when below zero weather prevailed all over the north. Winter gardens were ruined, but that is unusual, and the winters are much milder than in the north. The Satsuma orange is a Japanese product and has been known to stand 2 degrees above zero. That is why it is planted on the Gulf coast instead of the Florida varieties.

The Gulf coast offers a splendid opportunity for mission work, especially in the rural districts. Our colony near Lyman has a well organized church of some 30 members, and seems to be in a healthy, growing condition. From that as a base efective work can be done in other rural districts, lumber camps, and in settlements that are without churches. The cities and larger towns are well supplied with churches.

To read a report of the Home Mission work done by the Methodists. Baptists, and others, we could almost conclude that the ground has been covered, but with all that other denominations have done there remain many open doors for effective work by our people.

To my mind, one of the most practical ways to do mission work along the Gulf coast is to colonize. Our ancestors used that method one hundred years ago, or more, when they migrated from Eastern Pennsylvania westward, into Ohio, Indiana, Illinois, and farther west. The results—well established churches in those sections—seems to justify the method.

In closing, I must say a word of appreciation for the kindness and hospitality shown me wherever I went. The brethren at Lyman have before them the problems of the pioneer. They are working hard and deserve success. May God abundantly bless them and make them a blessing in that part of the Southland, is for them my wish and prayer.

Youngstown, Ohio.

HEARD AT OUR KANSAS CITY MISSION

By Maude Shellenberger

For the Gospel Herald.

Recently we had the privilege of enjoying a spiritual feast at the Kansas City Mission. It is a real inspiration to worship with those that have been lifted from the depth of sin to the marvelous light of the Gospel, and who are now thanking and praising God for His Son, Jesus, who has washed away their sins.

Each Sunday a number of children, as well as older people, come out to Sunday school where they are taught the stories from the Book of books. Some of the children are brought together from distant districts in automobiles. The attendance for the last month has been doubled and good interest is shown. These children are anxious to tell what they have learned and are glad for the opportunity to do something. Many of them come from poor homes where they hear nothing about Jesus Christ.. Their very appearance plainly shows us this. We know not what the future holds for these children, but we rest on God's promise that His Word shall not return unto Him void. Some of them have already been gathered into the fold.

Since the time was near at hand when the voice of membership was to be taken in regards to the ordination of a deacon for the congregation of this city, the sermon in the morning was on the "qualifications of a deacon.".

While listening to a program in the afternoon of the same day, our hearts were filled with gratitude and praise for the many blessings that are ours to enjoy from an all wise Father. Truly, "the lines have fallen unto us in pleasant places." We have great reasons to be thankful as a nation for national benefits such as financial prosperity, national and international peace, and a nation free from epidemics. A glimpse at the foreign nations shows us that many are on the verge of war.

As a denomination we are thankful for our forefathers that stood true to God and His Word, for the privilege of being one with a body of believers that teach the whole Gospel and do not bow down to every new idea that the world presents, for the recognition that the heads of our government give us, and for the organization of the church such as boards, missions, charitable and educational institutions.

Again the local congregation at Kansas City has great reason to be thankful for a live mission station with great opportunities for visitation work and winning souls, for the support of the country people, for the interest shown, for growth, for a series of revival meetings that meant much to strengthen the congregation, for a new church, and for a pastor that stands for the whole Bible.

A very impressive part of the meeting was to hear missionaries and converts give reasons why they, as individuals, were thankful. The Unspeakable Gift of Jesus Christ rang uppermost in the minds of most in connection with the blessings received by receiving this wonderful Gift into their lives. Surely the Lord has found place in the hearts and lives of individuals who at one time were serving the world, and now give praises and thanks to God thru Jesus Christ that they have found a church that stands for the whole Gospel, a church that holds the doctrine of complete sepration from the world, a church that practices what they had been waiting for before accepting the unspeakable Gift of Jesus Christ. We could only lift our voices to Him in thanksgiving when the sad picture of a brother afflicted with the dreaded disease of cancer, was brought before our eyes. This poor helpless man has no home of his own and is dependent upon the Lord and his relatives for everything. He is moved one place to another among his relatives and in all his afflictions, he finds hope and comfort in Jesus Christ. "O that men would praise the Lord for His goodness and for His wonderful works to the children of men."

Before the close of the day, we again had the privilege of listening to an impressive sermon based on Luke 7:36-50.

Kansas City, Kans.

When they saw the star, they rejoiced with exceeding great joy.—Matt. 2:10.

MISSIONARY GLEANINGS FROM THE JOHNSTOWN BIBLE SCHOOL

During the earth life of Jesus He went about doing good, He had compassion on the multitudes, and worked among them day by day.

The commission of Matt. 28:18-20 grants no exemptions. Every Christian is responsible for carrying out this command.

The book of Acts is almost entirely a missionary book. It is not so much a question whether the heathen will be lost if they do not hear the Gospel as it is whether we may be saved if we refuse to obey the command to give them the Gospel.

We must have a knowledge of God's Word in our own hearts before we can go forth to proclaim His message to others.

I have recently been impressed with the necessity of mission work because of the one billion heathen who are in the world to-day and thousands of them are dying daily without Christ.

I have been much impressed to learn that if each Christian would win one soul each year and keep on year by year, how soon the whole world would be evangelized.

If we cannot go ourselves we may help by our support and by remembering those who do go at the Throne of grace.

I have learned that God wants me to work with whomever he leads me to regardless of filth or color.

Many things have deeply impressed me. If it needs be I want to do as Stephen did, die for my fellow men. Even though small may be the results may I do my bit.

I have learned more of God's will concerning souls to be saved.

Since the heathen are heirs to the riches of God's mercy, as well as we, their brethren, it is very ungrateful to God for us to refuse to give them the Gospel.

An active missionary must be prepared to suffer trials and persecutions. We can do missionary work at home.

In the last month I have realized more than ever the great need of more consecrated workers for the Master to gather in the lost.

Our own life is read by the world more than the blessed Bible itself.

I have been impressed with the thought that heathen are lost without the Gospel. It is an error to think that the heathen are not accountable for sins committed in ignorance.

More young people should prepare themselves for special service in the mission fields.

Mexico is an open door not far from home. The people are in great need of the Gospel.

Every Christian is a missionary and I have my place to fill in God's great plan, however humble and weak I may be.

Christ died on the cross that the world might be saved, He is depending on those who believe to tell His message. If we fail, what then?

There are many all about us who should be gathered in to hear the Gospel.

We should be willing to go in spite of opposition. God will grant strength above that which we need.

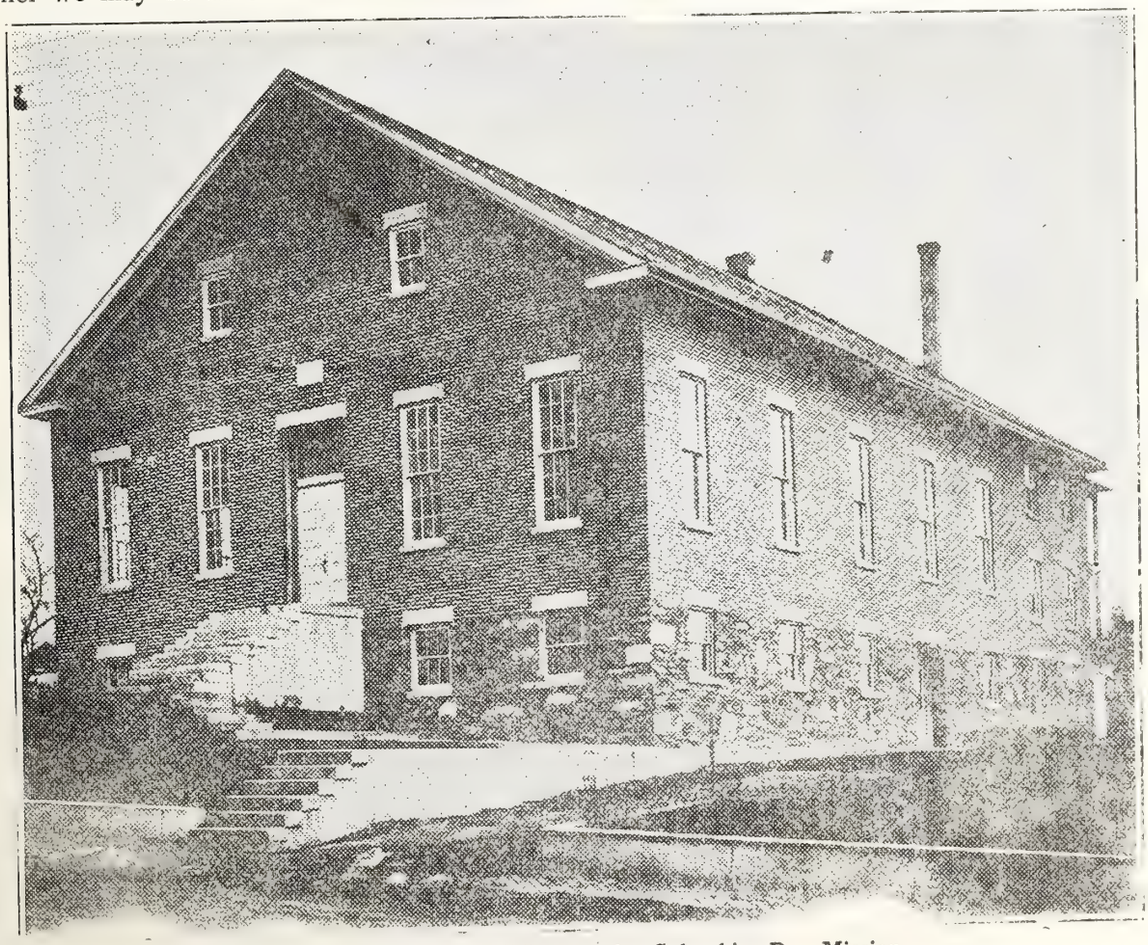
There should be those ready to answer the call for more workers even tho there may be difficulties.

It is necessary for the real missionary to think of others before he thinks of himself.

The command given in Acts 1:8 we find carried out in the later chapters of the book of Acts.

There is still need for carrying this command to places still farther away.

God wants those who carry His



The New Church Building at the Columbia, Pa., Mission
Descriptive Articles in January Mission Supplement

message to be no respecters of persons, but to be willing to give the message of sympathy and helpfulness to all the needy ones.

I think I can go back home with a different feeling toward colored people and more of a desire to really help them.

We have recently learned to be satisfied to work in the place where God has called us, instead of wanting to choose our own place.

Definite work possible in obedience to God's commands is proved by Paul in His work as recorded in the book of Acts.

One thing we have learned from the lives of Paul and Barnabas is that if we are Christians we must be missionaries, and willing to work wherever God wants us to work.

Whatever we undertake in our work for God should be thought and prayed over and done with a consciousness of His presence with us.

We should ever lift up to the throne of grace those whom we are seeking to win for the Master.

Christ should shine out in all our conversation, especially when we are in the presence of those who are yet away from our Christ.

I have recently learned that men of the early church doing mission work had Holy Ghost power and thus proved successful in convincing the people of the great reality of God.

A heart full of love and a burden for lost souls is what the followers of Christ had when they went forth.

GLIMPSES OF CHILD LIFE IN JAPAN

Three significant glimpses of child life in Tokyo in the course of half-an-hour! It is Whitsunday morning, in May of this year. On my way to church in a working-class and slum district, I suddenly find myself in the midst of an excited crowd of little boys, all dressed in short, thin, blue and white cotton garments, with blue and white handkerchiefs tied across their foreheads. They are carrying on their shoulders a god-car or shrine, in honor of a Shinto festival, in imitation of the men who on these occasions stagger about under the weight of great cars, supposed to contain some symbol of the god. Round-faced, jolly little boys they are, full of their own importance!

A little further on the street crosses two canals and another bridge spans the broad Sumida River. Choking up the canals and plying the river are countless flat-bottomed barges, partly roofed over to make a dark, cramped dwelling-place for the family whose home it is. The little barefooted children who patter about on the slippery planks have small chance of getting any education except boat-lore, for they are ever on the move. Very little has been done for them, but a Christian Japanese school teacher has lately devoted himself to their interests and is heartily supported by the authorities. Last Christmas a missionary living close to a canal had a special entertainment for these children, whom the water-police kindly collected in their launches and took home again.



Sewing School on Steps of the New Building, Columbia, Pa.

At the church, which has a large preaching-place downstairs and a quiet room for worship upstairs, the preaching-place was full of happy, eager children, including a nucleus of regular Sunday school boys and girls. A number of new ones had also come for the first time as the result of a children's mission meeting the night before. Everything here is managed entirely by the Christian Japanese themselves. A young man from a divinity school tells the story of Gideon in a thrilling way, and presently, after a hymn, another student springs up on the platform and tells of Zacchaeus and the love of the Saviour. After singing and prayer, the children disperse with many bows and smiles.

Japanese children are far more attractive than they appear in photographs. There is a great charm about their neat diminutiveness, their little wise faces and bright observant eyes. The radiantly mingled colors of the little girls' clothes—rose and scarlet, purple and pink and apple-green—light up city street and country road, while the boys wear the more sober tints.

But what of the colors of the soul-garments of these young, responsive beings? Most of them are left to pick up religious ideas in a very haphazard way—a jumble of Buddhism, Shinto, Confucianism and, perhaps, Christianity. The primary schools and their textbooks are not supposed to teach religion, but as a matter of fact they contain Shinto

beliefs and reflect others. Sometimes the children are taken by their teachers to bow at Shinto shrines, but their religious impressions are generally very vague. The remarkable thing is that we always find the religious instinct there, waiting for a chance to develop, like a little seed-shoot springing towards the light.

"The children know God! They can understand! They don't want to worship idols! It's the grown-up people who thwart and repress them!" exclaimed a university student the other day. He is one of the many young believers who love children. When he goes home for vacation, he always has Sunday-school for the children of the fishing village there.

Kindergarten Work

The Christian Kindergarten is one of the most influential widespread missionary methods. They have full freedom to give the highest and most joyous training. The first was opened in 1885, and the latest statistics give a total of 234 missionary kindergartens, with over 11,000 pupils. The Christian Kindergarten Union of Japan, established in 1906, is doing a a great work; its annual reports show that a variety of useful work is going on, and reflect that untiring enthusiam and joy which are so characteristic of kindergartners. Many of these schools already have charming buildings and playgrounds and first-rate Japanese teachers. In 1889 the first Training School, connected with the "Glory" Kindergarten, was opened, and both are "still going strong." It has sent out 177 graduates. The Hiroshima Girls' School Kindergarten Normal Department, now moved to Osaka as a department of the Lambuth Training School for Christian Workers, has sent out about the same number, and there are seven other training institutions.

A great deal of Christian teaching can be woven into the story-telling, singing and nature study, in addition to the simple worship day by day. In a land where there has been so much nature-worship from time immemorial, nature study is especially important. Games give opportunities for the small boys, who are often allowed to be wilful and overbearing at home, to learn self-control and give-and-take. Here no one says, "Oh, let him do what he likes; he's a boy!"

The thirst of the rising generation for good music and the progress made on all sides are signs of the times. Even the kindergarten children love singing and have sweeter voices than the last generation. Yesterday evening my maid came with an amused face to tell me that the little ones next door, who come once a week to classes here, were teaching "Jesus, tender Shepherd, hear me!" to the children opposite, who are not allowed to come! Where we cannot go the children (and the hymns) can go, and theirs is perhaps the very best missionary work, the spontaneous overflow of their loving, happy hearts and undoubting faith.

Every kindergarten has almost unlimited opportunities of helping parents; the child-key opens many a rusty lock; a friend of the child is welcome when no other missionary would be received, and the special meetings, religious—or on child-training hygiene, etc.— are generally well attended.

"One interesting feature of the work," writes the principal of the Lambuth Training School in Osaka, "is what we are able to do through our Christian doctors. Our children's clincis are proving valuable assets in helping the children through personal instruction of the mothers And the motive to help the whole child is giving us our best opportunity for evangelistic work with the mothers."

An important resolution was passed at the annual meeting of the Kindergarten Union in the summer of 1922 making a strong appeal to the Mission Board of America, Canada and England, to select a larger number of adequately trained Christian candidates for this work in Japan, in view of the high standards required here.

Sunday School Work

Sunday-school work is going forward in Japan. Much faithful, fruitful teaching has been done in the past, in the face of tremendous difficulties which called for real courage on the part of scholars as well as teachers. Things are much easier now, though we still often hear of local opposition from day-school teachers and other people. Within the last few years there has been a new element to be reckoned with in the competition of the new Buddhist Sunday-schools.

The history of the Christian Sunday-school movement may all be included in the life-time of living men and women. For instance, Dr. Ibuka, the present president of the National Sunday School Association, was a member of the first church organized in Japan, at Yokohama, and that church is said to have grown largely out of the first little Sunday-school, which Dr. Hepburn started in his hospital nine years earlier. Today there are about 3,000 Christian Sunday-schools in the Japanese Empire, for Japanese children, and far more if we include those for the Koreans, the Chinese in Formosa, etc. The National Sunday School Association, which was officially organized in 1907, holds National and District Conventions, training schools for teachers, summer vacation schools for children, prepares lesson courses, edits magazines, rewards good attendance, and carries on other activities.

Formerly, when new churches were built, very little provision was made for the children, but now far more attention is given to suitable class rooms. One Tokyo church, which was built with this in view, has an attendance every Sunday of about 500 pupils, from small children up to adults, and a staff of about fifty teachers. Many Japanese are "born teachers" and really love their classes. There is seldom any difficulty in collecting the children. A pastor's son told me once how he had walked from his Tokyo school to his distant home for the summer holidays, and how he had enjoyed resting here and there by the way, singing a hymn and so attracting the country children, and then telling them Bible stories.

Children become very real believers and often bring their families to Christ. At a famous hot spring resort, crowded with leprous and diseased people, was a little girl whose parents were both lepers but people of influence in the place. The father was a zealous Buddhist, who practiced great austerities and believed that he had special powers, such as to tread on fire without injury and to heal diseases. The child went to a Christian kindergarten and then to Sunday-school, and at seven years old was quite clear in her own little mind that she must be a Christian. Of course, this was not allowed. But she did not give up. Seven years passed, and at last, when the girl was fourteen years old, both parents became Christians, and all three were baptized together. The mother has since died, but the father is exercising a strong Christian influence in the place.

I know a round and rosy faced little boy who was not at all brilliant at school and did not shine in examinations until lately, when he surprised everyone by doing remarkably well. "How did you manage it?" the other children asked. He said without hesitation, that he had been going to Sunday-school and had learned to pray to Jesus Christ, and had asked Him for help, and He had helped! "Really?" "Yes, really." "Then we, too, must go to Sunday-school," said the others. Some of

them put in an appearance there in consequence.

Even when no results are seen at the time, the good seed, which is so mysteriously full of life, may spring up after lying dormant for many years. We have just heard of a young man of twenty-six, arrested for killing his employer, who has been converted in prison. He had attended Sunday-school as a boy, but what he heard seemed to make no impression. In prison, however, parts of the old teaching came back to him and helped him to find help in his agony. Now he is full of penitence and peace.

Juvenile Delinquents

Japan has taken a great step forward lately in legislating for juvenile delinquency, and making provision for young offenders. There are already two Juvenile Courts in working order, one in Tokyo and one in Osaka. Others will be established later. Judge Mitsui, who presides over the Tokyo court, is a Christian, and was for years a Sunday-school superintendent. He has always loved children, and was known as "the children's judge" long before the children's courts were established. He knows how to win their confidence, talking to them in a quiet fatherly way, planning how best to save them from becoming criminals, and remembering them afterwards individually. He even kept lists of their birthdays and sent them books and picture postcards then and at Christmas.

Another well-known Christian, Mr. Ishii, the specialist on mentally deficient children, is often consulted by the court when a boy or girl seems to be defective. He has many such under his care and devotes himself to them. The Tokyo Juvenile Court is a cheerful building, with pictures and flowers about, no sign of a policeman (when I have been there), and the judges wearing ordinary dress. The general public are not admitted and cases may not be reported in the newspapers. Miss Caroline Macdonald, who has taken a keen interest in the movement from the beginning, has at present three boys in her house who have been placed under her care by the court.

The statistics of child mortality are exceedingly high. This is partly because so many poor mothers have to work in factories or do rough out-of-door manual labor, and cannot possibly take proper care of their babies. Here and there Christian Day Nurseries have been opened and are doing excellent work. Now the Government is setting them up, and we often find earnest Christian women in charge here too.

A few churches have well organized social work for children. For instance the Misaki Tabernacle in Tokyo, in a busy central position. Here there is a steady succession of children coming all day, first the day nursery ones, then the kindergarten, then (at three in the afternoon) the neighborhood children, and lastly, in the evening, the boy apprentices. There is a roof garden which makes a delightful playground, the only one in that district. Here, after the kindergarten children have left, the neighborhood children have happy play under the direction of the children's secretary, and a period of quiet listening to some Bible story or a helpful talk.

We have only space to mention one other form of work for the souls and bodies of Japanese children, namely, Christian reading for the boys and girls, who are among the most eager readers in the world. The Christian Literature Society and other publishing firms and individual writers are bringing out books and magazines, but the demand is far greater than the supply. Parents, school teachers and the children themselves are asking for more and better books for the homes and the school libraries. The need must be supplied mainly by the Japanese themselves, but we can do much to help by supplying material, revising translations and, when necessary, aiding with funds.

—From the Missionary Review of the World.

INDIA MISSION NOTES

By Mina B. Esch

For the Gospel Herald.

Thou crownest the year with thy goodness.—Psa. 65:11.

As I look back over the year just finished I think of sad, dark days when perhaps many of us were wavering a bit in our courage, but I also remember bright days when God blessed in wonderful ways, and for the New Year I want to keep in mind that whatever may come or go God will crown the year with His goodness.

This has been as usual a busy Holiday season for us. At all the stations appropriate Christmas programs were given. Thru the kindness and practical interest of friends at home many poor people and all the Sunday school children were made happy with something.

In our primary Sunday school here at Sundarganj we had eight teachers who had attended over 40 Sundays out of 46 sessions, which while not perfect, is very encouraging to us as we see a marked improvement

We are glad to say that all of the Friesen-Troyer party have now arrived for, as you no doubt know, Sister Friesen developed pneumonia while they were on the boat and so was taken to Hospital in Bombay on their arrival there. Bro. and Sister Troyer stayed till the crisis was past when they came on to Dhamtari with all the children, arriving here at the Medical Station on the evening of Dec. 21, where all the missionaries, excepting Bro. Lapps at Ghatula, were met to welcome them. Bro. and Sister Friesen arrived only last evening, Dec. 31, just in time to be present at the Annual Church Conference, which is in session at the Sankra Church today.

We are indeed glad to have these with us and trust that others may be ready to arrive by another year for we need more help.

On Sunday, Dec. 30, the Annual Sunday School Conference met with the Balodgahan Congregation. We trust its work may mean a strengthening of the Sunday school work for this year.

Bro. Lapps, at Ghatula, have made one short tour in their district and report a good trip with many opportunities to preach the Gospel and meet with the people. They will be out as much as possible now till the weather gets too warm.

Bro. Esch is planning on spending a few days out with our workers in subevangelistic stations but with the much building work in his hands it is difficult to get away.

John J. Detwiler of the Near East Relief who has been visiting in our midst for some time expects to leave here on Jan. 3, taking boat from Colombo on Jan. 12, and arriving in the homeland in due time. He has seen India at her best.

Bro. Smuckers will be moving to Mahodi now as soon as Bro. Friesens can take over the work at Sankra. We hope it will never again be necessary to close that Station because of lack of missionaries. Pray for them in this new station for they have a large field.

The European Ward in connection with the Hospital here is almost ready for the roof. While we hope that our Misson Family may be kept in health yet we are glad to know that a suitable place is in sight in case of need.

The work at the new Leper Asylum is still going on and begins to look like quite a village with all its buildings.

Pray for us in the work of this New Year, 1924.

Jan. 1, 1924.

Dhamtari, C. P., India.

WEEKLY LETTER FROM SOUTH AMERICA
(January 2, 1924)

By D. Parke Lantz

For the Gospel Herald.

On Dec. 20 seven precious souls were baptized at Pehuajo, afterwards nearly all the members took part in the communion. The same week six were baptized in Carlos Casares making twenty members at that place. A Senor Carranza was in the number, a strong, intelligent man whose testimony shows that he has had a wonderful experience with the Lord. He has been sent to another town for a time and has asked for Bibles and literature which he intends to sell to his friends and fellow workmen, among whom he is happy in giving his testimony for Christ.

Paul Lauver had a severe cold and croup but is better now. Sisters Gamber and Hallman visited at the Lauver home, which was much appreciated.

The special service at the various mission stations on Christmas were all very well attended. The children who took part in the programmes did exceptionally well and the parents and friends who attended, especially for the first time, were impressed by the songs and messages from the lips of the children.

This year the Sunday school at Pehuajo adopted the system of giving instead of receiving. Each of the nine classes appointed a committee of three, who with their teacher, on the day before Christmas, bought with the money raised by each class, eatables and clothing. This was distributed on Christmas among thirty-one poor families. The amount of money raised was about 50 pesos. The poor were made happy and the children even more so. "It is more blessed to give than receive."

Bro. Hershey wrote from Santa Rosa, "Yesterday (Dec. 27) we had baptismal and communion services here; two were baptized and twenty took part in the Lord's Supper. Bro. Pablo Cavadore from Pehuajo took part in the services, reading and explaining John 13. Bro. Luayza spoke on the Lord's Supper and Bro. Hershey on baptism."

Bro. Luayza tells us that the priest is busy again. He says the Gospel Mission is the place to go in order to lose the faith. (Yes, to lose faith in the false teachings of Rome). He recently stood one square away from the Mission hall and told all that went to the Mission that they would be condemned if they went. Some naturally were frightened and returned to their homes, while most of them paid no attention to his threats. Brethren and Sisters, one and all, please continue in prayer for the work. We wish all the Readers a Happy and Prosperous New Year.

Tenque Lauquen, F. C. O. Argentinia.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville Tenn.
(1308 W. Fourth Ave.)

After laboring here for a season, and filling 10 appointments the brethren Aaron Mast of Westover Md., and Levi Mast, J. K. Mast, and S. K. Stoltzfus, of Pennsylvania, left last Monday morning for their homes. We feel thankful for the teaching and encouragment received from them. We were glad also to have in the meetings for a few days the presence of Sister Katie Troyer of Kokomo, Ind.

Jan. 25, 1924. C. B. Byer.

TOURING IN THE GHATULA DISTRICT

Fannie H. Lapp

For the Gospel Herald.

For some months we had been planning and preparing to go on tour as soon as possible after Bible School. Finally on Dec. 10 we were able to start out.

Two oxcarts had been loaded with tents, camp furniture, bedding, provisions, and cooking utensils and sent off early in the morning. Our first camping site, Khormur, was about twelve miles west of here.

We left home at noon as the auto travels faster than the carts do. Two Bible women accompanied us. The colporteurs and cook went by oxcart. We went a roundabout way so as to have good roads as far as possible. When we left the good road we stopped at the house of a Mohammedan timber contractor to ask what the condition of the road ahead was. He said it would be impossible to reach our destination by auto. We finally decided to go ahead and see for ourselves. We had a pick and shovel along and by stopping occasionally to cut down a rice bank and by beng pushed thru a sandy river bed and getting out and walking at the muddy places we finally reached the camping place at three o'clock. The colporteurs and the groom, with the horse, had arrived several hours before but the carts were not in sight. After waiting for them a short time the groom was sent off on the horse to see where they were. The food for the evening meal for ourselves and workers was all on the carts but some of the farmers sent us gifts of rice, pulse, and vegetables, also plates and cooking vessels, so the Bible women got busy and cooked a meal for the whole party. When darkness was almost upon us we decided to hunt for another place for the night and not depend on the tents. We went to the village inn which was a mud house about thirty feet long and ten feet wide. The walls were of mud and the roof of tile. At the two ends of the building the wall was built up just as high as the side wall and above that it was open. There were two openings for doors but no doors to close them with. The groom returned about dark saying the carts were about a mile and a half away and could not possibly reach us that night. One ox had got loose when the cart stuck in some mud and had started off toward Ghatula as fast as he could go. One ox of the other team was stubborn and would not pull so the cartmen were stopping at that place for the night.

We had no bedding and the night was cold and the inn airy so we got a lot of straw and spread it on the mud floor and the two Bible women and we four crept into it and tried to keep warm. Harriet went off to sleep at once but the rest of us felt the cold wind thru the straw and could not sleep. The colporteurs and groom were trying to sleep and keep warm around a log fire outside. At eleven o'clock our cook and some men came carrying our bedding rolls. We certainly were glad for them. We gave some blankets to the workers so we were all able to sleep warm for the remainder of the night. The horse was in the same room with us during the night. He had one end to himself. The next morning the carts arrived, the cartmen having hired another team of oxen, and we were able to get comfortably settled in our tents in front of the village temple.

There were plenty of onlookers. Many of them had never seen a white woman before and very few of them had ever seen any white children so our girls were a great curiosity.

The people of the village were very friendly and were glad to have us visit in their homes. On Tuesday afternoon a number of women called at the tent and after visiting awhile we sang and told them the Gospel story. They had never heard it before. What a privilege was ours! After that they were ready to go home again and asked the Bible women and me to accompany them. We went, and they wanted us to call at the home of every woman of the party.

At every home we had to sing at least one song. At dusk we had to tear ourselves away and promise to come the next afternoon. From singing so much that afternoon I got a hoarse throat which affected my singing for the remainder of the week. The next morning we visited a village several miles away where the people were more backward and timid. Bro. Lapp and the men visited three villages from that camp and sold quite a number of books. Two nights Bro. Lapp showed pictures with the magic lantern. That was new too! We had four sets of pictures along; The Life of Christ, The Prodigal Son, Pilgrim's Progress, and an Indian Temperance Story. We had been telling the life of Christ in our visits in the homes and when the pictures were shown they helped impress the incidents of His life and death on their minds.

Many sick people came for medicines. We kept no account of them but I am sure that there were several hundred who received medicine. Some who could not be helped by a few doses were told to come to Ghatula for treatment.

On Thursday morning we broke camp and moved to another place, Bellargaon, five miles nearer home. The ox which ran home to Ghatula was brought back to pull the cart again. We arrived there shortly before noon, cooked our meal and ate and then went to the large bazaar, or market, which is held in that village every Thursday. The men preached and sold books. One of the cart oxen balked again so that the tents did not arrive until about dark. We pitched them by lantern light but were too tired to set up the camp cots so put some straw on the ground and spread our bedding on that.

The next morning the women and I visited a village near by. Two of the colporteurs took their cart and spent the day visiting villages within a few miles' distance. Bro. Lapp and the other colporteur accompanied by a government servant went in the car to a village where we want to open a village school. We wanted to open a school there last year but because of Home Rule agitation were hindered. This is a government village and the District Magistrate has given orders that the Mission be allowed to open a school there. On this day the people were very willing to have the school and promised to send their children. There is a distillery in the village and they asked the government servant to kindly have it removed. They said that as long as it is right in front of them they will drink but if it were moved away they would not be tempted. We are hoping it will be removed.

In the afternoon we visited in the village of Bellargaon and had the privilege of telling the Good News to a number of others. That evening the lantern again told the story of the Christ and the Prodigal Son on the screen. The next morning, Saturday, we again broke camp and came home to Ghatula.

Our experiences were varied. In one village the groom heard one woman tell another that she had never had a vision of Mahatma Gandhi before that day. She thought Bro. Lapp was the spirit of Mr. Ghandi, the man who the village people think is going to free them from English rule. In one home we visited the woman addressed me as though I were a man until another young woman told her to call me Bai (madam) then she said "I thought it was a man." She quite likely had never seen a white woman before. Between the two camping places some of the cook's rice disappeared from the cart. The cartmen had stopped and cooked along the road so they had to make good the shortage. The cook was found washing the dishes out of one of the hand basins. The canvas on one chair was weak and one day it gave way under the sahib while he was eating his meal and let him down on the ground. At the second camping place the big black ants were also camping and every once in a while when there was a cry of pain we knew that an ant had got his nippers into some one.

Notwithstanding all these things we enjoyed the tour and were glad we had the privilege of bringing the Gospel to the people in those villages. At both places when we left they wanted to know when we were coming back, and when we said perhaps next year they thought that was a very long time to wait. We are praying that the messages which were given and the books which they bought may bring them to the feet of Jesus.

If the Lord will, we are planning to tour to the south and east of here after New Year.

Sihawa, via Dhamtari,
C. P., India.

"IS IT NOTHING TO YOU?"

Selected by Florence Lauver.

"Is it nothing to you, all ye that pass by?" Lam. 1:12.

" Is it nothing to you," Christian ministers, that nearly two million unregenerated Jews—a larger number, it is said, than was ever before gathered together in one place—are settled in New York City within hearing of the Gospel which Jesus Christ commanded you to preach to "every creature?" "Is it nothing to you" that Israel is blinded only "in part"—that a "remnant according to the election of grace" must be saved "at this present time" and added to the body of Christ, where "there is neither Jew nor Greek" but "all are one in Christ Jesus?"

"Is it nothing to you," Christian church members, that in the synagogues of this great city, thousands of Jewish men and women—some of them on the brink of the grave—listen, week after week, to the counsels of rabbis who are, themselves, in spiritual darkness as deep as that which surrounds those whom they are vainly seeking to guide?

"Is it nothing to you," Christian workers, that multitudes of uninstructed, unevangelized Jews in the New York Ghetto, despise and revile the name of Jesus Christ, and look upon Him, in their pitiful ignorance and unbelief, as a base and contemptible imposter?

"Is it nothing to you," Christian Bible students, that there are, in the colleges of Manhattan, hundreds of intelligent and talented young Jews whose thoughts and hopes and ambitions are fixed upon temporal success, power and position? "Is it nothing to you" that these immortal souls have little or no real knowledge of their Messiah as He is revealed in the Old and New Testament Scriptures?

"Is it nothing to you," Christian parents, that all over this self-seeking, money-mad, world-worshiping metropolis—in its mansions and in its tenements—little Jewish children lay their heads upon their pillows, night after night, with no thought (unless it be an unholy one) of the Savior whom your sheltered and enlightened darlings love and reverence? "Is it nothing to you" that these wandering lambs of Israel, with the dark, unseeing eyes, live, day by day, without the consciousness of the tender Shepherd's blessing, and die without a vision of His outstretched, welcoming arms?

"Is it nothing to you," Christian, saved by grace, that Jew and Gentile are "all under sin"—that "there is no difference" between them in this respect, in the eyes of God—and that "the wages of sin is death?" "Is it nothing to you" that the Gospel "is the power of God unto salvation to every one that believeth; to the Jew first?" Is it "nothing to you" that you have been "put in trust with" that Gospel?

"Is it nothing to you, all ye that pass by?"

Pray for Jews of Carlos Casares.

Carlos Casares, Argentina.

THE POWER OF THE WORD

Some years ago an old beggar-man came to the door of my lodgings to ask for help. As I helped him a little I spoke to him about the Lord Jesus, telling him that He had said "He that believeth on Me hath everlasting life." "Oh!" he said, "that's what it said in the tract you gave me some time ago." I gave him an Underscored Testament, and after some weeks he brought it back one day when I was not at home, thinking it was only lent to him. I was sorry, as I did not know where he lived to give to him again. However, one day my fellow-worker and myself met the old man. During our conversation with him he mentioned so much of what is contained in the New Testament that we thought he must have read it all. Some little time after, we set out to find his house, taking with us another of your Testaments. He was out when we arrived, so we waited, and presently we saw the old man coming, and went to meet him. When we reached him he said, "You have come to teach me." We said to him, "Tell us, did you read all the Book that was given you?" **"Every word of it,"** he said—"on Sundays and feast days I took it out to my patio and read it." We spoke to him again of Christ, and there, in his miserable hut, which possessed neither bed nor table nor chair, only a few rags on the floor,—one of the most miserable homes I have ever been in, we knelt, **and the old man professed faith in the Savior.** Meeting him in the street some time later, I asked him if he still read the Book. He replied, **"That Book is my delight."** The last time I met him, some weeks later, as we spoke together of the things of the Lord he said, "and He washed the disciples' feet," thus showing his continued interest in "that Book."—

—Margaret S. Cowden, in Letter to Bible House of Los Angeles.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

THE GREAT COMMISSION

Will O. Scott

O Church of God, stretch forth thy hand,
Make bare thy arms of might
O'er widest sea to furthest land,
From plain to mountain height.

Not ease nor place thy heritage,
Not hoard of yellow gold;
But in the Spirit-written page
Thy promised gift is told.

O Church of God, act well thy part,
Thine earth-wide mission prove—
Thy throne is in the human heart,
Thy jeweled sceptre love.

The faith of our Redeemer, keep,
The standard still unfurled,
O'er mountain high and ocean deep,
To save a sin-cursed world.

—Selected.

LET THE LITTLE ONES COME UNTO ME

By Miriam Perdue

"Let the little ones come unto me,"
It was said by our Savior of old;
For they were more precious to him
Than frankincense, myrrh or rich gold.

Our Lord did not say on that day:
Let only our own nation hear,—
For ALL nations were precious to Him,
Yes, all peoples equally dear.

We call ourselves Friends of the Christ;—
Can we then shut our hearts to the plea,
And refuse to send clothing and food
To the little ones over the sea?

FINANCIAL REPORT

MENNONITE BOARD OF MISSIONS AND CHARITIES

December, 1923

GENERAL

Mt View Cong Alta	$ 72 33
Pleasant Gr S S Ill	13 50
Forks Cong Ind	49 50
Crystal Spgs S S Kans	15 10
Salem S S Wayne Co O	8 25
A Sister Illinois	2 50
Fulton Co Cong Ohio	110 00
Waldo S S Ill	2 75
J G Yoder	25 00
Lake View Cong N D	3 00
Fair View Cong N D	8 00
Calkins Cong Mont	12 00
Mission Meeting Logan & Champaign Cos O	112 09
Midway Cong Ohio	61 14
Earl Neer	25 00
Schertz Bros	50 00
Science Ridge Cong Ill	12 12
Metamora Chorus Ill	16 64
Morrison Cong Ill	14 00
Salem S S Alta	23 50
Cresston S S Mont	4 32
East Union Cong Ia	10 53
Liberty Cong Ia	4 50
L Deer Creek S S Ia	50 88
Spring Valley S S Kans	28 89
Mount Zion Cong Mo	2 50
Weavers S S Va	18 00
Bethany S S Va	30 20
Weaver Cong Penna	28 50
Scottdale Cong Pa	13 39
A Sister Ill	5 00
	$833 13

INDIA

General

Barker St Cong	$ 10 50
A Bro & Sister Ohio	10 00
A Bro & Sister Mich	10 00
Oak Gr & Pleas Hill Congs Ohio	50 00
Harvey G Mack	25 00
Holly Gr S S Jr Inv Earn Md	13 77
E Fairview Cong Nebr	64 77
Coal Ridge Cong Mont	2 50
Calkins Cong Mont	3 00
Fairview Cong N D	5 00
Oak Gr S S (Cham Co) Ohio	55 58
Canton S S Ohio	11 99
Zion Cong Ohio	10 30
New Stark Cong Ohio	20 00
Science Rdg Cong Ill	20 00
Sharon Cong Sask	50 00
Liberty Cong Ia	5 00
Mt Zion Cong Mo	1 50
Berea Cong Mo	25
LaJunta Cong Colo	21 76
A Brother	25 00
Fairview Cong Mich	22 15
Levi Mann	5 00
Salford S S Penna	57 00
Souderton T M Penna	24 00
Zion Cong Ore	15 00
Scottdale Cong Penna	13 40
Sisters Ont	15 00
Waterloo Cong Ont	112 85
Hagey Cong & S S Ont	14 88
Blenheim Cong Ont	34 75
Selkirk Cong Ont	3 25
St Jacobs Cong Ont	92 54
David Bergey	25 00
E Zora A M Cong Ont	31 45
	$873 53

Missionary Support

Friends Ohio	$ 75 00
Womens Miss Society	315 50
Salem & Pike Congs O	126 57
Union S S Ill	14 20
Metamora S S Ill	20 64
Pleas Valley S S Kans	22 00
Spg Valley S S Kans	37 50
Yoder S S Kans	75 00
W Liberty Cong Kans	37 32
Elkhart Cong Ind	43 50
Dewey Stahl	10 00
Snider S S Ont	17 00
Hagey S S Meet Ont	48 00
Blooming Glen S S Pa	112 50
	$954 73

Missionary Children

Cullom Cong Ill	$ 11 24
Per L U Yoder	2 50
Logan Co Sew Cir O	3 50
Eight Jrs Oak Gr S S Cham Co Ohio	3 37
Martins S S O (children)	2 00
Esther & Leota Yoder	1 00
Anon	60
Marie Cender	1 00
Leonard Schrock	25
Homer Neuenschwander	5 00
Roy Neuenschwander	5 00
Lela Yoder	4 20
Blanche Smith	1 00
Amanda A Egleson	2 00
Mildred Summer	1 00
Jrs Fulton Co S S Ohio	20 76
Blough S S Pa Miss Day	14 26
An individual	1 00
Alta Rhodes	3 00
Ruth Ebersole	50
Salem S S Chil Ohio	12 00
Chil Thomas Cong Pa	5 00
Three Chil Forks S S Ind	3 43
Berlin S S Ohio	23 85
J W Birky	60 20
Roseland S S	1 00
Springs S S Penna	2 00
Ethel C Witmer	2 25
George Hensler	2 00
Frances C Nice	2 25
Harry W Witmer	2 25
Helen Clemmens	2 21
Elizabeth Kulp	5 60
Mary Gehman	75
Warren Gehman	9 75
Jacob Kulp	3 55
Abraham Gehman	3 73
Anna Gehman	1 89
Mary Kulp	5 35
John E Longacre	2 46
Daniel E Longacre	2 46
Lloyd Pense	50
William Pense	50
May Fenton	70
Weavers S S Va Maggie Shanks Cl	15 20
Marie Blossers Cl	3 00
Beulah Knisleys Cl	8 25
Alma Honderich	2 25
Laura Honderich	3 00
Irvin Gingerich	2 00
Vernon Zimmerman	2 00
Verda Zelpha & George Johnson	1 00
Verna Waldo & Wilma Miller	3 00
Velma Brunk	06
Larned S S Kans	22 50
Elkhart S S Primary Dept Ind	80 00
Marian Wissemer	1 00
Oak Grove S S Md	2 62
Dorothy Basmusen	8 52
Logan Co Sew Cir	3 50
Jr Investment Fund:—	
Howard Miami S S Ind	48 37
Walnut Gr S S Cham Co Ohio	23 51
Stahl S S Penna	32 00
Trissel S S Va	12 76
Nappanee Nor S S Ind	21 32
Cullom S S Ill	22 75
Salem S S Ind	59 80
Zion S S Va	15 96
Martins Crk S S Ohio	13 35
Midland S S Mich	45 15
Maple Gr S S Penna	90 95
Scottdale S S Penna	15 00
Rockton S S Penna	18 13
Berea S S Ind	22 00

Oak Gr S S Cham Co O 53 03
Allensville S S Penna 50 00
East Bend S S Ill 95 64
Shore S S Ind 48 34
O Gr S S (Wayne Co) O (Mary Yoders Cl) 16 75
Kaufmans S S Penna 82 77
Masontown S S Penna 85 50
Goodfield S S Ill 44 57
Waldo S S Ill 102 85
Bethel S S Mo 58 60
Mattawana S S Penna 46 41
Yoder S S Kans 142 89
Bethel S S Mich 32 32
Fulton Co S S Ohio 32 24
Bethel S S Mich 10 75
McMinnville S S Ore 10 20
Blough S S Penna 51 84
Bowne S S Mich 24 69
East Union S S Ia 119 42
Liberty S S Ia 34 58
LaJunta S S Colo 48 45
Forks S S Ind 23 16
Middlebury S S Ind 13 75
Calkins S S Mont 37 30
Manson S S Ia 73 27
E Holbrook S S Colo 29 00
Walnut Crk S S Ohio 150 00
Roseland S S Nebr 81 00
Bethel S S Ore 33 25
Walter Miller 7 00
Pleasant Hill S S Ill 12 57
Springs S S Penna 67 17
Weavers S S Penna 63 30
Filer S S Ida 24 02
Roanoke S S Ill 53 09
Fairview S S Mich 83 43
Berlin S S Ohio 2 50
Martinsburg S S Pa 13 00
West Union S S Ia 112 24
W Liberty S S Kans 53 99
Nappanee North S S 60
Oak Grove S S Md 21 85
Manson S S Ia 7 84
Latscher S S Ont 25 71
Geiger S S Ont 15 50
Walnut Gr S S and 2 Juniors Ohio 9 81

$3,044 00

Native Workers

Mrs A L Smuckers Junior Boys $ 10 00
Spring Val Cong N D 5 00
Shore Y P B M Ind 16 48
A Brother 10 00
Two sisters 5 00
Doylestown S S Pa 30 00
St Jacobs Y P M Ont 30 00

$106 48

Bible Women

Logan Co Sew Cir O $ 8 00
J S Yoders Cl O Gr & Pl Hill Congs O 25 75
Old Sis Cl Oak Gr S S Wayne Co Ohio 6 00
Bowne Cong Mich 6 00
Doylestown S S Pa 18 00
Martin Burkholders Cl Va 27 00
Old Sis Cl Oak Gr S S Cham Co Ohio 3 50

$ 94 25

Medical Work

Bethel & Guilford Congs Ohio $ 25 00
Nampa Cong Ida 9 13
D D Hartzlers Cl O Gr & Pl Hill S S Ohio 15 00
A Brother Wellman Ia 25 00
Nelson Litwiller & wife 5 00
Stahl S S Pa 12 58
L Deer Creek S C Ia 18 65
Daytonville S S Ia 6 00
Mens Cl 12 Elkhart S S Ind 17 50
Harder Sisters 5 00
Friends Maryland 15 00
C F Yake & wife 10 00
Cl 8 Mt Pleas S S Va 6 50
Cl 9 Mt Pleasant S S Va 11 50

$181 86

Orphans

Sue F Landis $ 5 00
Pleasant Hill S S Ill 7 50
Lydia Gaschos Cl Baden Ont 2 00
Youngstown Miss S S O 12 00
A D Diener 5 00
Jonathan Kurtz 26 00
Y M Cl Nappanee N Ind 7 50
Mrs Dora Myers 30 00
Stahl S S Penna 36 42
Harmony S S Cl 3 Ill 7 00
Prim Dept O Gr S S O 2 50
Intermediate Dept 2 50
Aged Sisters Cl 2 50
A Bro Oak Gr S S Ohio 2 50
Cl 3 Clinton Br S S Ind 7 50
Cl 9 Clinton Br S S Ind 7 50
Bethel & Guilford S S O
Class 8 14 50
" 4 14 50
L S Kreider 7 50
Class 3 7 50
" 7 7 50
" 6 7 50
H A & Fred Schnell 7 00
Sharon S S C Burkharts Class Alta 7 50
Salem S S Tofield Alta 12 50
Prim Lept L Deer Cr S S Ia 2 84
Cherry Box Cong Mo 15 00
Salem S S Ind 22 00
Shore S S Ind 15 00
Bethany S S Mich 7 50
Daughters of King Elkhart S S Ind 3 50
Mens Cl 12 7 50
Helping Hand Cl 7 50
Olive Cong Ind 5 00
Class 1 Zion S S Ore 5 00
Class 5 4 50
" 15 5 00
" 16 9 00
" 17 7 50
Cl 6A Bethel S S Ore 7 50
Albany S S Ore Cl 3 15 00
Cl 4 Albany S S Ore 7 50
Prim Dept Albany S S Ore Cls 7 8 9 10 11 15 00
Maggie Shanks Cl Va 11 65
Birthday Offering Scottdale Pa S S 16 61
Weaver S S Penna 37 50
Paul David Roy Mary & Esther Zook 12 00
Chil Bethel & Guilford Congs O 30 00
A Bro Weatherford Okla 30 00
Naomi Erb 7 00
Jacob E Kurtz & wife 29 00
Mt Pleasant S S Va
Classes 1 2 5 00
Class 3 2 50
" 4 5 00
" 5 2 50
" 5 00
First Mennonite S S Ont 20 00

$625 02

Widows

Forks S S Cl 16 Ind 10 00
S C Beachy & wife 20 00
Mrs Simon P Culp Class Ind 5 00
Three Cls Martins Cr S S Ohio 13 00
Bethel & Guilford S S O
Class 8 5 00
" 3 5 00
Classes 2 5 9 10 10 00
Class 1 15 00
Bowne Sew Cir Mich 4 10
Elkhart S S Ind Willing Workers Cl 5 00
Helping Hand Cl 5 00
Class 3 Zion S S Ore 5 50
Doylestown S S Penna 5 00

$107 60

Hospital

George E Shoemaker $ 50 00
Harmony Cong Ill Thanksgiving Offering 18 58
S P Imhoff 25 00
Willow Spgs Cong Ill 34 54
A Friend 10 00
L Deer Creek Cong Ia 105 00
W Union Cong Ia 89 90

$332 12

India Lepers

Sue F Landis $ 5 00
Greenwood A M S S Del 16 28

$ 21 28

Teachers' Home

Nampa Sew Cir Ida $ 5 00
Bethel Sew Cir Mich 21 08

$ 26 08

Girls' School

Midway & N Lima Congs Ohio $ 76 65

Sundarganj Church Bldg.

Leetonia Cong Ohio $ 43 00

High School Endowment Fund

Jonathan Kurtz $ 10 00

Native Teachers' Support

Four sisters Lanc Pa $ 9 00
Ethel M Myer 7 00
Several sisters Millersville Pa 6 00
Mary K Zimmerman 6 00
Mollie Weavers S S Cl 5 00
A Sister Penna 5 00
Zion Cong Mo 14 74
Elkhart S S Ind Y Sisters Cl Berean 15 00
Elkhart Lit Society Ind 20 00
Friends Maryland 10 00
Sonnenberg Cong Ohio 51 20

$148 94

School Teachers' Preparation

Ruby Beery $ 25 00

Native Nurse Support

Two Sisters Penna $ 8 00

Dr. Troyer's Equipment

A Bro & Sister Penna $ 50 00
Otis J Bontrager & wife 11 50

$ 61 50

Scriptures for Free Distribution

Frank Kropf & family $ 25 00

Personal

Lena E Stalter $ 5 00
Stahl S S Jr Inv Earn 10 00
Elkhart S S Berean Y Ladies Cl 10 00

$ 25 00

Total rec'd for India $6,790 04

SOUTH AMERICA

General

Barker St Cong Ind $ 10 50
A Bro & Sister Ohio 10 00
M L Steiner & family 20 00
Sue F Landis 5 00
A Bro & Sister Mich 10 00
Gulf Haven S S Miss 2 70
Smiles & Sunbeams O 7 00
Joseph Hauder 25 00
Canton S S Ohio 11 99
Henry Frey 10 00
Metamora S S Ill 33 51
Sharon Cong Sask 50 00
Liberty Cong Ia 1 00
Mt Zion Cong Mo 1 00
LaJunta Cong Colo 21 76
Clinton Br S S Ind Berean Class 4 50
Shore Cong Ind 10 00
Rockton S S Penna 3 86
Blough Cong Penna 20 00
Sisters Ont 15 00
Doylestown S S Penna 10 00
Flora Dale Y P M Ont 28 00
Wanner Cong Ont 14 36

$325 18

Missionary Support

Middle District Va $214 45
Dewey Stahl 10 00
York Co Dist Miss Meeting Ont 340 65

$565 10

Missionary Children Support

Lima Mission S S Prim Dept Ohio $ 15 00
Eight Jrs Oak Gr S S Cham Co Ohio 3 38
Concord S S Tenn Pr Cls
Glen H Hewins 2 25
Joseph R Jennings 3 00
Georgia Scentell 1 00
Anna Jennings 2 00
Zion S S Ore 21 57
Grace Burcks S S Cl 3 46
Clarence West 3 10
Harold & Alvin Roth 10 00
Peoria Miss S S Ill Jr Inv Earnings 9 25
Crystal Spgs S S Kans Jr Inv Earnings 82 75
Oak Gr S S Cham Co O Jr Invest Earnings 53 03
Deleware S S Penna Jr Inv Earn 59 04
Bowne S S Mich Jr Inv Earn 24 68
Liberty S S Ia Jr Inv Earn 7 25
Sterling S S Ill Jr Inv Earn 61 25
Holdeman S S Ind Jr Inv Earn 25 50
Latscher S S Ont Jr Inv Earn 25 00
Geiger S S Ont Jr Inv Earn 15 00
Jrs L Deer Crk S S Ia Inv Earn 154 16

$581 67

Church Building Fund

Mt Zion Cong Mo $ 13 50
Palmyra Cong Mo 10 70
Lena Horst 5 00
Pleas View Cong Okla 16 16
Holdeman Cong Ind 33 40
A Brother Okla 25 00

$103 76

Trenque Lauquen Church Bldg.

Joe B King $ 25 00
George E Shoemaker 50 00
A Sister Ind 5 00
Liberty Cong Ia 15 00
Mt View Cong Mont 15 00
Elva Unzicker 5 00

$115 00

Bible Reader

V L Rohrer & wife $ 10 00
P J Hartzlers S S Cl 8 50
Mrs Rohrers S S Cl Lanc Pa 5 00
Mrs Rohrers S S Cl (Nov) 5 00

$ 28 50

"The True Way"

LaJunta S S Colo $ 15 00

Scriptures for Free Distribution

Frank Kropf & family $ 25 00

Native Evangelist

E Union Cong Ia $100 00
Friends Maryland 15 00

$115 00

Nurse's Equipment

E Scottdale S S Teachers	$ 31 00

Publication

Orie D Yoder	$ 10 00

Kindergarten

Friends Maryland	$ 10 00

Personal

N Lima Cong Ohio	$ 22 25
Total received for South America	$1,947 46

CITY MISSIONS

Canton

Smiles & Sunbeams	$ 2 00
Ella Smucker	1 00
Beach Y P B M	14 07
Noah Nussbaum	2 00
A Sister	3 80
Oak Gr Cong Wayne Co Ohio	10 00
J Y Smucker	12 00
Sarah Slabach	1 00
Walnut Crk Cong Ohio	1 00
Roy Miller	1 00
Christina Miller	1 00
Canton Miss S S Ohio	11 62
House Income	22 25
	$ 82 74

Altoona

Springs Cong Pa	$ 6 51
Martinsburg Cong Pa	2 60
Blough Cong Pa	17 50
	$ 26 61

Altoona Building

Springs Cong Pa	$ 92 56
Casselman Cong Pa	12 97
Stahl Cong Pa	52 00
Schellburg Cong Pa	2 00
Weaver Cong Pa	15 00
Isaac R Herr	10 00
Abram Metzler Jr	50 00
Marion S S Franklin Co Pa	27 00
E Petersburg Sis B Cl	11 92
Erisman S S Lanc Co Pa	18 25
A Brother	5 00
Millersville & Rohrerstown Cong Pa	92 63
Map Gr A M Cong Pa	221 74
Kaufman Cong Pa	358 00
	$969 07

Toronto

Hagey Cong Ont	$ 8 00
Weber S S Ont	6 41
Snider S S Ont	8 00
F Mennonite Cong Ont	71 82
Floradale Cong Ont	18 00
	$112 23

Wichita

LaJunta Cong Colo	$ 11 63
Pleas Valley Cong Kans	16 00
	$ 27 63

Wichita Bldg

F G Roupp	$298 45

Chicago

Sister Markley	$ 10 00
Emanuel Springer	2 00
Frieda Wagner	5 00
Frank Barge	1 00
Edna Oyer	5 00
Geo Shoemaker	3 00
Marietta Post	3 00
Martha Smith	1 00
Della Smith	1 00
Martinsburg Cong Pa	2 59
Amanda Nebel	1 00
Springs Cong Pa	6 51
Matilda Speicher	5 00
Willow Springs S S Ill	23 00
J Y Smucker	12 00
East Bend S S Ill	40 00
Rental Income	31 00
	$152 10

Fort Wayne

Nappanee N S S Mens Bible Class Ind	$ 5 04
Will of John R Symensma	99 39
Howard-Miami Cong Ind	20 95
Berea Cong Ind	2 56
Shore Cong Ind	4 00
Olive Cong Ind	50 00
	$181 94

Kansas City

Ben Gearig	$ 5 00
White Hall Cong Mo	10 70
Manitou Cong Colo	5 00
D S Weaver	10 00
Plum Creek S S Nebr	16 00
Wm & Ella Landis	10 00
M M Buch	5 00
G J Ernst	5 00
E M Hooley	8 90
Cherry Box Cong Mo	13 50
No 13	2 00
Hesston Cong Kans	18 00
Ella Zook	1 50
Mrs J B Stutzman	5 00
Peabody Cong Kans	10 60
Elmer Leichty	10 00
Ezra Troyer	8 00
Hesston Kans	1 00
Mt Zion Cong Mo	5 80
W Fairview Cong Nebr	34 40
Palmyra Cong Mo	11 00
Pleas Valley Cong Kans	23 00
Roseland Cong Nebr	10 00
Anna Landis	1 00
A Canadian Brother	10 00
Bro Zieset	1 00
A C Swartzendruber	2 00
Harry Sommers	4 00
Spg Valley Cong N D	7 00
Emma Miller	5 00
Alpha S S Minn	8 50
Mrs Lydia Eash	1 00
W Union S S Ia	32 25
Crystal Spgs Cong Kans	12 50
Leah Zimmerly	1 00
A S Detweiler	5 00
Roanoke S S Ill	5 00
Washington Cong Ill	1 00
Milan Val Cong Okla	7 87
J T Nice	2 00
Henry J Becker	1 00
E Fairview Cong Nebr	43 70
Mrs J W Christophel	1 00
Allen B Christophel	1 00
Christophel Sisters	1 00
P P Swartzendruber	5 00
Manson Cong Ia	18 75
J J Cover	5 00
Liberty S S Ia	10 00
Irwin Leichty	1 00
Thelma & Bertha Leasa	3 00
Dave Plank	1 00
A Bro & Sister Penna	25 00
A Bro Wellman Ia	25 00
E Fairview Cong Nebr	33 66
Coalridge Cong Mont	3 00
Liberty Cong Ia	4 00
Sugar Creek Cong Ia	42 77
Mt Zion Cong Mo	2 00
LaJunta Cong Colo	5 00
Berea Cong Mo	25
Limon Cong Colo	6 00
Milan Val Sew Cir Okla	2 50
W Liberty Cong Kans	31 90
E Holbrook Cong Colo	10 54
Penna S S Kans	15 00
	$633 59

Kansas City Church Bldg.

E Fairview Cong Nebr	$107 24
Salem Cong Nebr	30 00
Sugar Creek Cong Ia	175 86
L Deer Creek Cong	79 34
Plum Creek Cong Nebr	25 90
W Fairview Cong Nebr	45 00
Alpha S S Minn	14 00
Wood Riv Cong Nebr	23 51
Spg Valley Cong Kans	18 42
Penna & Hesston Congs Kans	14 00
Mt Zion Cong Mo	16 15
W Liberty Cong Kans	33 10
Milan Val Cong Okla	15 00
Palmyra Cong Mo	10 00
Protection Cong Kans	9 00
LaJunta Cong Colo	40 90
Pleas Val Cong Kans	28 50
E Holbrook Cong Colo	21 97
Cherry Box Cong Mo	6 00
Bethel Cong Mo	38 50
Limon Cong Colo	10 50
	$762 89

Lima

New Stark Cong O	$ 50 00
A Bro Atglen Pa	5 00
Sister Golden	50
Sunday Evening Col Lima Mission Ohio	10 91
Lima Miss S S Col O	17 28
(Bellmont Addition) Friends	60 40
Logan Co Quarterly Miss Meeting O	50 00
	$194 09

Los Angeles

Albany Cong Ore	$11 22
Hopewell Cong Ore	5 00
Bethel Cong Ore	5 00
Los Angeles S S Off	13 11
	$ 34 33

Peoria

A Bro & Sister Pa	$ 25 00
Sam Imhoffs Cl Ill	4 00
Willow Spgs Cong Ill	5 80
Roanoke Cong Ill	14 50
W Union Cong Ia	17 99
Ben Saltzman	10 00
Garage Income	2 00
Visitor	50
East Bend S S Ill	7 50
Kalona Ia	8 00
Freeport Cong Ill	5 00
Cullom Cong Ill	8 00
Waldo Cong Ill	25 32
Science Ridge Cong Ill	14 00
Joe Weaver	1 00
Hopedale Cong Ill	16 55
Harmony Cong Ill	5 00
Goodfield Cong Ill	1 45
Willow Spgs Cong Ill	2 50
J A Garber	2 50
Martha Nofsinger	2 00
	$178 61

Toronto

Wideman S S Ont	$ 31 16

Youngstown

Smiles & Sunbeams	$ 1 00
Holmes Co Cong Ohio	16 10
Sale of Lot	248 50
Sale of Furniture	470 55
	$736 15
Total received for City Missions	$4,421 59

CHARITABLE INSTITUTIONS

Children's Welfare Home

Chappell S S Nebr Jr Inv Earnings	$ 12 05
Cora Stutzman	50
Jr Inv Earnings	
White Hall S S Mo	12 58
Ulen S S Minn	1 00
Maple Gr S S Ind	26 78
Pleas View S S Mich	16 25
Bowne S S Mich	24 69
Liberty S S Ia	4 25
E Holbrook S S Colo	10 00
Salem S S Alta	168 75
W Union S S Ia	75
Prim Dept W Union S S & Liberty Cong Ia	5 52
Mt Zion Cong Mo	50
Berea Cong Mo	25
Joe Chittman	10 00
Henry Hostetler	1 00
M M Buch	5 00
Malon Yoder	14 00
I B Longnecker	3 00
Geo Decker	5 00
Mrs I Lester Becks S S Class	4 50
Special Support	261 50
	$587 87

Orphans' Home

Cullom Cong Ill	$ 9 11
Chil Martins S S Ohio	2 00
Bessie Hoover	1 00
Miss Day Blough S S Pa	14 26
Chil Thomas Cong Pa	5 00
Several Boys & Girls Walnut Creek Ohio	16 40
Carrie Zook	1 85
Quar Miss Meet Logan & Cham Cos Ohio	200 00
New Stark Cong O	24 00
Freeport Cong Ill	44 65
Liberty Cong Ia	50
Mt Zion Cong Mo	10
Chil Bethel & Guilford Congs Ohio	13 30
O Gr & Pleas Hill Congs Ohio	52 00
Eli D Yoder	50 00
J Y Smucker	100 00
Zion S S Bluffton O	10 00
Special Support	186 80
Jr Investment Earn	
Emma S S Ind	31 40
Maple Gr S S Ind	26 77
Yellow Cr S S Ind	23 07
Blough S S Pa	51 84
Bowne S S Mich	24 69
Middlebury S S Ind	34 10
Walnut Cr S S Ohio	75 59
Holley Gr S S Md	13 76
Holdeman S S Ind	25 50
C C Zieglers chil	1 50
	$1,039 19

Old People's Home

Emma Cong Ind	$ 30 00
Roanoke Cong Ill	13 99
Waldo Cong Ill	17 92
Metamora Cong	16 85
Alpha S S Minn	8 50
Liberty Cong Ia	50
Mt Zion Cong Mo	1 15
Kaufman Cong Pa	31 50
Special Support	211 00
Farm Income	35 83
	$1,367 24

Old People's Home Elevator

Peter Zehr & a Bro	$ 10 00
Ida Yoder	15 00
John Roeschley	10 00
Joe Orendorff	20 00
	$ 55 00

Old People's Home Furnish'gs

Peter Zehr & a Bro	$ 75 60
West Union Cong Ia	14 00
	$ 89 60

Old People's Home Building

E Bend Cong Ill	$149 50
John R Symensma	360 00
	$509 50

Sanitarium

Martinsburg Cong Pa	$ 3 00
Total received for Char. Institutions	$3,651 40

OTHER FUNDS

General District Funds

Coalridge Cong Mont	$ 2 50
Calkins Cong Mont	10 00
Salford S S Pa	50 00

Souderton S S Pa	50 00
Deep Run S S Pa	22 00
Towamencin S S Pa	33 66
Penna Cong Kans	7 75
E Holbrook Cong Colo	7 73
White Hall Cong Mo	3 45
LaJunta Cong Colo	11 63
Bethel Cong Mo	3 25
Hopewell Cong Ore	10 46
Bethel S S Mich	7 00
Firdale Cong Ore	1 71
Bowne Cong Mich	28 10
Bethel Cong Ore	4 12
Leo Cong Ind	24 00
Nampa Cong Ida	5 38
Shore Cong Ind	10 00
Maple Gr Cong Ind	16 00
Casselman Cong Pa	2 06
Olive Cong Ind	34 18
O Gr Cong Pa	1 72
Clinton Br Cong Ind	9 91
Martinsburg Cong Pa	6 00
Shore S S Classes Ind	49 89
Glade Cong Pa	2 14
Emma Cong Ind	11 50
Middlebury Cong Ind	19 68
Salem S S Ind	6 84
Clinton Fr Cong Ind	42 24
Midland Cong Mich	7 32
	$502 22

Mennonite Board of Education

Martinsburg Cong Pa	$ 6 00

Millersville Orphanage

Salford Cong Pa	$128 70

Rural Missions

Souderton Cong Pa	$ 41 00
Brethren Parr Ind	6 00
Mt Zion Cong Mo	50
Ft Wayne Cong Ind	10 20
Schellburg Cong Pa	4 00
Ft Wayne-Leo S S Meeting Ind	11 02
White Cloud Cong Mich	4 00
Bethany S S Mich	10 00
	$ 86 72

Evangelistic Fund

Penna Cong Kans	$ 7 76
Mt Zion Cong Mo	4 75
Hesston Cong Kans	23 29
Berea Cong Mo	25
Bethel Cong Mo	3 25
	$ 39 30

Symensma Endowment

John R Symensma Estate	$4,900 00

Conference Expense

Mt Zion Cong Mo	$ 5 55
Protection Cong Kans	6 00
Stahl Cong Pa	12 75
Martinsburg Cong Pa	4 50
	$ 28 80

Personal Fund

Penna Cong Kans	$ 22 53

General Sunday School Com.

Kaufman S S Pa	$ 33 12
Weaver S S Pa	18 51
Masontown S S Pa	49 29
Sharon S S Alta	8 40
Martinsburg S S Pa	22 47
Milan Val S S Okla	1 30
Blough S S Pa	20 70
	$153 79

Church Buildings

Zion Cong Mich	$ 5 50
Berea Cong Ind	2 50
	$ 8 00

Total received for Other Funds	$5,876 06

SUMMARY

Alta Sask Dist Bd	$ 348 97
Canadian Treasurer	916 17
Dak-Mont Dist Bd	54 00
Franconia Conf D Bd	541 86
Ia-Nebr Dist Bd	1,017 03
Illinois Dist Bd	486 28
Ind-Mich Dist Bd	764 02
Mo-Kans Dist Bd	1,235 62
Ohio Dist Bd	816 56
Middle Dist Va	301 30
Pacific Coast Dist Bd	139 39
S W Pa Dist Bd	1,554 77
Menn Bd of M & C	15,343 71

Total for the Month of December	$23,519 68

Gratefully acknowledged,
MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Ind.

CONTRIBUTIONS

Received by the Mennonite Relief Commission during the month of December, 1923

GENERAL

Fulton Co Congs O	$110 00
Creston S S Mont	2 95
Liberty Cong Ia	1 00
Palmyra Cong Mo	7 65
Berea Cong Mo	67
Maple River Cong Mich	37 76
Firdale Cong Ore	1 43
Blough Cong Penna	28 65
Scottdale S S Pa	21 29
	$211 40

GERMANY

Pigeon Riv Cong Mich	$126 15
Turner Cong Mich	21 39
A Bro & Sister Pa	20 00
O O Menn Blosser Cong Ind	22 70
Smiles and Sunbeams O	5 00
J H Eigsti	25 00
A Bro & Sister Ind	5 00
L S Yoder	25 00
C C Christner	10 00
Ben Gearig & wife	10 50
Mother & Daughter	20 00
Harvey G Mack	15 00
Mrs John M Yoder	35 00
Cherry Glade Cong Md	11 00
Amanda L Rohrer	30 00
C P Yoder	25 00
J A Heiser	17 75
Lockport S S O (Russ)	35 50
Hopedale Cong Ill	130 00
Friends	130 00
Kolb & Longenecker Congs Ohio	12 00
Joseph Stalter	50 00
O O Menn Cong Benton Ohio	100 00
Sister Reber	2 00
Christian Rediger	10 00
A Sister Ind	100 00
D S Weaver & wife	50 00
A Friend of the Needy	25 00
A Bro and family	35 00
Frank Kropf & family	50 00
Plum Creek S S Neb Christ'ht)	18 50
A R Miller	5 00
Elkhart Cong Ind	51 00
A Bro & Sister Ore (Christ'ht)	50 00
Isaac Kulp & wife	6 00
A Shut-In Va	1 00
Lloyd Egli	5 00
Pigeon Riv Cong Mich	165 10
Fairview Cong Ore	163 75
Belleville A M Congs Penna	43 00
Poole A M Cong Ont	27 50
E Zora A M Cong Ont	34 00
A Bro & Sister Ont	10 00
Wellesley A M Cong Ont	130 00
Mrs Daniel Knechtel	8 00
David Bergey	12 50
A Bro Grumbsby Est	22 00
Eli Brubacher	2 00
	$1,908 34

NEAR EAST

Barker St Cong Ind	$ 3 00
Manson Cong Ia	46 28
Sue F Landis (Armenia)	5 00
Maple Gr S S Penna	31 50
Bethel & Guilford Congs Ohio	40 00
Fairview Cong Ore	13 20
Mr & Mrs Chas Davis	1 00
A Bro & Sister Md	10 00
Long Green Cong	5 00
LaJunta Cong Colo	29 57
Science Ridge S S Ill	34 36
Tuleta S S Tex	4 42
A Sister Va	20 00
E Bend Cong Ill	17 75
O O Menn Congs O	51 00
D S Weaver & wife	50 00
Spg Valley N D	12 81
Coalridge Cong Mont	4 00
Mt Pleas Cong O	10 49
Bethel & Guilford Congs Ohio	7 50
Freeport Cong Ill	54 00
C Burkharts S S Cl Sask	7 50
Salem Cong Alta	12 50
Sugar Creek Cong Ia	107 72
Liberty Cong Ia	50
Catlin S S Kan	5 00
E Holbrook Cong Colo	13 17
Olive Cong Ind	33 90
Holdeman S S Ind	25 25
Holdeman Cong Ind	24 22
Midland Cong Mich	13 50
Hopewell Cong Ind	12 60
Clinton Br Cong Ind	24 21
Nappanee N Cong Ind	100 45
Elkhart S S Ind	137 13
Mothers Cl Elkhart S S	3 35
Elizabeth Thompson & family	50 00
Albany Cong Ore	10 00
Middle Dist Va Sew C	30 00
Johnstown Dist Pa	185 00
Scottdale Cong Pa	29 21
Vineland Y P M One (Arm & Sy)	10 00
	$1,286 09

JAPAN

O O Menn Congs Mahoning Co Ohio	$ 87 50

RUSSIA

Sue F Landis	$ 5 00
Crystal Spgs Cong Kans	12 50
A Bro & Sister Mich	10 00
Bethel & Guilford Congs Ohio	40 00
Mattawana S S Penna Classes 1 2	5 00
Class 3	2 50
Fairview S S Mich Class 6	5 00
" 9	1 50
" 10	2 00
" 11	2 50
" 13	2 50
Teachers Reserve	2 50
F F Stutzman	2 50
Alice Hershberger & Others	2 50
Midland S S Cl 3 Mich	2 50
Mrs J S Slabaugh	6 00
Allensville S S Penna	64 72
Midland S S Cl 4	2 50
A Brother Okla	2 50
Lost Creek S S Pa	15 00
W A Ziegler	5 00
Providence Cong Penna	19 00
Springfield Cong Penna	15 00
Deep Run Cong Pa	1 50
Homer Wengers S S Cl	5 00
P J Blossers S S Cl	5 00
A H Weaver & wife	5 00
Delaware S S Penna	10 00
Pike S S Ohio Class 1	16 40
" 3	19 25
Classes 4 7	15 00
Class 8	7 50
" 9	7 50
" 10	9 75
Nappanee W S S Ind	30 00
Daniel Kauffman & fam	10 00
E J Varns	25 00
Martins Creek S S Ohio Class 2	7 80
" 3	10 75
Fairview Cong N D	2 50
Fannie Eiman & Girl Friends	15 00
Joseph Schantz & S S Cl	2 50
Alpha S S Minn	3 00
Wood Riv S S Neb	22 90
W Union S S Cl 3 Int Dep Ia	1 60
Cl 3 Liberty S S Ia	1 40
Fairview Cong N D	2 50
Pleasant View S S Ohio	11 22
Pike & Salem Congs O	132 66
Beach S S Ohio	20 00
Beach Y P B M Ohio	2 50
O Gr S S Cham Co O Prim Dept	2 50
Int Dept	2 50
A Brother Ohio	2 50
New Stark Cong O	12 00
Salem S S Alta	18 50
Mt Zion Cong Mo	5 00
E Holbrook S S Colo	7 00
Cherry Box Cong Mo	5 00
Bethel Cong Mo	5 45
Bethel S S Cl 8 Mo	2 50
Limon Cong Colo	2 50
Bethany S S Mich	7 50
A Bro & Sister Ind	5 00
Clinton Fr S S Ind	15 00
Bowne S S Mich Cls 7 8	10 00
Holdeman S S Ind	46 00
Helping Hand Cl Elkhart S S	15 00
Albany S S Ore Class 1	7 50
" 2	7 50
" 5	15 00
" 6	15 00
A Shut-In Va	1 00
Thomas Cong Pa	39 26
Blough S S Pa	60 00
Scottdale S S Penna	30 00
Forks S S Ind Cl 13	1 70
Otis J Bontrager & wife	2 50
Dewey Stahl	15 00
Kitchener Cong Ont	45 00
	$1,037 06

SIBERIA

Mahoning Co Cong O	$ 48 10
A Bro & Sister Mich	1 50
Oak Gr & Pleas Hill Congs Wayne Co O	200 45
Locust Gr Cong Pa	131 28
David Bergy	12 50
	$393 83

Total Contributed for the month of December, 1923	$4,924 83
Previously Reported	651,895 48
	$656,819 70
Previously reported by E M B M C	191,971 15
Grand total	$848,790 85

Gratefully acknowledged and reported by the Mennonite Board of Missions and Charities,

V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 14, 1924 (Gospel Witness Established 1905) No. 46

EDITORIAL

"Who is on the Lord's side?"

"Fear God, and keep his commandments."

"No man can serve two masters ....Ye can not serve God and mammon."

With about one-tenth of this present year gone, what have you planned for the remaining nine-tenths?

One of the most cheering features of the work during the past six months are the reports of many who have found their Saviour precious in the salvation of their souls. Not for many years have there been reports of so many conversions. The Lord be praised. It means not only that there are many more souls being saved, but also that added responsibilities and greater opportunities are before us as a church. We welcome the thousand or more young people who have been added to our fellowship during the past few months, and pray that the Spirit of God may reach thousands more. Our young people deserve and need the best that the Church can give them in the way of faithful training and consecrated leadership.

"Upon this rock I will build my church." These are the words of Christ to Peter after the latter had made that remarkable confession, "Thou art the Christ, the Son of the living God." Upon this rock, faith in Christ as the Son of God, our faith must rest. The modern idea that the Deity of Christ in an obsolete and nonessential doctrine is flatly refuted in the Bible. It is the foundation upon which the Church rests. Christ says so. Modernists who deny this truth, or excuse those who deny it, are undermining the Church of God, as well as conclusively showing that they have no part in the Church which Christ established.—H.

The civilized world has had another opportunity for witnessing how much difference it makes to a man's reputation whether he dies or is running for office. Last summer, when the word was flashed over the wires that President Harding had died, all men sounded his praises and the man who had been painted as the weak, designing, aspiring politician in the White House became at once the nation's dead idol, greatly beloved, and mourned as one of the world's foremost citizens whose career of usefulness was suddenly cut short by death. In the death of former President Woodrow Wilson we have a similar illustration. While greatly revered by some people he was by others held forth as the symbol of about all that is politically wicked. Now that he is gone his former political enemies are vying with his former friends in paying tribute to the memory of his illustrious name. Had the flowers that are heaped upon dead men's coffins been strewn along their pathway of life, it would mean not only a happier but a better world.

Dissatisfied with the Mennonite Church. — Years ago we met a man who was very much dissatisfied with the Mennonite Church. He had formerly been a member, but at the time we met him he was under probation to unite with another branch, very much more conservative than the main body of the Church. His objection was that the Church had hopelessly drifted from its original condition. It had let go of its discipline and was tolerating most anything among its members. The former rigid discipline of the Mennonite Church was abandoned and therefore he must unite with a people who were upholding the doctrines and discipline of the Church as Menno Simons used to do.

More recently we met another man who was dissatisfied with the Church, but from an exactly opposite standpoint. In his estimation the Church had narrowed down a lot of arbitrary and impractical rules and abandoned its former position of religious toleration. He proposed to re-establish the real toleration that the Church practiced in the days of Menno Simons. The Church, as it now exists, is "ultra-conservative" and must be brought back to its primitive attitude of toleration before it can be of practical service to humanity.

If you were a patient, and your doctors disagreed as widely as these men do, you would probably insist that they get together and agree before you had very much faith in their diagnosis of the case and the remedies to be administered. Moreover, you would inquire into their competency to ascertain whether they are real doctors or simply quacks. In this case, the trouble with the two critics was that they were extremists, one on the side of formalism, and the other on the side of liberalism, and both had some things in their personal life that the church could not tolerate. It is impossible that both could be right, either in their opinion of the Church in the days of Menno Simons or as it exists today; and it is more than probable that their judgment was influenced more by their personal bias than by the facts in the case.

In the meantime, while our doctors are disagreeing, it behooves us to press on, get nearer to God, keep rising in the realms of spiritual life, and put forth greater efforts in winning souls for the Master.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

INTO THE WOODS MY MASTER WENT

Into the woods my Master went,
Clean forspent—forspent,
Into the woods my Master came—
Forspent with love and shame,
But the olives they were not blind to Him;
The little gray leaves were kind to Him;
The thorn tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went—
And He was well content;
Out of the woods my Master came—
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him last,
When out of the woods He came.

—Sidney Lanier.

THE GARDEN OF THE LORD

Come into the Garden of the Lord.
You will hear the voice of the Master
in the cool of the evening.

The Scriptures unfold to us that the Most High God, the Possessor of Heaven and earth, careth for a garden. In the days of "the world that then was" (see Gen. 1:1; II Peter 3:6) the Lord had a garden; for Ezekiel, in the lamentation which he took up upon the King of Tyrus, speaking of a greater than any earthly monarch, said: "Thou hast been in Eden the garden of God;** thou art the anointed cherub that covereth** thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (chap. 28:13-15). This anointed being, the shining one, was cast as profane out of the mountain of God; and, doubtless, it may be gathered by comparing Scripture with Scripture, that the fall of Satan and his angels it was which caused the chaos of which, in the second verse of the Word, the Spirit of God speaks.

The Lord God created man, and put him into another garden of Eden, to dress it and to keep it. It was well watered; the ground brought forth all that was pleasant to the sight and good for food; the Voice of the Lord God was there heard, walking in the cool of the day: He came unto Adam and his wife on the wings of the wind (see Gen. 3:8; marg.; Ps. 104:3), and the heart of His people was "moved for Him." But another also came, even that same shining one, called in the Book which tells of his final doom, "that Old Serpent,** the Devil" (Rev. 12:9); yea, he came, presenting himself unto the woman as an angel of light; and she and the man fell.

O loving wisdom of our God!
When all was sin and shame,
A Second Adam to the fight
And to the rescue came.

Across the brook Kidron, in the Mount of Olives, there was a Garden whither the Lord, during the years of His ministry on earth, often resorted, withdrawing thither with His disciples away from the strife and the turmoil of men. On the night of His betrayal, as He poured out His Soul unto His Father in this same Garden, we know not how near unto Him the Prince of Darkness was permitted to approach. But we may conclude that even as he, with his fallen legions, a few hours later, gathered around the Cross, so in the Garden he was alertly watching the conflict of the Soul of the Redeemer (see Job 16:9). Could the eyes of the disciples, closed in sleep, have been enabled to behold the invisible, what a marvelous sight would have been theirs! The hour of the Father's desertion was not yet, and an angel, surely one of high degree, was sent to succor the Son of His love. The fallen angel and the unfallen ministering spirit met on this holy ground; the one darkly exultant, and the other wondrously amazed, to see the Lord of Heaven thus (see I Pet. 1:11, 12).

"Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus" (John 19:41, 42). The Lord's sacred form, which was more marred than the sons of men, was thus laid to rest in a garden, and guarded by unseen angels until the moment when the Victor over death arose and passed through the stone which had been sealed. He needed no angel then! No need to roll back the stone from the door for the Lord of Life. The stone had been sealed, for, as His body lay in the sepulcher in the stillness of death, the Serpent had trailed through the garden. With devilish hatred, His murderers, the sons of their father (see John 8:44), had gathered together unto Pilate, desiring the sealing of the tomb; and the governor, with, it may be, unconscious irony, had given the required permission, saying unto them, "Go your way, make it as sure as you can. So they went and made the sepulcher sure."

Vainly they watch His bed,
Vainly they seal the dead;
Death cannot keep his prey,
He tore the bars away,
Jesus, my Lord!

In each of these gardens the great Adversary, for the hatred which he had to the Eternal Son, aimed at the overthrow of the purposes of God, stirred thereto by jealousy and pride, for did he not claim to be the rightful heir of creation, the one who should receive the worship of man (see Matt. 4:8, 9)?

But the Lord has a garden more precious to Him than those which cost Him but a word to create; many gardens, for the heart of each of His redeemed is to Him as a garden of the Lord. And presently, in the last moment of time, His clarion Voice will be heard, proclaiming the all-momentous fact, "I am come unto My garden." What will He see in the gardens? What fruit unto Himself? "We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (II Cor. 5:10, R. V.). "The Morning Star" has lately more than once called attention to the solemnity of that statement. "Everyone of us shall give account of himself to God." "Give an account of thy stewardship" (Rom. 14:12; Luke 16:2; I Cor. 4:2). Whose character and work will abide the fire? "The fire (see Rev. 1:14) shall try every man's work of what sort it is" (I Cor. 3:13).

The Lord desires that His gardens shall be for His own pleasure. "For Thy pleasure they are and were created" (Rev. 4:11): created, not by a word, but by agony and tears and blood. "What could have been done more to My vineyard, that I have not done in it?"

"A garden enclosed" (barred) (S. of Sol. 4:12). What wall of separation is this but the Presence of the Lord, that Presence which alone is salvation (see Ps. 42:5, marg.)? "There is none like it," for man-erected barriers fall before the presence of the Enemy as soon as ever they are raised. What meaneth then this intrusion of "the foxes, the little foxes that spoil the vines"? "The boar out of the wood which wasteth"? Yea, that Eden trespasser who stealthily glides through the demesnes of the Lord, seeking again to foil the purpose of God by turning His garden—"the portion of His desire"—into a wilderness (see Is. 14:17; Jer. 12:10)? Who is it that draws back the bars? Whose hands are those "upon the handles of the lock"? Whose ears hearken unto those seductive whisperings of the charmer? The lust of the flesh—that "infection of nature which doth remain, yea, in them that are regenerated"—for the natural man hath a decided nearness of kin to the Ser-

pent, as all else hath which cometh not from above. It is a hydra-headed monster. "Who shall deliver me from the body of this death?"

The river of life, which hath its source in the everlasting hills of God's purposes in Christ Jesus the Lord, wends its way through every pleasance of the King. The trees are of His own planting, "that He might be glorified." "As cedar trees beside the waters" (Num. 24:6).

"He shall be as a tree planted by the waters, and that spreadeth out her roots by the river * * her leaf shall be green * * neither shall cease from yielding fruit" (Jer. 17:8). This is the Holy Spirit's description of the whole-hearted disciple, whose hope, in the smallest details of life, the Lord is. "Spreadeth out her roots." "Drawn by the scent of the water" (Job 14:9). "My soul followeth hard after Thee." "I stretch out my hands unto Thee: my soul thirsteth after Thee, as a thirsty land" (Ps. 63:8 and 143:6).—A. M. C. in Wonderful Word.

CAN THE CHURCH WALK WITH THE WORLD?

By J. I. Lehman

For the Gospel Herald.

The world cannot understand why the Church cannot walk with it and take part in its activities. Some professors of religion live as if they could not understand the same thing, while others live as though they wished they could walk with the world in its pursuit of pleasure and at the same time walk with the Church on her way to heaven, but the true Christian who has in his heart "the light of the glorious gospel of Christ" (II Cor. 4:4) knows why it is impossible for him to walk with the world.

Christians were not commanded to "come out from among them," and "have no fellowship with the unfruitful works of darkness" to make them miserable as some seem to think. This teaching is based on a fundamental principle of the Gospel, and also is conducive to the Christian's safety in life. The Church and the world cannot walk together because they are

I. **Opposites by Nature.**

Paul gives us a picture of the nature of the world in Eph. 2:3 when he says they "were by **nature** the children of wrath." This is the world's nature because of the transgression of Adam, but Christians are "made nigh by the blood of Christ" and "are no more strangers and foreigners, but fellowcitizens with the saints, and of the household (children) of God" (Eph. 2:13, 19). Walking as we use it in this article refers to our manner of life, or way of living. We think it is evident that a child of wrath will not live like a child of God; neither should a child of God live like a child of wrath. Again the Church and the world are

II. **Opposites as to Condition.**

The Bible teaches that the world is **spiritually dead.** "And you hath he quickened, who were **dead** in trespasses and sins" (Eph. 2:1); again "because we thus judge, that if one died for all, then were all **dead**" (II Cor. 5:14). This class includes professors, church members, worldlings —all who have not been "born again," but the Church is **spiritually alive.** "He that heareth my word, and believeth on him that sent me, hath everlasting **life**" (Jno. 5:24). "We know that we have passed from **death** unto **life,** because we love the brethren" (I Jno. 3:14). We conclude that a spiritually alive person will not live like nor fellowship with one who is spiritually dead. Again, the Church and the world are walking according to the directions of

III. **Masters Who are Opposites.**

Paul describes the course of the world in Eph. 2:2, "Ye walked.... according to the prince of the power of the air" (devil). Listen what the Holy Spirit says about a "child of the devil." "O full of all subtilty and all mischief,....thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord" (Acts 13:10)? The world system is very fully, though often ignorantly, serving the devil, but the Church is serving the Lord, her Redeemer, being "subject unto Christ" (Eph. 5:24) and is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). It is true that we cannot serve both masters, "Ye cannot serve God and mammon." Lastly the Church and the world are going to

IV. **Opposite Destinies.**

The worldling as a child of the devil is obeying his father and will spend eternity with him. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "And the devil that deceived them was cast into the lake of fire and brimstone" (Rev. 20:10), but the Christian is a child of God, subject to Christ and will spend eternity with Him. "For the Lord himself shall descend from heaven with a shout, ... and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). Seeing that the Church and the world differ in these respects it will be proper for us to ask "Can two walk together except they be agreed?" On this point God says, "Know ye not that the friendship of the world is enmity with God" (Jas. 4:4)? In the light of the above scriptures we conclude that the Church **cannot walk with the world** in politics, business, education, pleasure, display, marriage relationship, etc., and our separation along these lines gives us a cherished opportunity "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). The world will "think it strange that ye run not with them to the same excess of riot" (I Pet. 4:4). "For ye were sometimes darkness, but now are ye light in the Lord: **walk as children of light**" (Eph. 5:8).

Chambersburg, Pa.

FAITH QUOTATIONS

We don't want the faith that comes by seeing, but the seeing that comes by faith.—John McNeill.

Sorrows are mountains, made of little black sand grains; but faith can remove mountains.—Amos R. Wells.

Surely it ought not to be difficult for a child to believe its father. If we truly realize God's fatherhood and care, we shall believe and trust Him implicitly.—**Anon.**

Every engine that the world could use was brought against God's faithful ones (see Heb. 11), but they nailed their colors to the mast and died as they had lived—trusting Him. —John Telford.

Trust in Christ (see John 14:1) is the secret of a quiet heart. It is no use saying to men, "Let not your heart be troubled," unless you finish the verse.—MacLaren.

Speculations? I have none! I am resting on certainties. I know whom I have believed.—Faraday on his death-bed.

Faith is the soul of religion and works the body.—Colton.

When a man takes a promise of God into his life, he finds it continually developing unsuspected resources. It helps and comforts him at points where he never thought it could be of use to him.—M. R. Vincent.

Strike from mankind the principle of faith, and men would have no more history than a flock of sheep. —Bulwer Lytton.

It is impossible to be a hero in anything unless one is first a hero in faith.—Jacobi.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MASTER'S CALL

In the cool of the glad spring morning
The Master came to me,
"My seed of truth must be planted,
Will you help in the work?" asked He.
And I answered, "Wait but a little,
The day is fair—so fair;
When the mornings are less enchanting,
In thy fields I will do my share."

At the dawn of a summer morning
I heard the Master say,
"My truth must be watched and tended;
Will you work in my fields today?"
But I said, "The days are so dreamy,
And summer has just begun,
I will do my part of Thy labor
When the glory of June is done."

In the dew of an autumn morning
The Master came once more;
"My harvest is white," He whispered,
And reapers are needed sore."
"But this autumn joy," I pleaded,
"I must quaff of, ere it wane;
Just a few more draughts of sunshine,
And I'll help Thee garner the grain."

In the chill of a winter morning
The Master came to me;
The ice-bound river was silent,
And snow lay white on the lea.
"O Master, I now am ready
To work in Thy fields," I said;
But the Master smiled in pity
And sadly shook His head.

"The harvest is over," He answered,
"And winter comes apace;
But some wheat is all ungarnered
Because of your vacant place;
You have spent the year in pleasure
I have pleaded all in vain;
But what of your own remorses,
And what of the wasted grain?"

—Selected.

FROM OUR MISSION STATIONS

Ft. Wayne, Ind.

Bro. C. F. Derstine of Eureka, Ill., began a series of meetings here on Jan. 17 and continued till Jan. 30. Sixteen confessions were among the visible results of the meetings. Many others were helped in their spiritual lives.

While the brother was here a number of shop meetings were held which were appreciated by the men. Many expressions were made by the men of their appreciation of the old time messages of the Gospel and when one saw them wipe the tears from their eyes there was evidence that they meant it.

The Workers.

Portland, Oreg.

(739 Savier St.)

Dear Herald Readers, Greetings in Jesus' name:— A number of our workers attended an all-day mission meeting held at Albany, Oreg., on Jan. 12. This left us rather short of officers and teachers on the following day. Nevertheless the attendance of children was exceptionally good.

On Sunday, Jan. 20, Bro. N. E. Miller of Springs, Pa., began a weeks' series of meetings here. Good attendance and interest were manifest throughout the week, both among the workers and people of the city.

On Thursday night, Jan. 24, the children gave a special program previous to the sermon.

We were glad to have with us at this time a number of visiting brethren. Among these was Pre. E. C. Bowman of Canada. He preached for us, and conducted the children's meetings. Pre. Daniel Shenk and family, and Bro. William Beachy and family of Sheridan, spent some time here. An auto load of brethren and sisters from McMinville took in the services here on Sunday afternoon. At this time Bro. Good was called to the country to preach the funeral sermon of an aged sister. Bro. Amos Brubaker and family of Reist, Alta., moved to this city last week

Yours for the lost of Portland.
Feb. 1, 1924. Fannie Good.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Readers of the Gospel Herald:—We have great reasons to be thankful to the Lord for the many blessings He is giving us.

Bro. Henry Gertman of Chicago, Ill., presented the Mission with twenty-five Bibles for distribution among the poor who are not able to buy any. May the Lord bless the donor and those who are the recipients.

Bro. O. D. Yoder spent Sunday, Jan. 3, with the congregation at Johnstown, Pa.

Sister Jonas Ash of Elk Lick, Pa., was a welcome visitor at the Mission Feb. 5, this being the birthday of her daughter, Rosella, one of the workers.

W. B. Stoddard, Eastern Secretary of the National Christian Association, preached for us on Sunday evening, Feb. 3. He pointed out the need of crying out against the abominations that are being done in the secret organizations.

Here is a letter to Sister Nissley, written by one of the recent converts. At the time of her conversion she was not living with her husband and family.

Dear Sister Alice:—I will drop you a few lines to let you know that my husband and I are getting along finely. He is working in the timber. We are having our family altar every morning. I want you to keep on praying for us that we may stay on the straight and narnow road. We would like to attend the serices at the Mission. Maybe the Lord will open the way so that we can move to Altoona. Mrs. C. E. R., Williamsburg, Pa.

The following visitors were here recently: Brethren Simon Troyer, Bird-in Hand, Pa., B. K. and Elam B. Kauffman, Gap, Pa., Jonathan A. King, Atglen, Pa., J. D. and Clarence J. Ramer, Duchess, Alta.

Financial report for the month:

Cash Receipts During Month

Conestoga A. M. Congregation	$12 00
Belleville A. M. Congregation	10 00
Springs Congregation	6 51
Martinsburg Congregation	2 60
Blough Congregation	17 50
Mattawana Sunday School	10 00
Allensville Sunday School	7 09
Crown Hill Y. P. Meeting	14 70
Sisters Christian Soc., Grantsville	1 10
Grantsville, Md.	1 10
Lanc. Co. Brethren	2 75
	$84 25

Building Debt Fund

Hanover S. Circle	$44 00
Mt. Joy S. School	58 00
Lititz S. School	25 00
	$127 00

Cash Value Clothing and Provisions

Cross Roads and Lauvers S. Circle	$12 00
Mattawana S. Circle	6 00
Louisville S. Circle	20 00
Conestoga S. Circle	9 00
Weavers S. Circle	7 50
Allensville Congregation	5 00
Martinsburg Congregation	7 50
	$66 50

Many thanks for your support. Pray for us.

Feb. 6, 1924. J. M. Nissley.

A SAD TRAGEDY AT THE WELSH MT. MISSION

By Noah H. Mack

For the Gospel Herald.

Early in the evening of Thursday, Jan. 24, the people in the vicinity of the Welsh Mt. Mission were shocked by the report that Arthur Moyer, Superintendent of the Mission, had been shot by a thief who was trying to steal corn from the crib in which the mission's corn is stored.

The report, though shocking, was none the less true and set a neighborhood and a church to mourning. Of all the missionaries in the homeland and in dark heathen lands none fared so sadly as our beloved, departed brother, who fell at the hands of an ignorant villain of the Welsh Mountains in the midst of a highly civilized community.

While Bro. Moyer was yet sitting

with his family at the supper table, discussing some of the affairs of the day, a boy came to the door and informed him that somebody was robbing the Mission of some corn.

Bro. Moyer at once took a flashlight and went to investigate. He found a man standing on the fence right by the crib, trying to loosen some boards to get at the corn. When Bro. Moyer turned the flashlight on him he at once blazed away with his revolver, aiming directly for Moyer. The villain emptied four chambers of a big revolver. One bullet went through his body lodging under skin near the spine. This bullet is the one that caused his death.

Owing to a telephone wire being down near the Mission, there was some delay in getting a doctor but as soon as possible Bro. Moyer was hurried to the hospital at Lancaster where an operation was speedily performed.

While his suffering was somewhat relieved after the operation he kept on sinking. In the silent hours of the second night he poured out his heart in prayer and praise and after he had sung "Rock of Ages" he closed his eyes in the sleep of death, going out into the "arms of Jesus." His dear wife was called to his side just in time to see life go out but not in time to hear the testimony of prayer and praise.

While in the terrible throes of pain, before being taken away to the hospital, he kept on talking to the unsaved gathered around in the Mission home, pleading with them that they should turn to the Lord saying that they might escape the eternal suffering which is awaiting the sinner, emphasizing his remarks by calling some of them by name. After saying "Good-bye" he went out into the auto where he endured terrible suffering all the weary miles to Lancaster. He finally reached the hospital where he died at 11 o'clock on the night of Jan. 25.

Bro. Moyer evidently had not the slightest idea that anybody was waiting to snuff out his life, since it was early in the evening, but went out to talk to the evildoer and try to help him right. It was his constant aim to help the erring to the right.

After he had gone out but a little while Sister Moyer heard the shooting. Alarmed, she went to the door and met her husband there. The first words that she had from his lips were, "I am shot," and directly he showed her the blood-stained garment that had been punctured by the bullet. Then came anxious hours of chasing for life and waiting for results. Many were the prayers and tears among those who knew of the tragedy.

Early on Saturday morning the word went out that he was dead. Then there were words of sympathy on the part of many, others expressed vengeance in severest terms, but our dying brother prayed for his slayer and wished that he would give his heart to God and not to get into suffering as he (Bro. Moyer) was in then.

Funeral services were held at the Mission on Tuesday at 2 o'clock. There never had been such a sad and impressive meeting in that mission in its history of twenty-five years.

The colored people were there in body in stolid quiet, until the service began, when their sorrow was manifest by the many tears that were shed on their part.

M. H. Hagler, colored Presbyterian minister, had Scripture reading and prayer, and Bro. Noah H. Mack had II Sam. 3:34 for a text. Bro. Abram Martin followed with an address and Preacher Brendle of the Reformed Church had the closing prayer.

Wednesday, at 1 o'clock, funeral services were conducted at the home of Bro. and Sister Samuel Martin, father-in-law of Bro. Moyer, by Bishop Benj. Weaver. At the Groffdale meeting house the services were conducted by Brethren Noah H. Mack and Amos Kolb, of Spring City, Pa. An immense concourse of people had gathered at this place to express their sympathy by their presence.

Bro. Arthur Moyer was born in Lehigh County, Pa., Nov. 22, 1890, and died Jan. 25, 1924. He with his parents later moved to Pottstown, Montgomery Co., Pa. Here Bro. Moyer obtained most of his education, including two years of high school. After leaving school he worked on the farm.

When but young in years he gave his heart to God and became a member of the Mennonite Church at Coventry, Chester county, Pa. He, being one of the last members of a dwindling congregation, was elected a trustee for the meetinghouse owned by the Coventry Congregation. After he had taken up work permanently at the Welsh Mt. Mission he asked for a church letter from the brethren in Chester county but they begged him to remain a member with them so that he might be retained as a trustee as there was none of the membership left at the Coventry meetinghouse to assume that duty, so he still held his membership in Chester county up to his death.

Bro. Moyer took up the work at the Welsh Mt. Mission in April, 1913. He was soon appointed superintendent of the work there, and was retained in that office up to his death.

During the second year of his labors at the Mission he was married to Sister Anna Martin, who had been engaged in the work at the Mission several years previous to his arrival. They later took a little baby girl to raise which is now six years old.

There remain to mourn the early departure of our beloved brother and faithful laborer, his wife and adopted daughter, also Sister Emma Rudy who just a month ago became a member of the Mission family as a worker in that little field. His deeply sorrowing parents are Bro. and Sister Tobias Moyer who have charge of the Old People's Home at Oreville, Lancaster county, Pa. They have yet an only daughter, the last of their children to survive who is Sister Musselman of Souderton, Pa.

Sister Moyer and Sister Rudy have decided to continue in the work on the Mountain hoping that the good Lord will open the way for them to do so.

"He being dead yet speaketh" was the scripture passage used as a text at Groffdale.

Evidently many a one was reminded of duties unperformed, or tasks avoided that could have been performed with but little effort. Possibly pleas of workers that had been passed by with a deaf ear were revived in keen consciousness when those sealed lips spoke to our bleeding hearts when we looked upon the cold form of the first missionary martyr of our church.

Two colored men are in the hands of the law, lodged in Lancaster jail, who are implicated and one of them is without a doubt the slayer of Bro. Moyer. The good Lord knows what will become of them, but would to God they and many others might repent of their wickedness and be saved.

New Holland, Pa.

"March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from thy way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God
Follow, and honor what the past has gained;
And forward still, that more may be attained."

Allen R. Bartholomew.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A KIND WORD

How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word, or a tender smile,
As we go our daily way.

Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

It costs so little, I wonder why
We give it so little thought.
A smile, kind words, a glance, a touch,
What magic with them is wrought!

—Publisher Unknown.

HAPPY HOME

By Emma Zimmerman.

For the Gospel Herald.

Some one has said, "If there were no homes on earth, we would not be able to believe in heaven, for around this earthly idea are grouped those affections and joys to which we all look forward as distinguishing the state of blessedness in which the redeemed shall dwell. A happy home is the best preparation that a mortal can have for the mansions in the skies, and love of those about us makes us more sensible of the love of God. The calm joys of home haunt one through life."

The happy home is the abiding place of our affections. Since home in earth is a preparation for our eternal home, rightly should our affections be centered there. Truly our affections must be heavenly and not earthly, but home in the true sense of the word bears with it a heavenly atmosphere. It is sad indeed that many so-called homes, are not even inclined to such standards.

The affections are not centered there, but bestowed upon worldly pleasures, worldly conversation, amusements of various kinds, money interests, etc.

One of the things that thrills us when the happy home is considered is the memories that we entertain. There are many memories that we would desire to bury, if we but could, but the sweet memories of home we cherish though griefs and sorrows surround us. We have memories of the fireside talks during the long winter evenings, when the wind howled by our door. We remember how father and mother discussed the great men of the Bible, how they often expressed a desire for such noble men in their day.

Our memories bring to us many innocent questions that we asked about the Bible and its characters. We too remember how father and mother prayed for us many times as we gathered around the family altar. At that time we did not understand, neither were deep impressions made, but since we have been called to face life's battles and assume responsiblities, we cherish those memories. Even from the tomb come memories that we hold dear. We look at that resting place with sorrow, yet we love the memories and never wish to part with them.

Our home in the past gives us a desire to make our present home a bright memory for future years. No mere dwelling place can make a home; it requires hearts of love and tenderness to make a beautiful home. Every happy home is beautiful and is within the reach of the humblest and poorest. It requires some money, some time, some patience and some effort on the part of every member of the family.

Rooms in order with suggestions of Christ on the walls and tables are beautiful. Conversation sprinkled throughout with our Master's words is beautiful. Love and piety are beautiful. The quiet hours devoted to the Bible and worship are beautiful. There are untold powers of influence streaming out from a beautiful home.

Again, "the happiness of the home consists in little things, little kindnesses, little duties honestly and faithfully performed. It is as easy to destroy the peace of a family as to tear a rose into shreds. A hasty word or an unkind exclamation will bring about alienation, and sometimes misery. If we were to examine into the troubles that destroy families, we would find that they are from trifling matters; and often the cause is forgotten while the curse remains.

Never wound the feelings of those that love you. Let no calamity, no physical ill, no cause whatever, lead you to treat loved ones with harshness. You can control yourself well enough in business, when your interests are at stake, and you can even wear the appearance of being pleased when you are boiling with indignation. Why not do the same at home? Why should you let a little thing arouse your anger and make you say words, the very thought of which will cause your ears to tingle with shame? Be a gentleman or a gentlewoman at home, if anywhere. It is there that the real character of men and women is seen, when the eye of the world is not upon you, and when there is no occasion for hypocrisy. Your interests demand it here much more than in your business, for who that is unhappy at home can enjoy his work? You must not expect always to agree. "Two souls with but a single thought, two hearts that beat as one," is good poetry, but bad history. Could the mind but fully realize the great underlying principle of happiness through consideration in the home, happiness would be assured.

Lastly, let the life of our Master be held forth by our daily walk, conversation and habits. May our prayers ascend heavenward morning, noon and evening, so that we with strong purposes may prove that our earthly homes are forerunners of our eternal homes.

Harrisonburg, Va.

THE KERNEL AND THE SHELL

A few days ago I walked beneath the great trees with one who was wise in the things of the woods.

He called my attention to a nut which he had picked up. It was rough, twisted, misshapen.

"What an ugly thing!" I said.

"Yes," replied my companian, "the shell is indeed unlovely. But within there is a kernel—rich, sweet and nourishing!"

As we walked, he found another nut resting among the leaves that carpeted the earth. This one was smooth and well formed.

"How beautiful!" I said.

"Yes," answered my philosophical friend; "but only the shell is beautiful. Inside there is a kernel which is bitter and poisonous."

And I pondered as I walked!

I bethought me of people who were not unlike these two nuts!

I remembered one who was rather stern, reserved, forbidding on the outside. Yet I knew that he—unseen of men—had often gone forth on a sweet, secret mission of love. I knew that many of the humble, needy ones of earth had been greatly helped by this man. Yet, not a few times had he been harshly criticized by those who saw, not the kernel, but the shell.

Another I remembered who was attractive and pleasing superficially, but, within, selfish and mean.

And it made me glad to know that "Jehovah looketh on the heart."

Shall we not make it the fine ambition of our lives to cultivate the faculty of looking through the shell to the goodness that abides in the hearts of peope?

May we not, also, voice this little prayer: "Lord, help us to be so full of goodness that it will burst the shell, so that he who runs may see?"

—E. C. Baird in Christian Standard.

SUNDAY SCHOOL LESSON

Lesson for Feb. 24, 1924.—Jdgs. 2:16-18; 7:2-8.

THE PERIOD OF THE JUDGES

Golden Text.—I will heal their backsliding, I will love them freely. —Hos. 14:4.

Introductory.—This lesson covers the period immediately following the leadership of Joshua. The warnings of this faithful leader were forgotten. Israel thought only of self-interest and carnal desires, and God punished them by delivering them into the hands of the enemy. When the hand of affliction rested heavily upon the people they repented of what they had done and cried to the Lord. God, who hears the prayers of His people, answered the cry of distress in Israel and raised up judges who delivered the people from the hands of the enemy. In the lesson before us we have but one of the judges given, that of Gideon.

"The Lord Raised up Judges" (16-18).—We learn a number of lessons from this narrative: (1) People prospered so long as they remained true to God. (2) No sooner had they forsaken the Lord than they got into trouble. (3) The longsuffering of God is manifest in that He heard the cry of a people who had oft proven their unworthiness. (4) God has a listening ear for every petition of faith. (5) The poorest support of self-interest is selfishness. (6) "Whatsoever a man soweth, that shall he also reap." (7) Affliction is but a touch of God's love, bringing wayward man to his senses.

Gideon's Victory (2-8).—One of the most thrilling victories recorded in the history of Israel is that won by Gideon. With a mere handful of three hundred men he overcame the army of a people who had sorely oppressed Israel for many years. And this was done without the loss of a single life or the infliction of violence upon the persons of the enemy. We call it Gideon's victory. It was really a victory of the Lord, for the Lord directed the whole campaign and did the slaying Himself. There are a number of things connected with this victory which we shall notice briefly:

1. Gideon's caution. He wanted to know of a surety that the Lord was with him, which he found by laying out a fleece.

2. Thinning out the army. Although an army of 32,000 had gathered, it was more than the Lord needed, so He directed Gideon to reduce the size of the army.

3. Sending the fearful home. The first test was that of courage. So Gideon dismissed the fearful—22,000 in number. Cowards make poor soldiers, spiritual as well as natural.

4. Sending the indifferent ones home. God had Gideon take his men across a stream. Those who were alert and eager to fight had time only to dip their hands in water and lap water like a dog. Those who were more indifferent took time to lie down and drink to their hearts' content. The latter were all sent home, leaving only 300 warriors.

5. The tested and tried. With a bare three hundred, Gideon feared not to meet the hosts of a mighty enemy. He could rely upon the men who were left, for they had stood every test. So today the mightiest battles for the Lord are won, not by the mighty in numbers but by the "mighty through God" who have stood every test and who know nothing but faithfulness and loyalty to God.

6. "The Lord mighty in battle." But it was not the bravery of Gideon's noble three hundred, not the bravery of Gideon himself, that won the battle. The victory was the Lord's. What could Gideon's pitchers and lamps do in the way of overcoming a mighty army. The Midianites were completely overcome because the Lord was on the side of Gideon, directing every movement. All the credit due Gideon is his perfect trust in God and his obedience in doing just as God directed, even in the minutest details. Obedience to God is the deciding test in every battle for the Lord.

7. The victory of faith. It was for Gideon a victory of faith. The things which the Lord required of Gideon would be scorned as "unreasonable" by most people. But Gideon went the faith way from the start, and continued to the end. "This is the victory that overcometh the world, even our faith." Faith brings obedience, and obedience brings the power of God in glorious victory.—K.

BIBLE MEETING TOPIC

REQUISITES FOR GOOD CONGREGATIONAL SINGING.—I Cor. 14:15: Eph. 5:19; Col. 3:16.

Topic for February 24

MOTTO

"Sing ye to the Lord."

OUTLINE STUDY

I. A Congregation
1. "Gather the people together."—Deut. 31:12, 13.
2. "Not forsaking the assembling."—Heb. 10:25.
3. "All of one accord in one place."—Acts 2:1.

II. A Good Congregation
1. Instructed in the Word.—Acts 2:41-47.
2. "Kept in the unity of the faith."—Eph. 4:1-16.
3. "Builded together."—Eph. 2:19-22.

III. A Singing Congregation
1. With a new song of praise in the heart and on the tongue.—Ps. 40: 1-3.
2. Whose experiences have blended them together by victories, blessings, sorrows, and joys.—Ps. 34: 1-10.
3. Who can tune the messages of the heart to song.—Ps. 126.
4. Who make more than mere noise.—Ps. 148.

IV. Songs to Sing Suited to the Atmosphere of the Singers.
1. Evangelical songs.—Eph. 5:19.
2. Expressive songs by the words and the music.—I Cor. 14:15; Ps. 137: 3, 4.
3. Songs that instruct the mind and move the emotions to good deeds. —Ezra 3:11-13; Acts 4:24-31.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Sing."**
2. Learning to Sing Good Songs.

For Young People
1. Congregational Singing Acceptable to God.
2. How Can we Make Our Singing Better?
3. Points of Power in Congregational Singing.

For Older People
1. The Place of Practice of Rudiments in Music and How to Apply It.
2. My Ideal of a Singing Congregation.

PERSONAL THOUGHT

What part do I contribute toward good congregational singing? Am I in that spiritual attitude with all my gifts and powers upon the altar to glorify God in singing?

SEED THOUGHTS

A song will outlive all sermons in the memory.—H. Giles.

The highest graces of music flow from the feelings of the heart.—Emmons.

There is in souls a sympathy with sounds, and as the wind is pitched the ear is pleased with melting airs or martial, brisk or grave; some chord in unison with what we hear is touched within us, and the heart replies.—Cowper.

Congregational singing on earth is a faint foregleam of the great assembly of singers around the throne of glory where songs and music will harmonize with true hearts in eternal praises.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 14, 1924

Field Notes

Bro. Daniel S. Jutzie, Tavistock, Ont., conducted the regular service at the East Zorra Church, Ont., Feb. 3.

The students and others connected with the Eastern Mennonite School have recently lifted an offering of $850 in support of the Lord's cause.

Bro. S. E. Allgyer held a number of meetings at Harrisburg, Oreg., from Feb. 1-3, during which time five persons confessed Christ.

The Executive Committee of the Missouri-Kansas Conference has accepted the invitaton of the brotherhood at Harper, Kans., to hold the next sessions of Conference at that place in the last week of August, 1924. S.

An inspiring missionary meeting was held at Harrisonburg, Va., in auditorium of the Eastern Mennonite School, on Sunday, Feb. 4. Besides the school population there were many present from other parts of the district.

In the Report of Receipts of the Eastern Mennonite Board of Missions and Charities in last week's Gospel Herald the $75.00 credited to Bro. Daniel S. Metzler should have been credited to Erisman's congremation. M.

The date for the dedication of the new church building at Wichita, Kans., has been set for Feb. 24. Bro. D. H. Bender has been secured to preach the sermon. It is planned to organize the church congregation the same day.

On Thursday evening, Jan. 31, a baptismal service was held at the Fairview Church near Albany, Oreg., at which time ten precious souls were received into church fellowship. The services were conducted by Bros. S. E. Allgyer and Fred Gingerich.

Bro. Jacob F. Swartzendruber, Kalona, Ia., one of the editors of the Herold der Wahrheit, passed to the Great Beyond an Jan. 17. His voice is silenced, his pen laid aside, but his influence continues to live. Obituary notice elsewhere in this issue.

This week, and last, mark the end of most of the special Bible terms held in connection with our schools and about half a dozen of our congregations during the past six weeks. May the Lord add His blessings to the efforts put forth and results be visible in increased zeal for the Master.

The meetings at the Bethel Church near Aurora, Oreg., conducted by Bro. S. E. Allgyer, closed Monday evening, Jan. 28, with three confessions. The work closed a little sooner than expected on account of Bro. Allgyer being called to Albany to preach the funeral sermon of Sister John M. Schlegel on Jan. 29.

February 15 and 16, the Executive Committee of the Mennonite Board of Missions and Charities will meet (D. V.) at the Secretary's office, Kalona, Ia.

In the India Mennonite Church 95 per cent of the families have a monthly income of less than $16.50; 70 per cent receive less than $7.00; while 35 per cent receive less than $3.50.—India Mission News. These statistics show that the mass of the people of India have very limited incomes.

The lower district in Rockingham Co., Va., is looking forward with prayerful interest to a series of meetings conducted by Bro. C. F. Derstine of Eureka, Ill. Bro. Derstine was to have been with the Eastern Mennonite School the beginning of this week, after which he expected to move to the vicinity of Broadway to continue the work there.

Bro. and Sister Amos Swartzendruber, who have recently been appointed missionaries to South America, have arranged for passage on the S. S. "Voltaire" which is scheduled to sail from New York on Feb. 23. They were with the congregation at East Zorra, Sunday, Jan. 13. May the Lord abundantly bless them in the new line of service which they they are undertaking.

Corrections.—In last week's Herald the date for the ordination of Bro. Noah Zimmerman as deacon at Ephrata, Pa., was given as June 24 instead of Jan. 24; also in the article on "Along the Gulf Coast" Missouri is used a few times for Mississippi. In the issue of Jan. 31 in the article "A Winter Home," by Bro. S. B. Wenger, a few changes of wording by the editor made it appear as if Bro. Wenger's wife were in poor health. The invalid companion to whom he refers died in 1916. His present wife is in good health.

Overchecked Funds.—In the statement of the General Treasurer of the Mission Board for February 1 we note the following funds overchecked. This may be a help to congregations, Sunday schools, and individuals in deciding toward which funds to contribute.

Troyer's Med. Equip. (India)	$ 129.61
Teachers' Support (India)	1,259.46
Medical (India)	260.12
Fort Wayne Mission	573.42
Kansas City Mission	312.52
Peoria Mission	333.67
Home for Aged Bldg.	1,614.10
Home for Aged Furnish.	498.15
Total	$4,981.05

Correspondence

Freeport, Ill.

Dear Herald Readers, Greeting in our blessed Master's name:—On Jan. 18, Bro. David Garber closed a series of meetings at this place. In the forenoons he gave lessons and in the evenings he preached touching sermons. Our congregation has been strengthened and built up in the most holy faith "which was once delivered unto the saints." Four girls confessed Christ as their Savior. May God's choicest blessings rest upon them.

Bro. C. Z. Yoder was with us on Jan. 27 and 28. He gave us three stirring messages and three children's meetings.

Correspondent.

Medway, O.

Dear Herald Readers, Greeting:—We had the privilege of enjoying many good things from God's Word when the brethren, J. B. Smith and Jno. Huber of Lima, O., and E. B. Stoltzfus of Hudson, O., were with us. The meetings began Jan. 27, ending Feb. 3, with one soul confessing Christ.

We are glad also to take up the study course for our midweek meetings, the Lord willing. We have great reasons to praise the Lord for these blessings which we have enjoyed in the past.

Jennie M. Greider.

Sheridan, Oreg.

(Sheridan Mennonite congregation)

Dear Herald Readers, Greetings:—On Dec. 23, 1923, Bros. S. E. Allgyer, N. A. Lind, and Fred Gingerich came here and the same day we organized our new congregation, called the Sheridan Mennonite Church of Yamhill Co., Oreg., with forty members. Thirty-five of them got their letters from the Hopewell congregation, near Hubbard, Oreg., two had letters from Birch Tree, Mo., and three from Albany, Oreg. This still leaves from eighty to eighty-five members at the Hopewell Church. We surely had a good spiritual feast, with peace and harmony prevailing. The people of Sheridan have given us the use of a nice church building that had been occupied by the Congregational Church but has not been used for church purposes for over three years.

On Jan. 13, Bro. S. E. Allgyer returned and began a series of meetings, continuing for a week. The meetings were well attended, especially the last three evenings. They closed Sunday evening, Jan. 20, with a full house and twelve confessions, seven of whom had been church members but wanted to confess to show their desire to live better lives. We wish the meetings could have continued a week longer but Bro. Allgyer had other places to go to. We surely rejoice in this new field and trust the Lord will help us to keep separated from the world. The problem of worldliness, especially the dress question, has made its way into some of our own beloved churches.

Sunday, Jan. 27, Bro. E. C. Bowman of Carver, Mo., was with us. He preached morning and evening, leaving the next morning for Hubbard, Oreg. We reorganized our Sunday school the same day with Bros. Ray Mishler, and John Hamilton, Supts.; Sister Bessie Hochstetler, Secy.; Rudy Miller, Treas.; Elsie Mishler, Chor.

We ask an interest in the prayers of all God's people.

Jan. 28, 1924. J. D. Mishler.

LaJunta, Colo.

(East Holbrook congregation)

Greetings to all Gospel Herald Readers:—The epistle of Paul to Titus was begun at the regular weekly prayer meeting on Wednesday evening at Bro. C. T. Kaufman's, the epistles to Timothy having been finished. These studies make a helpful devotional hour.

Bro. J. A. Heatwole came into our midst on Jan. 13 and preached to an attentive audience, using Joseph both as a character and a type.

Our annual business meeting was held Jan. 8. Bro. W. M. Headrick was reelected as chairman of trustees. Bro. I. B. Kulp was put in to take the place of Bro. A. H. Evers as secretary. The latter has, at least temporarily, changed location. Bro. A. M. Leatherman was again given charge of the cemetery. Some repair work on the church house is being looked after and markers for some of the graves are being constructed. These are to be made of concrete by Bro. Charley Hartzler.

Since the first of the year Bro. John Thut has been giving prophetic studies on the second coming of Christ every other Sunday evening, Bro. J. E. Garber doing janitor work and Bro. John Kiser presiding in Young People's Bible Meetings.

About an hour's program was rendered on Christmas forenoon by the primary Sunday school department, followed by a short sermon by Bro. J. M. Nunemaker from Luke 2:25-38. All present then received a paper sack with treats, enough having been provided to reach also around to some of our Mexican people. Thus "good will toward men" was manifested.

We are expecting Bro. S. E. Allgyer on about March 1st to be with us. We trust the Lord may use him to the salvation of souls.

"The Lord Jesus Christ be with thy spirit. Grace be with you."

Wm. N. Nunemaker.

Jan. 31, 1924.

Creston, Mont.

Dear Herald Readers, Greetings in Jesus' Name:—The Sunday school at this place was reorganized by the election of George Hoylman, John Slater, Supts.; Jonas Kauffman, Sectreas.; Lela Lapp, Chor.

We have no preaching services at the present at this place, as our minister Bro. D. D. Kauffman and wife have gone to California to spend the winter on account of Bro. Kauffman's health.

Bro. Sam Shantz and family, of Carstairs, Alta., have come to this place to make their home for the present. Harry and Alvin Steckley of the same place are also spending the winter here. We welcome them in our community.

We ask an interest in the prayers of God's people.

Jan. 31, 1924. Cor.

Protection, Kans.

Dear Herald Readers, Greeting in Jesus' name:—On Jan. 23, Bro. J. W. Hess came here and stayed with us until Jan. 30. He preached ten very impressive sermons while here. There were 4 confessions and the church was much encouraged and strengthened. May God help that the seed sown may keep on growing in the hearts of the hearers that much fruit may come therefrom. May God's blessing attend our brother as he labors elsewhere, is our earnest prayer.

Brethren, pray for the work at this place that many more may turn unto the Lord and be saved.

Yours in His glad service,

Feb. 1, 1924. C. Schweitzer.

Kenmare, N. Dak.

Dear Herald Readers, Greeting in Jesus' name:—The weather the past week was exceptionally mild. The last few days the thermometer registered 10 degrees above zero. The snow is all gone, except in drifts. This morning we had a nice rain, something very unusual for this time of the year.

The term of Bible School at this place closed yesterday. This short term of four weeks was enjoyed by all. We especially appreciated the

(Continued on page 938)

Miscellaneous

TWO THIEVES

By Ursula Miller

For the Gospel Herald.

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.—Luke 23:33.

And he shall set the sheep on his right hand, but the goats on the left.—Matt. 25: 33.

Suspended on a wodoen cross,
Was the blessed Lord Christ;
With nails His hands and feet were pierced
(His blood for sin sufficed);
His mother knelt before the cross,
And other women wept;
Self-righteous Jews thronged, justified,
While death by inches crept!

A wicked thief hung to His left,
Who railed the dying Christ,
For thirsting, suffering, bleeding, if
Power of His sufficed
To get them down and save them from
The justice of the law.
He sought his life but found the grave!
No saving Christ he saw!

And, on the right hand died a thief,
Whom sorrow overcame;
He rebuked his comrade's unbelief—
Himself confessing shame—
He had a glimpse of Christ as Lord,
A staggering sense of sin!
Straightway was promised pardon, bliss,
A glorious entering in!

All we, like these, have merited death.
Whether at left or right,
Lies with ourselves and our vision of
The sacred, saving Light.
Whate'er these days and nights of time,
Sad or sweet to the brim,
Right or left we take our place,
By what we do with Him!

Hesston, Kans.

SUNDAY MORNING

By Silvanus Yoder

For the Gospel Herald.

A little girl was once asked, "Why is Sunday so called?" "Because the sun shines brighter on that day," was the instantaneous reply. Her idea of Church and Sunday school and the sacredness of the Lord's Day could be expressed in no better language. Surely to us who love God and the cause of righteousness our vision of sacredness is illuminated on that day above all the other days of the week as we reverence the Sanctuary. It is on this day that we set aside all financial problems and the cares and toils which pertain to our temporal affairs and seek the refreshing brightness of God's favor as we repair to the House of God and catch a glimpse of the Eternal Sabbath prepared for all God's children.

Many of us fail to catch the spirit of this sacred splendor on the morning of the Lord's Day. Our children fail to see the superior brightness of the sun on that day. We are over exhausted because of needless toil or other sensual pursuits. It is impossible for our minds to rally to the Christian standard of reverence for God because we have joined in the heated chase, characteristic of America, in pursuit of the deceitful riches of mammon.

Just outside the door we stand—just out of reach of the blessings. Only a little nearer and the full measure of the blessings of the Lord's Day would fall upon us. Yet it is this little distance which separates us from God and causes our children and the rising generation to desecrate that most sacred of all days and fosters that spirit of loathsomeness for the church services and the message of the preacher of righteousness whose faithful endeavors are so lightly appreciated.

But really, Does the sun shine brighter on Sunday? Is it not, after all, the same sun shining thru the same canopy of space upon the same earth as on any other day? How can it be that upon the Lord's Day you claim to see a superior brightness? Ah yes! for those who never knew God and have never basked in the sunshine of God's redeeming grace we wonder not, but why should people who have confessed Jesus Christ as their Savior and pledged their lives for His Cause fail to catch this Sunday morning splendor and reflect the brightness of this most blessed of all days?

Dear friend, it is not without an effort on our part that we can see even the sun shining brighter on this day. Have we made due preparation or have we placed our Sunday duties at the bottom of the long list of numbers of the week's program only to be crowded out because of pressing temporal duties? Are the members of our household and the children of our charge in readiness for the impressive occasion, or do thoughts of earthly cares and eager yearnings for a Sunday excursion or Sunday touring fill our minds? Have you impressed the mind of that young Sunday school teacher in his first efforts of teaching to give his vocation all due consideration and to neglect not this gift of God? Have you impressed the members of your household with this sacred obligation of due respect for God and the Bible and a hallowed reverence for the Lord's Day?

Surely we come nigh to enjoying the bliss of heaven when on Sunday morning we gather our entire flock, without a single exception, into our conveyance and, our minds relieved of all temporal affairs and filled with heavenly devotion, we proceed to fill our place in the regular church service. All the trials of the week, all the privations of the past, all the sacrifices we have ever made and all the tiring efforts and sleepless nights we have ever endured are forgotten and a reward richer than any earthly potentate can bestow is ours. God bless that family with a heavenly radiance and a long life of unselfish service in the cause of Christ and His sacred and beloved Church.

The Sunday morning's obligation fills an important place in the week's program, and more important still is the character formed by observing or neglecting this obligation. The hobo who is hardened in sin and carelessness has said, "I used to go to Church with mother when I was mother's boy." The boy who thought home was a cage and sought pleasure on the world's crowded highway said, "On Sunday morning when the family at home was getting ready to go to church, I bought a cake of soap and cleaned up." The careless wanderer and sinful seeker of pleasure has often been made to reflect and halt when reminded of this saintly admonition of his tender years.

Yes, the little girl was right. The sun does shine more brightly on Sunday, for the day is brighter because of the hallowed associations connected with it. It carries with it a sacredness of which no one can rob us. We have enjoyed its hallowed bliss. Neglect not the sacred obligations which it brings with it, for many have done so and have made a miserable failure, but "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age" (Psa. 92:13, 14).

Goshen, Ind.

CHURCH PERIODICALS

By S. B. Wenger

There are no other agencies within the Church so effective as its publications. This is a reading age. It is truthfully said that "the printer's ink moves the world." It also moves the Church. Eternity alone can reveal the results of the proper application of printer's ink.

I often wonder whether we appreciate a good church paper as highly as we should—the important part it sustains in the Church's various activities. Take away from the Church its periodicals and evangelistic efforts for a few years, and the unity of the brotherhood would be practically gone, the differences in faith and practice between members in

various communities so marked that they would hardly be recognized as belonging to the same church.

The church paper keeps us in touch with one another—it informs us of the work done in other parts of the Lord's vineyard. It communicates our best thoughts to many readers far and wide. We may think, sometimes, that our messages are unappreciated, but perhaps some one, somewhere, entirely unknown to us, is impressed and helped by carefully organized thought and properly given messages. I have known cases where the writers thought that their articles were scarcely worth the space they occupied in the papers, yet the messages were so much appreciated by readers thousands of miles away that the articles were clipped from the papers and carefully laid away for future reading.

Our best thoughts should be stated briefly in the best language at our command, so that the articles will be both readable and instructive. In this way we may be of service to one another. While the average minister speaks to but a few hundred hearers, the writer in our church paper speaks to many thousands. May we never miss an opportunity to further the cause of Christ and to strengthen the Church by giving prayerful and earnest support to our church periodicals.

South English, Iowa.

WHAT ARE YOUR IDEALS AND INTENTIONS AS A TEACHER REGARDING INTERCESSORY PRAYER?

In a teacher training class conducted at La Junta, Colo., in the Mennonite Church one of the pupils in response to the above question in examination, wrote the answer which follows. We believe the ideal is worthy of imitation. Allen H. Erb, Teacher.

I do not think I could possibly reach my ideal along this line, in fact I am certain of it, for Christ is the Ideal. But, I do think that there is always encouragement in the fact that we can strive onward toward this ideal. There are some points, in Christ's life that are very, very helpful in giving us strength, hope, power and grace to press onward even though we are so very weak and as nothing when we look at Christ the Pattern. If it is my work to teach a class some day, by the grace of God, I want to live up to the following as nearly as I can:

1. To have a deep love for each scholar—be he Christian or sinner—and to pray daily for him.

2. To win any lost ones in the class and lead them to Christ either thru prayer, example, personal work, or a combination of all.

3. To help each and every one in any way possible, whether it be spiritual or otherwise. Each case might call for a different plan here. It might be to visit the sick among them, to speak a kind word, to go with them in dark hours, or many things of this nature as well as to speak a word of encouragement or merely to give a smile.

4. To instil in them a love for God's work, a passion for lost souls, and an absolutely surrendered and consecrated life. To make "love" the key-word in each life.

5. To close the class period with a short prayer.

A CLEAR STATEMENT

For the Gospel Herald.

Following is a statement on dress regulations adopted by the Western A. M. Conference about a year before that conference was merged with several others of our western conferences. Since the merging of conferences other regulations, embodying the same principles, have been adopted by said conferences, so that this is no longer an official document by any conference. Yet the advice herein submitted so clearly expresses the judgment of many who are burdened with the thought of seeing the simplicity of the Gospel perpetuated by our people, that we pass it on to our readers for another rereading. Should the advice herein submitted be accepted by all our people, it would not only solve a number of present day problems on this subject, but it would put the Church in better shape for effective service.—Editor.

Regulations on Dress Adopted by the Western A. M. Conference Held Near Tremont, Ill., Sept. 9, 1920

After prayerful consideration of the question we recognize and appreciate the fact that there are many brethren and sisters in our church, who are faithfully upholding the teaching of the Bible and the Church on this subject both by precept and example. Recognizing also the undeniable fact that there are those who need Gospel help along these lines we recommend the following:—

I. That there should be a more uniform interpretation of Rom. 12:2, I Pet. 3:3, 4, I Tim. 2:9, and similar scriptures. That a more careful study of these scriptures be made, and that we yield full submission to God and the Church, continually seeking the guidance of the Holy Spirit in all matters pertaining to our apparel. Jno. 5:39; Jas. 4:7; Rom. 8:1, 14.

II. That the ministry set the example by wearing plain clothing, allowing nothing on their person that bears the marks of vanity, as neckties, gold, buttons for display, and such like. I Pet. 5:3. That their hats be plain without crimps, dents, etc., and that they encourage the wearing of the regulation coat both among themselves and among the brethren.

III. That the brotherhood support the ministry by conforming to the above standard, and by using their influence in the home and the church.

IV. That sisters wear a plain bonnet or hood, conforming to the shape of the head, without trimming or ornamentation, sufficiently large for protection and wearing of the devotional covering, and made to be consistently tied. That costly array, laces, embroideries, low cut or unbecoming short dresses, short sleeves, transparent fabrics that give an immodest appearance, jewelry, such as pearls, rings, bracelets, broaches, chains, wrist watches, and all other outward ornamentation and display be avoided. I Thess. 5:22.

V. That brethren avoid cutting or combing the hair in the ever changing styles and fashions. That sisters part their hair in the middle and arrange it in a modest and becoming way, so that the devotional covering may be consistently worn. II Cor. 1:1-16.

VI. That parents co-operate with the ministry by teaching their children the Scriptures and the position of the church. Prov. 22:6; Deu. 6:6, 7.

VII. With the hope that all of our Bishops, Ministers, and Deacons will put forth special and untiring efforts to explain to their members these regulations, in order to stem the tide of worldliness, and that they endeavor by the grace and help of God, to lead the entire membership to the standard herein set forth, we remain

Your Brethren.
Signed, Committee.

LITERATURE

By J. S. Graybill

For the Gospel Herald.

To me literature is one of the greatest character builders in the home. Every home should be supplied with good, sound literature.

Such books and periodicals as uplift, edify, and strengthen the reader, and will help him to live a better life should be found in the Christian home.

Much responsibility rests upon the parents because they should see what comes into the home, for there is much literature afloat everywhere that is detrimental to mind and soul.

Many a one who is out in sin confesses that the source of their downfall and ruin comes from reading a fairy tale or novel. All Christian parents should be wide-awake, observing what their children are reading, because its influence will guide and determine their future life.

The Bible should be the center piece in every home. The reading of the Bible should be taught from early youth. Many homes have too much trash at hand, therefore the Bible is neglected.

There should be a culling out and only such reading material left that will help us and only such that is in harmony with the Gospel. The character of the homes is usually portrayed by the kind of literature we find there.

Harrisonburg, Va.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, February Eighteenth

"Blessed are they that have not seen, and yet have believed.—Jno. 20:29.

Thomas remained faithless until he had this personal touch with the risen Christ. But how quickly he responded to the knowledge he gained at this moment. The resurrection had been beyond his comprehension. He could not conceive of a spiritual kingdom. But he was destined to carry the message of this convincing proof of Christ as King and Savior over several seas and find his grave in India.

The Life in the Word sounded forth by the earnest messengers of the Cross will awaken faith in those who have never seen the Christ with their natural eyes. Yet how many of them do see Him with the eyes of faith and become keenly conscious of His living, abiding presence.

"I know not how the spirit moves,
Convincing men of sin;
Revealing Jesus through His Word,
Creating faith in Him,
But I know Whom I have believed," etc.
—El. Nathan.

* * *

Tuesday, February Nineteeneth

Blessed is he that watcheth, and keepeth his garments.—Rev. 16:15.

The Lord's second coming will be as a thief in the night. Babylonian banqueting and extravagance, Balaam-like compromise, and Jezebel-like wickedness and open lasciviousness, however popular they may be among earth's so-called society circles, will only be their nakedness and shame at the appearing of our Lord Jesus Christ.

The righteousness of the saints will be their garments. They must be unstained by the evils of the world. What a glad welcome He will have by all the waiting ones and by all those who will be awakened from their graves to meet Him in the air! What happiness will be ours when we see Him face to face and know as we are known.

"Jesus is coming His saints to release;
Coming to give to the warring earth peace;
Sinning and sighing and sorrow shall cease.
Jesus is coming, the promise is true;
We are the chosen, the faithful and true,
Waiting and watching, prepared for review."

* * *

Wednesday, February Twentieth

Blessed are ye that sow beside all waters.—Isa. 32:20.

Israel's release was near at hand and they were to receive their freedom to sow beside all waters of their own beloved land. Their industry would also determine their prosperity. The busiest people are the happiest. Blessed are they who can produce fertile soil from a heap of stones.

Christ our Lord and King gives us that larger freedom by which we sow the seed of the Kingdom beside every stream, on the margin of every bay and ocean, in every heart, thereby disseminating the glad news of the Kingdom of God. Blest, thrice blest, are they who through sacrificial service witness to the glad haven into which they have entered and which can become the possession of every one who will believe.

"Thou canst not toil in vain; cold, heat and moist and dry,
Shall foster and mature the grain for garners in the sky.
Hence, when the glorious end, The day of God, is come,
The angel reapers shall descend, and Heaven cry, "Harvest Home!"
—Jas. Montgomery.

* * *

Thursday, February Twenty-first

Blessed is he whose transgression is forgiven, whose sin is covered.—Psa. 32:1.

One transgresses when he breaks some law. Much illness is produced by transgressing the laws of Nature. Sin came by transgressing the laws of God. It is only just that Nature should bring retribution upon those who break His higher laws of righteousness, mercy, and judgment.

What marvelous grace He hath shown in this that He hath sent His only begotten Son into the world. He who hath borne our sorrows and who was stricken for the transgressions of the people. Through Him we have the forgiveness of sin. Therefore our iniquities and transgressions will not haunt us at the Judgment for they will be covered by the blood of Christ. Ex. 11:33; Isa. 53:8; 1 Pet. 1:17-21.

* * *

Friday, February Twenty-second

Blessed are they that do his commandments, that they may have right to the tree of life.—Rev. 22:14.

His commandments are not grievous to one who possesses His love in his heart. It is a pleasure to know and to do His will, to obey His every word, and to seek new knowledge of His will concerning us. The observance of every command becomes to us a privilege, not a duty. It is not irksome for us to love one another, to love God with all our hearts, to observe each symbolical ordinance, to partake of the sacrament, to pray without ceasing, to do good to those who despitefully use us, and to love our neighbors as ourselves. We have Christ as the great Example, the Holy Spirit as our Guide, and our Father's protection.

"I would love thee; I have vowed it;
On thy love my heart is set,
While I love thee, I will never
My Redeemer's blood forget."
—Madam Guyon.

* * *

Saturday, February Twenty-third

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law.—Psa. 94:12.

The Lord chastens those whom He loves and scourges all whom He receives. We love to think of the Lord's scourgings as purgings. Our various experiences as children of God are oftentimes very stern. They cause sorrow and sighing and have the peculiar way of working us from the height of our own personal ambitions and estimation to the lowest place among the simplest learners of His will. We learn the wisdom of simplicity and in old age feel all the more that we have not learned even the first principles of life and of the grace of God. Praise God for a whole eternity for study and for growth.

"Let thy grace, Lord, make me lowly,
Humble all my swelling pride;
Fallen, guilty, and unholy,
Greatness from mine eyes I'll hide:
I'll forbid my vain aspiring,
Nor at early honors aim,
Not ambitious heights desiring,
Far above my humble claim."
—Anon.

* * *

Sunday, February Twenty-Fourth

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.—Rev. 20:6.

The glory of that great resurrection depends upon the present purity of the saints. The eternal destiny of souls will be declared there but is determined here in this life. Life eternal is our inheritance. We enjoy it now by faith and look forward to the time when faith's full fruition will be realized when we meet with the throng before the Great White Throne.

Neither physical death nor the final eternal death sentence which will be passed upon all the wicked at the last day, will have any power over us. This is life eternal that we believe upon the only begotten Son of God. And, living in Him now enables us to live right on through all the events which will transpire at the final consummation and remain undisturbed through it all. Eternal tranquility!

'Live for self, you live in vain;
Live for Christ, you live again;
Live for Him, with Him you reign.
Pass it on."
—Henry Burton.

CORRESPONDENCE

(Continued from page 935)

faithful work of the two brethren, J. C. Gingerich and L. A. Kauffman.

Pray for the work at this place.

Feb. 2, 1924. Cor.

Kalona, Ia.

(East Union congregation)

Greetings of love to all:—Our Bible conference, which we so fondly looked forward to, to be held during holiday week, was cancelled on account of the prevalent epidemic of

scarlet fever. We also missed several Sundays of regular services on this account. On Jan. 6 we again met in regular services, but not in strong attendance. On this date Bro. J. W. Shank of South America was with us and again on the evening of Jan. 13.

On the evening of Jan. 20 Bro. J. R. Shank, of Carver, Mo., preached the Word to us. On Sunday morning, Jan. 27, Bro. David Garber of Elizabethtown, Pa., preached the Word to us. We appreciate the visits and the sermons of these brethren very much although the services were all sparingly attended on account of the prevalent epidemic. Our Sunday school reorganization has also been postponed, awaiting better attendance. We crave an interest in the prayers of God's people.

In Christian love,
D. B. Swartzendruber.
Feb. 4, 1924.

New Holland, Pa.
(Groffdale congregation)

Greeting:—Sunday, Feb. 3, baptismal services were held at this place, when fifteen dear souls sealed their vows by water baptism, also three were reclaimed and one was received from another church. One of the applicants, who was sick, will be received later.

Bro. Ammon G. Brubaker, of Juniata Co., preached the sermon, while our home bishops, Bros. Benj. Weaver and Noah H. Mack received the applicants. Bro. Brubaker also preached for us in the evening. Text, I Cor. 16:13.

May we pray for these new disciples and may we so live that our life and conduct may influence them for good.

This congregation expects to hold a singing instruction class some time this coming spring with Bro. David M. Wenger as instructor. It is earnestly hoped that all who can will attend this class, for we all know that good singing is a means of inspiring us to greater service.

Wishing you all the rich blessings of God, I remain

Your brother in Faith,
Feb. 4, 1924. Ira T. Graybill.

Selkirk, Ont.

Dear Herald Readers, Greetings:—On Jan. 6, Bro. Lewis Fretz of Markham, Ont., came into our midst and preached the Gospel of the Kingdom to us. Though the day was very stormy a goodly number were at Sunday school and church service.

On Feb. 3, Bro. Howard Stevanus of the Snider Church, Waterloo Co., Ont., also preached unto us two very helpful sermons. We truly praise the Lord for these timely and helpful messages.

The workers and worshipers of this place ask an interest in the prayers of God's children.

Feb. 4, 1924. C. D. S.

Cascade, Ohio

Dear Herald Readers:—We were again privileged to have with us on Sunday, Feb. 3, Bro. John M. Shenk of Elida. He preached two inspiring sermons, one in the afternoon and one in the evening. We have preaching services once a month and Sunday school every Sunday. The Allen county people are helping with the work here. They missed the first Sunday, and that was on account of the snow drifts and also the cold weather. They have been very faithful in carrying on the work. Bro. Simeon Huber and Bro. Earl Britsch are the superintendents for this year.

Pray that this place may stand firm and prosper to the end.

Feb. 6, 1924. Cor.

Continental, Ohio

Dear Herald Readers, Greetings in Jesus' name:—On Dec. 31, our Sunday school was reorganized. The following officers were elected: Supts., Frank Bear, Eugene Moor; Treas., Frank Myers; Chor., Emanuel Good.

Jan. 19 at our business meeting Bro. Ephraim Prowant resigned as trustee on account of old age. Bro. Wesley Elstan was chosen to fill his place. These officers were also elected: Correspondent, Sister Olive Elstan; Finance Committee, Bro. Frank Myers, Stewart Bowers, and Wesley Elstan.

On Jan. 27 a meeting was held at the home of Sister Maggie Shenk. There was a goodly number there and the Sister enjoyed the meeting very much as she is getting old and is not able to attend church.

Sister Barbara Myers has not been able to attend church this winter on account of an attack of appendicitis.

Sister Lulu Spitnale, who is suffering from a broken arm, has not been able to attend this winter.

Pray for the work and for these afflicted ones at this place.

Feb. 6, 1924. Olive Elstan.

Chambersburg, Pa.
(Marion congregation)

Dear Herald Readers, Greetings in the name of Him, "who loved us and gave Himself for us":—We have just passed through an inspiring and refreshing season. Bro. William Jennings of Concord, Tenn., came here from Pond Bank on Jan. 28 and remained until Feb. 5. The brother preached the simple Gospel in an earnest manner, magnifying Jesus in every message. We were again impressed with the simplicity of the plan of salvation. One dear young soul confessed Christ during the meetings and the brotherhood was strengthened. While we feel that much good was done and only eternity will reveal the results, we, with our brother, feel saddened that so many reject Him who died for them.

At the close of the meetings Bro. Jennings went to Washington Co., Md., for a few days' visit, after which he is scheduled to take part in the dedication services at the Norristown Mission and conduct evangelistic meetings at the same place. On his return trip, if present arrangements are carried out, Bro. Jennings will hold a series of meetings at the Chambersburg Church. May the Lord bless the labors of our brother as he goes to other fields.

We need the prayers of God's children in behalf of the work at this place.

Feb. 7, 1924. J. E. Martin.

Millersville, Pa.
(Masonville congregation)

Dear Herald Readers:—During this winter a series of meetings was held at this place conducted by Bro. J. C. Clemens of Lansdale, Pa., at which time the majority of a class of sixtee_ confessed their Savior.

On Feb. 3 fourteen of these were received into church by water baptism, two desiring to be baptized in the stream a little later. We rejoice that three more have recently desired to unite with the Church.

We appreciate having Bro. Clemens with us at the baptismal service, using as his text Acts 10:47; also Saturday afternoon for instructions and sermon in the evening. Text, Jno. 8:

(Continued on page 942)

SPECIAL MEETINGS

Lebanon, Pa.

Report of the second Mission Meeting held at Dohner's Church near Lebanon, Pa., Dec. 30, 1923.

Topics and Speakers:—**Ways in Which the Sunday School can Help Home and Foreign Mission Work,** Aaron Kreider; **How Create and Maintain a Healthy Mission Spirit,** Joe Wert; **The Great Commission,** I. B. Good.

Some of the Thoughts Presented:—The Sunday school is the Bible school of the church, and its purpose is fourfold: First, to teach the Bible; Second, to lead souls to Christ; Third, to develop Christian character; Fourth, to train Christian workers. The needs of the field should be pre-

sented by means of missionary sermons, also the importance of giving to aid missionary work. We receive the mission spirit, after we are born again; then we will be about our Father's business. Christ came for a purpose and saved us for a purpose—to help spread the Gospel. He will be with us, even unto the end of the world.

Isaac K. Gingrich, Secy.

Harrisonburg, Va.

Report of Mission Meeting held at Weaver's Church near Harrisonburg, Va., Jan. 5, 1924.

Moderator, Bro. Eli Brunk; Sec'y., Jno. H. Alger; Chors., Byard Layman and Kent Shank.

Devotional exercises were led by Bro. Daniel Kauffman.

1. **Do We as a Conference Meet our Missionary Obligations?** E. C. Shank.

He referred to the words of Paul in Rom. 1:14,15 where he says, "I am debtor", also, "As much as in me is". Paul felt that he owed a debt and he was willing to assume that obligation to the full extent of his resources.

2. **How Implant the Mission Spirit in our Young People.** C. K. Lehman.

Continue actively the work already started. Teach in the home, first the great gospel message and second, field conditions. The Sunday school and the minister's personal touch are avenues for teaching and implanting mission responsibility. Numerous books and the Publishing House were mentioned as giving and disseminating valuable information. Lastly, the Bible itself, is the greatest of all missionary books.

3. **Member General Mission Board Report,** E. R. Brunk.

4. **Paul as a Missionary, an Incentive to our Present Workers,** Abram Heishman.

Bro. Heishman related some of the labors and experiences of Paul, which should be an incentive to present day workers. Paul said, "I have kept the faith.....there is laid up for me a crown....." Paul's faithfulness and zeal are ever an incentive to us. Our weaknesses often intimidate us. This should not be true. Our hardships are nothing as compared with those of Paul. God's promise to us is, "Lo, I am with you."

After the noon hour numerous financial reports were given relating to the home district.

Sermon, **The Mission Outlook of the Mennonite Church.** Daniel Kauffman.

If we fit into God's plan for the spreading of the Gospel whether we are in India, in West Virginia, in the city, in the Sunday school, in the field or in the kitchen, truly we are missionaries. We can all be missionaries. As for the outlook the future is always bright, but it is not without opposition. The promise is, "I will never leave thee nor forsake thee."

Secretary.

Albany, Oreg.

The Fifteenth Pacific Coast Mission Meeting as held at the Albany Mennonite Church, Albany, Oreg., Jan. 12, 1924.

Organization:—Mods., E. Z. Yoder, Paul Roth; Music Director, M. H. Hostetler; Secys., Elmer D. Widmer, D. L. Gingerich.

Devotion was conducted by Bro. Chris Snyder.

Topics and Speakers:—**The Mission Sermon** was delivered by Bro. N. E. Miller, Springs, Pa., using as his text, Acts 1:8. He cited many ways in which we can witness for Christ. **The Mennonite Church and Her Missionary Activities,** Bro. S. E. Allgyer of West Liberty, Ohio. Among many things the importance of the Great Commission was impressed. **The Children's Meeting** was conducted by Sister Hannah Nofziger. **The Missionary—(a) His Character,** Bro. C. R. Gerig. **(b) Bible Knowledge,** Bro. F. J. Gingerich. **(c) Relation to God,** Bro. M. E. Brenneman. **Promotion of Missionary Intelligence,** Clarence Kropf, N. E. Miller.

An offering was taken for Mennonite German Relief which amounted to $77.01. May the Lord bless the work there.

In the evening a short time was given to question box. Bro. S. E. Allgyer gave a very impressive sermon. One soul responded to the call and accepted Christ. An enjoyable time was spent with the Lord and believers were encouraged and strengthened.

Secretaries.

Baden, Ont.

Report of an all day Sunday School Meeting held at Steinman's Church near Baden, Ont., Dec. 30, 1923.

Organization:—Mod., S. D. Grieser, Fulton Co., Ohio; Chor., J. O. Jantzi; Secy., Amos Swartzendruber.

Topics and Speakers:—**Mark 10:13-16,** S. D. Grieser; **II Tim. 3:14, 15,** Daniel Jutzi; **I Tim. 2:4,** D. H. Steinman; **Children's Meeting,** conducted by A. Sartzendruber; **Jno. 3:16,** Chris Schultz; **Necessity of the Holy Spirit in Sunday School,** J. O. Jantzi; **II Tim. 2:15,** Chris Zehr; **Sermon,** S. D. Grieser.

Some Thoughts Presented:—Parents should dedicate their children, and seek to train them in a way that they might fulfill the purpose for which they were created. Timothy's faith was a result of the teaching he got as a child. If the parents are to be a guide and a help to their children, their lives must be in harmony with the Word of God. "His Spirit giveth witness to our spirit" if we are the children of God. The Holy Spirit leads men into ways of truth and righteousness, and is the only power of the Church.

The meeting was well attended and good interest was shown.

Secretary.

Edgemont, Md.

Report of a Bible Meeting held at the Stouffer Mennonite Church, Edgemont, Md., Jan. 1, 1924.

Speakers:—W. W. Hege, C. R. Strite, S. R. Eby, Irvin Lehman, and Amos Meyer.

Subjects:—**Consecration of Time; Believer's Helper; Standards of Purity; Chapter Study, Heb. 13; Non-Resistance; Modern Evils; The Great Commission.**

Some Thoughts Presented:—Time belongs to God, and must be redeemed before it can be consecrated. God's program provides no intermissions, no time for ourselves in idleness.

God has sent us a Helper to pilot us through life who will never mislead nor misinform those who take Him into their confidence. A pure, unspotted Christ, founded and espoused a pure, unspotted Church to be kept by a pure and unspotted religion which will cleanse and purify our lives. Partial purity is total impurity. Purity embodies character, Righteousness and Faith.

Non-resistance is a strong evidence of love, a principle emphasized and practiced by Jesus and His followers.

The misuse of the auto, the Sunday papers, trashy literature, modern attire, and advertising are conducive to immorality. Women assuming authority, the spirit of entertainment, lack of spiritual discernment, wrong theories of Satan, at Ease in Zion, World approved standards, no hell theory, denying total depravity of man, and evolution, are some modern false teachings. Great commission was Christ's last message. Not success but faithfulness secures our passport. To run best we must get rid of hindrances. Every race has a goal but all are uncertain except the Christian race, which can be won by all who enter the race.

Secy.

New Wilmington, Pa.

A report of the Sunday school meeting held at Maple Grove Church, New Wilmington, Pa., on Thanksgiving Day, Nov. 29.

Organization:- Moderator, Enoch J. Zook; Chor., Menno Hartzler; Secys., Minnie Kanagy, Ethel Zook.

Topics and Speakers:- **Devotional,** J. H. Lantz; **Sermon,** Deut. 6:11, I. B. Witmer, Leetonia, Ohio; **Definite Aims for Sunday** School Worker, Mary Lapp, Chauncey Kauffman; Children's Meeting, Mary Kauffman, Ethel Zook; **The Two Ways,** (Object Lesson), Edw. Zook; **How Create and Foster Love for the Bible in the Mind and Heart of the Child,** Harry Kauffman, Minerva Kauffman: **My Responsibility as a Sunday School Worker; John Kurtz.**

Some Thoughts Presented:- If it is worth while to thank one another for little deeds, how much more we need to thank God for His blessings. We should thank God for rulers of our land, peace, land of freedom, temporal blessings, and especially for the Bible way of eternal life. Make Christ real in the heart and life of each pupil. If parents would realize that the child has a soul and must spend eternity somewhere, they would spend more time in doing and teaching the Bible to their children. In our every day life, may we as Christians let our light so shine that people may see our good works and glorify our Father which is in Heaven.

Secys.

REPORT OF RECEIPTS

Of Eastern Mennonite Board of Missions and Charities for January, 1924

Altoona Mission	
Paradise Pa Cong	$ 106 08
Children's Home, Millersville, Pa.	
Paradise Pa Cong	106 00
A Bro	1 00
Stauffers Cong	12 00
Mt Joy and Kraybills Cong	91 31
Willow Street Pa S S	50 00
	$ 260 39
Columbia Mission	
Willow Street S S	$ 50 00
General Mission Fund	
Hersheys S S	64 82
Mr & Mrs R F D No 8 Lanc Co	162 00
Class No 7 Landisville S S	10 00
Byerland Cong	200 00
Columbia Mission	100 00
Mary Brubakers Class	2 25
Workers Old Peoples Home	88 00
New Danville Cong	879 44
Gingrich S S	14 50
Dohners Mission Meeting	7 50
	$1528 51
German Relief	
C. H. Musselman Fund	25 00
Thanksgiving Meeting Frazer Pa	19 00
A Brother Atglen Pa	10 00
	$ 54 00
Harrisonburg, Va., School	
Samuel E Garber	25 00
India Mission	
E Chestnut St S S Lanc Pa	33 13
Gehman's S S	64 22
Landis Valley Cong	113 00
E Chestnut St Cong Lanc	37 13
Bowmansville Mission Friends	82 13
Willo Street S S	35 00
Landis Valley Cong	6 00
David Stoltzfus S S Class	3 50

J E Landis	5 00
Abraham Eby	744 00
	$1123 11
India Support of Native Worker	
Two Classes East Petersburg S S	15 00
East Petersburg Y M B C	7 50
Manheim Bible Study Class	7 50
	$ 30 00
India Orphans' Support	
Mrs Samuel Longaneckers Class	14 00
Primary Class Landisville S S	15 00
Lauvers S S	15 00
Girls B C Mt Joy S S	28 00
A Sister East Petersburg S S	14 50
Lebanon Co S S Workers	28 00
	$ 114 50
India Teachers' Home	
Cash	2 50
India Missionary Support	
East Petersburg S S Sisters B C	11 35
Elmer Eby	50 00
	$ 61 35
India Ghatula Dispensary	
Anna N Ranck	$ 5 00
Elmer Eby	50 00
	$ 55 00
India Teachers' Support	
Strasburg Pa S S	$ 14 00
Lancaster, Pa. Mission	
Willow Street S S	$ 20 00
Los Angeles Church Building	
Hettie Ranck	$ 90 00
Near East Relief	
David Garber	$ 5 00
Ada Garbers Class	5 00
Anna Gish Class	2 50
Samuel Longaneckers Class	5 00
Ida Rutt	6 00
Daniel E. Brubaker	5 00
Willow Street S S	30 00
River Corner Cong	141 75
L B & Catharine Hertzler	5 00
	$ 205 25
South America Mission	
David Stoltzfus S S Class	$ 3 50
L B & Catherine Hertzler	5 00
J E Landis	5 00
	$ 13 50
S. A. Missionary Support (Bro. and Sister Lauver)	
E Chestnut St Cong Lanc Pa	$ 37 13
Willow Street S S	50 00
	$ 87 13
S. A. Missionary Support (Salena Gamber)	
Salunga & Landisville Congs	$ 150 00
S. A. "The True Way"	
Goods Y P M	$ 3 80
Cash	5 00
David Stoltzfus Class	10 00
	$ 18 80
Strickler's Church Building	
Stauffers Cong	$ 45 00
Total for month	$3991 04

Gratefully acknowledged,
Eli G. Reist, Treas.

Married

Kurtz—King.—On Nov. 8, 1923, Bro. Abram Kurtz of Morgantown, Pa., and Sister Katie King of Atglen, Pa., were united in holy marriage, at Maple Grove Church, Atglen, Pa., Bro. John S. Mast officiating. The Lord bless and prosper them in life.

Glick—King.—On Nov. 21, 1923, Bro. Elam Glick of Churchtown, Pa., and Sister Priscilla King of Atglen, Pa., were united in holy marriage at the Maple Grove Church, Atglen, Pa., the officiating bishop being Bro. John S. Mast. May the choicest blessings of the Lord be with them through life.

Obituary

Blosser.—Nora Blosser was born Sept. 5, 1888; died Jan 1, 1924; aged 35 y. 4 m. 5 d. She was sick a few years. The last fifteen months she could not lie down. She suffered from heart trouble. She leaves her mother, 1 sister, 2 brothers and other relatives and friends. She united in her youth with the Walnut Creek A. M. Church, where she was a faithful member to the end. Services at the same place, conducted by Corson Mast, Lester Hostetler, and S. H. Miller. Burial in the cemetery near the church.

Plank.—Edward Leander, son of David E. and Fannie (Zook) Plank, was born Jan. 18, 1919, at Inglenook, Pa.; died Jan. 9, 1924, at Eureka, Ill.; aged 4 y. 11 m. 22 d. He was stricken with appendicitis on Jan. 1, at which time he neither ate nor drank water for four days at a time. His condition seemingly was encouraging but on Jan. 8 he took a chill and passed away in about 24 hours. He is survived by his heart-broken parents, a brother, Marvin, aged 10 years, and a sister, Martha, aged 8 years. An infant sister preceded him in death. Edward was a promising child and will be greatly missed by parents and friends. May we meet him in glory.

Mosemann.—Philip Mosemann was born in Meiningen, Germany, June 21, 1832; died Jan. 6, 1924, of infirmities due to old age, at his late home, 433 S. Shippen St., Lancaster, Pa.; aged 91 y. 6 m. 15 d. He was the son of Bishop Jacob Mosemann and Magdalene Frey Mosemann. He came to America at the age of 22 years, residing with his parents near Bowmansville, Pa. At the age of forty years he moved to Lancaster where he remained the balance of his life. He was a member of the Mennonite Church the greater part of his life. Besides his wife, Elizabeth, the following children survive: David H. and John H., ministers of the Lancaster congregation, Philip, Lena, Elizabeth, Christian, Abram and Barbara. The funeral services were held on Wednesday, Jan. 9, from the late home, also at the E. Chestnut Street Mennonite Church. The services were conducted by Bros. Jacob E. Brubaker, Daniel Lehman and Benj. Weaver. Interment at Mellinger's Cemetery.

Bittner.—Sister Rebecca (Rife) Bittner of Pleasant Hall, Pa., departed this life as a result of a complication of diseases, Jan. 15, 1924, at the home of Harry Eyer, after an illness of about nine months. She was aged 69 y. 11 m. 28 d. Her suffering was intense at times but she did not want to murmur or complain. She united with the Mennonite Church at Strasburg, Franklin county, Pa., in her young years and remained a faithful member to the end. Her husband, Bro. Geo. W. Bittner, preceded her to the spirit world about 13 months. They had no children but raised a number of foster children. Mrs. Eyer, with whom Sister Bittner had her home, was raised in their home and showed all kindness and love toward the deceased. The funeral was held on Jan. 18 with short services at the home and further services at the Strasburg Mennonite Church in charge of Bros. Harry H. Witmer and John S. Burkholder. Text, Psa. 17:15. Interment was made in the cemetery adjoining the church.

Schlegel.—Anna M., daughter of C. L. and Catherine Roth, was born in Livingston Co., Ill., May 17, 1866; died at her home at Albany, Oreg., of heart failure on Jan. 26, 1924; aged 57 y. 7 m. 9 d. At the age of 19 she moved with her parents to Milford, Nebr. She was married to John M. Schlegel of Milford Mar. 28, 1886. In 1902 they moved to Nampa, Ida., and in 1903 to Albany, Oreg., where they have since resided. The deceased gave her heart to God when young and remained a faithful member of the Mennonite Church all these years. Sister Schlegel suffered of disease for several years and spent much of her time while afflicted in prayer and supplication, submitting all to God's care. She was the mother of 10 children, 5 sons and 5 daughters, 3 of whom preceded her in death. Her desires were granted in that all her children united with the Church. She is survived by her husband, 3 sons, 4 daughters, 21 grandchildren, 5 brothers, 3 sisters, and many other relatives and friends. Funeral services were conducted at the Albany Mennonite Church by Bro. S. E. Allgyer of West Liberty, O., on Jan. 29, 1924. Her remains were laid to rest in the Riverside Cemetery.

Stauffer.—Sister Susanna (Hernley) Stauffer, 73 years old, widow of Bro. Jacob L. Stauffer, died at the home of her son, Christian Stauffer, at Middle Creek, Pa., Jan. 24. Her husband died forty-four years ago. The surviving relatives are one son, Christian, with whom she resided for fifteen years, and the following brothers and sisters: Mrs. Israel Huber, Halfville, Pa.; Jonas Hernley, Scottdale, Pa.; Christian Hernley, Halfville, Pa.; Ezra, Lebanon, Pa., and Samuel, Lexington, Pa. Funeral services were held at the home and at the Hammer Creek Meetinghouse by Bros. Noah Landis and John S. Hess. Text, Psa. 132:14. Interment in the cemetery adjoining.

Mother, now thy toils are over,
  And thy place is vacant here,
But we know that thou art resting
  In that land where God is near.
Silently this mortal body
  Has been lowered in the tomb,
And the clouds that hung above us,
  All seemed like a sullen gloom;
But a gladness now dawned dawned on us,
  As we looked beyond the skies—
May we all some day be gathered
  There to win that precious prize.

Sister E. M. H.

Swartzendruber.—Jacob F. Swartzendruber was born in Johnson county, Ia., Oct. 17, 1851; died at his home near Kalona, Ia., Jan. 17, 1924; aged 72 y. 3 m. He united with the Amish Mennonite Church in his early youth and in his chosen faith was true to the end. On Dec. 31, 1872, he was united in marriage to Elizabeth Bender. To this union were born nine children, all of whom except two preceded him to the home beyond. On March 26, 1878, at the age of 26 years he was ordained to the ministry, in which calling he served faithfully. On Dec. 4, 1887, he was ordained bishop over the Lower Deer Creek Church in which he sought faithfully to perform his duty. In the bishop service he was active to the end. When the "Herold der Wahrheit" was launched in January, 1912, he was an active supporter and has been a regular contributor to its columns until his death. For two years he had the editorship of the publication and since has had charge of the Junior department. The illness which caused his death was of only a little more than two days' duration and was termed peritonitis caused by internal perforated ulcer. He leaves to mourn his departure his deeply bereaved widow, 1 son, 1 daughter, 6 grandsons, 5 granddaughters, and a host of relatives and friends. The funeral was held at the residence on Saturday, Jan. 19, conducted by C. M. Yoder and J. R. Swantz and others in German, from the fitting text, II Tim. 4:7, 8. Also a fitting address in English by J. Y. Swartzendruber. Burial took place in the Lower Deer Creek cemetery.

CORRESPONDENCE

(Continued from page 939)

31. Bishop D. N. Lehman baptised and received the class.

As we have started in another year may we go forth faithfully in the Master's service.

Feb. 6, 1924. Edna C. Kauffman.

Eugene, Oreg.

Dear Gospel Herald Readers, Greeting:—After ten weeks of continuous labor in the Oregon field we are enroute for California. The first week was spent at the Portland Mission, with the exception of part of Thanksgiving day when we attended two services at the Bethel Church.

The following three weeks meetings were in progress at the Zion and Hopewell churches. Then three weeks at Albany and Fairview. From there we went to Sheridan for a week and back to Bethel for the same length of time, but the time was shortened here because of a funeral at Albany. Just one week prior we attended a funeral at the Fairview church, both mothers. Baptismal services were held at the same place. Our last stop was Harrisburg for only a few days. In this time we were privileged to preach 83 sermons besides the other work in connection.

We have greatly enjoyed the work on the Pacific coast and we are very grateful to our kind Heavenly Father for the many opportunities of service, and are also thankful to the many brethren and sisters with whom we were privileged to associate for their kindness and hospitality, and pray God's blessing upon them for their labors of love. The last day in Oregon we were given a fine drive out into the Cascade Mountains, over the McKenzie Highway. We enjoyed the fine scenery. At this writing we are both feeling fine, for which we praise God.

Yours for the Master's service,
S. E. Allgyer and wife.

Feb. 4, 1924.

Scottdale, Pa.

Dear Gospel Herald Readers, Greeting:—Our work here is progressing in its routine way. We were glad to have with us on Friday, Feb. 8, Bro. C. F. Derstine, editor of the Christian Monitor, who stopped off between trains. While here he spoke at the weekly prayer meeting held at the schoolhouse at East Scottdale. He left the same evening for Virginia where he is scheduled to speak at the Eastern Mennonite School and to hold revival meetings in the community.

Bro. Loyd Hernley, our makeup man, is on a tour to Washington, D. C., Asheville, N. C., and Lancaster county, Pa., accompanied by his newly acquired bride, who was Pauline Beistel of Alverton, Pa. Best wishes.

Bro. Harry Maust and family of Springs, Pa., have located on a place near Scottdale, intending to make their home in this community. We extend a hearty welcome.

Bro. and Sister Levi Mumaw, who had been on a visit to Lancaster county, Pa., returned the latter part of the week.

Sister Anna Mumaw, who recently underwent an operation in the Mercy Hospital, Pittsburgh, Pa., returned home last week. She is getting along very well, and expects to return to work next week.

Bro. J. A. Ressler, who has been engaged in the Bible School work at the Stahl Church near Johnstown, Pa., during the last six weeks, came home today accompanied by a student of the school, Bro. Lawrence Cutman, Belleville, Pa., who expects to spend the week end here.

Feb. 9, 1924. Cor.

A Christian walks in the light. He is not ashamed of what he does. He is not afraid to come into the daylight with his deeds and his secrets. He proclaims the secrets of his religion openly to the world. He seeks the light, because he "doeth truth" as the Son of God says: "For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God."

REPORT

Report

Of the Souderton, Pa., Sewing Circle for the year 1923.

No. of regular meetings	11
No. of special meetings	1
Average attendance	41
No. of articles made	542
No. of quilts	28
No. of crib quilts	4
No. of comforters	12
Balance on hand at beginning of year	$260.78
Collections	360.45
Donations	68.00
Interest	12.30
Received for quilts	39.37
Expenditures	297.18
Donated to East. Mennonite Home	143.75
Donated to India Orphan Support	28.00
Donated to India Mission Work	70.00
Balance on hand at end of year	$201.97

Elverda Freed, Secy.

REPORT

The twenty-fifth semi-annual meeting of the Associated Sewing Circles of Lancaster Conference District was held at the Vine Street Mission, Lancaster, Pa., Jan. 28, 1924.

Bro. Levi Sauder acted as moderator and Bros. Aaron Groff and Levi Mumaw as choristers.

Thirty-three of the forty-one circles of the association were represented. Orders were received from Millersville Orphans' Home, Lancaster, Welsh Mt., Columbia, Philadelphia, and Altoona Missions. A number of the circles are sewing for the Lancaster General Hospital. Sister Mary Mellinger gave a brief report of the work at the cutting-room at Paradise. A collection amounting to $36.70 was taken for the Stocking Fund of the Millersville Orphans' Home.

Morning and afternoon sessions were held. Each session was opened with devotional exercises. The following topics ere discussed: **Burden Bearing,** D. N. Lehman; **The Sewing Circle and Present Relief Work,** Orie O. Miller; **Consecration,** Noah Risser. Short talks were given by Bros. Levi Mumaw and John H. Mellinger.

A general collection was taken amounting to $85.32, which was given to the Eastern Mennonite Board of Missions and Charities.

Next meeting will be held at the East Chestnut Street Mennonite Church, Lancaster, Pa., the last Monday in July, 1924. After singing and prayer the meeting was dismissed.

Report of work done at the cutting room, Paradise, Pa., from July 31, 1923, to Jan. 26, 1924:

State	No. S. C.	No. Garments (703 yds.)	Acs Rec	Mdse Sales	Postage
Pa.	33	1780	681 86	674 74	7 12
Ohio	7	189	58 25	55 62	2 63
Ind.	8	244	83 54	79 05	4 49
Ill.	5	207	65 10	61 27	3 83
Va.	2	51	15 54	15 05	50
Kans.	3	81	26 43	24 59	1 84
Iowa	2	79	25 08	23 74	1 34
Mich.	1	110	40 45	38 76	1 69
Md.	2	223	83 78	82 38	1 40
Nebr.	1	111	30 59	28 01	2 58
Dela.	1	166	47 80	46 89	91
Colo.	1	18	5 10	4 46	64
12	66	3259	1163 52	1134 56	28 97

Mrs. H. E. Metzler, Secy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 21, 1924 (Gospel Witness Established 1908) No. 47

EDITORIAL

"Come, ye children, hearken unto me; and I will teach you the fear of the Lord."

Prayer is one of the most cherished privileges enjoyed by the child of God. And the thing which makes the privilege precious is the fact that God, true to His promise, answers our prayers wisely, often in a personal way.

"Blessed are the dead which die in the Lord," is a truth which is brought home to us in the many death notices printed in these columns from time to time. Though heart strings are broken as loved ones are taken away, it is refreshing to note that nearly all whose deaths are chronicled in these columns had made the good confession, most of them have spent years in the service of the Master. Sometimes, in noting the progress of congregations, we forget the ones who had once been members here but who were promoted to membership in the better world. There is an army of faithful ones going home. It should be to us an inspiration to work with renewed energy to the end that this army may be increased here to the greatest possible extent. The sting of death is taken away when the soul is rescued from the thralldom of sin.

Two rights which, to our knowledge, the Mennonite Church has always recognized, are (1) the right of each individual to think for himself and to form his own conclusions concerning faith and practice, and (2) the right of the Church to determine for itself the conditions under which persons may receive or retain membership in its orginization. In recognition of these two things the Church has never sought to dictate to individuals or churches outside its own communion what they should or should not believe, but has all along insisted that when persons present themselves for membership they should give evidence of a oneness in faith with us and willingness to abide by the rules and regulations of the Church. For these reasons the Church should teach clearly its tenets of faith, both for the sake of its converts and of its members.

The Welsh Mountain Mission.—Our hearts were saddened, several weeks ago, when we learned that the hand of the assassin had laid low the body of Bro. Arthur Moyer, superintendent of the Welsh Mountain Mission. For many years that heroic soldier of the cross had labored where the work was hard, and the real character of the man shone out brightly during the intervening time between the time of the shooting and his death. Like his blessed Lord, the spirit of forgivenes and concern for the lost, was especially strong in his testimony and life, in his last day on earth. His mission on earth being fulfilled, the Lord took him home.

It is refreshing to note that there are others ready to continue the work on the Welsh Mountain. It is truly said that "the blood of the martyr is the seed of the Church." Let those who have so nobly stood by this work in the past continue their loyalty with increased courage and zeal, and we will yet see how that Rom. 8:28 is realized in this sad occurrence. If it is noble to live for God, it is equally noble to die in the same cause.

Ku Klux Klan.—From a number of sources we gather evidence that on the whole the influence of this secret order is on the wane. The more that people see of it the more convinced they become that Christian people should hold entirely aloof from it.

Once in awhile we hear some one venture the question as to what attitude the Mennonite Church takes toward the Klan. The Mennonite Church, together with all other churches who stand opposed to secret orders, can have but one attitude—that of disapproval—for the following reasons:

1. The Ku Klux Klan is a secret organization. Whoever opposes cret societies has the Klan question solved on that score.

2. The Ku Klux Klan fosters race hatred. It is openly and avowedly against Jews, Negroes, Catholics. What is more natural that these three classes, finding themselves discriminated against, should rise for self-protection? Race prejudice breeds race hatreds, and race hatreds often result in race war. The Klan, in working against these poeple as races, violates one of the basic principles of American liberty.

3. The Ku Klux Klan fosters the spirit of mob rule and mob violence. The people dragged out at night and mercilessly whipped may or may not be guilty of what they are charged with, but it is not for the Klan, or any other secret order, to administer such punishment. Let that be done through due course of law. Contempt for law and order and administering punishment by means of the mob rather than the law, undermines the foundations of free governments. To say nothing about the Klan being a secret order, it must come out plainly and emphatically for equal justice for all people regardless of race, color, or religious or social condition, and disavow and discontinue mob violence before it can lay claims to favorable consideration on the part of law-abiding, liberty-loving people.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

OUTLINE STUDY
Hell

By Joseph M. Nissley

For the Gospel Herald.

I. Hell is a Place.—Luke 12:5; Matt. 10: 28; 5:22-30; Psa. 9:17; Mark 9:43.
II. Where is it?
  1. Beneath.—Prov. 15:24; Isa. 14:9, 15; Matt. 11:23.
III. The Way There.—Matt. 7:15.
IV. Description of the Place.
  1. Outer Darkness—Matt. 25:30.
  2. Blackness—Jude 13.
  3. Furnace of fire.—Matt. 13:42, 50.
  4. Lake of fire—Rev. 20:14.
  5. Fire and brimstone.—Rev. 14:10; 19: 20
  6. Worm dieth not.—Mark 9:44-48.
V. Place of abode for the Bodies and Souls of the Unregenerate.—Matt. 10: 28; 18:8, 9; 5:29, 30.
VI. Condition of People in Hell, as shown by the experience of the Rich Man.—Luke 16:19-31.
  1. Can see "He lift up his eyes" (v 23).
  2. Can talk. "He cried and said" (v 24).
  3. Can feel. "I am tormented" (v 24).
  4. Can hear Abraham spoke to him (vv 25, 29).
  5. Has desire For water and welfare of his brethren (vv 24, 28).
  6. Has reasoning Powers (vv 28, 30).
  7. Has memory "Son, remember" (v 25).
VII. What the Inmates do There.
  1. Weep—Matt. 22:13.
  2. Gnash their teeth.—Matt. 25.30.
  3. Wail.—Matt. 13:50.
  4. Have no Rest—Rev. 14:11.
  5. Suffer remorse of Conscience.—Luke 16:25
  6. Look upon the Redeemed.—Luke 16: 23.
VIII. Duration of Hell Eternal.
  1. Suffering not quenched.—Mark 9:43, 44.
  2. Everlasting destruction.—II Thes. 1: 8, 9
  3. Everlasting punishment.—Matt. 25:46.
  4. Everlasting damnation.—Mark 3:29.
  5. Everlasting fire.—Matt. 18:8.
  6. Everlasting burning.—Isa. 33:14.
  7. Smoke of their torment ascends forever—Rev. 14:11.
IX. Who Will go There?
  1. Wicked.—Psa. 9:17.
  2. Disobedient. II Thes. 1:8, 9; Rom. 2: 8, 9.
  3. Those not found in the Book of Life—Rev. 20:15.
  4. Those not born again.—John 3:5.
  5. Those who bury their talents.—Matt. 25:30.
  6. Those who merely pretend to serve the Lord.—Matt. 7:22, 23; 25:41-46.
  7. Hypocrites—Matt. 23:25-33.
  8. Those who speak disrespectfully.—Matt. 5:22; 12:32
  9. Those who cause offences.—Matt. 13: 41, 42; 18:6, 7.
  10. Those on the broad road.—Matt. 7:13.
  11. Those who do not repent.—Luke 13: 1-5
X. No Respect of Persons is Shown Toward the Doomed.—II Pet. 2:4-8.
XI. The Lost Desire no Company.—Luke 16:28.
XII. The Company in Hell.—Prov. 9:13-18; Rev. 21:8.
XIII. Not Made for Man.—Matt. 25:41.
XIV. No Escape for Those Who are There.—Heb. 2:3; Luke 16:26.
XV. The Lord Pleads for all to Come to Him.—Rev. 3:20; 22:17; Matt. 11: 28-30.
XVI. Only Escape Through Christ.—Isa. 45:22; Acts 4:12.

Altoona, Pa.

ETERNAL PUNISHMENT

By M. G. Gehman

For the Gospel Herald.

> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. —Lu. 16:23.

Eschatology is the "doctrine of the last things." Quite a number of subjects come under this head. At this time we have the darkest of them all. Our mind recoils from delving into it. It appears that many preachers of today shrink from telling the people that "The wicked shall be turned into hell, and all the nations that forget God." But this is a Bible subject and it is for our good and others, that we face this truth foursquare with the rest of the Bible. Jesus taught concerning "hell." He spoke more of "hell fire" than any of His messengers in all God's Book. Truly, Christ means that the unbeliever of today shall know his doom, as He told them this sad truth when here in person. No thoughtful person can speak lightly of "hell." Clowns jest about it, but it brings tears of sorrow to the child of God because of the unsaved.

In tracing up the word "hell" we find the Hebrew "sheol." "Sheol" has more than one application. Sometimes it refers to the grave; sometimes to the place of departed spirits. In Psa. 16:10 it means the grave. In Deut. 32:22 it means the place of lost souls. The word "hell" conveys the original thought in the Authorized Version. Acts 2:27 refers to the grave. More frequently "hell" designates the place where the wicked are doomed. Lu. 16:23, etc. The word "hades" appears in the Greek New Testament, and has a double application. It means the "unseen world" in a general way. In Acts 2:31 it refers to the grave. In Luke 16:23 it plainly means that awful place where lost souls are forever separated from God. Another word in the Greek text, "gehenna," occurring eleven times, means the place of future punishment every time. "The place of everlasting torment" (Work of Francis Passow). "Gehenna" appears in Matt. 5:22, Matt. 5:29, 30; 10:28; 18:9; 23:15; 23:33; Mar. 9:23; 9:45; 9:47; Lu. 12: 5; Jas. 3:6. All these passages, directly or indirectly, refer to the place of torment. Note one more reference (II Pet. 2:4) where the word "hell" is used in the Authorized Version. Here the Greek text has "tartarosas." This is purely a New Testament term, equal to "gehenna" (Hickie.). "In the Iliad the word denotes an underground prison..... In later writers "Tartarus" is the place of punishment of the wicked after death, and is used of the underworld generally." (Encyclopaedia Britannica.)

Whatever name you give it, "sheol," "hades," "gehenna," "hell," or "tartarosas," it matters not. The fact of the matter is established. God has a place of torment for the punishment of the wicked in His universe. Here, as in all other places, the justice of God is mercy to the believer. To speculate in reference to these plain statements of God is to open the flood gates of doubt to our destruction.

The Downward Trend

Do we realize the relation between disrespectful speech and "hell fire?" Matt. 5:22. The tongue sometimes speaks disrespectfully of, God, of Christ, and His work and servants, and because of this "unruly evil" many will come to judgment. "Everlasting fire" is "prepared for the devil and his angels" (Matt. 25:41). Those who disrespect God and His children, must be respecting the devil and will go where he, their master is doomed to go—the "lake of fire" (Rev. 20:10). Forgetting things may sometimes be excusable but when so vital a matter as the soul of man is involved God will not excuse. When nations "that forget God shall be turned to hell" individuals will fare likewise.

The ante-diluvians forgot God. "All flesh had corrupted his way upon the earth." God said, "The end ....is come." His judgment followed. Sodom was gay. Her inhabitants reveled in plenty but they remembered not the poor. Eze. 16: 49, 50. Amidst the jingle of the dollar they became idle and haughty. Culture was worked up to high pitch. Eating and drinking, planting and building so engaged their minds that they forgot their Maker. Such a people God could not use to His purpose, so He "rained fire and brimstone from heaven and destroyed them all" (Lu. 17:28). The things of the natural world must be curbed before they impede our spiritual life if we would have God's favor. After the final separation Jesus will say to those on the left hand "These shall go away into everlasting pun-

ishment." Those on the right hand will go "into life eternal" (Matt. 25: 46). Life is "eternal" and punishment is "eternal." These two words have exactly the same unfathomable scope as to existence.

Following is an extract from A. C. Dixon: "I may shock you, but oh friend, I believe it is true, that the hell I am describing, which Jesus has portrayed, is the expression of God's love. It is the best that an infinitely loving and merciful and powerful God can do for a man that will not accept Jesus Christ. And if men go to perdition they will go with God weeping over them. He had made provision for their salvation and they refused to accept it, and all that infinite love can do is to let them go. "These shall go away into everlasting punishment." Nobody drives them. They go. In the flashlight of eternity they will recognize that it is right for them to go, and they will."

The Christian and Hell

Finite mind cannot grasp all the mysteries of God. How one can be happy with Christ when friends have gone the downward way and left this world unconverted, is a question often raised in regard to the future. Such a question savors of doubt and we suspect it comes from the evil one. God has arranged for the "fullness of joy" for His faithful ones. May we never doubt this. It is enough for us to "ever be with the Lord." The true Christian need entertain no fear of hell. The child of God has hell behind him, and heaven before him. As we walk closer with God we are further removed from those enticements which come from the dark realm and lead to perdition, and as "God is light" we shall have more light to withstand Satan's emissaries whose business it is to destroy.

One might well wish that the things said of hell were not true. God Himself wants no one to go there. He wants men to "repent." No one delights in this subject, yet there is no mercy in silence as to God's Word. Men prepare themselves for hell and they go. A wholesome, restraining fear comes with the proper conception of this truth. Matt. 10:28.

The "purgatory" idea is not "God-breathed." The teaching is a delusion. After the rich man was buried his prayer was not answered. Lu. 16: 24. The teaching on "soul sleeping" which is going the rounds at present is likewise erroneous. The soul of Dives did not sleep; he was keenly conscious of things he wanted to have changed, but—too late.

"Should the Death angel knock at thy chamber,
In the still watch of tonight,
Say, will your spirit pass into torment,
Or to the land of delight?

"Many sad spirits now are departing
Into the world of despair;
Ev'ry brief moment brings your doom nearer;
Sinner, O sinner, beware!

"Many redeemed ones now are ascending
Into the mansions of light;
Jesus is pleading, patiently pleading,
O let Him save you tonight."

Denver, Pa.

JEHOIAKIM

We look in upon a room in Jerusalem. Two men are there.

At the table sits Baruch, the scribe, with a roll of parchment and an iron pen in his hand. The other man is walking the floor, as if strangely agitated.

There is an unearthly appearance about his countenance, and his whole frame quakes as if pressed upon by something unseen and supernal.

This is Jeremiah, in the spirit of prophecy. Being too much excited to write with his own hands the words that the Almighty pours upon his mnd about the coming destruction of Jerusalem, he dictates to Baruch, the scribe. It is a seething, scalding, burning, denunciation of Jehoiakim, the King, and a prophecy of approaching disasters.

Of course, King Jehoiakim hears of the occurrence, and he sends Jehudi to obtain the parchment and read its contents.

It is winter. Jehoiakim is sitting in his comfortable winter-house, by a fire that glows upon the hearth and lights up the faces of the lords, princes, and senators who have gathered to hear the reading of the strange document.

Silence is ordered. The royal circle bend forward to listen, every eye is fixed. Jehudi unrolls the book gleaming with the words of God, and as he reads Jehoiakim frowns; his eye kindles; his cheek burns; his foot comes down with thundering indignation.

King Jehoiakim snatches the book from Jehudi's hand, feels for his knife, crumbles up the book, and goes to work cutting it up with his pen-knife. Thus God's book was permanently destroyed, and the king escaped.

Was it destroyed? Did Jehoiakim escape? In a little while King Jehoiakim's dead body is hurled forth to blacken in the sun, and the only epitaph was that which Jeremiah wrote: "Buried with the burial of an ass."

To restore the book which was destroyed, Baruch again takes his seat at the table, while Jeremiah walks the floor and again dictates the terrible prophecy.

It would take more knives than cutlery ever sharpened to hew into permanent destruction the Word of God. He who shoots at this eternal Rock will feel the bullet rebound into his own torn and lacerated bosom.

When the Almighty goes forth armed with the thunder-bolts of His power, I pity any Jehoiakim who attempts to fight Him with a penknife.

That oriental scene has vanished, but it has often been repeated. There are thousands of Jehoiakims yet alive who cut the Word of God with their penknives.

King Jehoiakim showed as much indignity toward the scroll when he cut one way as when he cut the other. You might as well behead Moses as to behead Jonah. Yes, I shall take all of the Bible or none. Men laugh at us as if we were the most gullible people in the world for believing in the genuineness of the Scriptures, but there can be no doubt that the Bible, as we have it, is the same—no more, no less—as God wrote it.

As to the books of the New Testament the great writers of the different centuries give complete catalogs of their contents. Polycarp, Ignatius, and Clemens Romanus, in the first century, give a catalog of the New Testament books; Tertullian and Justin Martyr, in the second century; Cyprian and Origen, in the third century; Augustine, Jerome and Eusebius, in the fourth century. Their catalogs of the different books of the New Testament silence the suggestion that any new books could have been stealthily put in.

As to the books of the Old Testament Christ sanctioned them by recommending them to the Jews. If any part of the Old Testament had been uninspired, Christ would have said: "Search the Scriptures, except the book of Jonah," or, "Search the scriptures, all except the book of Esther." When Christ commends to all the canon of the Old Testament Scriptures, He affirms its genuineness.

There never could have been any interpolations in the Bible, for the Jews were constantly watching, and there were men whose lifetime business it was to attend to the keeping of the Scriptures unadulterated.—Selected by Elam Horst.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—Luke 2:7.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

GOD WAITS

God waits for man to do his will,
He waits, and waiting longs to fill
The hearts of those who love him true
With all the power he can endue.

He waits; the years go sweeping past,
And Time tolls dirges loud and fast,
As men go down without a hope,
Forever in the depths to grope.

He waits; his servants are so few—
So few who'll give him all his due—
But, brother, while all longing wait,
You, too, must stand without the gate.

'Tis only those who give away,
May see the light of eternity.
He who gives aid to those in need
Has sown in self eternal seed.

—Selected.

FROM OUR MISSION STATIONS

Eureka, Ill.

(Home for the Aged)

Bro. D. D. Miller came into our midst Feb. 7, expecting to hold a series of meetings with the congregation at Metamora. While here he gave us two very interesting sermons at the Home for the Aged, also gave words of encouragement to the inmates which were much appreciated by them.

Feb. 9, 1924. J. D. Smith.

Columbia, Pa.

Dear Herald Readers:—Sunday evening, Feb. 10, 1924, marked the closing of our revival service at this place by Bro. J. W. Weaver of Union Grove, Pa. There were two public confessions and two promised to come into full fellowship again. The meetings were continued for three weeks as the interest was very good with many of the town people coming out to the services. Many were under conviction but did not yield. Pray for these, that the Spirit may continue to strive with them.

The Sunday school work here is very encouraging at this time with an attendance of about 250 every Sunday, and many of them eager to learn new songs and Scripture verses. At present the sewing school meets every Saturday afternoon with an enrollment of 125 with new ones coming in every week. The school starts at 2:00 P. M. Following are the dates for the various circles of Lancaster Conference District: Feb. 16, Paradise; Feb. 23, Chestnut Hill; Mar. 1, Elizabethtown; Mar. 8, Good's; Mar. 15, Petersburg; Mar. 22, Landisville and Salunga; Mar. 29, New Providence; April 5, Stumptown; Apr. 12, New Holland; Apr. 19, Bowmansville; Apr. 26, New Danville; May 3, Rohrerstown; May 10, Manor; May 17, Millersville; May 24, Maple Grove; May 31, Manheim; June 7, New Holland Juniors; June 14, Goodville. All who want to come to Columbia Sewing School should get in touch with your circle heads and come on dates designated for your church. Preaching services every Sunday evening. Visitors are always appreciated. At present we are looking forward to the Bible Instruction meetings by Bros. Mack and Bressler for nine days, from Feb. 23 to Mar. 2. Sessions will be held daily and every evening. Kindly remember us in this and all the work here in your prayers.

Feb. 12, 1924. C. Z. Martin.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

No preventing Providence Bishop J. K. Bixler will labor with the Ft. Wayne congregation from Feb. 27 to March 2. During the meetings baptismal services will be held to receive the applicants now under instruction.

The counsel of the church will also be taken in reference to the ordination of a minister; if conditions are found favorable the ordination will be effected.

We ask the Church to remember the work in prayer, that in all things the will of the Lord may be done.

Feb. 15, 1924. B. B. K.

WEEKLY NEWS NOTES FROM ARGENTINA

By Vera Hallman

For the Gospel Herald.

Sister Lantz sent the following news items from Trenque Lauquen: "Jan. 4, Bro. and Sister Hershey with Lester stopped here while on their way to Carline to spend a few weeks of much needed rest. While here a business meeting was held, and arrangements made for the Annual conference which is to be held at Pehuajo the latter part of February. Bro. Lauver was also here while Sister Lauver and family stayed at Pehuajo. Jan. 5, we accompanied the Hersheys as far as Salliquelo to see one of our faithful members who has just recently moved there. We did not see him as he had gone out to the country. The following week we went out to the country and bought about 40 dozen apricots which we canned for the coming winter."

The news notes from Carlos Casares are as follows: Sisters Santina and Anita Cavadore spent almost two weeks here. Their visit was much appreciated. Jan. 18, Bro. and Sister Lauver and family accompanied by Mrs. Swalm and the Cavadore sisters went to Pehuajo in the auto and returned the next day with Sister Gamber. On New Year's day the members of the young people's meeting and the workers spent the day in the woods. It was enjoyed by all.

Pehuajo: Since Bro. Hershey is gone, the native help have taken charge of the preaching services. Three young men have taken turns to preach on Sunday and also at the Wednesday evening meeting.

Pehuajo, Argentina, S. A.

MOTTOES

"Unless Jesus Christ is Lord of all, He is not Lord at all."

* * *

"It is the mission of the Church to give the whole Gospel to the whole world."

* * *

"We are leading a crusade, not to take a sepulcher, but to take a world."

* * *

"This is a lost world to be saved, and not simply an ignorant world to be educated."

* * *

"The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man."

* * *

"We have no apology for being in earnest about this thing of missions, and will make none until Jesus Christ tells us He made a mistake in coming to the world as a missionary."—Exchange.

There are blessings which we cannot obtain if we cannot accept and endure suffering. There are joys which can come to us only through sorrow. There are revealings of divine truth which we can get only when earth's lights have gone out. There are harvests which can grow only after the ploughshare has done its rough work.—J. R. Miller.

Some one has said, "Morality without religion is like a flower without roots—it soon withers away, can not last long." It is like an artificial flower—beautiful to look upon, but lifeless and without fragrance. On the other hand, the Christian religion without morality is an impossibility.—D. D. Miller.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, February Twenty-fifth

Blessed is the man that trusteth in thee.—Psa. 84:12.

God so suits imself to our needs that He becomes to us a sun, a shield, and gives us grace and glory. Or, as one has said, He gives us the bud-grace, and the flower-glory, and Himself is the sun and shade to nurture and to beautify. He then becomes our all. Why should we not trust, love, and obey Him, for and in all things?

He will withhold no good thing from His children. He will not allow the heat to smite them by day, nor the frost by night. He allows us free access to Himself and gives us the hope of His glory. We enjoy quiet confidence and at the end of our days lie down in peace knowing that all can be left to His keeping.

"Walking Savior close to Thee,
Trusting in Thy love and grace;
Guide, oh, guide us tenderly,
Till we see Thee face to face."
—Newell.

* * *

Tuesday, February Twenty-sixth

Blessed is he, whosoever shall not be offended in me.—Matt. 11:6.

How many of us, like John the Baptist, stumble at life's mysteries and at the apparent delays and indifferences of divine Providence. Why was John imprisoned and not delivered by the Messiah? Jesus neither explained nor apologized for allowing His forerunner to be thus incarcerated. He did, however, give him ample proof of His own divinity and power and abundant reason to trust Him and believe upon Him.

Earthly emancipation is nothing compared to spiritual. Why does He suffer martyrs to be slain for their faith? He first gives them full assurance of a place at His right hand and a foretaste of His and their glory and they die with songs of praise upon their lips.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator" (I Pet. 4:19).

* * *

Wednesday, February Twenty-seventh

Blessed is he that cometh in the name of the Lord.—Mark 11:9.

The prophet (Ezekiel) had foretold the manner of Christ's entry into Jerusalem. Ezek 9:9. It was of a very modest sort but the inward triumph was great in this that He received the praises of faith on the part of the common people. How true that not many mighty, not many noble are called and that God hath chosen the foolish things of this world to confound the wise, and the weak things to confound those that are mighty, and the base things, yea the things that are not, to bring to naught the things that are, that no flesh should glory in His presence. I Cor. 1:26-29.

When He shall come in the clouds of heaven to receive His own, every eye shall see Him, every knee shall bow, and every tongue shall confess that He is King of kings, and Lord of lords. The believing, trusting, humble followers of the Lamb will then lift their heads.

* * *

Thursday, February Twenty-eighth

Blessed are they which are called unto the marriage supper of the Lamb.—Rev. 19:9.

The fifth chapter portrays a wonderful throng before the throne of God of every tribe and nation and tongue. They have accepted the promises and invitations that have been held out to them. Their robes have been made white and washed in the blood of the Lamb. Their wedding garments have been purified through sacrificial service. They have been pillars of the faith, renouncers of evil and have suffered tribulation. They compose the Bride whom the great Bridegroom will soon call to the Marriage supper.

The redeemed of every age have looked forward to the time It is the living hope of every believer. It is the long-looked-for day of the patriarchs, and the prophets. It is that for which we pray daily. "Even so, come, Lord Jesus" (Rev. 22:20), should be the petition of every saved soul.

* * *

Friday, February Twenty-ninth

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—Rev. 14:13.

We mourn for those who sleep in Jesus, but not as for those for whom we have no hope. We know where their faith was anchored; we know what their lives and characters were; we know their last testimonies, and that they were reassured of their eternal future before they passed over. Their examples are worthy of emulation and they were loyal in their obedience and companionship. Though dead, yet they speak, and we not only cherish but seek to live true to their memories. Through those whom they served their works do follow them.

We shall see them again for we have that same living hope aglow in our bosoms. We shall sleep with them in the grave; our souls will enjoy Paradise with them; we shall be fully reunited with them before the Throne.

"Asleep in Jesus, oh. how sweet,
To be for such a slumber meet!
With holy confidence to sing,
That death has lost its venomed sting."
—Mrs. Mackay.

Saturday, March First

The life is more than meat, and the body is more than raiment.—Luke 12:23.

Life is sacred because it is God-given. All crimes against life are sinful and God's great plan of redemption was perfected that man might live and not die. Therefore the natural as well as the spiritual life must be guided by higher motives and impulses than mere animal instinct. Every law of life given in Holy Writ was given to safeguard life and help us to realize its value.

These lumps of clay will soon return to the earth from whence they came but by the breath of the Almighty we became living souls and do not end with physical death. We have an eternal existence and will remain either joyfully or painfully conscious of it according as to how we have spent our days in this world.

"Only to know that the path I tread,
Is the path marked out for me;
That the way, though thorny, rough, and steep,
Will lead me nearer Thee;
Only to know when the day is past,
And the evening shadows come.
That the trials and cares have proved indeed
A day's march nearer home."
—Allie Starbri.

* * *

Sunday, March Second

For this child I prayed; and the Lord hath given me my petition which I asked of him.—I Sam. 1:27.

The mother of Samuel had brought her offering of praise and thanksgiving to the very altar before which she had wept and prayed. Mother love had prevailed with God and He had given her the desire of her heart. In every well regulated Christian home the precious little ones are an answer to earnest prayer and how gladly we welcome their arrival and seek to provide for their every need. How carefully they are clothed and fed.

It has been well said that mothers and fathers make little coats for their children which they wear long years after the material fabric has worn out (Meyer). Their lives are shaped by their earliest influences and they never get away from them. Parental privilege is joy-giving, but with what prayer and consecration should we undertake the responsibility!

BIG BUSINESS

Not long ago one of the captains of industry, the giants of big business, said to a minister of the Gospel, "See here, Bill, you're a bright man. You have a keen sense of values. You ought to be in big business where you could make money!"

"Ah," replied my friend, the minister, "you have missed the true meaning of 'big business.'. The **big business** of this world is saving men's souls! Riches are not money, but souls saved."

The business man not only admitted the truth of the reply, but contributed a large sum to a good cause for which the minister had solicited the captain of industry previously in vain.—Y. P. Paper.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart and burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim;
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain—
Go thou and succor him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left;
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb;
Whose hopes are all beyond the grave—
Go thou and ransom him.

Whene'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor worm,
Thy brother, or thy son.

Oh, pass not, pass not, heedless
Perhaps thou canst redeem
The breaking heart from misery—
Go share thy lot with him.—Selected.

MEDITATIONS ON HOME

By Geo. S. Keener

For the Gospel Herald.

Words fail us when we try to give expression to what it means to have a Christian home. Every letter in the word Home has an expression of meaning. It should call forth a Holy, Omnipotent, Magnifying, Emotion in the heart and mind of every member in the home.

Parents and children should cooperate and bend their energies to the common end of being mutually helpful to each other and bringing glory to God. The children should be taught to be obedient. It may be in some cases that the children are allowed to have their own way too much. This is a great handicap to them in their future life since they lack the training and discipline that is so essential to success and happiness. Every one has a part in the home. You have a place and should work in that place. A wise son and a wise daughter maketh a glad father and a glad mother. Obedience to the good instruction and wise counsel of saintly parents will make wise unto salvation. This is evidenced in the case of Timothy.

The Christian home is a place where the Bible is read at the family altar, at least it should be read by every father and mother who has the salvation of their children at heart. "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies of the gate" (Psa. 127:3-5). Again, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psa. 92:12, 13). In a home like David describes above the Lord will smile down from heaven and glorify all that dwell therein.

Father and mother should be an example of the highest type of Christian faith and service. Father should not come home from work in a growling, grouchy way and with an expression on his face that will make mother and the chlidren feel sick at heart. If you want the dinner earlier than usual tell your wife in time so that she can arrange things. If the meals are a little late because mother had to care for the baby and smaller children do not scold and complain so that no one can enjoy the meal when it is ready. God can not smile upon a home where love is not the controlling factor.

Home is more than a place to get your meals and a place to sleep. It is more than a nicely painted house with a green lawn with beautiful flowers and shrubbery. The kind neighbors and the fragrant flowers in the adjoining meadow and the birds that warble in the trees cannot make a home beautiful if love is lacking.

It does one good to think of the bygone days spent in our childhood homes when all our care could be laid upon a dear father and mother. They are now gone to that long home whence no one returns. But we still have the promise of the Scriptures, "Casting all your care upon him (Christ); for he careth for you" (I Pet. 5:7).

When Jacob left his home because of fear of his brother Esau, the first night he slept on the earth with a stone for his pillow and the starry heavens for a cover. The Lord then showed him that wonderful dream of a ladder that leads to heaven. May we all ascend that ladder (Christ) so that when our time comes to leave our earthly homes we may go to the better home beyond.

I once asked a mother where all her children were. She said, "One teaches school, one clerks in a store, another works in the shop, and the youngest is at home. But they all come home at night. I want them all to be at home so that I know where they are." Not long afterward this mother took sick and was baptized. She passed away but left a living testimony that she died in peace. No doubt it was her last wish that her husband and children might be gathered to her in her home in glory when the night of death would come to them.

Dear reader, when the night of death comes, will you be at home in glory?

Hagerstown, Md.

THE MODEL HOME

By Rosa Gish

For the Gospel Herald.

Home should be a place where father, mother and children are bound together in love and piety. There should be a unity of purpose, faith and doctrine.

A cheerful atmosphere should pervade the place and make home the dearest spot on earth to us.

In the ideal Christian home, quarrels, jealousy, and envy are unknown. Peace is always present.

The motto of each and every member of the home should be to do all things to the honor and glory of God.

The home is a very important institution because, as every person must admit, its influence is a very large factor in making us what we are.

A good home with Christian parents is one of the most sacred and precious of all our possessions. For it we should be truly grateful.

Harrisonburg, Va.

ONE OF MAN'S PREROGATIVES

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared to an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the window of the face, by which the heart signifies it is at home, and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.—Henry Ward Beecher.

SUNDAY SCHOOL LESSON

Lesson for March 2, 1924—I Sam. 7:5-13

THE REVIVAL UNDER SAMUEL

Golden Text.—Prepare your hearts unto the Lord, and serve him only. —I Sam. 7:3.

Introductory.—Samuel was the last of the rulers of Israel under the judges. It was during his leadership that the clamor for a king reached its height, and under the direction of the Lord Samuel granted the request. No purer man of God is to be found than Samuel. Having been dedicated to the Lord from his infancy, his life stands as a living monument to the wisdom of parental piety and consecration to God.

Supplication and Prayer (5-9).—For twenty years Israel had been under oppression. The defeat of Eli's sons and the capture of the ark of the covenant left Israel in humiliation and disgrace. Having forsaken God, Israel was allowed to reap the results of its own folly. But long years of affliction and oppression brought about a general feeling of repentance. People turned to the Lord, and the influence of Samuel was once more felt. "Gather all Israel to Mizpeh," said Samuel, "and I will pray for you." Samuel had learned from childhood to use the mighty weapon of prayer. The Philistines, mistaking this gathering as a gathering for war, at once took steps to meet and overcome this oppressed people. It was indeed a gathering for war, but it was a war having to do with the weapons of heaven, and Philistia had not yet known that such a war can not be overthrown by carnal weapons. The children of Israel were sore afraid when they saw the Philistines, and entreated Samuel to continue his prayers. It was a solemn occasion, and for once the people were willing to draw nigh to a God-fearing leader. Samuel offered a sacrifice, and prayed to God for Israel. The Lord heard, and Samuel knew that victory was nigh.

The Victory (10-13).—While Samuel offered the burnt sacrifice the Philistine army drew nigh. There is no question but that they expected an easy victory. But they failed to reckon the strength of their foe. From a natural standpoint, Samuel acted very strangely. Could he not see the enemy approaching? and did he not know their power and their terror? and did he not know that safety lay only in flight or in heroic fighting after adequate preparations? No, he did not know these things; but he did know that God was mightier than any human foe, and having the assurance that God would protect His own he calmly went on with his burnt offerings and supplications before the Throne.

His faith was fully justified. God thundered against the Philistines and they fled in dismay. The men of Israel pursued them and smote them with a great slaughter. Once more was God glorified in the sight of His people, and once more was Israel delivered from the hands of the oppressor. Alas! how soon did Israel forget this source of its highest blessings.

Samuel celebrated his victory in a manner befitting the noble character that he was. He took a stone, set it up between Mizpeh and Shem, called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us." The completeness of his victory is evident in the fact that the hand of the Lord was against the Philistines all the days of Samuel.

The lessons to be learned from this victory are numerous. It shows how easy it is for the Lord to overcome the fiercest and mightiest foe. It is an illustration showing the power of God and His faithfulness to His promise never to forsake His own. It showed the utter folly of Israel, so soon after this event, to set up a clamor for a king. It is one among many illustrations showing that had Israel remained faithful to God He would have speedily built them up into a mighty kingdom more powerful than any ever governed by any earthly sovereign. It proved that the hand of God can turn the tide of any battle, and that when He is on one side the forces of earth and hell combined can not prevail against Him. It was one among many illustrations showing that that people is governed best that submits wholly to the dominion of God. But Israel's desire to be "like other nations" made the people blind to the advantages that might have been theirs had they remained faithful to God. Well may we study the history of this people which God so wonderfully favored, and profit by their failures. "I will never leave thee nor forsake thee," is still the promise of God to His people.—K.

BIBLE MEETING TOPIC

FORGIVING ONE ANOTHER.—Eph. 4:30-32; Col. 3:12-14 (Jr.).

Topic for March 2.

MOTTO

"Even as Christ forgave you, so also do ye."

OUTLINE STUDY

I. How a Forgiving Spirit Does.
1. It acts like God acts toward us.—Col. 3:13; Matt. 18:23-35.
2. It forgives often.—Lk. 17:3, 4; Matt. 18:21, 22.
3. Hateful treatment does not quench its love.—Matt. 5:39-45; Rom. 12: 14, 17-19.

II. Occasions for Forgiveness of Others.
1. When others transgress against us.—Matt. 18:15.
2. When we come to God to pray.—Lk. 11:25.
3. When sinners are sorry.—Lk. 17:3; II Cor. 2:6-11.
4. When enemies are in need.—Rom. 12:20, 21.

III. Examples of Forgiving Others.
1. Jesus.—Lk. 23:34.
2. Stephen.—Acts 7:59, 60.
3. Paul.—II Tim. 4:16.
4. Joseph.—Gen. 50:15-21.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, "Forgive."
2. The Great Example of Forgiveness.
3. Forgiving as We are Forgiven.
4. When I Need to be Forgiven by Others.
5. When Others Need my Forgiveness.
6. How we All Need the Forgiveness of God.

For Others
1. The Forgiving Spirit and How we Get it.
2. Illustrations of Forgiveness and its Blessings.

PERSONAL THOUGHT

How much I need forgiveness from God and my fellowmen, for all my sins and failures! How ready I should be to forgive others who sin against me!

SEED THOUGHTS

For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.—Whittier.

A more glorious victory cannot be gained over another man than this, that when injury began on his part, the kindness should begin on ours.—Tillotson.

Nothing in this lost and ruined world bears the meek impress of the Son of God so surely as forgiveness.—Alice Cary.

Love ever gives,—forgives,—outlives,—
And ever stands with open hands.
And while it lives, it gives.
For this is Love's prerogative,—to give, and give, and give.—John Oxenham.

Gospel Herald

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Contributing Editors
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Silvanus Yoder, Goshen, Ind.
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THURSDAY, FEBRUARY 21, 1924

Field Notes

Bro. Clayton F. Yake of this office, spent part of this week and last in Lancaster County, Pa., attending the sale which was held at his former home.

Bro. David Garber, Elizabethtown, Pa., closed a series of meetings at Daytonville, Ia., on Feb. 3. Pray for the work at this place. There are many there that need Christ but are not willing to give their lives to Him. S.

Bro. J. S. Shoemaker, Dakota, Ill., officiated at a baptismal service at the Science Ridge congregation, Sterling, Ill., in which sixteen converts were received into church fellowship, on Sunday, Feb. 17, if previous plans were carried out.

Bro. and Sister J. F. Bressler, Lancaster, Pa., recently spent a month in Mississippi, conducting two series of meetings; one at Gulfport and one at Gulfhaven. Six young people stood for Christ. A letter from Gulfport will be published next week.

A letter from Albany, Oreg., dated Feb. 9, says: "Bro. C. R. Widmer will leave Monday morning, Feb. 11, for Germany and Switzerland, to be gone three or four months." The Lord bless him and his family while thus separated from each other.

Bro. E. C. Bowman of Carver, Mo., is at present lending a helping hand to the cause of Christ among the brotherhood in Oregon. Appointments were made for him at Albany and at the Fairview Church near that place, on Sunday morning and evening, Feb. 10.

Bro. Clayton F. Derstine of Eureka, Ill., commenced a series of meetings at Trissel's Church near Broadway, Va., on Wednesday evening, Feb. 13. Bro. D. had spent a few days previous to that at the Eastern Mennonite School, preaching the Word and delivering a number of instructive lectures.

Bro. Daniel Kauffman of this office, who was engaged in Bible School work at the Eastern Mennonite School, Harrisonburg, Va., since the beginning of the year, returned to his desk last week. Sister Kauffman, who also spent the last few weeks in Virginia, went to Lancaster County, Pa., to attend the funeral of her step-mother, Sister Margaret Shank, Paradise, Pa. Bro. Kauffman also attended the funeral, leaving later.

Fundamentals Conference.—We are reliably informed that a fundamentals conference has been called to meet near Wauseon, Ohio, Feb. 26-28. We had hoped to be able to print an official announcement in this number of the Gospel Herald, but nothing has come at the time of going to press. A good program has been arranged, and a helpful, instructive meeting is in prospect.

Bishop D. D. Zehr.—Word reaches us that Bro. D. D. Zehr of Manson, Iowa, minister and bishop for many years, was suddenly called from time to eternity Feb. 8. While he and his son were crossing a railroad track a through freight struck them. Bro. Zehr was killed and the son seriously, though not thought fatally, hurt. Bro. Zehr was a faithful soldier of the cross and defender of the faith, and the news of his death is a great shock to the many who have learned to know him for his faithfulness and zeal. The Lord bless and comfort the bereaved family. Our sympathies and prayers are with them and with the Manson congregation.

Correspondence

Elizabethtown, Pa.

Program for worker's meeting for February 28, 1924.

Lesson for March 2, The Revival under Samuel, Bro. Walter Detra.

Lesson for March 9, The Reign of Saul, Bro. Benj. Keener.

Lesson for March 16, The Reign of David, Bro. Walter Herr.

Lesson for March 23, The Reign of Solomon, Bro. Menno Stoner.

Edna Nunemaker.

Gordonville, Pa.

(Hershey's congregation)

Greeting in the precious name of Jesus:—We have had very nice weather so far excepting a few times when it was very cold, lasting only a few days. There is quite a bit of sickness.

One family in our congregation has diptheria and scarlet fever. I trust we are all remembering them in prayer for a speedy recovery.

Sunday, Feb. 10, twenty precious young souls were received into the church by Bro. Abram Martin. We trust they will ever strive to do the Master's will. We hope there will be many more who will follow them in the bright and shining way that leads to life everlasting. Pray for the work at this place that we may grow in spirituality.

Mrs. Henry K. Hershey.

La Junta, Colo.

Dear Herald Readers:—The La Junta congregation held its annual business meeting recently and elected officers as follows: President of the board of trustees, E. E. Showalter; Treas., D. S. Weaver; Chor., Tillman H. Erb; Ushers, Marvin Rhodes, Clarence Ebersole; Publishing house representative, A. H. Kuhns.

Bro. J. W. Shank has been speaking to us occasionally, as he will be with us for several months before returning to his work in the Argentine Republic.

The citizens of La Junta are taking considerable interest in the plan of the Mennonite Church erecting a general hospital in La Junta, and have offered their assistance in every way possible. The present hospital building is too small for the work and is also very poorly designed for the purpose. A hospital of our own in which they could finish their training course without the necessity of

spending a year or more in Pueblo and Denver hospitals would also be greatly appreciated by our sisters who are taking the training course.

In His Name,

Feb. 4, 1924. J. H. S.

Upland, Calif.

Dear Herald Readers, Greeting in Jesus' name:—Just a few lines from this place. Bro. R. Witter is expected to hold a series of meetings in the Brethren in Christ church after March 1.

Bro. C. C. Burkholder of this place is at present holding meetings in Canada.

Bro. S. E. Allgyer will begin a series of meetings at Los Angeles Mission, Feb. 17. Tourists in California are numerous. People come here for the mild winter and a great many for their health.

Oranges will be ready for harvest to their full capacity by Feb. 15. It is estimated that 2600 carloads of navel oranges will be shipped from California this year. I wish I could give all Herald readers each one orange from Upland.

This leaves us well and happy in Jesus.

Yours in His glad service,

B. P. Swartzendruber.

Feb. 4, 1924.

Kouts, Ind.

To the Gospel Herald Readers:—We were again made to rejoice for the messages from God's Word which were so faithfully delivered to us by Bro. C. Z. Yoder of Wooster, O., as he stopped here a few days while on his homeward journey from Nebraska and Colorado, where he had been laboring in the Lord's cause. May the Lord bless and keep him in his old age. His labors here were very much appreciated. The children were kept from school one day that they also might receive something that would be a help to them spiritually. The day was well spent and the good things that the children learned were not all forgotten for we still hear them sing the songs Bro. Yoder taught them.

Sister Lena Armstrong, a member of this congregation, is unable to get around by herself. She lives at Marion, Ind., and was unable to enjoy these messages. Our prayer is that she may be kept in the faith. A word of encouragement by letter, from those who are acquainted with her, might do her much good.

We expected Bro. E. J. Berkey of Missouri to give us a call but he has not been here yet. We are also expecting Bro. J. W. Hess to stop here on his way east.

Feb. 10, 1924. J. Z. Birky.

Vineland, Ont.

Dear Herald Readers:—Our business meeting was held on the afternoon of Dec. 31. Brethren D. G. Fretz and Alfred L. High were elected as trustees and the usual business routine was carried on.

In the evening of the same day our Sunday school reorganization took place. Officers elected were: Supts., John E. Coffman, Alvin Culp; Secys., Elgin L. Fretz, Edward Fretz; Primary Supts., Mrs. S. F. Coffman, Mrs. D. G. Fretz; Chors., J. C. Fretz, Mrs. Alfred High.

Our young people's meeting was reorganized on Dec. 2, with Bro. J. C. Fretz, Pres., and Sister Barbara Coffman, Secy. Our program for the first six months of the year has also been arranged. Our young people's meetings are held on the first and third Sunday evenings in every month, half an hour earlier than the usual Sunday evening services and are followed by preaching service.

Our pastor, Bro. S. F. Coffman, has again been engaged in teaching at the Bible Study Class held at Kitchener, Ont., coming home every week-end to conduct the church services, and returning each Monday. The Class closed Feb. 8. Three of the young people from this place attended the class this year. A good interest was reported to have been manifested.

While we are praying for the work and the workers throughout the church, we ask an interest in your prayers that we may remain true to the faith, and that we may be enabled to press onward in the work whereunto we are called.

John E. Coffman, Cor.

Feb. 11, 1924.

Hesston, Kans.

Dear Gospel Herald Readers:—Today, Feb. 12, marks the close of our Special Bible Term. While the number of students was small this year, we believe that real benefit was derived by those who took the work for they evidenced a spirit of genuine, Christian industry. Bros. Simon Gingerich and Edward Diener, the two ministers who were here during these six weeks, will return to their homes the last of this week. We have appreciated their short stay with us.

Sunday evening, Feb. 3, the Primary Department of our Sunday school gave a missionary program at which time an offering was lifted for Rotnu, the boy in India supported by this department.

We have heard a great deal about Hesston having so many ministers. This Church does have more ministers than have most churches of its size, but we offer no apology for the way they spend their time. On Feb. 10, Bro. Bender preached at the Bethel Hospital in the morning and here at the College in the evening; Bro. T. M. Erb filled an appointment at the West Liberty Church; Bro. Noah Oyer preached for the Hesston congregation in the morning; Bro. Paul Erb went to Wichita; Bro. Gingerich preached at Yoder in the morning and at Wichita in the evening; Bro. Edward Diener was at Canton in the morning, and preached at the Pennsylvania Church in the evening; Bro. Irvin Burkhart preached at the Peabody Church in the morning and at the Center Schoolhouse in the afternoon. This proves I think, that Hesston is not a good place for ministers who are in need of recreation.

The Volunteer Band gave a program at the Peabody Church, Sunday evening Feb. 10. The appreciation shown by that little church was gratifying to see and those who took part in the program feel that their time and efforts were well spent.

The following Monday evening a public literary program was rendered in the Chapel Hall. The theme for this entire program was the Twenty-third Psalm. The Psalm was read in thirteen different languages, dialects, and versions. The beautiful interpretation of this Psalm by Knight was also read. All the music was merely different renditions of this same sweet, satisfying, yet picturesque little Psalm. The program will not soon be forgotten.

At this time when change, unrest, and a lack of stability are so evident, when people, who once said they would be faithful until death, are proving untrue, we assure you that Hesston College and Bible School has only one aim, namely that of magnifying Jesus Christ and Him crucified.

We thank you for your prayers and sympathetic interest of the past and ask for a continuation of the same.

Yours in Christian love,

Feb. 12, 1924. Margaret Horst.

Manson, Ia.

Dear Readers:—"God moves in a mysterious way his wonders to perform." Our congregation is sorrowing because of the loss of our beloved bishop, Bro. D. D. Zehr, who was almost instantly killed at a railroad crossing in Manson on the evening of Feb. 7. His son, Alvin was seriously injured but is getting along nicely at this writing. We humbly submit to Him who know-

(Continued on page 955)

Miscellaneous

TRAVELING WITH GOD

Bro. John A. Kennel, Parkesburg, Pa., sends in this poem. It was copied from the scrap book of his mother who died nearly four years ago.

My plans were made, I thought my path
all bright and clear;
My heart with songs o'erflowed, the world
seemed full of cheer;
My Lord I wished to serve, to take Him
for my guide,
To keep so close that I could feel Him
by my side—
And so I traveled on.

But suddenly in skies so clear and full
of light,
The clouds fell thick and fast, the days
seemed changed to night;
Instead of paths so clear, and full of
things so sweet,
Rough things and thorns seemed all about
my feet—
I scarce could travel on.

I bowed my head and wondered, why
this change should come;
And murmured—"Lord is this because of
aught I've done?
Has not the path been full enough of
pain and care?
Why should my path again be changed
to dark from fair?"
But still I traveled on.

I listened—quiet and still, there came a
voice—
"This path is Mine, not thine, I made
the choice;
Dear child, this service will be the best
for thee and Me,
If thou wilt simply trust, and leave the
end to Me."
And so we travel on.

HOW TO HAVE A GOOD CONSCIENCE

Zaidee A. Reiff

For the Gospel Herald.

To have a good conscience we must study the Word of God for without a knowledge of the Word it is impossible to know good from evil.

No conscience can be pure until the blood of Christ has been applied. In the Old Testament times the blood of goats and calves was offered in sacrifice as an atonement for sin every year but now since we are under grace we have the blood of Jesus Christ which atones for sin once for all. How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14)?

Under the law sacrifice for sin was made once a year. But in those sacrifices there was a remembrance again made of sins every year, and God had no pleasure in burnt offerings and sacrifices for sin, and thru the sacrifice that Christ made thru the shedding of His blood on Calvary He took away the first, that He may establish the second.

Repentance of all known sin is needed, for the smallest sin will keep us from having a clear conscience. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

Our sins will be **blotted** out. He does not say that they will be partly erased and He will see them occasionally, but they are blotted out entirely and removed as far from us as the east is from the west not to be remembered against us forever. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). Note how willing He is to forgive us of our sins? All that we need to do is just to confess them and we need not go through any great ordeal to have our sins forgiven so that we may have a good conscience.

We must have faith to receive gifts that are spiritual, for we can only receive Him by faith, and by faith alone. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2).

Our conscience along with our whole being must be consecrated to God. In order to be just what the Lord wants us to be we must come to Him and say, "Anything Lord, that thou wouldst have me to be or do, whether great or small, just as it pleaseth thee, that will I do."

Hannah Whitall Smith says, "I was once trying to explain to a physician who had charge of a large hospital the necessity and meaning of consecration, but he seemed unable to understand. At last I said to him, 'Suppose, in going your rounds among your patients, you should meet with one man who entreated you earnestly to take his case under your especial care in order to cure him, but who should at the same time refuse to tell you all his symptoms or to take all your prescribed remedies, and should say to you, "I am quite willing to follow your directions as to certain things, because they commend themselves to my mind as good, but in other matters I prefer judging for myself, and following my own directions."'

"'What would you do in such a case?' I asked. 'Do,' he replied with indignation. 'Do! I would soon leave such a man as that to his own care For, of course,' he added, 'I could do nothing for him unless he would put his whole case into my hands without any reserves, and would obey my directions implicitly.'

"'It is necessary, then,' I said, 'for doctors to be obeyed, if they are to have any chance to cure their patient?' 'Implicitly obeyed!' was his emphatic reply. 'And that is consecration,' I continued. God must have the whole case put into His hands without any reserves, and His directions must be implicitly followed.' 'I see it,' he exclaimed, 'I see it; and I will do it. God shall have His own way with me from henceforth.'"

We should be willing to do anything for Christ, nothing should be too great a sacrifice for Him when we think of what He has done for us.

It is impossible to have a good conscience when we knowingly offend one of His children and, we are made happy when we bear one another's burdens. When one member suffers it affects the entire body.

We ought to have the approval of our conscience in the things which we allow in our lives. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended.... or is made weak. Hast thou faith have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:21, 22).

We should always be open to teaching and correction, and should not let our conscience become defiled, for it is a serious thing. Let us keep ourselves in such a position that we can hear His voice when He speaks to us thru His Word, and those who bring us His message.

There are four ways in which He reveals His will to us: Through the Scriptures, through providential circumstances, through the convictions of our own higher judgment, and through the inward impressions of the Holy Spirit on our minds. Where these four harmonize, it is safe to say that God speaks.

My desire is that we may all have a good conscience and may be found doing **His** will, and let us say with the Apostle Paul in Acts 24:16: "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward man."

Elkhart, Ind.

I have found in my own experience, and also from the experience of others, that there is no profit in doing wrong things or disobeying God's commandments simply because others do so.—J. L. Stauffer.

THE FATAL DINNER

By N. A. Lind

For the Gospel Herald.

From the fact that there are many who shall learn some of the facts concerning the sad death at Albany, Oreg., of eleven, for whom the dinner of Saturday, Feb. 2, proved fatal, we give here a few of the details of an event that has stirred our community with sorrow as probably never before.

The dead are: Reinhold Gerber, 73; Mrs. Reinhold Gerber, 70; Paul Gerbig, 36; Mrs. Paul Gerbig, 34, daughter of Mr. and Mrs. Gerbig; Hilda Gerbig, 10; Marie Gerbig, 7; Margareth Gerbig, 4; Esther Gerbig, 1, children of Mr. and Mrs. Paul Gerbig, Gottfried Ruehling, 25; Mrs. Gottfried Ruehling, 23, sister of Paul Gerbig; Hans Yunker, 13, nephew of Mr. and Mrs. Gerber.

Mr. and Mrs. Gerber came to Albany, Oreg., from Germany about thirty-one years ago very poor and here spent all of their lives together. By hard work and careful saving they had accumulated quite a little property and lived in retirement in the city of Albany.

It was to their home in that city that they invited their only child and daughter, Mrs. Paul Gerbig and family. Paul Gerbigs lived seven miles east on their farm near the Santiam River.

Mr. and Mrs. Gottfried Ruehling had come from Germany only a month ago and were spending their time very happily among their friends. Little Hearst Ruehling, two years old, who accompanied his parents the long journey from Germany, is the sole survivor of the twelve who had gathered to spend the day at Grandpa Gerbers.

Among the many good things for dinner was a jar of home canned beans and it was in these that scientists claim the poisonous botuline germs were hidden. It is claimed these germs find their way into the vegetables and are of such a nature that the common cooking process of home canning does not destroy them.

The action of this poison on the system is very different from that of ptomaine poisoning as it acts much more slowly and it is claimed the medical world as yet does not know of any thing that will counteract it. All of these cases were similarly affected with blindness and an affection of the bronchial tubes.

Among the very first to get sick were Paul, Marie, and Hilda Gerbig, who took sick Sunday morning. That afternoon at 3 Marie died; then at 6 Hilda died. Shortly after midnight Sunday, Mrs. Gottfried Ruehling died at the Gerbig home where they were staying, and at 2 A. M. Monday Mrs. Gerbig died.

Monday night at 6 P. M. Gottfried Ruehling died, and at 8 P. M. Hans Yunkers passed away. At midnight, Tuesday, Reinhold Gerber was called in death and about two hours later Esther Gerbig died.

It is not hard to imagine that by this time Mother Gerber was almost frantic with grief. Besides this she accused herself with possible carelessness in the preparation of the fateful dinner. Otherwise she showed little sign of illness until early Tuesday morning, but even then it was not thought that her case was serious.

However by noon her condition had developed to a stage where she and others were sure it would prove fatal. It was said she spent much of that afternoon in prayer and when at 5 P. M. her pastor (Lutheran) called they enjoyed a prayer meeting long to be remembered by those who witnessed it. She was conscious through all the night and at 7:30, Wednesday, passed away.

During this time Paul Gerbig had seemingly greatly recovered and was able to be about, and Monday Margareth had shown no sign of sickness. Tuesday, however, both she and her father were confined to their beds and that evening it was evident that they soon must pass over. In full consciousness the father expressed his joy at not being compelled to sorrow long for his loved ones on earth, and that they, the whole family, could be united in heaven. He spoke very earnestly of how his mother-in-law had led him to know Christ as his personal Savior after his coming to America.

While Mother Gerber died Wednesday, at 7:30 A. M., Margareth passed away at 8 A. M. and her father, Paul Gerbig, the eleventh one of the group, passed from time to eternity at 9 A. M., the same day.

Alone in America is little Hearst Ruehling the sole survivor of that happy group of twelve that the Saturday before had eaten their dinner with Grandpa and Grandma Gerber. It is thought his escape is due to the fact that he is a bottle baby and while it is possible that he tasted a bean, as Mrs. Gerber thought he did, the constant use of the milk had counteracted the poison.

The funeral, held Feb. 7, was one of the largest ever held in Albany. Those who witnessed this scene will not soon forget the scene of all the caskets in the Church and the three large trucks draped and used to bear the dead to Riverside Cemetery where probably the largest grave awaited that had ever been dug therein, for in one grave were laid the remains of Father and Mother Gerber, Paul and Mrs. Gerbig and their four daughters. The other grave contained the bodies of Mr. and Mrs. Gottfried Ruehling and Hans Yunkers.

Yes, alone in America is little Hearst Ruehling, but he is not forsaken, for it is said there are a thousand homes that have offered to take him in.

The County, State and National Health Authorities are much interested in doing all they can that such a sad occurrence as has befallen our community may not occur again.

True enough the scientist may find the poison and the source thereof but God spoke long since by Inspiration through one of his penmen and said:—

"As for man, his days are as grass: as the flower of the field, so he flourisheth.

"For the wind passeth over it, and it is gone: and the place thereof shall know it no more" (Psa. 103: 15, 16).

Since writing the above it is authoritatively announced that the last little survivor of the tragic dinner is also affected with the poison and that he cannot live. He has been under the careful watch of a physician most of the time since the death of the others was occurring and it was thought he was showing signs of the same malady ever since the death of Mr. Gerbig. The attending physician, however, now announced that he is beyond all recovery and his death is hourly expected.

Albany, Oreg.

GOD'S PLAN TO GET US RIGHT

By Lena E. Stalter

For the Gospel Herald.

It is not God's will that man be lost. Through disobedience of Adam and Eve, sin came into the world.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The Word of God teaches us that it is the highest wish and will of God that we become like Himself. God is Triune, Creator, Preserver, Redeemer in fellowship with unfallen men.

God cares for sinful man, calling him and providing him with the means of deliverance. God has planned a way for all men to get right if they will accept His offer, Jesus Christ His dear Son who was crucified on the cross for our sins.

We can not expect to be saved

or to get right any other way but by the way of the cross.

The cross reveals God's righteousness and man's sin.

"The Son of man came to seek and to save that which was lost."

Gridley, Ill.

READ YOUR BIBLE

Take Time to be Holy

By Mrs. E. S. Huber

For the Gospel Herald.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39). Don't we all more or less neglect to read our Bibles, as often as we should? No matter how often you read the precious Word of God, it will always seem new to you. You may read other books, or magazines, but they do not have the perennial freshness of the Bible. On the great judgment morning we will have to give an account of every thing we did or said. The Bible alone will teach you how to live, for it is God talking to us.

If we read the Bible, and do what it tells us, live according to its laws, we will not need to be afraid when Jesus comes. Does the Bible seem dry to you? Do you love other books better? If so, wouldn't it be well for you to get down on your knees, and ask God to make it so **precious** to you, that you would far rather read the Bible than any other book? Other books, some at least, are all right to read provided we do not cast the Word of God aside.

The sick may well turn to the Scriptures like a healing balm. Those in trouble, will find comfort through its pages. Whatever comes up before you in your life, no matter what it is, read the precious Word and you will always find comfort.

A certain brother, who was sick, and did not expect to get well, asked for his neighbor to come over and read the Bible to him. He said, afterwards, that he was sorry he did not read the Word of God oftener, while he had the opportunity.

Brother, sister, is that going to be your death bed utterance, or are you going to read it, more often, now before it is too late?

"Praise God for the Bible,
Which comes like a friend;
To counsel and comfort,
To guide and defend,
Praise God for the Bible,
Far better than gold,
The words of sure promise,
Its pages unfold."

"Precious music of the Bible,
Music saints and prophets heard,
Bringing hope in times of anguish,
Wondrous music of God's word."

"Thy Word is like a garden, Lord,
With flowers bright and fair,
And every one who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine,
And jewels rich and rare,
Are hidden in the mighty depths,
For every searcher there.

"Oh! may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine.
Oh! may I find my armor there,
Thy Word my trusty sword,
I'll learn to fight with every foe,
The battle of the Lord."

"Holy Bible, Book divine!
Precious treasure thou art mine!
Mine to tell me whence I came!
Mine to teach me what I am!"

Lancaster, Pa.

SERVING HIM

By Rosella Ash

For the Gospel Herald.

When Christ was here on earth, going from place to place, preaching, teaching, and healing, and saw the people following Him, He said to His disciples: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest."

If Christ, when He was here among men, commanded His disciples to pray the Lord of the harvest to send forth laborers, why should not we, His disciples today, pray all the more for the same, in this age of darkness and sin?

Do we, as Christians, realize the "exceeding sinfulness of sin," do we realize that it spoils, destroys, and ruins our lives, if followed? If so, and we rejoice in the Lord, because God in His great love has reached down to fallen humanity and has lifted us out of our lost estate, how can we go on, not caring for those who have not yet found Christ as their safe retreat from all harm and danger; who have not yet found safety, so that when the arrows of satanic might are hurled at them they land against the Solid Rock, Christ Jesus, and can do no harm to the soul?

Can we as Christians today say with the apostle Paul as he writes to the Romans in the ninth chapter, the third verse, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"?

If we realize that the end of the sinner is **endless** torment and damnation, how can we go on in a careless, indifferent way concerning the sinner?

How wonderful in Christ if we could all say, "Yea, if I could bring only one soul to Christ, if no other way, I will gladly go down to my grave sorrowing with gray hairs." One soul is worth more than the whole world.

We have the words of Jesus, "I came not to call the righteous, but sinners to repentance," and the ones who feel and know how really sinful they are, are just the ones He wants and it is to them He says, "Him that cometh to me, I will in no wise cast out."

We, as the followers of Christ, are striving to be more like Him. Let us follow His example in all things and trust in His blood to save us and trusting, let us aim high to reach the mark for which He has called us. Let us aim high. How beautiful if we hit the mark at which we aim, but even if we miss our failure is not nearly so great as if we aim low.

Altoona, Pa.

GOD'S WONDERFUL PLAN

By Henry C. Lehman

For the Gospel Herald.

In the first place God created man in His own image (Gen. 1:27), without sin, and placed him in a beautiful garden.

We read of only one restriction, which was the command not to eat of the tree of the knowledge of good and evil, in the midst of the garden; yet man transgressed this one commandment.

Through man's fall the earth, together with both the animal and vegetable kingdom, was cursed—as we read in Gen. 3:17-19: "And unto Adam he said,....cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee;....In the sweat of thy face shalt thou eat bread."

I do not believe animals were created with a ferocious nature, for we read in Gen. 2:19, 20 that God brought them all to Adam to be named. But when Adam and Eve transgressed the one commandment God had to slay animal life to hide their sins.

From this time on beasts were also under the curse because of man's sins (Rom. 8:19-23—note the 22nd verse): "For we know that the whole creation groaneth and travaileth in pain together until now."

Because of man's sins there is pain and discord, in the animal kingdom as well as among men. Note the 23rd verse: "Not only they (the animal kingdom), but ourselves also, which have the firstfruits of the Spirit....waiting for the adoption,

to wit, the redemption of our bodies."

We as His children are already sealed with the firstfruits of the Spirit. That is, God gives us as His children a taste of our reward already, but we are still in this body of clay and therefore subject to pain, sorrow, and decay until the redemption of our bodies (Rom. 8:23) or the purchased possession (Eph. 1:14), meaning Christ purchased us by His blood on Calvary and we are sealed with the Holy Spirit until He comes again and redeems our bodies from the grave.

Hubbard, Oreg.

CORRESPONDENCE

(Continued from page 951)

eth and doeth all things well, and put our trust in Him because we know He careth for us. A number of the brethren and sisters from Alpha, Minn., were here to attend Bro. Zehr's funeral.

Bro. J. W. Hess and family are making preparations to move to their new home at Akron, Pa., in the near future. The prayers and best wishes of the congregation go with them to their new field of labor. Bro. Hess has served our congregation well and faithfully during the past four years.

Pray for the work at this place.

Feb. 13, 1924. A. R. Egli.

PLANNING WITH GOD

By Mrs. E. Z. Yoder

For the Gospel Herald.

"He leadeth me in the paths of righteousness for his name's sake."

God's plans are the Christian's plans, and the Christian's plans are God's plans. God knows what is best for us so He plans our way. He saw that we were too weak and small to do our own planning, and if we are willing to let Him have full right of way, He can make our lives of greater usefulness, than we ever can by our own efforts and wisdom.

But God wants us to use our own personal choice and active will in the working out of His plans for us. He wants to suggest our way by the loving counsel and blessed leadings of the words of the Bible. We should aim to please our heavenly Father by engaging in His loving service of learning and teaching His wonderful plan of salvation to the lost world. God furnishes His glad plan in a message to His children to be carried and delivered unto all the world, that the bands of Satan may be broken, and darkness flee and the joy of God's love and and light comes into broken lives unto the honor and glory of God. Being untrue to any of His loving counsels and leadings and convictions of the Holy Spirit, will mar the beautiful plan of life for us and make us like the potter's broken vessel.

In Acts 26 we have the call of God to Paul and the leadings of His life into the field of action which God had planned. Paul responded and received the blessings of God and the rich reward of the faithful.

Hubbard, Oregon.

SPECIAL MEETINGS

Columbia, Pa.

Report of Sunday school meeting held at Columbia, Pa. (Date not given.)

Organization:—Mod., Christian Lehman; Chors., David Groff, Mahlon Hollinger; Secy., J. Edward Shaub.

Topics and Speakers:—**Talk to Children,** J. H. Mosemann; **Sermon** (Rom. 1:16), J. W. Weaver; **Sermon** (I Cor. 6:19), D. N. Lehman; **Importance of our Call to Service in the Sunday School,** Levi Sauder; **Can I be a Help in City Mission Work to Establish the Congregation?** J. H. Mosemann; **The Beauty and Power of a Holy Life** (II Cor. 6:16,17), J. W. Weaver; **Christ and Satan in Their Work and Power,** Noah Risser; **Church and State,** J. H. Mosemann; **Sermon** (Josh. 24:15), J. W. Weaver.

Some Thoughts Presented:—Salvation is a wonderful word but it is a more wonderful thing. To surrender to God means victory. God sent the best that heaven had to save the worst the world had. In the Sunday school we should aim to win souls to Christ, and teach them the truth of the "all things" of the Bible. We should aim to help those who reject Christ of all classes, including the "down and outs." The beauty of the holy life is illustrated by the three young men who refused to bow to the image of the king. Little sins lead to larger ones. There is a difference in the principles governing the Old Dispensation and the New.

Midland, Mich.

Report of Bible Conference held at the Midland Mennonite Church near Midland, Mich., Dec. 24 to 28, 1923.

Instructors:—B. B. King, Ft. Wayne, Ind; C. C. Culp, Chief, Mich.

Topics:—**The Bible. Is it the Word of God or of Man? How the Bible was Written: The Future Destiny of the Believer: The Believer's Assurance; The Future Destiny of Those Who Reject Jesus; What the Bible Teaches about Satan; The New Birth; Worship; The Christian's Relation to the Government; The Church; Woman's Sphere; Child Training: Faith; Justification; Keeping the Lord's Day.**

Some Thoughts Presented:—The Inspiration of the Scriptures is a truth that must be taken by faith the same as any other Bible Doctrine. Some proofs that the Bible is not the work of men are its preservation thru the ages, the unity of its parts, its wonderful structure, its prophecies that have been fulfilled, its message of life which never loses its power. The Word gives assurance to the worst sinner if he will repent and confess his sins. Our destiny for eternity must be settled before death, for there is no redemption after. We need to wear the whole armor of God that we may withstand Satan. Natural sweetness of character cannot take the place of the new birth. The Church and the world are distinctly separate; if we are friendly to the one we are the enemy of the other. Christ loved the Church so much that He died for it. Children should be taught obedience to God and parents from babyhood. Christ took our curse upon Himself that we might be justified.

Laura M. Bontrager, Secy.

Harrisonburg, Va.

Report of the Mission Meeting held at the Eastern Mennonite School, Feb. 2, 3, 1924.

Organization:—Mod., Henry Weaver; Chor., M. T. Brackbill; Secy., Gertrude Nissley.

Topics and Speakers:—**The Bible the Basis of Missions,** J. L. Stauffer; **Paul the Great Gentile Missionary,** Perry Martin; **Modern Heroes of the Mission Field,** Menno Brunk; **Christ the Greatest Missionary,** A. D. Wenger; **Missionary Sermon,** Daniel Kauffman.

Some Thoughts Presented:—Paul's great faith and abundant labors are some of the things that made his life great. His life was not only one of inspiration but also of perspiration. Many missionaries won few souls for God personally, but they sowed the seed that often brought a rich harvest. Whether in religious or secular work we ought always to have this attitude: "I am not ashamed of the Gospel of Christ." The way that every Christian can do some mission work is: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Secretary.

RELIEF NOTES

(Conducted by Levi Mumaw)

The following cable has come from Bro Miller at Moscow:

"Need February, March, April, four thousand each."

This will give us an estimate of the actual amount needed for each month to keep our relief workers supplied with the necessities of life in sufficient quantities to keep the Mennonite Colonies in Siberia and the needy families in Russia from starvation. It is quite evident that there will be additional demands for May, June and July. The budgets for these months however may be reduced somewhat.

Recent reports from Siberia indicate that the work of administering relief has been carefully organized and that adequate relief is being given which has been made possible thru the funds forwarded by the Mennonite Central Committee. The need will continue until the next harvest and final success in the efforts put forth will depend on the support given by our people in this country.

* * *

The following letter from Bro. Harold S. Bender, who has been making investigations of the relief work done in Germany by the "Christenpflicht" and reporting to the Mennonite Relief Commission will be of interest to those who have contributed to this work. We wish to call attention to the fact that in Bro. Bender's plea for funds to be sent direct to him during the months of December he stated that he wanted funds only for Christmas Gifts for the German Children. He is not giv-

ing his time to general relief work, and all funds should be sent to the treasurer of the Mennonite Relief Commission, V. E. Reiff, Elkhart, Ind., or to your local district treasurer.

Dear Christian friends:

The little note in the Herald of Dec. 9, 1923, concerning the sad condition of thousands of German children and the opportunity to bring them some Christmas joy touched the hearts of many and many generous gifts have come to my hands for the needy children and others. Naturally not all of the money sent reached here in time for Christmas and could not be used in special Christmas distributions but the need has remained just as great or greater since then and those in need have appreciated the gifts of clothing and food just as much. To date a total of $1,357.08 has been received, of which $309.08 comes from congregations and $1148 from individuals. The money has been used chiefly in Munchen, Nurnberg, Augsburg, in Bavaria, and Worms and Ludwigshaven in the occupied territory, and Annaberg in Saxony. How many little bodies have received warm clothing and serviceable shoes, how many undernourished and hungry little folks now know what it means to have some regular and nourishing food, how many mothers at last can have real milk for their babies, because you, kind givers have manifested love toward them. The need is still great and will continue so throughout the winter months into the spring. Let not your hearts and hands close to the appeal of the needy and suffering here. Gifts may be sent directly to the Treasurer, V. E. Reiff, Elkhart, Ind., for Germany.

The Christmas distribution made possible in Munchen by your generous help was a particularly happy one, where some four hundred persons, largely children participated. A description of this work was printed in the Relief Notes in the issue of Feb. 7. Our workers in the "Christenpflicht" over here count it their happy privilege to tell the story of Jesus and His saving power along with the relief they give. Theirs is no mere work of philanthropy but part of the great work of spreading the Kingdom of God among men.

May the Lord richly reward and bless the generous givers who have helped in this work and may He open many more hearts to the cry of the children and suffering men and women here in this once great and prosperous land of Germany.

Yours for Christ and His needy ones,
H. S. Bender.

Tübingen, Germany, Jan. 20, 1924.

REPORT

Of the Woman's Missionary Society for October, November, December, 1923

Foreign Missionary Support Fund

General

Sterling S C Ill	$ 7 85

India General

Hopedale S C Ill	$ 50 00

Mary Good

O Grove & Salem S C Wayne Co O	$ 10 00

Nellie Warye

Oak Grove & Bethel S C West Liberty O	$ 10 00
Weaver S C Pa	20 00
	$ 30 00

Ruth Blosser Miller

Maple Gr S C Lawrence Co Pa	$ 10 00
Oak Gr & Salem S C Wayne Co O	10 00
Mahoning & Columbiana Co S C O	40 00
Salem S C Elida O	5 25
Martins Creek S C O	3 16
Trail S C O	25 00
Logan Co S C O	30 70
Pike S C O	12 50
	$136 61

Mrs. George Troyer

Fairview S C Mich	$ 21 20
Nappanee S C Ind	25 00
Goshen W M S Ind	7 50
Middlebury S C Ind	25 00
Elkhart S C Ind	25 00
Emma S C Ind	12 00
Kokomo S C Ind	25 00
Bowne S C Mich	15 00
Shore S C Ind	15 00
Yellow Creek S C Ind	25 00
Clinton Brick S C Ind	6 15
Maple Grove S C Ind	9 00
Forks S C Ind	25 00
Clinton Frame S C Ind	10 00
	$245 85

Medical Fund

India

Hopedale S C Ill	$ 10 00
Shore S C Ind	4 75
Goshen W M S Ind	8 00
Indiana Mich Branch	12 95
Trail S C O	3 00
	$ 38 70

S. A. Dispensary Equipment and Medical Work

Maple Gr S C Lawrence Co Pa	$ 3 40
Mahoning & Columbiana Co S C O	9 60
Martins Creek S C O	2 35
	$ 15 35

S. A. Bible Readers

Young People of Beihn & Geiger Cong Ont	$ 18 00
Hespeler Cong Ont	12 00
Manheim Cong Ont	39 65
St Jacobs Cong Ont	48 00
Waterloo Junior S C	12 35
Oak Gr & Bethel S C O	3 25
Girls S C Sonnenberg O	20 00
Girls S C Orrville O	3 00
	$156 25

India Bible Woman

Vineland S C Ont 16.00—.44 exchange	$ 15 56

India Widow

Indiana Mich Branch	$ 10 00

India Native Teachers' Home

Walnut Creek S C O	$ 10 00
Metamora & Union S C Ill	27 32
Orrville S C O	7 00
Hopedale S C Ill	10 00
East Bend S C Ill	11 88
Weaver S C Pa	10 00
A sister Ill	10 00
Morrison S C Ill	10 00
Pike S C Elida O	18 75
S C Los Angeles Cal	15 00
A sister Los Angeles Cal	5 00
Mrs E K Greenwalt	25 00
Kokomo S C Ind	15 00
Forks S C Ind	25 00
Goshen W M S	10 00
Ind Mich Branch	45 00
Liberty Mennonite S C Iowa	5 00
Dorcas Circle Willow Spgs Ill	10 00
Morton S C Ill	5 00
Waldo S C Ill	40 00
D I Schwary Canton O	25 00
S C Canton O	10 00
Bethel S C Wadsworth O	10 00
Trail S C O	5 00
Aurora S C Portage Co O	11 00
Ont Branch	
East Zorra A M S C	$ 5 00
Beihn & Geiger S C	16 50
Blenheim S C	10 00
Breslau S C	10 00
Kitchener Aid Society	15 00
Hagey's S C	9 00
St Jacobs S C	16 50
Floradale S C	10 00
Kitchener Ont	
Mrs Ervin Cressman	5 00
Mrs Moses Shantz	2 00
Mrs M C Cressman	8 00
Mrs Lovina Weber	5 00
Mrs Emma McNally Est	100 00
First Mennonite S S	50 00
	$262 00
Exchange	7 26 $254 74
	$630 69

Building Fund

The Samuel Eby Estate	$930 00

Missionary Children Support

Thelma Marie Miller

Forks S C Ind	$ 30 90

Expense Fund

Ohio Branch	$ 28 35
Kokomo Ind S C	5 00
	$ 33 35

Miscellaneous Funds

General Fund

Foraker Ind	$ 5 00

Mary Burkhard

Goshen W M S Ind	$ 5 00

Rent on Mission Home Property

Per Mrs I R Detweiler	$ 10 00
Total	$2,361 11

Very gratefully acknowledged,
Ruth A. Yoder,
Gen. Treas.

Married

Steinman—Kennel.—On Sept. 19, 1923, Bro. Emanuel Steinman of New Hamburg, Ont., and Sister Sarah Kennel of Wellesley, Ont., were united in the bonds of holy matrimony by Bishop D. H. Steinman. May God's blessings attend them through life.

Hostetler—Burkey.—On the evening of Feb. 10, 1924, at the West Fairview Church near Beaver Crossing, Nebr., Bro. Elbert H. Hostetler, of Beaver Crossing, and Sister Clara Burkey, of Milford, Nebr., were united in the bonds of holy matrimony by Bro. J. E. Zimmerman of Milford. May God's richest blessings attend them through life.

Obituary

Harnish.—Magdalena L. Harnish, wife of Henry B. Harnish, was born Mar. 17, 1868; died Feb. 4, 1924; aged 55 y. 10 m. 17 d. She was a daughter of the late Rudolph S. Herr. She is survived by her husband and eight children; also four brothers and one sister. She was a faithful member of the Mennonite Church for a number of years. Funeral services were held at the New Danville Mennonite Church, conducted by Bro. D. N. Lehman. Interment was made in the adjoining cemetery.

"Dearest Mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

—The Family.

Gingerich.—Jacob Gingerich was born in Elkhart Co., Ind., April 30, 1850; died at

Goshen, Ind., Jan. 29, 1924; aged 64 y. 8 m. 28 d. On March 28, 1901, he was united in marriage to Magdalina Wenger. About 11 years ago he joined the Mennonite Church and seemed to be quite interested in the welfare of the Church and faithful to the cause which he had espoused. He leaves to mourn his departure his wife, one son (Ellis), one brother (Abraham, of Constantine, Mich.), one sister (Elizabeth, of Goshen, Ind.), besides many other relatives and friends. He was a kind and loving husband and father and will be greatly missed in the home. Funeral services as the Yellow Creek Church conducted by Bros. J. W. Christophel and J. S. Hartzler.

Beachy.—Sarah Jane (Lenhart) Beachy was born in Holmes Co., Ohio, Sept. 4, 1853; died in the same locality Jan. 26, 1924; aged 70 y. 4 m. 22 d. She was married to Solomon Beachy Jan. 23, 1873. To this union were born 6 sons and 9 daughters. The oldest son, Daniel, preceded her in death Feb. 25, 1890, at the age of 16 years. She leaves her husband, 5 sons and 8 daughters, 33 grandchildren, 2 brothers, 2 sisters, and other relatives and friends. She was sick only 7 days of cholecystitis. In the year 1873 she united with the Walnut Creek A. M. Church, where she was a faithful member to the end. Services at the A. M. Meetinghouse by Lester Hostetter, E. B. Stoltzfus and S. H. Miller. Burial in cemetery nearby.

Longenecker.—Christian Garber Longenecker was born March 9, 1855; died Jan. 4, 1924; aged 68 y. 9 m. 25 d. Bro. Longenecker was a retired farmer, and a consistent member of the Mennonite Church. He is survived by his wife and the following children: Dora B., married to Henry Ebersole, Centerville; Phares B., of Donegal; Ada B., married to Walter Keener, Manheim; Elam B., on the home farm; Mary B., married to Norman Miller, Florin; Anna, Bender, Amos, Earl, and Rosa, at home; also one brother (John of Newton, Kans.) and two sisters (Mrs. Kathryn Rutt, and Mrs. Annie Kraybill, both of Elizabethtown). The funeral services were held Jan. 8 at his late residence at Salunga, Pa., by Bro. Hiram Kauffman, and at the Mennonite Church, Salunga, Pa., by Bros. Isaac Brubaker and Sanford Landis. Text, Matt. 25:21.

Shantz.—Leah (Groff) Shantz was born in Waterloo twp., Ont., June 11, 1856; died at Waterloo, Feb. 3, 1924; aged 67 y. 7 m. 23 d. In 1884 she was united in marriage to Frank Shantz. To this union were born 3 sons and 3 daughters. She leaves her husband, 3 sons, 3 daughters, 1 adopted child, 19 grandchildren, 3 sisters, 2 brothers, and a host of relatives and friends. She united with the Church in early years and remained a consistent member until death. The funeral was held on Feb. 7 at the Waterloo Mennonite Church conducted by Bro. Noah Hunsberger and Oscar Burkholder, after which she was laid to rest in the Waterloo Mennonite Cemetery.

"Heaven now has one more treasure,
Earth can but the casket keep,
But her joy is beyond measure,
With a blessed, peaceful sleep."

By a granddaughter.

Miller.—Lizzie Mabel, daughter of C. C. and Polly Schrock, and wife of Bro. A. Jay Miller, was born in Lagrange Co., Ind., Dec. 16, 1888; died of measles, Jan. 26, 1924, at Yoder, Kans.; aged 35 y. 1 m. 10 d. In the early years of her life she united with the Mennonite Church in which faith she died. Her mother died nearly two years ago. She leaves her bereaved husband, 2 sons, 5 daughters, her father, 2 brothers, 7 half-brothers, 1 half-sister, and many relatives and friends to mourn her loss. She will be missed in the home, community and and Church. Her sudden demise came very unexpectedly to many. She was conscious to the last, and fully realized that the end was near. She said that she was ready to go, but could not understand why she should be called so soon. Funeral services were held Jan. 29, at the Yoder Mennonite Church (of which she was a member), conducted by L. O. King, Harry A. Diener, and J. M. R. Weaver. She was laid to rest in the cemetery nearby.

Schertz.—Sister Malinda Irene Schertz, daughter of David H. and Bena Schertz, was born near Eureka, Ill., Feb. 14, 1903; died Feb. 4, 1924; aged 20 y. 11 m. 21 d. She is survived by father, mother, one grandmother (Mrs. Mary Imhoff), three brothers (Emanuel E., Raymond H., and Chris. A.), and two sisters (Mrs. Mathilda Ulrich and Mrs. Esther Harnish). She was preceded in death by one brother, Silas. She bore her illness with Christian fortitude since July, 1923. The closing ten weeks were passed in a hospital at Peoria. Early in life she accepted and publicly confessed her Savior, uniting with the Mennonite Church. She lived a kindly, unassuming Christian life, and awaited the summons of death peacefully. During her illness she often requested the reading of the 23rd Psalm and found comfort in it. She will be missed in her home, by the church, her friends, and associates. She will live on in our memories and in God's keeping. The funeral was held Feb. 7, conducted by Bros. C. F. Derstine and D. D. Miller. Texts, Job 1:21; Jno. 11:26.

Esh.—Near Allensville, Pa., on Dec. 20, 1923, Sister Annie Esh, wife of Bro. John M. Esh, passed into the great beyond after an illness of about two weeks. She was not very strong for about a year, altho she attended to her household duties faithfully all the time till her recent sickness. She was an active member of the Allensville Church and faithful in the service of the Master. Her acts of charity and kindness will be remembered by many for a long time to come. In her death, the family lost a loving, faithful wife and mother, the Church a devoted Christian, and the community a faithful friend. She will be sadly missed. She took an active part in the activities of the Church, especially in the Sisters' sewing circle, which she always attended when it was possible to do so. She was born June 2, 1879; died of septic sore throat and complications on Dec. 20, 1879; aged 44 y. 6 m. 18 d. Funeral services conducted on Feb. 23, by Bros. E. H. Kanagy and Joshua B. Zook. May the Lord be very near to the bereaved ones and sustain them in this sad hour of trial.

Long.—Sister Susan Long, of Knoxville, Tenn., known as Grandmother Long, died Jan. 8, 1924; aged 76 years. Her health failed her nearly all last summer. She was confined to her bed about three months. She accepted Christ as her Savior at the age of 14 in the Baptist Church. About two years ago she united with the Mennonite Church. She was a loving sister, and a very active worker, with a smile and word rightly fitted to every one she met. She was a busy worker in the Master's service even in her aged years. She would visit the hospitals, jail, and homes over the city, with her Bible under her arm. Many will know her by the articles she wrote for the Gospel Herald. She is survived by her husband, 3 sons, 3 daughters, and many grandchildren. Funeral services were held at the home of her daughter, Mrs. Pettitt, in Chattanooga, Tenn., conducted by Mr. Po and Bro. Jennings. Text, Rev. 14:13. Interment in cemetery near Chattanooga.

"Your life-work is ended, dear Mother,
You're with the loved ones gone before,
May we all prepare to meet you
On that bright celestial shore."

Frances Dowling.

Martin.—Reuben E. Martin was born July 4, 1899, near Hagerstown, Md.; died Jan. 14, 1924; aged 24 y. 6 m. 10 d. He was the oldest son of Isaac W. Martin and grandson of Abram H. Martin (deceased), a native of Lancaster Co., Pa. He was married Nov. 23, 1920, to Cora, daughter of Pre. Daniel M. Strite of Leitersburg, Md. To their union were born two daughters, Ethel, aged 2 years, and Edith, aged 3 months. His death was due to injuries sustained in a fall after climbing to the comb of the interior of the barn at his residence, a height of thirty feet, resulting in a broken back, several ribs, an arm, and the severing of the spinal cord. He lived three days after the fall during which time his mind was perfectly normal to the last, enabling him to make all spiritual and temporal preparations for his departure. At an early age he united with the Mennonite Church and at his death gave testimony of perfect resignation, peace and trust, commending his family, parents, friends, and neighbors to the God who does all things well, leaving the brightest hopes back for those who mourn their loss, but are comforted by his gain. Funeral services were held at the Paradise Mennonite Church, conducted by Brethren Geo. S. Keener, C. R. Strite, and Denton T. Martin. Text, II Sam. 14:5.

Brubaker.—Annie M. Brubaker, widow of Pre. Abram H. Brubaker, was born in Lancaster Co., Pa., Feb. 28, 1846; passed away at her home near Willow Street, Pa., Jan. 5, 1924; aged 77 y. 10 m. 8 d. She was for many years a faithful member of the Mennonite Church of which her husband was minister. Her husband departed this life Jan. 21, 1916. She leaves to mourn her departure 5 children as follows: Pre. Christian M. Brubaker, East Lampeter township; Martha E., wife of Enos H. Groff, Strasburg; Annie M., Fannie S., and A. Martin, all at home. One son, Jacob H., preceded her to the heavenly home, April 15, 1919. One brother, Joseph Bowman, of Norristown, Pa., also survives and many other relatives and friends. She was a kind and loving mother and will be sorely missed in the home, as well as in the church and community, but we know that God makes no mistakes and we humbly bow to His will. Funeral services were conducted at the Strasburg Mennonite Church, Jan. 9, by Bros. C. M. Brackbill and Frank M. Herr. Text, I Pet. 1:3, 4.

"Thou great Jehovah, full of love,
An angel bright didst send,
And took our loving mother home,
To joys that never end.

Taylor.—Mary F. Taylor, youngest daughter of David and Julia Ann Ross, was born in Rockingham Co., Va., Jan. 23, 1866; died near Elida, O., Feb. 1, 1924; aged 58 y. 8 d. On Dec. 2, 1883, she was married to W. F. Taylor. To this union were born 9 sons and 4 daughters. Five sons and three daughters preceded her to the great beyond. She leaves her husband, 4 sons, 1 daughter, 7 grandchildren, 6 brothers, 2 sisters, and many friends and neighbors. She was the first one of a family of 9 children to answer the heavenly summons. She accepted Christ as her Savior in early life in Rockingham Co., Va., coming wiht her family in later years to Allen Co., O. She with her husband united with the Mennonite Church in which fellowship she remained faithful to the end. In this hour of bereavement we are glad to be able to say of her that she was a devoted and prayerful mother. This we believe accounts for her patient labor in the midst of poverty, sickness, and trials, caring for her large family. Funeral services were held at the Salem Church, Feb. 3, by P. E. Brunk, Andrew Brenneman, and J. M. Shenk.

"All is over, hands are folded
O'er a quiet, peaceful breast;
All is over, pain is ended,
And dear Mother is at rest."

ITEMS AND COMMENTS

Washington is holding the center of the stage at this time because of developments and rumors connected with the Teapot Dome scandals. The fact that there is a presidential election pending adds not only to the interest but also to the difficulty of settling these matters on an impartial basis of right and justice. Like an electrical storm, a political upheaval is usually destructive, but also sometimes necessary to purify the atmosphere.

During the eleven months of 1923 for which figures are now available, the American people put $1,619,000,000 in 269,000 family homes, which is the largest wave of building in history. December figures are not now available, but due to openness of the weather the building program continued throughout the month. The building of homes forms only a part of a total building budget approximating $3,500,000,000. It thus will be seen that more than half of the amount was for residences.

In a recent debate in New York between Dr. Straton, Baptist, and Dr. Potter, Unitarian, the former won the unanimous decision of the judges. Straton had the negative side of the proposition that "Earth came by process of Evolution." While this is not a proper way to decide a question that in its very nature is not debatable, it ought not to take a very strong argument to convince any set of right thinking judges that this was the only real side to the question discussed.

It is estimated by the post office authorities at Washington, D. C., that there is an annual cost to the taxpayer of about $1,740,000 because of carelessly addressed or misdirected mail, and that millions of dollars are annually lost by business men because of a carelessness in this respect. To call attention to this needless waste and annoyance, Postmaster General New has set apart the week of Feb. 18-25 as "Better mailing week." It is to be hoped that the effort will succeed in awakening a greater interest in this matter. All letters should be carefully addressed, and the name of the sender written in the upper left hand corner of the envelope.

One of the questions agitating the public at this time is the matter of relief for the farmer. Many former well-to-do farmers of America are on the verge of bankruptcy, and unless an adjustment of prices is found shortly which will assure the farmer an adequate return for his labors, it is feared that a collapse of agricultural interests will result. Furthermore it is recognized that other industries can not thrive while the farming interests are suffering. This matter is further intensified by the report that a powerful bread trust is forming that will call on the public to pay a million dollars a day too much for their bread. With this sum equally divided between the wheat-raiser and the consumer, the problem would be reduced to a minimum.

Notwithstanding the German flag incident at the time of the funreal of former President Woodrow Wilson, the movement in America for the relief of starving children in Germany is going on. Among those advising against withholding aid for starving children in Germany because of the incident is Mrs. Wilson, widow of the late ex-President. It is officially explained in Germany that the failure at the German embassy in Washington to properly follow the diplomatic mourning customs was due to the fact that they did not understand whether this was a public or private funeral. The commendable conclusion reached by all interested is that whatever may have been back of the flag incident it should not be allowed to interfere with the feeding of starving children.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

ESTHER EBERSOLE LAPP

A leaflet on the life of Esther Lapp, missionary to India, has just been published. It sells for 5c per copy or 25 copies for $1.00. Orders should be sent to Mrs. Crissie Shank, Mineral Spring St., Orrville, Ohio, or to your Branch Secretary of the Woman's Missionary Society.

"Guide me, O Thou Great Jehovah,
Pilgrim thru this barren land;
I am weak but Thou art mighty,
Hold me with Thy powerful hand."

BOOK REVIEW

Helpful Stories

Gathered by Lina Z. Ressler

This is the title of a new series of children's story booklets. The name implies the nature of the contents. The series consists of two booklets, each containing 32 pages. Nicely illustrated. A collection of carefully selected stories of a general nature adapted to the child mind. Sister Ressler is well qualified to make a selection of this kind through her extended work with children. Adapted for rewards and gifts for the primary classes. Size, 5 by 7½ inches. Tinted paper cover with illustration.

Price: Each, 10 cents; Dozen copies, $1.00.

The two volumes are designated as No. 1 and No. 2. Orders for more than one copy will be filled in assorted copies unless otherwise ordered. Address

Mennonite Publishing House,
Scottdale, Pa.

BIBLE INSTRUCTION MEETINGS

A series of Bible studies will be given daily at the Columbia, Pa., Mennonite Mission, Fourth and Mill Streets, for a nine day term from Feb. 23 to March 2, inclusive. The following are the subjects for study:

Types and Figures.
From Haran to Jericho.
Epistles.
Book Study.
Methods of Bible Study.
Growth and Spread of the Early Churches.
Missions and Visitation Work.
Evening Talks on Bible Doctrine and Sermons.

Instructors, N. H. Mack, New Holland, Pa.; John F. Bressler, Lancaster, Pa.

Those coming from a distance may arrange for board and lodging for all or part of the term by writing to Bro. C. Z. Martin, superintendent of the mission.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 28, 1924 (Gospel Witness Established 1908) No. 48

EDITORIAL

"Salvation belongeth unto the Lord: thy blessing is upon thy people."

A severe storm of rain and snow and sleet visited this section of country last week and resulted in breaking down the wires to a sufficient extent to deprive us of electricity for one day. Other towns suffered more severely than Scottdale. When the great storm comes at the end of this present age, will we be among those exposed to its rigors, or will we be securely hidden in Jesus Christ the great Pavilion of our souls?

The recent order, by Postmaster General New, that second class mail should be handled with the same degree of promptnes as first class mail will probably mean that the Gospel Herald will reach its readers a day or more earlier than it has been doing the past few years. In the future most of the Heralds will leave Scottdale on the Tuesday morning trains and all the papers, with the exception of those going to foreign countries, home communities with poor mail facilities, and the extreme western portions of the United States and Canada, should reach the readers by Thursday of each week.

Renewals and New Subscriptions.—Several weeks ago we acknowledged with thanks the steady flow of renewals coming in for the Gospel Herald. During the first three quarters of the present fiscal year of the House there was an increase of more than $1000 over the receipts during the corresponding quarters last year. This being the time of the year when most of the subscriptions become due, we expect an unusually large number of renewals between this and April 30, at which time we close up the books for the annual inventory. While sending in renewals, perhaps you can include a few new subscribers. Send in the name of two new subscribers, enclosing $3, and we will add one year to your credit. We thank you for your promptness. We invite your continued co-operation. Can we have your help in securing, by April 30, a live subscription list of 13,000 fully paid up subscribers?

A Chapter on School Books.—Read Bro. Heatwole's article on this subject, found elsewhere in this number of the Gospel Herald. Bro. Heatwole, in common with every other member of the Mennonite Publishing Committee, feels that the best way to get an extensive circulation of this proposed series of readers would be to have some well known publishing house making the distribution of school books a specialty assume the responsibility of publishing them. But so far none of these houses has seemed willing to undertake their publication without substantial donations to guarantee them against loss. Three plans have been proposed to get these books published:

1. Let one or more men having the means make themselves responsible for their publication by some well known publishing house.

2. Let the Mennonite Publishing House publish them as a job, a number of interested brethren making themselves responsible for the finances.

3. Let the Mennonite Publishing House, on its own responsibility, publish a small edition of one of the books of the series as a kind of try-out to see what demand there would be for such readers.

Those interested will please write either the Mennonite Publishing House or Bro. Heatwole, offering suggestions.

"STAND FAST IN THE FAITH"

Paul, writing to the Church at Corinth, thus vigorously exhorted them to a faithful life:

"WATCH YE,
STAND FAST IN THE FAITH,
QUIT YE LIKE MEN,
BE STRONG."

We feel like repeating this advice in the present conflict between Liberalists and Fundamentalists; between those who oppose and those who defend the Bible as the infallible Book given by inspiration of God.

One of the latest cases to claim public attention is that of William M. Brown of Galion, Ohio, a bishop in the Protestant Episcopal Church, against whom charges of heresy have been preferred. In a book written by himself years ago and recently revised and republished, he makes a number of radical statements among which the following is a sample:

"God's in the skies—Jesus, Jehovah, Allah and Buddha—are all right as subjective symbols of human potentialities and attributes and of natural laws. Even as the Stars and Stripes on a pole, Uncle Sam in the capital and Santa Claus in a sleigh are all right as such symbols; but such gods are all wrong."

Because of such assertions charges have been preferred against him by his fellow bishops and it is proposed to try him for heresy. In a recent communication, published in the New York Times Feb. 18, he tries to make his position clear and among other things he says:

"The works of Frazer, Tylor, and others have scientifically established the revolutionary fact that the history of religion is continuous from the savage upward, and that it is a history of evolution."

"From my point of view I can see no reason why I should not identify myself with any organization of Christians. I would feel equally at home in the Little-Church-Around-the-Corner or in the Little-Church-in-the-Bowery, nor would I be ill at ease even in a synagogue, mosque, or pagoda."

Not all Liberalists are as radical as is Bishop Brown, but he states the essence of what all Liberalism leads to. With such outspoken atheistic

views, the wonder is that any heresy trial should be considered necessary, as he stands convicted by his own testimony.

As stated above, not all Liberalists would be willing to stand for the extreme Liberalism voiced by Bishop Brown. Liberalists are as widely separated and hopelessly divided in opinion as are the churches in matters of detail; but when it comes to their belief in Evolution, their discarding the idea of the supernatural in religion, their rejection of the verbal inspiration of Scripture, and kindred tenets of unbelief, they are practically a unit. Moreover, there is a bond of sympathy between the many classes of Liberalists to the extent that when one member is attacked by those who believe in the orthodox Christian faith he invariably gets the sympathy of all the Liberal classes while the men who stand for orthodoxy are invariably attacked by the same classes as "uncharitable," "unfair," "narrow," "prejudiced," etc., etc. As examples we may cite the recent cases of Fosdick, Grant, Heaton, and Brown.

Some well meaning people caution us against making common cause with "Fundamentalists" lest we compromise the historic principles of our Church. It depends upon what motive is behind the advice, and how you define "common cause," as to whether this caution is wise or unwise. Because Catholics reject the unscriptural heresies promulgated by many Protestants, and hold to the leading fundamentals of faith is no reason why we should become the allies of the Catholics in all they stand for. The same is true of any other class of Fundamentalists that might be named. To endorse the errors of any man or set of men because they happen to be right on some issues is a short-sighted policy. But when we see some men, or groups of men, come out fearlessly in defence of such Christian fundamentals as the authority of Scripture, the verbal inspiration of the Bible, the supernatural in religion, the deity and virgin birth of Christ, the future punishment of the wicked as well as the future reward of the righteous, and with such positive teachings also stand out against and expose the opponents of the orthodox Christian faith, we should encourage such attitude by praising the Lord for the service. In these days, when men of the Mathews-Foster-Fosdick-Kent-Brown-Grant type are attacking the fundamentals of Christian doctrine and trying to deceive the public into the belief that present day Fundamentalism is a new thing lately sprung up, we should give hearty approval to every scriptural attempt to expose such heresies and heretics. Whoever espouses the cause of Liberalists under present circumstances is either ignorant of the real issues before us or at heart in sympathy with the Liberal cause.

It was no mere accident or sentiment that moved Paul to advise us to "stand fast in the faith." The advice is in line with the Savior's great Commission to the Christian Church to teach all nations to "observe all things whatsoever" He commanded us. Therefore stand fast! hold fast! teach it to others!

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

CONSECRATION

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only for my King.

Take my silver and my gold,
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.

—Frances R. Havergal.

CONSECRATION

By John L. Horst

For the Gospel Herald.

Who then is willing to consecrate his service this day unto the Lord?—I Chron. 29:5.

King David had grown old. He knew that his time on earth was short. He gathered together his princes, captains, officers, and mighty and valiant men to Jerusalem. He rehearsed before them how he had planned to build a house for the Lord and how the Lord had not permitted him to carry his plans to full fruition because he had been a man of war. He told them also, how the Lord had decreed that Solomon, his son, who should be his successor, should build the temple. However, he had provided much of the material and the Lord had showed him the plans for the building, which he now gave to Solomon. David had given liberally of silver and gold for the proposed building. Now he addresses the congregation and asks the question quoted above. It was a practical question, and the people responded willingly. It is a practical question for us. We will first consider

The Meaning of Consecration

To consecrate is to offer, or devote something for the service and worship of God. It is bringing the best that we have to God, thus making the best possible use of it. We have many examples of consecration in the Bible. Abraham offering Isaac to God is a striking instance of one who was willing to give that which he most treasured upon earth to the Lord. In the time of the Exodus God gave command that all the first born of both man and beast should be consecrated to Himself. Later the tribe of Levi was consecrated in a special way to God. Hannah in giving her son Samuel to the Lord is a remarkable example of consecration. In the New Testament consecration is more inclusive and personal, for all the faithful followers of Christ "are a chosen generation, a royal priesthood." No longer need we look to the descendants of Aaron as our priests, for Christ "hath made us kings and priests unto God and his Father." We learn from this that every follower of His is expected to make a full consecration of everything that the Lord has given him; whether riches, talents, time, family, home, or associations.

The Reasonableness of Consecration

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). What could be more reasonable? All that we have we have received of the Lord. Why should we not render those things back to Him in return for what He has done for us. David illustrates this beautifully in I Chron. 29:11, 14: "All that is in the heaven and in the earth is thine ....But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Why should we not give to the Lord His own which He has entrusted to our stewardship for the time we are here upon the earth? David further shows the reasonableness of giving our all to the Lord in verse 15 of the same chapter: "For we are

strangers before thee, and sojourners ....our days on the earth are as a shadow, and there is none abiding." In other words, our home is not on this earth, and our time at best is short, our days are simply as a shadow; therefore we want to make the best use of what we have in the time that we have. Surely no better use of anything that we have can be made than to dedicate it to the service of the Lord.

The Joy of Consecration

We have an illustration of this in I Chron. 29:9—"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." The happiest lives are those that are fully consecrated to the Lord. When we have surrendered all to Him, we are spared many of the cares and vexations that destroy the peace of mind of people. We allow Him to plan our lives. We rest assured that whatever may be our portion, "all things work together for good." Fears and doubts that may harass and distract can have no power over the life that is wholly yielded to Christ. A partial surrender will not suffice and will only make us miserable, but the willing, wholehearted consecration is sure to bring joy and gladness. No wonder the people and the king rejoiced; "they offered willingly." Here is the secret of a life of happiness and joy. There is joy and beauty in the consecrated life that can not be found elsewhere.

The Crying Need of Today

Is whole hearted consecration on the part of those who profess to be followers of Christ. We need only to examine our own lives and our own church to be convinced of this great need. "Who then is willing to consecrate his service this day unto the Lord?" is the clarion call to the Church of the present time. There are many who never seem to seriously consider this most important question. Baptismal vows of separation and consecration to the Lord are disregarded and violated with a recklessness and abandonment that may well cause us to shudder. Let us sound the call so that none can avoid facing this great question. But even with good intentions there are a number of things that we should watch and see if we have them fully upon the altar. Among these we might mention—

Time.—Are we sure our "moments and our days" are all spent in a way that He would approve? The moments come to us from God pure and white. Do we return them to Him unstained by things that are displeasing in His sight? Are our spare moments, our recreational hours, dedicated to Him as well as all of our working hours?

Substance.—Whatever we have of material wealth, we should place it upon the altar to be used as He directs. Are we spending our money wisely and giving a definite share for the work of the Lord? Can we truthfully sing, "Take my silver and my gold; not a mite would I withhold?"

Talents.—Are we giving our best to the Master? Are all the abilities with which He has endowed us placed at His disposal? Our abilities to speak, sing, write, or teach—are we using them for Him, or are we giving our best service to the world or self?

Homes.—Are our homes consecrated to Him? There is a loss in young people that is alarming. Might it be that if parents would consecrate their children like Hannah did Samuel our young people would be saved to the Church in a larger measure?

When the Church will make more definite consecration along these and other lines we may expect greater things in the kingdom of God—more souls saved, more interest in mission work, and a deepening of spiritual life.

Christ our Example

He lived a life of full consecration. He surrendered all. He gave the last full measure of devotion, His life. We should be satisfied with nothing less than a fully yielded life that is willing "to spend and be spent" in the Master's service, and if need be, to die for the Cause. As our High Priest at the right hand of God, He is still doing the work for which He was consecrated. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore" (Heb. 7:28).

Scottdale, Pa.

BAPTISM

By Levi A. Ressler

For the Gospel Herald.

Much has been said and written about baptism. I do not wish to discuss the mode of baptism, but wish to point out that the baptism of John is not the same baptism that the apostles practiced. John said, "I indeed baptize you with water unto repentance." The spirit of John has ever since that time, and is today, crying in the wilderness of the hearts of sinful men, saying, "Repent ye: for the kingdom of heaven is at hand."

This Spirit, which is convicting sinners of their sinful state, is preparing the way of the Lord, thus baptizing them not with water, but with the convicting Spirit. This is John's baptism.

The baptism that John practiced was evidently not the same rite that the apostles practiced. Undoubtedly many of the three thousand who were baptized on the day of Pentecost, had been baptized of John.

We read, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6). According to these verses we have reason to believe that at least many of the three thousand had been baptized of John. While we have no proof that they were, we have the plain word that some who were baptized of John were afterwards baptized in the name of Jesus. Acts 19:3-5.

In verse 4 Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus."

John truly baptized with water, in a visible form. Today this baptism is spiritual. It is invisible, but the fruits of it are visible. So likewise in the apostles' time, the people were baptized with the Holy Ghost; it was visible to all the people who were present. Today believers are baptized with the Holy Spirit, or Holy Ghost, in an invisible way, but in this also, the fruit of this baptism is visible.

When a person has received the baptism of repentance, which means becoming sin-sick, and seeks to be relieved of his sins, then the words of Jesus are applied, where He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

When the penitent sinner accepts the plan of salvation, God will baptize him with the Holy Spirit.

However, it seems God saw fit that a visible baptism should be practiced with water as a token of the baptism of repentance and of the Holy Spirit. The apostles baptized all believers with water, but this was evidently not the same baptism that John practiced, as shown above.

Nappanee, Ind.

There is cleansing power in the blood; there is quickening power in the Spirit—when God does a work it is a perfect work.—H. B. K.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

INDIA MISSION NOTES

By Mina B. Esch

For the Gospel Herald.

Since I wrote on Jan. 1, we have had a rather unusual spell of weather for this time of the year. It began to rain on Friday night and continued for most of the day Saturday and Sunday and Monday were cold and damp so that no one wanted to get out unless necessary.

While the rain was good for gardens and winter crops, yet it also caused damage and unconvenience to many people. For instance, the brick makers, who had bricks laid out drying to be put in the kiln, and the cartmen who were hauling from the jungles were held up for several days.

I am sure you will also have some idea what it meant to Bro. Geo. Lapp to be held up for almost a week and for his family who had to be alone for almost two weeks in their home at Ghatula. Bro. Lapp came up on Saturday, Dec. 29, to attend conference and work of the auditing committee. He expected to go home on Saturday the 5th but as it was raining quite hard that morning he decided to remain till noon. Then as it was even much worse he stayed hoping the next day would be favorable; but the roads were so bad he could not go far, and then the water raised in the river and washed away the bridge so that it was impossible for him to get across. When the water went down enough so that he could get thru he had the car pulled across by buffalos and went on his way. As there are no telegraph connections anywhere near their station, and because of the high water, the mail was delayed, his family could not hear where he was and when they could expect him. But, as Sister Lapp wrote me, "Such is life in the jungles and away from telephones and telegraphs." I am sure they were brave and faced the disappointment with cheerfulness.

The Church Conference took a full day. Tho there was much work and important questions to discuss, yet all those present gave the testimony that the Spirit was manifest and the meeting blessed. We are at the place where our Indian brethren and sisters are alive on the questions facing the church and we as misionaries need to be very careful and wise in our help and counsel. And as we give over to them the work of the church we want to see it established on the Rock Foundation of the Bible and its teachings as we have received them.

It was a joy to have a bishop present this year; for as you know last year our bishop, Bro. M. C. Lapp, was just beginning the serious illness that took him from our midst.

The Sunday schools have been reorganized for the year. We are glad to see the interest in this work and pray that this year may mean much to both teachers and pupils.

Bro. Kaufman and Bro. Miller, with Christian workers, are planning a short tour in the Kanker state. Pray that the messages given and the Bible portions sold may bring much fruit, for that is a large and needy field and one which we are hoping to enter as soon as workers are here. At present it is impossible to send any missionaries away from their present work.

We rejoice to say that Bro. Smucker's things are on the way to Mahodi and they hope to get to that place on Friday of this week. They too have been held up because of the rain and are indeed anxious to get settled.

The work at the hospital is very heavy just now. Often forty or more patients are treated in one morning. The wards are full at present. This morning a mastoid operation is being performed. The doctor was hardly able to do the work because of illness himself, but the man is so anxious for relief that he undertook it. There have been quite a number of operations lately. Among them was Ernest Smucker, who had tonsils removed and got along very nicely.

Dr. Troyers are very busy with the language but yet he can help occasionally with the work, which is a great comfort to the doctor in charge.

By the time this reaches you, the annual business meeting of the mission will be over and the time will be near when our children must again leave us for school in the hills.

Our children and Bro. Friesen's will enter the New American School this year. We believe this will be much better in a great many ways, and we ask your prayers for this school that not only may American ideals be held up but that the children may be pointed to Christ, the Ideal for us all. The expenses will be greater, but we are willing to sacrifice other things that our children may have the best possible. Bro. Kaufmans are not changing for their boys, since they have only the one year more till they go home. Bro. Lapp's have their girls in Darjeeling and as Lois too has only one year to finish they do not deem it wise to make the change now.

May God bless you all thru whom He sustains the work and the workers in this great field.

Dhamtari, C. P., India.

MISSION NOTES FROM SOUTH AMERICA

By Vera Hallman

For the Gospel Herald.

Dear Friends and Readers of the Gospel Herald,

"Greater is He that is within you, than he that is of the world." This was a timely message received in a letter a short time ago, and we praise God that when we see the evil works of Satan on every hand, without and within, that through Jesus Christ there is a victory, and after all, Satan is but a defeated foe.

We are looking for, and expecting great spiritual blessings in February. A series of meetings, and also the Annual Conference, will be held at Pehuajo, the Lord willing.

Bro. and Sister Hershey returned from their vacation, well refreshed and with renewed vigor for the work which is still before them ere their departure for the homeland. We hope that the other missionaries will be as greatly benefited as Bro. Hershey's.

With the regular Sunday school organization a committee was appointed to visit the absentees. Like our home mission stations, no matter how much interest has at one time been manifested, a lull comes and summer usually is the time. Each Saturday afternoon homes are to be visited and the children encouraged to come. They do not get the encouragement in the home. If they wish to come, all right. The excuses are the same, too. One says it is too hot, another doesn't like the teacher, while still another won't go if he is sent, and what is to be done?

During Bro. and Sister Lauver's absence from Carlos Casares, Sister Gamber and I are holding down the place. The past Sunday Bro. Pablo Cavadore from Pehuajo had charge of the services. This afternoon a little girl came and took us

(Continued on page 971)

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, March Third

Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.—I Sam. 1:28.

It was a thorough consecration of her first born. The Lord received, and in later years greatly blessed his ministry to the good of Israel. Jesus blessed the children that were brought to Him and how we cherish the welcome He gave them! It is a deep joy to be able to consecrate our children to the Lord. The name of Jesus should be so much of a household word that each family member would consider Him as a regular dweller in the home. Each child should become perfectly acquainted with Him and know that they belong to Him. They thus early learn to love and serve Him.

The pure life of a well taught and well trained child means infinitely more to the world and to the cause of Christ than that of one who has become deeply steeped in sin and must suffer a crippled earthly existence.

* * *

Tuesday, March Fourth

The Angel which redeemed me from evil, bless the lads.—Gen. 48:16.

Joseph through all his varying experiences had remained true to his God and became a savior of his people. His sons were to receive the inheritance directly from their grandfather. Old age and youth met on a common plane and the blessing of God was handed down to the third generation. The lads thus became conscious of the part they were to play in the history of Israel although they did not realize its significance. As there were great possibilities in the life of each lad so there are in that of every normal healthy youth. They are worthy of our greatest interest. They respond to love. During these days of their awakening we may prayerfully and carefully center their interests on those things which will lead them to enthrone Jesus Christ in their hearts. We should and may become their Christian ideals and exemplify to them the virtues which we desire them to possess. Bless the lads!

* * *

Wednesday, March Fifth

And Jesus increased in wisdom and stature, and in favor with God and man. —Luke 2:52.

We think of Jesus as a normal, healthy, hearty, growing lad. He was subject to His parents, diligent, and pure in heart and life. Every boy can who will. He remained untainted by sin. His heart rebelled against anything impure. He doubtless entered into the life of the youth of his town but had no part in trickery, deceit, lying, or imposing on weaker companions. He was manly and true to God and His fellow-men.

"Ah, what if they should! What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within.
Ah, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting toys
To make round our hearthstone a place for the boys." —Anonymous.

May their nurture be so true to God and His teaching that as they face the dawn of manhood Christ may become their all in all.

* * *

Thursday, March Sixth

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.—II Kings 5:4.

Only a little slave girl; yet, what a wonderful work she did for her God and her king. Her associates in the household trusted her because they knew her earnest, devoted life. The maid was truthful, virtuous, trustworthy, and faithful in every known duty. She firmly believed in the prophet's power to heal her master. You know the result.

What a satisfaction it is to any mother who has prayed with and for her daughter to know that this, her own flesh and blood, has so nobly responded to life's earliest impressions and teachings. It is well worth the earnest Christian life and prayers of any mother to find that her efforts are so richly rewarded. The many hours of constant care, association, and sacrifice have brought their full measure of joy.

"Are any happier today
Through words they have heard you say?" —Anon.

* * *

Friday, March Seventh

Wist ye not that I must be about my Father's business?—Luke 2:49.

To find and retain a worthy impulse means much to the life of any youth. Those reared in Christian homes soon realize that they have a future for which they are personally responsible. They also think about the niche into which they are to fit. Such impulses come in different ways but it pays to be true to them, to nurse them, to reverence them, to thank God for them, and to seek to know for a certainty that they are from Him.

The impulses of youth are not to be despised nor lightly esteemed. God often speaks to them in no uncertain tones and leads them to lay a foundation for service in later years. As Jesus' life was purposeful from the very beginning so may ours be, even though it may be years before we really enter upon the work to which we are called. We must be intent upon our Father's business from youth up.

* * *

Saturday, March Eighth

Honour thy father and mother; (which is the first commandment with promise.) —Eph. 6:2.

Parents who rear their children in wretched, ill-kept homes cannot expect due reverence from them. Be home ever so humble, and ever so cheaply furnished, it may have the touch of consecrated hands and the inspiration of a strong, manly Christian heart which binds the hearts of the children to "Home, sweet home." Worthy parents will unmistakably receive due respect from those whom they have brought into this world and whom they so dearly love.

There are outside influences at work which breed disloyalty in the hearts of children. These influences are brought to bear upon them by evil companionships, poisonous literature, and misleading pictures. The duty of honoring parents nevertheless remains, and is enjoined upon every son and daughter. Those who have so nobly sacrificed for us are worthy of our highest consideration. They are worthy of our emulation and their Christian teaching and example are safe for us to follow.

* * *

Sunday, March Ninth

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her. —Gen. 29:20.

True love is known by its quality. Where it rules the heart time is never too tedious, nor labor too hard, nor distance too great. It also creates within one a desire for a noble, worthy life. It knows only a single standard for either sex and leads the two into that union which is a glory to God and by which they serve Him acceptably.

Impulse, fascination, prosperity, fair features, and admiration of the superficial are too often mistaken for love and when acted upon have resulted in unhappy lives and disaster in the home. It is worthwhile to carefully analyze those impulses which determine our life partnership. Let sound judgment and earnest prayer be large factors in such momentous decisions, remembering that such life contracts should be subjects of earnest prayer, thoughtful meditation, and careful consideration of all questions involved.

"A large part of the most gracious teachings of Jesus was polemic. Jesus set His kind of righteousness over against that of the Scribes and Pharisees. It is impossible to say what a thing is without saying what it is not. Black letters can not be read on a black board. There must be contrast if there is to be clearness.—J. G. Machen.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

IF I HAD KNOWN

If I had known
What troubles you were bearing,
What griefs were in the silence of your face,
I would have been more gentle and more caring,
And tried to give you gladness for a space.
I would have brought more warmth into the place—
If I had known.

If I had known
What thoughts despairing drew you—
Why do we never understand?
I would have lent a little friendship to you,
And slipped my hand within your lonely hand,
And made your stay more pleasant in the land,
If I had known.

—Publisher Unknown.

HOME ASSOCIATIONS

By J. Irvin Lehman

For the Gospel Herald.

The home was the first institution established by God, the only one established before the fall of man into sin. If man had remained pure the home would have been the only institution needed for the perfect peace and government of the world. Because of the character-fixing effects home associations have upon the life of the child it is necessary that Christian parents studiously observe that these associations are God-directed, and that they bring to bear upon the life of the child only such influences as will result in his eternal spiritual welfare.

We believe, if parents allow the Holy Spirit to direct the associations of the home, that they will be the **strongest human factor** that enters into the forming of the character of the child. This is true, first, because they have the child in the

Formative Period of Life.

It is true that things learned in this period of life are very largely the making of the person. Men who have been successful in the various activities of life, whose success came as a result of character, have most often pointed to principles learned from their parents or grandparents when asked for the reason of their success. We could point to such Bible characters as Moses, Daniel and Timothy, as examples of this class. Again, the parents have, or should have, more than any one else, the

Confidence of their Child.

In the mind of the child, to a certain age at least, the final argument on all questions is that father or mother "said so"—that is evidence enough for them. If parents seek the wisdom which is from above and are careful not to betray (by deception, etc.) the confidence the child has in them their influence ought never be lost. Because of this fact parents have a definite obligation to teach the principles and doctrines of the Bible to their children, and the time to do this is in their home associations.

Again, the child does, or should at least, spend **more time** in the home associations than anywhere else. This gives the parents a peculiar advantage in the training of their children. We know that all the teaching and training given a child will not bring about the "new birth," but when a child's mind is filled with Scripture and a love for the truth, God has a fertile field in which He may work.

It always takes time to demonstrate any principles taught. The parents may, by living the principles of the Gospel, impart to the child the knowledge and faith which Paul found inTimothy (II Tim. 1:5; 3:15) and which are valuable to every child. Time spent in gaining earthly treasures for the child may benefit him temporally, but time spent in training him spiritually may benefit him eternally. The parents have, or should have, the

Present and Future Welfare of the Child at Heart.

This is more than can be said of all who have an influence over him. Some may be interested in the advancement of an experiment, or some other selfish interest, regardless of the welfare of the child, but the true parent is interested most in the child and, therefore, is best fitted to be his teacher.

In this age there are many attractions that tend to allure young people away from the home circle, and many of them are inventions of the devil who is interested in their destruction. Therefore let us use the tender years of childhood to place in them a love for and knowledge of the truth which shall guard them through their lives, for they will remember how we told them of the love of a Savior, and of our hopes that they would yield to His love, and how we prayed for them. I believe the Christian father and mother will find greater joy in utilizing the moments that may be spent in home associations for the teaching of principles of godliness to their children than in spending that time in foolishness or the popular reform or political movements of the day.

Chambersburg, Pa.

THE IDEAL HOME

By Emma L. Neff

For the Gospel Herald.

The ideal home is a home where father and mother are Christians, and consequently are of one mind and purpose.

It is a place where the family altar is known by every member of the family, and daily devotion is conducted by the reading of God's Word, and commenting thereupon, the singing of hymns, and the offering of prayer by one or more member of the family. It is a place where the simple life is lived as well as taught; where there is love and hospitality so marked that people love to visit there because of the uplifting influences.

In the ideal home children are taught to obey their parents and to respect the rights of others. There is harmony between the young and the aged; also the children are taught in early childhood to be useful and helpful. In this way character is developed, and they are prepared for later duties in life.

In the ideal home father and mother make use of every opportunity to instill confidence in the child mind. They will study each child individually and notice any little traits, or problems that may come into the child life, and no matter how small they may seem, make them a subject of prayer.

The comforts in a home need to be considered. Home should be so attractive that when absent from it there should be a longing to get back into its atmosphere again. There should be plenty of good, wholesome literature and forms of entertainment that would tend to elevate the child, both spiritually and physically.

Children as well as older people crave the association and friendship of others. Care should be taken so that the highest standard of sociability is maintained, so that any one coming into the home will feel welcome, providing they uphold the same standard.

Cheerful conversation, good clean literature, pure associations, habits of usefulness, and the right kind of recreation—these are some factors which help to make home both pleasant and helpful.

Millersville, Pa.

Confessing sin is one of the most difficult things of life.—J. L. S.

SUNDAY SCHOOL LESSON

Lesson for March 9, 1924.—I Sam. 15:13-23

THE REIGN OF SAUL

Golden Text.—Behold, to obey is better than sacrifice.—I Sam. 15:22.

Biographical Sketch.—Saul, the son of Kish, was of the tribe of Benjamin. When the children of Israel set up their cry for a king, God not only granted their desire but gave them a man of apparent fitness for the place. Of strong physical build, he was of a retiring disposition, timid, modest, faithful. He was anointed by Samuel, according to direction of the Lord, and was possessed with the spirit of prophecy. His early reign gave promise of ability and success. He was successful in a number of wars, and his life was free from the immorality found in later kings. But he had not been in office long until he gave evidences of weakness which later beclouded his reign so favorably begun. His impatience came to the fore when Samuel failed to arrive as soon as he desired, and he offered the sacrifices himself. Later, in his battle with the Amalekites, he manifested a similar disregard for the work of God when he spared the life of King Agag and of many cattle, pretending later that he did it to please the people. Later, after David had won his notable victory over Goliath and the women ascribed greater praise to David than to Saul, a spark of jealousy was awakened which continued to grow until the murderous instinct in Saul became his leading characteristic. God having rejected him because of his disobedience, all the energies of his life were directed to an effort to destroy the one whom he considered his rival. He died by his own hand, after a humiliating defeat at the hands of the Philistines, to keep from falling into their hands.

Lesson Thoughts.—The career of Saul is rich in illustrations from which we may draw many valuable lessons:

1. Notice how that spark of jealousy, awakened by the song of the women, "Saul hath killed his thousands and David his tens of thousands," grew by degrees into a state of insane madness which completely ruined his life. Had Saul retained the meek, humble spirit which he had at the time of his anointing he would have been spared all this trouble. Jealousy is but a resentment against any one who stands in the way of selfish plans or desires. You never saw any one afflicted with jealousy that did not have selfishness back of it. The chain of selfishness—jealousy—murder has meant the ruin of many a soul.

2. Saul's disobedience at first was so slight that he imagined he could hide it. He had, in the main, "kept the commandment of the Lord." But there was a fatal defect in that he did not "utterly destroy" the enemy, as he had been commanded to do. Though a little point, it was enough to put Saul into an attitude of rebellion against God. If there is a single thing that God asks us to do, and we refuse to do it, it makes us rebels against God. Not, Have we obeyed God in **most** things? but, Are we minded to obey God in **all** things? determines our standing before Him.

3. Had Saul been as anxious to retain his standing with God as he was not to be humiliated in the eyes of the people he would have had a different history. Many a man has similarly failed, forgetting that "That which is highly esteemed among men is abomination in the sight of God." "Study to shew thyself approved unto God."

4. Saul's career teaches us the utter folly of fighting against God. We commend his courage, but we pity his judgment. His fight against David, his determination to win out in the end, his final going to the witch in a vain hope of getting something from the dead Samuel, were all to no avail. Saul, like Pharaoh, furnishes us an example, proving the folly of fighting against God. "If God be for us, who can be against us?"

5. The key-note of this lesson is "utterly destroy." Saul destroyed, but his fatal omission was in saving things alive, when God's command was to destroy everything. Many Christian professors make the same mistake when they save alive some of the ways of sin. The enemies left in Canaan but whom God commanded should be destroyed were the ones that afterwards arose and harassed Israel. Let Christians learn the lesson and "utterly destroy" the forces of sin within them.—K.

BIBLE MEETING TOPIC

HONESTY IN THOUGHT, WORD, AND DEED.—II Cor. 4:1-4; I Pet. 2:9-12

Topic for March 9

MOTTO

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.....shall never be moved."

MEDITATIONS ON THE TOPIC

I. **Honesty in All its Applications.**—Many persons are honest in speech to their nearest and dearest friends who are in league with them in a common cause. Many are honest in deed with all the world when it comes to business matters and is a question of losing a good record among men. But not every one is honest in their heart toward every phase of life for time and for eternity.

In order to be truly honest we must take God into the circle of our heart action as well as humanity. If we treat our fellowmen squarely and treat our Creator and Preserver with irreverence and neglect, we cannot lift up our heads without presumption and claim that we are honest. But we cannot even treat our fellowmen squarely if we are not right toward God and His Son Jesus Christ. Every false step of our life is a lie lived before the eyes of our fellows which gives them a wrong outlook as far as our influence affects them and is dishonest on the moral and spiritual side of life.

Proud and boastful as some classes are of their record of straightforward dealing, their hearts will not stand the test before the Word of God in meeting the issues which it requires for uprightness of character in God's sight. Can we truly say that we have earnestly investigated the call of Christ Jesus and have honestly met the question so as to clear ourselves of every responsibility? Are we walking daily in the light of the Word and discharging every Christian duty as it relates to home, Church, community, and the world? Do we obey the Holy Spirit as He opens to us the pages of the Book of Books and sheds light upon the pathway of life? Then, and then only, can we claim honesty, in thought, word and deed.

II. **The Text.**—II Cor. 4:1-4.—Paul and his co-workers were not in the work of life as a game that must be won by deceit and craftiness. He relied wholly upon truth and the bringing of truth to light as the means by which he and his work should be commended under the all-seeing eye of God.

Those whose minds are blinded to the truth are dishonest, unwilling to believe; a class who receive not the love of the truth and hence have no other course left but to open their hearts to the inroads of deception until they believe lies—the most terrible darkness known in this world.

I Pet. 2:9-12.—This sets before us the only class of honest people in the world. Those, who having responded to the call of God, have taken their place with the people of God, go forth in the world living as pilgrims and strangers and showing forth the truth in every phase of life.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Just."
2. Honest Within and Without.

For Young People

1. The Foundation for True Honesty.
2. The Blessing of Honesty in Thought.
3. The Value of Honest Conduct.

For Older People

1. The Rewards of an Honest Life.
2. A Life Yielded to the Truth.

Gospel Herald

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THURSDAY, FEBRUARY 28, 1924

Field Notes

Baptismal services were held at Franconia, Montgomery County, Pa., Feb. 10. C.

Bro. William Jennings of Concord, Tenn., preached for the Plain congregation, Lansdale, Pa., on Sunday, Feb. 10. C.

Goshen College.—Plans for the reorganization of Goshen College are proceeding at a satisfatcory rate, and Bro. S. C. Yoder, president of the institution, will be able to announce details within a few weeks. Bro. Noah Oyer has been elected dean of the college. He is now serving in a similar capacity in Hesston College and Bible School.

On Tuesday, Feb. 5, the remains of Pre. John Leatherman, Deep Run congregation, Bucks Co., Pa., were peacefully laid to rest. He reached the ripe age of four-score years. C.

Sister Anna Wenger, wife of Bro. A. D. Wenger, Harrisonburg, Va., has lately undergone an operation from which she is rapidly recovering. We praise the Lord for such recovery.

Bro. S. E. Allgyer and wife of West Liberty, Ohio, who have spent the winter months in Oregon and other western states, are on their return home, visiting congregations as they go.

On Sunday, Feb. 10, the new meeting room at the Norristown, Pa., Mission, was opened. Bishop Warren Bean and Abram Clemmer were present. A series of meetings, conducted by Bro. William Jennings followed. C.

Dedication services are announced for the new church in Duchess, Alta., to be held March 9. At this time Bro. N. E. Miller of Springs, Pa., is expected to be with the congregation at that place and begin a series of meetings.

Bro. Elias Groff of Strasburg, Pa., a minister of many years standing, passed into his eternal reward and was laid to rest Feb. 20. He was a stalwart defender of the faith, and the Lord preserved him for many years. May God comfort the bereaved, and raise up others to take his place in the home congregation.

About the time this reaches the eye of the reader the brotherhood in Fulton county, Ohio, together with visitors from surrounding congregations, will be in the midst of a fundamentals conference, a meeting which ought to mean much for the strengthening of the cause wherever the influence of that meeting will be felt.

Good meetings are reported from Trissell's Church near Broadway, Va., where Bro. C. F. Derstine of Eureka, Ill., labored a week in evangelistic services recently. Bro. Derstine's address, for the time being, will be as follows:

Feb. 27, 28 — Archbold, Ohio.
Feb. 29—March 2 — Nappanee, Ind.
March 3—5—Shipshewana, Ind.

Bro. Landis Huber was ordained a deacon in the Hammer Creek Church near Lititz, Pa., on Thursday, Feb. 21. There were ten brethren in the lot. The services were in charge of Bishops Abram Herr, N. L. Landis, D. N. Lehman, Benj. Weaver and Isaac H. Brubaker. May God bless our dear brother in his responsible calling.

Among the visitors at the Publishing House during the past week were Bro. and Sister Ira J. Stevanus of Springs, Pa., and Sister Rose Buckwalter of Hesston, Kans. Come again.

Bro. L. A. Kauffman of Coalridge, Mont., one of the instructors in the short Bible term at Kenmare, N. Dak., conducted a short series of meetings at Bloomfield, Mont., immediately after the close of the work at Kenmare.

The short Bible term at Kenmare, N. Dak., proved to be an uplift for those in attendance, although the attendance was not large. A brother, writing of the work, says, "We are glad for the interest taken by our young people. We can see real growth and progress from one term to the other."

The new church at the Los Angeles Mission was dedicated Feb. 17. Among the ministering brethren present were J. P. Bontrager, S. E. Allgyer of West Liberty, O., D. D. Kauffman of Creston, Mont., and B. P. Swartzendruber (deacon) of Upland, Calif. Evangelistic meetings began the same evening with good attendance.

Correspondence

Colorado Springs, Colo.
(Manitou congregation)

To all Herald Readers, Greetings of Love:—We are very grateful to the Giver of all good and perfect gifts, for the many blessings showered upon us daily.

Sister Broaches is about as usual By her request she was anointed Jan. 13 by Bro. W. S. Guengerich. Sister Shradley has not been so well the last few weeks. May we all remember them in prayer.

Bro. and Sister Guengerich are planning to leave about April 1. We certainly regret to see them leave. We hope and trust that the Lord will soon open the way, and send some one else to take their place.

Interest in Sunday school and church is good. The mid-week meetings are fairly well attended.

We are having ideal weather at present, and splendid roads.

We ask an interest in the prayers

of God's children for the work at this place.

Feb. 2, 1924. E. A. Rediger.

Lyman, Miss.

Dear Gospel Herald Readers:—During the winter and fall to date we have had with us seven persons from Illinois, four from Iowa, three from Colorado, one from Indiana, one from Kansas, one from Virginia, five from Pennsylvania, and one from Missouri. Most of these have come for the winter. Some have come to prospect and to assist in the work of the church. We appreciated Bro. C. K. Hostetler's visit. We also appreciated his report of the visit through the Gospel Herald. In November, Bro. Isaac Hartzler of Missouri gave us good service in communion and general encouragement. Bro. D. H. Bender of Hesston College, also visited us in the interest of colonization and preached for us several times. In January, Bro. J. F. Bressler and family of Lancaster, Pa., arrived and remained with us one month. He conducted two series of metings while with us, one at the Gulfhaven and one at Gulfport. These meetings resulted in six confesions and the formulating of plans for the coming year. Bro. Bressler hopes to be with us again by next fall. We have planned an extended evangelistic campaign for the coming summer by means of a tent and Gospel team of singers, personal workers and preachers. We believe that the Lord is calling for such work to be done and some of us want to obey the call.

We are looking ahead to the time when we can gather converts and winter tourists in a short Bible school on the coast. We are praying that this might be a reality next winter.

Considering the backwardness of our public schools, I know of nothing that offers greater opportunities for effective service than to scatter literature and pitch a tent in evangelism; then establish a school where Bible and industrial work will be specialized in. Converts need to be indoctrinated and trained for the work of the kingdom. Further, the public schools offer a great opportunity to the Northern teacher who finds the point of contact. Teachers here are very poor in general and inefficient in their work. My own experience reveals to me that the boys and girls are open to religious truth, easily managed and appreciative. I have had the principalship of the Woolmarket schools for two years and the results have been gratifying. This will be the place where we expect to begin our evangelistic campaign next summer. Should any one feel called to come South to be my successor at $150 per month for eight months, please write to me at once. I can place the right kind of a man. He will need his A. B. degree and some experience in high school teaching. He should be a good executive and morally and religiously capable. The high school will have about thirty and the grades about one hundred fifty. Certification will be a simple matter. Write for further information. I feel sure that I can place a number of teachers.

In conclusion, permit me to say that we are not at all discouraged with our prospects. That which has been presented through the columns of the Herald during the past summer is receiving recognition and encouragement. With the winter tourists and the work of our visiting ministers this year we feel that we have made a good start. We are encouraged to proceed according to our convictions. Will you pray for us that this might become a place where the Christian life will be lived and the Master glorified? If you are a singer or a personal worker and feel moved to consecrate your service to a Gospel team beginning about July 1, let us hear from you.

Yours for the Master,

J. B. Brunk.

Feb. 11, 1924.

Ulen, Minn.

(Sharon Valley Congregation)

Dear Herald Readers, Greetings:—We have had a nice winter this far, with a few cold and stormy days. The first of the New Year the temperature fell to 40 below zero. There were a few Sundays we didn't have any meeting on account of the weather—otherwise we have had services every Sunday. The attendance is not so large; but some of the families have far to come. We are looking for Bro. J. C. Gingerich home this week. He was one of the instructors at the Bible school at Kenmare, N. D. He also went to visit some members at different places in Montana. Health is good among our people.

Sister Fannie Holdeman, formerly of Freeport, Ill., has spent the last two Sundays with us.

We ask an interest in your prayers for this place, that everything may be done to the glory of God.

Ida Johnson.

Feb. 11, 1924.

Long Beach, Calif.

Bro. S. E. Allgyer and wife, of West Liberty, Ohio, spent Sunday, Feb. 10, at Terra Bella, preaching in the schoolhouse to attentive audiences on Saturday evening, Sunday morning and evening. On Sunday afternoon communion was served at the home of Sister Leah Horst. Bro. J. P. Bontrager of Los Angeles, Calif., was present at the morning and afternoon services.

Feb. 14, 1924. Cor.

Harrisonburg, Va.

(Eastern Mennonite School)

Dear Herald Readers, Greeting:—On Sunday evening, Jan. 20, baptismal services were held here. Four precious souls were received into church fellowship by water baptism. Bro. Lewis Shank officiated.

The congregation at the E. M. S. was richly blessed with many stirring messages during the six weeks of the Bible term. Bro. Kauffman gave a farewell address in chapel on Wednesday morning, Feb. 13, the last day of the Bible term. Bro. Derstine's series of lectures closed with the subject, "Isle of Patmos Men." May God bless His servants as they go to other fields of labor.

Many of the students attended services at Trissel's Church on Sunday, Feb. 17, where Bro. Derstine is holding a series of meetings. On the same day Bro. Earl Suter and Bro. A. G. Heishman preached at the school.

A number of students attend prayer meeting at Gospel Hill. There were four confessions in one meeting recently.

Remember the school and its work in your prayers.

Gertrude G. Nissley.

Feb. 18, 1924.

Weaverland, Pa.

This congregation has passed thru a season of refreshings. Blessed be His name forever. "The Lord hath done great things for us, whereof we are glad."

On Sunday, Feb. 10, a class of seventy-two were received into church fellowship at this place—nearly all young people who have in their youthful years made the wise choice. Several of this number were reclaimed and a few were received from other denominations. Our Bishops, Benj. Weaver and Noah H. Mack, officiated. It was indeed an impressive ceremony. Notwithstanding the cold and snow the house was crowded to its utmost capacity. The parents and Sunday school teachers rejoice together with the ministry in the conscious presence of the Spirit of God. May all be faithful in fully following the Lord.

Our brethren, J. C. Clemens and Sanford B. Landis, who conducted our evangelistic meetings faithfully and untiringly, labored in our midst warning the sinner and comforting

(Continued on page 970)

Miscellaneous

NOT SHUT IN

By one shut in from years of extreme suffering.

(Selected by Anna M. Graybill)

"Shut in!" did you say, my sisters?
Oh no! Only led away,
Out of the dust and turmoil,
The burden and heat of the day,
Into the cool, green pastures,
By the waters calm and still,
Where I may lie down in quiet
And yield to my Father's will.

Earth's ministering ones come around me,
With faces kind and sweet.
And we sit and learn together
At the loving Savior's feet.
And we talk of life's holy duties.
Of the crosses that lie in the way,
And they must go out and bear them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away.
And my soul goes out in gladness,
To bask in the glorious day.
This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
My spirit cannot restrain.

I wait the rapturous ending
Or, rather the entering in
Through the gates that stand wide open,
But admit no pain or sin.
I am only waiting, sisters,
Till the Father calls, "Come home!"
Waiting with lamp all burning,
Till the blessed Bridegroom come.

A CHAPTER ON SCHOOL BOOKS

By L. J. Heatwole

For the Gospel Herald.

Along certain lines The Gospel Herald grants space for recommendation of the class and kind of books best suited for illuminating the mind and for serving as a moral and religious uplift to the lives of all readers, old and young.

Since considerable publicity has already been given the movement for placing better books in the hands of children while attending school, it would seem consistent at this time to make room also in your columns for reply to inquiries that continue to reach the writer concerning the proposed readers that are designed for the use of children of school age in all English speaking lands.

This work might have been in print before this, but in every instance where the manuscript has been editorially approved and submitted for publication, a staggering sum of money has been demanded in advance from the author. Because of such conditions named in contract by all first-class publishers, it follows that it is only the author of large means who is able to reach an early market with his product, while the one of small financial caliber finds the door of the printshop effectually closed against him.

And again, there is a strenuous competition waged by the more wealthy and powerful school book publishing concerns against all private rivals, and who are able to finance every proposition necessary to maintain full control in the competition of prices, when it comes to letting out state contracts to the lowest bidder.

Because of this powerful competition the best school-books are not reaching the hands of our boys and girls, and unfortunately are, as a rule not intended to enhance their religious development, but to suggest methods of training that direct them to the unreal rather than the real things of life, and as is the case in many states, teaching from the Bible is to be let severely alone.

The result of such general influence and training within the past fifty years an army of parents, teachers, students and even preachers have been marshalled forth who wholly or in part discountenance orthodox Bible instruction for children both at home and at school, while the fact is to be deplored, that in the face of protest from under school officials and patrons, books are practically forced into our schools that suggest the erroneous and unscriptural hypothesis concerning the origin of man; that advocate a citizenship that finds only its highest ideals in hero worship and the glorifying of war and bloodshed among mankind; and places undue prominence in the recital of stories and tales that are not founded on truth and fact; and the ignoring of that finer material in literature that tends to elevate the mind, to strengthen the moral fiber and to enrich and enlarge the vision of true citizenship in the present world and in the world to come.

It is remembered that some years ago a strong address was delivered before the Southwestern Pennsylvania Mennonite Conference that the Publishing House in supplying the Church with wholesome literature, should also publish the books used by its young people while at school. This may be possible in parochial and private schools generally, but only partly so in public schools where they may be permissible for supplementary study.

It is also remembered that at a late session of the Mennonite General Conference held at East Lynne, Mo., the following topics were discussed and resolutions were adopted, on the production of literature by Mennonite authors for our Church and especially our young people.

"Whereas there is a scarcity of literature strictly in harmony with the doctrines and standards of the Mennonite Church, and written by our own authors who have the ideals and convictions of our own faith, and since this scarcity is due to a number of causes, such as—

"The lack of initiative on the part of writers.

"The expense involved in producing new books.

"The lack of adequate co-ordination of the various Boards and Committees interested, therefore be it—

"**Resolved**, that we encourage the production of literature by Mennonite authors on subjects and of a character suited to the needs of the various classes of our people. We suggest to the Publication Board that they consider a judicious investment of funds for the remuneration of those whose literary efforts are used by the Church."

Since no market can be established for any book without the finished product being in sight, it would seem with such recommendations for the encouragement to the author and the creation of a fund, by the General Conference, that a paper or limp-back try-out edition of a thousand or more copies, might be issued for those who have so earnestly and eagerly inquired for books of the tone and type set forth in BEST GRADED SERIES OF MORAL STANDARD READERS.

Dale Enterprise, Va.

NORTH AND SOUTH

By Lydia Harmon

For the Gospel Herald.

Since reading Bro. S. B. Wenger's article on "Winter Homes in the South," and Bro. C. K. Hostetler's on, "Along the Gulf Coast," I have been thinking of some of the advantages in southern winter homes. It seems human to consider one's self first. We, a little group at Wolf Trap, Va., thought there might be an advantage for us, as the brethren and sisters pass from North to South, in this, that we are not far out of the way in their going to and from their homes. We have for a long time felt so far away from the church, and often, often wish it could be so that we could have more ministerial help.

For the sake of our children's spiritual welfare, we and other well-meaning brethren have thought it wise to leave here, and move to a congregation where our children, and we, would have better church privileges. Then others who are just as well-meaning in God's cause, say, "No, don't do that, but let others go out and station themselves along a route thru the country, so that ministers would think it worth while to start out to visit and preach to

those who are "scattered abroad," thereby making it possible for the souls that are scattered here and there, thru the world, that would like to learn and live this 'simple faith,' to have a chance."

Some brethren think it is far better to scatter out and live the simple faith.

It is sometimes a question with some of us, whether we may lose or gain by being isolated from the church.

It will certainly be more encouraging for those who are scattered, if the "Winter homes" are built up, and those passing by, can stop in our homes and visit or preach for us. Right now, we are extending a hearty invitation to any who can, to stop as they pass.

Another advantage there might be, the northern people as a whole, might learn a lesson in the South, how simple living may add to the simple faith we teach and love. The homes in the South of course do not need to be built so warm, and many things in the North may be necessary that are not needed in the South. Yet we will admit that there are many, many luxuries and unnecessary things in our northern homes, which take very much time, thought, and money. (Of course, this is true of some southern homes and again there are some in the north who do not have these things, but we are speaking in a general way.) We will also admit that it takes time to be holy. Therefore if the northern people could learn from the southern how they could do without many things, and unlike the southerners, not idle their time away, but take that time for studying God's Word, pray, and go out and do personal work, which is plentiful everywhere, very much more good could be done for God's Cause, and there would be more joy among Christians. We certainly believe that all things should be done "decently and in order," but when it comes to the extra cares that make us lean in our spiritual lives it becomes sin. "The cares of this life" choke out many a blessing. I wish you could look into a southern home —invited guests—with but few dishes. They are happy just the same. There are bare floors with little inexpensive furniture. In the North it seems to be the custom to have great varieties of eats, clean yards every week, polish stoves every Saturday or every day, lots of extra work to clean and polish the unnecessary pieces of furniture, etc. How about the unnecessary doings with dress?

Sisters are too tired to really enjoy a Sunday service sometimes, not considering what we lose by not having an hour alone with God each day. And besides all this, how much time do we take to teach our children the ways of the Lord? Is it any wonder that we cannot "scatter abroad" and keep our children for the Church? It was Jesus' object to glorify the Father. The Father heard and answered His prayers. He says He will answer ours if we ask in Jesus' Name—if our every day, and only purpose is to glorify the Father (Jesus our example). All honor to Him, none to us. As for the South—they may well learn from the North to be more industrious and tidy. Our moments are the Lord's and we should expect to be held accountable as to how we spend them. There are many nice, clean homes in the South too — with bare floors — very little and inexpensive furniture. We know of one home where there was but little furniture, a few simple eatables—the rest given to the Lord. This home had a few of the happiest inmates.

Wolf Trap, Va.

GOD'S GIFT TO MEN

By Levi Blauch

For the Gospel Herald.

When God speaks, men everywhere ought to bow their heads in humble submission to His will. Every word has a meaning of great value and should be appreciated as a valuable gift from God. God's written Word is one of the greatest gifts that God has given to men. We should read and study it daily for the knowledge we get in this way is to be more highly prized than gold.

The Lord's Day is also a great gift of God to men which should be highly apreciated by all who profess to be His children. The messages we receive from God's servants each Lord's day are a gift from heaven. Let us consider them as such.

The Holy Ghost is another gift of God to men. He gives His servants power to deliver the messages that are given to them by the Father. We could not live Christian lives were it not for the presence and guidance of the Holy Ghost.

Jesus Christ Himself was a gift of God to fallen humanity and should be recognized as the greatest of all gifts that God has given to men. He was born as the Son of God, grew to manhood, lived as none other ever lived, taught as none other ever taught, did wonders and miracles that none other ever did, died the most cruel death that man ever died, and all for our sakes. In three days He was resurrected and later ascended to heaven where He now is interceding for all His followers.

Salvation came through Christ Jesus, our Lord, as a gift. What would His having been on earth amounted to had He not wrought the plan of salvation which the Father had devised for the whole world?

Eternal life is a gift from God which we may enjoy already here in this world through Jesus Christ our Redeemer. This brings the thought that redemption is one of the precious gifts of God to men.

Heaven is promised to God's children as a free gift without money and without price. The spirit of worship is also a gift of God to men. If it were not so we could not worship the Father "in spirit and in truth" and "in the beauty of holiness."

The forgiveness of sins is a wonderful gift of God to poor, fallen, lost sinners. What would we do without this gift? The spirit of forgiveness abiding in God's children toward one another is nothing else but a gift of God. O how we should appreciate and put to practice this gift!

Then think of the gift of prayer. What a privilege to talk with God through the avenue of prayer! Who can fully estimate the value of prayer?

Then think of the great gift of song. How inspiring it is to hear a congregation of God's people singing those beautiful songs of praise to Him! We should thank the Giver of all good for this blessing. May we strive to maintain this and guard against those things that will lead to the establishment of choirs and the abandonment of congregational singing.

The desire to obey the whole Gospel is also a gift from God for there is no other source from which such a desire could come. Where is there a person who can count the gifts of God to men and estimate their value? There is none. Blessed be His name for His wonderful, wonderful gifts to the children of men! Tongue cannot express nor mind conceive their greatness.

Johnstown, Pa.

We are not burdened about the past, we are not troubled about the future; we are willing to take care of the present, ready to meet the morrow, whatever that day may bring forth.—H. B. Keener.

The miracles of revelation are much easier to be believed than the socalled miracle of "science."—C. K. L.

CORRESPONDENCE

(Continued from page 967)

the believers. Pray for the many converts who are being gathered in this winter.

Feb. 18, 1924. W.

Sterling, Ill.

(Science Ridge congregation)

Dear Readers, Greeting in Jesus' name:—We praise God for the light He sheds along our pathway. On Feb. 17, our bishop, Bro. J. S. Shoemaker, met with us in our morning worship, and after earnestly and clearly pointing out the way of life, he administered the rite of baptism to 18 precious young souls, and received one into church fellowship on confession of faith. Most of these confessed Christ as their Savior during the meetings held by Bro. Derstine holiday week. Will you kindly remember these young souls at the throne of grace? They need the prayers of God's people.

On New Year's day the Sunday school was reorganized for the present year. Supts., Will Landis and Walter Hartman; Chors., Ruehl Long and Mrs. Loren Wade; Secys., Henry Barge and Howard Mellinger; Supt. of Primary Dept., J. D. Conrad.

The winter thus far has been cold with quite a bit of snow and ice. Health in general is fair.

Yours for the cause,

Feb. 18, 1924. Melinda Ebersole.

Manheim, Pa.

(Gantz's congregation)

Dear Herald Readers, Greeting:—On Feb. 17, we had our church services, and had with us our home ministers, Bros. John B. Snavely, Jos. Boll, Sr., Jos. Boll, Jr., and Bishop Isaac H. Brubaker of Manheim, R. F. D., No. 2. Bro. Jos. Boll, Jr., preached a very helpful sermon (Text, Gal. 6:1-8) after which Bro. Brubaker gave us a few interesting thoughts. After services a trustee was elected, Bro. Amos B. Snavely being chosen. Sunday school was reorganized. The officers elected were as follows: Supts., Bro. John B. Snavely, Bro. Israel G. Nissley, and Bro. William Faus; Treas., Ab. Risser; Secy., Menno G. Snavely; Chors., John R. Nissley J. H. Shenk.

Feb. 18, 1924. H. E. Bradley.

Birch Tree, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. S. S. Hershberger came into our midst on Feb. 9 and preached the Gospel message to our little flock. Meetings closed Feb. 18. To the Lord be all praise for the messages of love we received. The attendance was not so large, as the weather was not very favorable part of the time and roads were very muddy. Bro. Hershberger preached the Word with power and showed plainly that Jesus is the only way by which we can be saved. We thank God for the meetings and may we ask an interest in your prayers.

Cor.

Eureka, Ill.

Bro. D. D. Miller was with us in the Home for the Aged, Feb. 8, and gave us several very interesting talks. On the following days he held several evening meetings at the Metamora Church. These meetings gave us new zeal to press on towards the mark of the prize of the high calling. May the Lord bless our brother in his labors for God.

Feb. 19, 1924. J. D. Smith.

East Orwell, Ohio

(Maple View congregation)

Dear Readers of the Gospel Herald, Greeting in Jesus' name:—Once more with the Psalmist of old we can say, "Praise ye the Lord." We praise Him for the courage to press onward when the way seems dark, for victory over the many trials and temptations, and for a living hope that reaches beyond the grave.

We rejoice that our efforts in the work of the Lord are not all in vain. On Sunday, Feb. 17, there were present at our Sunday school some people who were here for the first time and who do not go to services elsewhere. We feel that our prayers are being answered. We ask the Church at large to pray with us for the unsaved of this community, as well as others.

Bro. H. N. Troyer has been conducting Bible study on Sunday evenings, with much interest.

Sunday, Feb. 17, Bro. I. B. Witmer of Leetonia, Ohio, was with us, preaching in the morning and afternoon. Both messages were timely, edifying, and spiritual.

We have preaching every other Sunday: March 2, 16, 30, etc. Visitors welcome.

Feb. 19, 1924. A. L. Brenner.

Conway, Kans.

(West Liberty Congregation)

Dear Herald Readers, Greetings:—On Feb. 10, Bro. T. M. Erb held baptismal services at this place. Six precious souls were received into church fellowship, who gave their lives to Christ during the meetings held by Bro. Henry King the first part of January. Our prayer is that they may be used faithfully in the Lord's service.

The Lord willing, we expect to have the volunteer band from Hesston College give us a program next Sunday evening, Feb. 24.

We ask an interest in the prayers of God's people.

Feb. 19, 1924. Cor.

Peabody, Kans.

Greetings to all Herald Readers:—On Feb. 3 the Arthur Diener and Edward Selzer families pleasantly surprised us by attending our morning worship.

On the 10th we were favored by having a few of the Hesston students with us in the morning. Bro. Irvin Burkhart gave a short but interesting talk to the Sunday school children and delivered the morning sermon to us all.

In the evening a number more of the Hesston volunteer mission band members came, and gave us a number of live and stirring mission talks, and sang a few numbers to make the service more impressive. We shall not forget these services and hope to be favored with more. May God bless each one who had a part in bringing encouragement to a small congregation.

Yours in His name,

Feb. 19. Benj. Horst.

Souderton, Pa.

To all Herald Readers, a friendly greeting in Jesus' name:—We appreciated the short visit of Bro. and Sister Wm. J. Jennings of Concord, Tenn., on Feb. 17. The brother gave an inspiring message to a large audience. Owing to their short stay we were privileged to have members from our neighboring congregations meet with us at this time.

Bros. Jos. and Arthur Ruth of the Line Lexington congregation delivered timely messages on "Truth," Feb. 10.

The earth is receiving a fresh covering of the "Beautiful Snow;" have been having just enough snow the past few weeks to realize that this is winter. We are glad for the promise of Gen. 8:22.

The Sisters' Sewing on Feb. 13 was fairly well attended, considering the condition of the roads and weather at this time. Their meeting is on the 2nd Wednesday of each month at the Home for the Aged.

The children of the Sunday school are memorizing the books of the Old and New Testaments in a musical way. They seem to be more readily learned in song than recited.

J. D. E.

Feb. 19, 1924.

Cazenovia, Ill.

(Metamora Congregation)

Dear Herald Readers, Greeting:—We had the privilege of having Bro.

D. D. Miller with us Feb. 5, to hold a series of meetings, but on account of the condition of the roads we did not have any meetings until Friday, Feb. 8, after which they continued every evening until Wednesday, Feb. 13. Bro. Miller preached the Word to us with power, and before each sermon for several evenings gave us a talk on some important Bible Doctrines which was much appreciated. Although there were no public confessions, we believe that many of us have been strengthened in the faith, and we hope that the good seed that was sown may have fallen on good ground and bring forth good fruit. May the Lord bless him in his work for the Master, that he may continue faithful to the end is our prayer. Remember us at this place. S. P. Imhoff.

Feb. 20, 1924.

IN HIS NAME

Where two or three are gathered together in my name, there am I in the midst of them. Matt. 18:20.

"Where two or three are gathered together, there am I in the midst." That is the charter of the Church. How spacious, and gracious, and wonderful it is!***Mark the magnificence of it. It is not the temple that makes the place of worship, but the gathering "in my name." There are worshiping souls in the great cathedrals, but they are not all there. On the mountain height, in some shepherd hut, far away from church or chapel, two shepherds are gathered in the name of Jesus. There is the Church. "Where two ar three are gathered together, there am I in the midst."—G. Campbell Morgan.

For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

NOTES FROM SOUTH AMERICA

(Continued from page 962)

out to visit some of the members. It encourages them so much to be visited. We nearly always meet some in these homes who do not go to the Mission and perhaps, too, have never heard the Bible read. Someone in the family was asked to read so the others could understand better, then we had prayer. We came to one place where we found an old man who was baptized a short time ago reading his Bible. These sights are rare, and it does make our hearts rejoice to think that some of these people have had a chance and have grasped it.

The last home we visited was the home of the little girl who had gone with us. We received a hearty welcome from the family. This house had only two rooms but was very clean. The mother said this was a poor person's home, but we were made to think of that song, "Where Jesus is, 'tis heaven." She said she is so happy now since she has accepted Christ, before she was always afraid and was so burdened, but now that has all gone and she has "peace, sweet peace."

Sister Lantz sends the following news from Trenque Lauquen:

"Last week one of our members returned to town after having spent three weeks with the harvesting gang. He said he could not continue living with the rough men who composed the gang, as they drank, smoked, and swore, so he quit the job, saying his peace with God was worth more than any money he could receive."

Last Sunday evening a bad boy threw a large stone through the front door of the church, and on Thursday night a large rock on the roof during the meeting. The devil is not asleep here, by any means. Pray for us, and for all the members and converts.

We praise God for praying friends in the homeland. You have an important mission, and we believe God will grant souls for your faithfulness.

Carlos Casares, S. A.

RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

The following report has been sent in by one of our American Relief Workers in South Russia. It will be of special interest. A close observation of the report of events will give the reader an idea of the many problems facing our relief workers in their effort to serve the needy.

Three distinct lines of relief are being given at this station—feeding through the central kitchen which has been opened since January 11, food packages to the most needy, and general relief to the needy in the community. Among those who receive the special food packages are needy widows, and teachers in the agriculutral schools. General relief is given to those in outlying districts in cases where the wage earners are out of employment. It is thought that there will be plenty of employment again by April 1.

Your Office at Alexandrovsk

It would be most desirable if each of you could spend a day or two in your office here in Alexandrovsk. But since you are busy earning the means that enable you to support this work and since the miles which separate you and Alexandrovsk run into thousands it is clearly impossible. But happily distance is no bar to a description of some of the daily occurrences here.

The clothing shipped from New York last spring has finally arrived after being held in Odessa a long time while the Moscow office and the customs officials had a long drawn out discussion over the advisability of allowing the shipment to enter free of duty. The individually addressed packages were the chief source of the delay. The clothing, while in Odessa, was submitted to three thorough examinations. First the individually addressed packages were torn open and the various articles contained so mixed through each other that "all the king's horses and all the king's men could not put them together again." Next an examination was made and all Bibles and religious papers were confiscated and burned. A third time all articles made up in whole or in part of silk or lace were taken out and held for duty. At last everything was released except one silk cap for which four dollars customs duty was demanded. Our representatives in Odessa begged to at least be allowed to see this cap which was worthy of a four dollar import tax. They were surprised to find a battered old silk cap which no one would wear except for some dirty work. As a result of this three-fold examination the clothing came to Alexandrovsk so indescribably mixed and tangled that it would have brought a sigh of horror and despair from any thrifty and order-loving Mennonite housewife. To disentangle, sort, classify, and count this shipment is a task of several weeks. Because the need for clothing is so great that we can hope to relieve only a small part of this need, it is doubly important that extreme care be used in the distribution of what we have. Because we can not properly plan for division until we know exactly what we have to distribute and who the very neediest are in each village, we are refusing to distribute clothing at present. We try to discourage people from coming here to beg clothing because we have no way of telling how needy a person is who comes here for clothing. Many who come do not need help nearly as urgently as some others who are too poor or too weak to make the journey here. Therefore we refuse to help anyone until our plans are laid. If you don't mind sitting in the office for a day you may learn some things of interest.

Here comes Mrs. K. from N——, a widow. We have seen her quite often this summer and know that she is very needy. She has a little hovel in N—— but has neither cow nor chickens nor land. Though there is snow in the air she is barefooted and bareheaded and is wearing the same dress which she has every day this summer. And well she may, for it is the only piece of clothing that she has. She has been working in the field or carrying heavy water-melons to the market in Alexandrovsk this summer in order to provide food for herself and family for the winter and to pay for an operation which saved one of her little sons from blindness. Three of her small children have no clothing and at night she puts them into a sort of folding bed which contains nothing but straw and closes the lid so that they can keep warm, propping it open only far enough that the children will not smother. She thanks God that she has enough bread to keep her family alive this winter but she must have clothing. We are glad that we can help her. But we can not break our rule and give her clothing immediately, so we send her home assuring her that she would be remembered.

(To be concluded next week)

Married

Yoder—Knepp.—On Feb. 14, Bro. Truman Yoder and Sister Sadie Knepp, both of East Union congregation near Kalona, Iowa, were united in marriage, Bro. Sanford Yoder officiating. The Lord bless and prosper them through life.

Frey—Short.—On Jan. 22, 1924, at the home of the bride's parents, Bro. and Sister Harmon Short of near Archbold, Ohio, Bro. Harvey B. Frey and Sister Bertha H. Short were united in the bonds of holy matrimony, Bro. E. L. Frey officiating. May heaven's blessings attend them through life.

Yoder—Yoder.—On Feb. 14, 1924, at the home of the officiating minister, Bro. J. J. Warye, West Liberty, Ohio, Bro. Archie Yoder and Sister Iva Yoder, both members of the South Union Church near West Liberty, were united in holy marriage. May the Lord richly bless them through life.

Goss—Lefever.—On Feb. 16, 1924, at the home of the officiating minister, Bro. Frank M. Herr, Willow Street, Pa., Bro. Ira Goss and Sister Edith M. Lefever were united in holy marriage. May the rich blessings of God rest upon them in their journey through life.

Studer—Unzicker.—On Feb. 12, 1924, at the home of the bride's parents, Bro. and Sister Peter Unzicker of Linn Twp., Ill., occurred the marriage of Bro. G. L. Studer and Sister Ethaleen D. Unzicker, both of the Roanoke Mennonite congregation, Bro. A. A. Schrock officiating. May the blessings of heaven rest upon this union.

Obituary

Miller.—Orrville Dale, only child of Lloyd J. and Minnie Miller, near Pettisville, Ohio, died after an illness of about six hours of indigestion, Jan. 28, 1924; aged 1 y. 2 m. 22 d. Funeral services were held at the Central A. M. Church Jan. 30, conducted by E. L. Frey and H. Rychener.

White.—Harriet, wife of Bro. Thomas W. White, died at her home in Columbia, Pa., after a brief illness of asthmatic trouble. Her remains were laid to rest in the Evangelical Cemetery at Cresswell on Feb. 7; aged 79 y. 4 m. 20 d. Services were conducted by John W. Weaver and C. Z. Martin. W.

Weaver.—Sister Maria Weaver was laid to rest in Weaverland (Pa.) Cemetery on Jan. 25, after spending many years in the pilgrim journey of life. Her husband, Moses Weaver, preceded her many years ago. She is survived by three sons, two daughters and a host of friends who knew her well. She attained the ripe age of 85 y. 11 m. 2 d. "Gathered home as a ripened shock of corn."

Sensenig.—Funeral of Sister Lydia Burkhart Sensenig was held from her late home in East Earl Twp., Lancaster Co., Pa., on Jan. 19, 1924. Sister Sensenig had followed her entire family to their graves, including also her husband, Amos Sensenig, who preceded her only a short time ago. She peacefully fell asleep in Jesus after attaining to the ripe age of 79 y. 11 m. 25 d. Bros. Benj. Weaver and John B. Senger officiated at her funeral. W.

Baer.—Hannah Snyder was born in Waterloo Twp., Ont., Feb. 17, 1839; died at the home of her daughter, Mrs. Owen Reist, near Kossuth, Ont., Feb. 7, 1924; aged 84 y. 11 m. 21 d. She leaves 1 son, 4 daughters, 18 grandchildren, and 21 great-grandchildren. Sister Baer united with the Mennonite Church in early life and remained a consistent member until God called her home. The funeral service was conducted by Bros. A. B. Snyder and Oscar Burkholder on Sunday, Feb. 10. Text, Phil. 1:21. Interment in the Wanner Cemetery near Hespeler, Ont.

Lebold.—Emery, son of Daniel and Katie Lebold, died Jan. 24, 1924, at his home in Wellesley Twp., Ont.; aged 3 y. 26 d. Emery was a bright little boy and to know him was to love him. Death came suddenly. He was scalded by falling into a pail of hot water. He died 14 hours after. Service conducted by Christ Schultz, Jacob Bender, and Christ Gascho.

"Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershadowed,
Sweetly my soul shall rest."

Gish.—Amos E. Gish was born Feb. 7, 1872; died Feb. 8, 1924; aged 52 y. 1 d. He was a retired farmer living in Elizabethtown for a number of years, and was employed by the A. S. Kreider Shoe Co. He is survived by his widow, Emma Gish, (nee Sidus) and one daughter (Mrs. Verna Barto), and one granddaughter. He is survived also by 2 brothers (Harry E. and John), and 2 sisters (Mrs. John Bradly and Mrs. Jos Kirchner). He was a consistent member of the Mennonite Church. Funeral services conducted at the home by Bros. Noah Risser and S. B. Landis. Text, Psa. 39:7. Burial in Mt. Tunnel Cemetery.

Lehman.—Daniel Lehman was born in Cumberland Co., Pa., Dec. 5, 1857; died near Burton City, Ohio, Feb. 3, 1924; aged 66 y. 1 m. 28 d. He came with his parents to Ohio when he was three years old. On Feb. 7, 1889, he was married to Mary Berg. This union was blessed with five children. He leaves to mourn his departure a devoted wife, 2 sons, 2 daughters, 7 grandchildren, 4 brothers and 1 sister. An infant son preceded him to the spirit world. In his younger years he united with the Mennonite Church, in which faith he died. Funeral services were held on Feb. 6, at the Martin's Church conducted by Bros. David Hostetler, Aaron Eberly, and Benj. Good. Interment in adjoining cemetery.

Fauser.—Annie B. Fauser was born in Manheim, Pa., Feb. 14, 1855; died of pneumonia Jan. 17, 1924, at her late home in Manheim; aged 68 y. 11 m. 27 d. She was the daughter of the late Abraham and Anna Horst. She united with the Mennonite Church in her young years and remained a faithful member. She leaves her husband, 5 children (Mrs. Annie Walter, Mrs. Emma Ritter, Abraham and Amanda), also six sisters and one brother. Funeral on Sunday, Jan. 20, from the late home, also at Hernley's Mennonite Church. The services were conducted by Bro. Joseph Boll, Jr., and Bro. John Hess. Text, Rom. 14:8. Interment in the adjoining cemetery.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Neff.—Sister Mary (Otto) Neff—aged 66 y. 5 m. 2 d.—wife of Harry Neff, died at the home of her daughter (Mrs. Christian B. Groff) Dec. 14, 1923. Mary always worked hard and was ever ready to help those in need of help, and had a smile for every one. She had many trials. Her health failed and finally she underwent an operation in the Lancaster Hospital of which she recovered and seemed pretty well, when again disease took hold of her. She suffered a great deal, but was patient and resigned to God's will. She is survived by her husband, 1 daughter (Emma, wife of Christian B. Groff), 1 son (John O. Neff), and 7 grandchildren. Funeral services were held at her late home and at Mellinger's Mennonite Church of which she was a faithful member, by the brethren Sanford Landis, C. M. Brubaker, and David Landis. H.

Ropp.—Oleda Phoebe, youngest daughter of Brother and Sister Arthur and Emma Ropp, was born Sept. 13, 1906, in Tremont, Ill.; died Feb. 15, 1924; aged 17 y. 5 m. 2 d. Her parents both died when she was 4 years old. She then made her home with Bro. and Sister Andrew and Lydia Bachman, Eureka, Ill. Oleda accepted Christ as her Savior at the age of 14, and united with the Mennonite Church, where she remained a faithful member until death. She leaves 1 sister, 1 brother, 1 grandmother and many other relatives and friends. All was done that loving hands could do for her, but God saw fit to call her home. Her desire was to live but she said if it were the Lord's will she was ready to go. Funeral services were held Feb. 17 at the Linn Mennonite Church by J. J. Kennel and J. D. Reber of Shelbyville, Ill. Text, Psa. 90, II Cor. 5:1-5 and I Thess. 4:13-18. Burial in Roanoke Cemetery.

Knavel.—Bro. Levi Knavel was born Aug. 20, 1861; died of heart trouble at his home near Salix, Cambria Co., Pa., Jan. 27, 1924; aged 62 y. 5 m. 7 d. He united with the Mennonite Church many years ago and was a very regular attendant at church. He served as trustee of the church bought from the Lutherans about twenty-five years ago and also of the new church later put up on part of his farm. He served continuously as janitor, and he also held different positions in the congregation. On account of his active work in the church, he will be greatly missed in this small congregation. He is survived by his widow, 5 sons, 2 daughters, besides a number of grandchildren and many other relatives and friends. Funeral services were conducted by S. G. Shetler, assisted by E. J. Blough at the home and the church, after which the body was laid away in the cemetery on his farm. The funeral was one of the most largely attended in this community.

Wingard.—Sister Freda May Kaufman Wingard was born Oct. 27, 1897, in Somerset Co., Pa.; died at the Memorial Hospital, Johnstown, Pa., Feb. 16, 1924; aged 26 y. 3 m. 19 d. She was the daughter of Simon and Emma Kaufman, and the mother of an infant daughter that lies in her arm in the grave. Besides her husband, Bro. Cloyd Wingard, to whom she was married April 4, 1919, she is survived by her parents and one sister, Anna, wife of Bro. Harry Byers. A few years ago she united with the Mennonite Church and remained a member of the Weaver congregation until the time of her death. Her unexpected death was a great shock to the community. A very large concourse of people attended the funeral in her home congregation, where services were conducted by S. G. Shetler, assisted by L. A. Blough. Text, "This is the Lord's doing and is marvelous in our eyes." Interment in the Weaver Cemetery.

King.—Solomon R., son of Jacob and Rebecca King, was born December 9, 1846; died February 3, 1924; aged 77 y. 1 m. 24 d. He was the fifth of a family of 8 children, all of whom preceded him in death except David, the youngest brother. In 1867 he was united in marriage with Lydia Schrock. To this union were born 4 sons (Noah W., David E., Ira S., Harvey J.) and 3 daughters, all of whom with the mother passed on before in death—an infant not named, Amelia in 1901, Sarah in 1900, the mother and faithful companion in 1917. There remain his 4 sons, 1 grandson, 4 granddaughters, 1 brother, and many nieces, nephews and friends. In early manhood he accepted Christ as his per-

sonal Savior, was received into the communion of the Amish Mennonite Church, and always continued his fellowship with the Oak Grove congregation, being loyal and faithful to all her services and the observance of the sacraments whenever possible.

Groff.—Emma (Neff) Groff, wife of Christian B. Groff, died in Lancaster Hospital Feb. 2, 1924; aged 43 y. 3 m. 14 d. She is survived by her husband, 5 children, her father and one brother. She faithfully attended to her mother during the time of her affliction and several weeks after her mother had passed away she was taken very sick and taken to the Lancaster Hospital for an operation. She was very sick all the time, yet with all nurses and physicians could do, the Lord was mightier and called her home 7 weeks after her mother. "This is the Lord's doings, and it is marvelous in our eyes." She was a faithful member of Mellinger's Mennonite Church, also a Sunday school teacher for some time. Funeral services were held at her home at Smoketown, Pa., and at Mellinger's Meeting House by the brethren Sanford Landis, C. M. Brubaker, and David Landis. Text, Prov. 31:26-28.

H.

Stoltzfus.—Kora, son of Abraham F. and Mattie Stoltzfus, Mascot, Pa., died Jan. 27, 1924; aged 4 y. 20 d. He leaves his parents, 3 brothers (Eli, David, and Daniel), 1 sister (Lydia), and a number of near relatives. He had an attack of the grippe a week before his death, and suffered much until the evening of the 27th, when he peacefully passed away. Let us all prepare to meet him in the land where all is joy and rest, as God gives the little children everlasting rest. He was a bright and happy child. It is hard to part with loved ones here, but what we do not undersatnd here will be made clear in the happy land beyond. Funeral services at the parents' home on Jan. 30, conducted by Brethren Henry Lapp and Chris King.

Dear parents, do not mourn for me,
Dear brothers and sisters, do not weep for me;
Think how you live in this world of sorrow and sins,
And do not know what you will have to see
Before you reach the golden shore.

Troyer.—Samuel D., son of David Troyer, was born in White Cloud, Mich., April 3, 1903; died Feb. 10, 1924, at the home of his aunt, Mrs. Henry Smucker, Nappanee, Ind.; aged 20 y. 10 m. 7 d. He is one of 12 children of whom 7 together with father and mother, preceded him to the spirit world. He leaves 3 brothers and 1 sister (Levi, Fannie, Henry, and Emmon), a grandfather, 5 aunts, 2 uncles and a number of relatives and friends. In the spring of 1923 he united with the North Main Street Mennonite Church, Nappanee, Ind., of which he was a faithful member until death. His friendly disposition will be missed by all who knew him, and especially by his classmates. About 5 weeks before his death he took sick with diphtheria, but later was again able to be up and around in the house, and took his meals at the table with the rest of the family. But on Friday he took a stroke of paralysis, from which he died on the following Sunday night. The last word from his lips was a prayer. Services at the home by D. D. Troyer. Text, I Thess. 4:18.

Beyeler.—Elizabeth, daughter of David and Catherine Geiser, was born near Orrville, Ohio, Dec. 29, 1871; died after a brief illness Feb. 11, 1924; aged 52 y. 1 m. 12 d. She was united in marriage to Alfred J. Beyeler Feb. 28, 1891. To this union were born 5 sons and 5 daughters (Frederick, who preceded her in death, Mrs. D. S. Hershey, Mrs. John Zook, Elmer, Lester, Noah, Sylvia, Marie, Floyd, and Lillian). Early in life she united with the Mennonite Church at Crown Hill in which church she remained a faithful member until death. She was a kind, loving, devoted wife and mother, and a wise counsellor, being anxiously concerned about her family's spiritual welfare. She leaves husband, nine children, three grandchildren, her mother, four brothers, three sisters, and a host of relatives and friends. Amid all the suffering she never complained, but patiently bore it all with Christian submissiveness. Realizing that the time for her departure was drawing nigh, she expressed a willingness and a readiness to meet her Savior, saying, "This world, this world, is not my home." Funeral services were held at the home by J. A. Leichty and at the Crown Hill Church by Noah Hilty and E. F. Hartzler. Burial in the cemetery nearby.

Beiler.—Sister Sarah E. Beiler was born Aug. 8, 1869, near Bird-in-Hand, Pa. She was a daughter of the late Benjamin and Mary Beiler, who preceded her to the Great Beyond. Sarah departed this life at the age of 54 y. 5 m. 5 d., as a result of a complication of diseases. Her suffering was intense at times, but she did not want to murmur nor complain. She united with the Amish Mennonites in her young years and remained a faithful member to the end, upholding the teaching of the Bible and the Church, both by precept and example. The funeral was held at the home of her brother, where she and her sister Mary had peacefully lived together. Services were conducted by Benuel M. Stoltzfus and John L. Fisher. Text, Rev. 7:16, 17. Her remains were laid to rest in the Beiler Cemetery. She leaves one brother (David), three sisters (Mattie, wife of John P. Fisher; Salome, widow of Stephen Stoltzfus; Mary), and a host of relatives and friends.

"If we could hear her singing,
As we think she's singing now;
If we could see the brightness
Of the crown upon her brow;
There would be no sighs to worry,
And of hidden tears no more,
When we think of our dear sister
Who has gone to yonder shore."

A Friend.

Wilson.—Desdemona Josephine Wilson (nee Collier) was born Sept. 20, 1867; died Feb. 8, 1924; aged 56 y. 5 m. 18 d. She was united in marriage to Geo. A. Wilson, Feb. 1, 1891. To this union one son (Henry) was born. She was converted at the age of about 16 years and united with the Baptist Church, later to the Methodist with her husband, and still later with the Mennonite Church of Carver, Mo., in which she remained and labored until called away by death. She has ever been known for her ready activity and honesty of purpose. Her service has been much missed in the Church since her affliction no longer permitted her to meet with us. About a year and a half ago it became manifest that she had consumption. In search of health they went to La Junta, Colo., but it seemed that the Lord saw fit that she should not be restored to health. Thus after about a year at that place she passed to her rest. She leaves a husband, son, two grandchildren, three brothers, with their children and families, besides many friends and neighbors. The Church has lost a faithful worker, though we feel that she is resting from her labors and that her works do follow her. Funeral services at the Carver Mennonite Church in the presence of relatives, neighbors and friends. Servics conductd by the writer from the text, Psa. 103:15-18. She was laid to rest in the Wilson graveyard near Carver, Mo., Feb. 11, 1924.

J. R. Shank.

Harsh.—Lester Sample, son of John B. and Elizabeth E. Harsh and grandson of the late Bishop Isaac Eby, died Dec. 21, 1923, after an illness of one year; aged 19 y. 8 m. 28 d. When ten years of age he was stricken with infantile paralysis but regained his health in course of time with the exception of being quite lame. About one year ago his health began to fail him, but he continued in his studies at the Millersville Normal School until the beginning of March, when he had to give up and return home. He was given all medical attention that could be given him, and as a last means they resorted to an operation last August, when they removed part of his hip bone which had become diseased. At first they thought it would be successful, but as time wore on his life wore with it, and four days before Christmas he fell asleep in Jesus. He was of a sunny and cheerful disposition, remaining so through his long siege of suffering. When asked how he felt, his answer was, "All right," no matter how badly he felt. A short time before his death he desired to be baptized, which was done by Bishop C. M. Brackbill. The following evening he passed away to be with his Maker. There remain his sorrowing parents, two brothers and one sister. May God give them strength that they can say, "Thy will be done." Funeral services were held from Hershey's Church Dec. 26. Interment in adjoining cemetery. Services conducted by Bros. C. M. Brackbill and Ira Hershey.

"All is over, hands are folded
On a calm and peaceful breast;
All his sufferings here are ended,
And our loved one is at rest."

Zehr.—Bro. David D. Zehr was born at Deer Creek, Ill., April 4, 1864; died Feb. 7, 1924; aged 59 y. 9 m. 16 d. He died of injuries sustained in a railroad accident. He lived in the neighborhood of his birthplace until manhood. On Dec. 26, 1886, he was married to Lizzie, daughter of Andrew and Magdalena Zehr. He lived in Fisher, Ill. 2 years and at Flanagan, Ill. 6 years. In the spring of 1897 he moved with his family to Manson, Iowa, where he resided until God called him. Those who remain of this family are his wife and five children as follows: Martha E., Mrs. Rosa Roth, Silas P. Zehr, Alvin W. Zehr (who is suffering from the effects of the accident, but is doing nicely at present) and Alma L., wife of Clyde Garber, all residing in this vicinity. The following brothers and sisters survive: Elizabeth, wife of C. W. Heisey, Mary, wife of Joseph Baecher, Phoebe, wife of Christian Zehr, Daniel Zehr and Samuel Zehr. He united with the Mennonite Church in his early youth and in his early manhood was much interested in Sunday school and church work. He was of the number who helped to organize the Sunday school at Fisher, Ill., and served as superintendent while living there. He was among the first ones to move to this neighborhood and was active in the organization of this congregation. He was the second ordained minister in this congregation and was ordained May 19, 1902, and ordained to the office of bishop May 16, 1909, serving as minister 22 years and as bishop 15 years. The last few weeks of his earthly life he would say about every night, "I wish Jesus would come." Just before he left his home on the night of the accident he was reading in our church paper, and said, "I wish I were well so I could go and do more or could get the young people together so they could do more." Funeral services were held at the Manson Mennonite Church in charge of Bro. J. W. Hess. Text, II Cor. 5:1. There were about 500 people present who had come to pay their last tribute of respect to our departed brother. Interment in Rose Hill Cemetery.

We are working then, not for the disruption of the church, but its unity. And we do not believe the church can be founded upon the pitiful reduced Jesus of Modern naturalistic reconstruction, but that it can only be founded upon the Lord of Glory presented in the Word of God. —J. G. Machen.

ITEMS AND COMMENTS

A storm of unusual severity swept over parts of America last week. Because of the burdens of ice occasioned by a mixture of rain and sleet and snow, wires were broken down, trolleys stopped for several days, radios smashed. West Virginia alone reports a loss of probably more than a million dollars.

The proposed trip of the famous airship Shenandoah to the North Pole will probably not be made, at least not this year. President Coolidge instructed Secretary of the Navy Denby to halt the plans until Congress has had time to express itself on this subject. As the trip would cost the government several hundred thousand dollars and ECONOMY is the big word on the eve of a presidential election, it is not likely that Congress will give a vote of approval at this session.

In face of the rapid strides being made in the inventions of the present day, the following answers, by Thos. A. Edison on the 77th anniversary of his birth, will be of interest:

Where will we get power when coal and oil are gone? Sun, wind, tides, vegetable growth.

Will radio in time supplant wire telephones? No.

Will radio broadcasting supplant newspapers? No.

Will air travel ever supersede trains and ships? No.

Will there ever be an interplanetary communication? I don't think so.

One of the greatest commendations that American prohibition has received from abroad was the recent utterance of Lloyd George that if England wishes to compete with America she will have to adopt prohibition also. The declaration was made in support of a bill authorizing local option elections in Wales every three years. Great Britain is now spending $1,750,000,000 a year for liquor. In the days before prohibition America's annual drink bill amounted to $2,000,000,000. Even with all the bootlegging that is carried on, which in some sections is quite enormous, it is certain that the annual expenditure for strong drink has been reduced over a billion dollars, which is a direct saving that contributes that much toward the prosperity of the nation, to say nothing of the greater efficiency and thrift of a sober people.

The Teapot Dome investigations at Washington, D. C., have continued to hold the center of the stage for public interest. Yielding to pressure, Secretary of the Navy Denby handed in his resignation which was accepted by President Coolidge. Marked pressure has been brought to bear upon Attorney General Daugherty that he also resign, but at the time of this writing he has held to the ground that he first be convicted of crime or of wrong-doing before he is asked to resign, holding that a resignation at this time would be a confession of guilt. Numerous reports are filling the political atmosphere, one of them being the creation of a million-dollar "slush fund" to help "quiet" matters. Numerous investigations by Senate or House committees are either being carried on now or planned for the immediate future. Whatever may be the outcome of these investigations, two things are apparent: (1) The things thus far revealed are but a fraction of things carried on for years that may be called at least questionable. (2) In most of what is being said or done in connection with these revelations and rumors, there seems to be more politics than patriotism Let us hope that there may be a substantial improvement in public affairs because of these affairs. It often takes thunder and lightning to clarify the air.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

SPECIAL MEETING
Lancaster, Pa.

For the Gospel Herald.

Report of Sunday School Meeting held at East Chestnut Street Mennonite Church, Jan 1, 1924.

Organization.—Moderator, Park Book; Chors., Seth Ebersole, David Wenger; Secy., E. G. Gehman.

Topics and Speakers:—**New Year's Sermon**, D. N. Lehman; **Proper Observance of the Lord's Day**, Paul T. Huddle; **Spirituality of the Sunday School**, Noah Bowman; **Feed My Lambs**, Martin Metzler; **Our Duty as a Church to Russian Immigrant Brethren**, Orie O. Miller; **The Root and Fruit of Sin**, Geo. R. Brunk; **Workers' Meeting**, Stoner Krady; **The Importance of Prevailing Prayer**, A. A. Landis; **A Lost World's Need of the Loving Savior**, Geo. R. Brunk.

The subjects were well presented, the meetings were well attended, and the Lord was with us.

Secretary.

BOOK REVIEW

Helpful Stories

Gathered by Lina Z. Ressler

This is the title of a new series of children's story booklets. The name implies the nature of the contents. The series consists of two booklets, each containing 32 pages. Nicely illustrated. A collection of carefully selected stories of a general nature adapted to the child mind. Sister Ressler is well qualified to make a selection of this kind through her extended work with children. Adapted for rewards and gifts for the primary classes. Size, 5 by 7½ inches. Tinted paper cover with illustration.

Price: Each, 10 cents; Dozen copies, $1.00.

The two volumes are designated as 1 and No. 2. Orders for more than one copy will be filled in assorted copies unless otherwise ordered. Address

Mennonite Publishing House,
Scottdale, Pa.

A LITTLE FARTHER

Let us go a little farther,
  Let us seek the better part,
Let us pray the **Lord for vision**
  To inspire the hand and heart.
There are fields in need of seeding.
  There are harvests; white for reaping,
There are sheep we might be feeding,
  Just a little farther on.

Let us go a little farther,
  Let us seek the greater things,
Let us win the richer blessings
  Consecrated service brings.
There are souls in anguish dying,
  There are heathen voices crying,
Open fields of service lying
  Just a little farther on.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 6, 1924 (Gospel Witness Established 1905) No. 49

EDITORIAL

"I and my Father are one."

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The world's greatest need is discussed in an exchange from the standpoint of men in various walks of life. Each had a specific, but the sum total of the expressed may be summed up in this: Faith in our Lord Jesus Christ.

Which Way?—Christ talks about two ways—the "broad" way and the "narrow" way. Solomon talks about "a way" and Jeremiah mentions "the good way." All the teachings of the Bible are centered around these two ways.

The devil is not satisfied to have people think of these two ways only. The thought is too simple, the conclusions too convincing. So he spurs man on to "many inventions" and as a result **many** ways are apparent. Look whichever way you will, and you find humanity hopelessly divided. Churches are not the only organizations that are divided. Outside the realm of the churches you find a greater diversity of thought and purpose than you find in them.

Men, recognizing these differences, have become confused. Looking at this babel of opinions, the devil is tempting them to still greater confusion. In the midst of these things it is refreshing to hear the voice of our Savior: "What is that to thee? follow thou me." Turn to your Bibles. "What saith the scripture?" Believe. Obey. You will avoid many troubles by so doing.

Fundamentals Conference.—It was the editor's privilege to attend a conference on the fundamentals of the Christian faith, held near Archbold, Ohio, last week. A report of this meeting will appear in a later number of the Gospel Herald, hence we shall mention no details here. The meeting, from beginning to end, was permeated with the spirit of Christian fellowship and the truth as it is in Christ Jesus. The meeting was not well advertized, hence the crowd was not as large as it would have been had the brotherhood generally known the nature of the meeting and the opportunities it afforded. But we wondered, as we saw the crowded house, how the people could have been accommodated if the meeting had been well advertized, since people from many congregations had come in in large numbers. Ontario, Eastern Pennsylvania, and Central Kansas are the farthest points of the triangle represented at the meeting. From within the state there were members present from Fulton, Allen, Wagner, Columbiana, Mahoning, and several other counties. The discussions were such that they might have been heard with profit in any part of the church.

About School Plans.—In response to a number of inquiries, we are authorized to state that Hesston College and Bible School expects, the Lord willing, to continue its full four-year college course next year. Until the Mennonite Board of Education sees its way clear to establish a central Mennonite standard college Hesston expects to maintain and continue its present standard and to strengthen its work.

As for Goshen College, its standing next year will depend upon how heartily it will be patronized and supported by our people. The faculty of the institution is being made up, and a prospectus will be sent out in the near future.

The Eastern Mennonite School is likewise pressing on in the forward movement, strengthening its work and preparing to shelter an increased body of students next year.

Those interested in the welfare of these institutions may do well to correspond with one or the other of these school heads: Goshen College —S. C. Yoder, Kalona, Iowa; Hesston College and Bible School—D. H. Bender, Hesston, Kans.; Eastern Mennonite School—A. D. Wenger, Harrisonburg, Va.

$30 Annuity.—As we notice the renewals coming in, a thought suggests itself to us that may be of interest to others. Why not fill out a $30 annuity and have the Gospel Herald come to you as a weekly visitor the remainder of your natural life? What would this mean?

It would mean, for you, that your subscription would go on the remainder of your natural life without you having to renew or bother with it in any way.

It would mean, for the House, an annual income of the price of the paper and, after your death, being in possession of $30 to aid in sending out the Good News to others.

If one-fourth of the subscribers to the Gospel Herald would avail themselves of this opportunity, it would mean a sufficient sum of money to wipe out all the indebtedness on the new building of the Mennonite Publishing House and leave enough to install a substantial book bindery. This would add greatly to the capacity of the House for substantial service in the cause of Christ and the Church.

Send a check of $30 to the Mennonite Publishing House, and we will send you an annuity paper showing that you are entitled to a life subscription to the Gospel Herald. We will be glad to answer any questions which any one may have to ask concerning this matter.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

O DAY OF REST AND GLADNESS

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright!
On thee the high and lowly,
Through ages joined in tune,
Sing "Holy, holy, holy!"
To the great God triune.

O day of sweet reflection,
Thou art a day of love,
A day of resurrection
From earth to things above.
New graces ever gaining
From this our day of rest,
We reach the rest remaining
To spirits of the blest.

—Christopher Wordsworth.

THE SABBATH AND THE LORD'S DAY

By Henry Hershey

For the Gospel Herald.

When God's creation work was finished, "He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it" (Gen. 2:1-2). Sanctified, means set apart for the service of God.

It seems time is divided into seven day periods, but if Adam, Noah, or Abraham observed the Sabbath we do not read of it in the book of Genesis. The seventh day is typical of the Sabbath, and also the Lord's day, in that it means rest from our earthly labors.

The first place the Sabbath is mentioned in the Bible is in connection with the gathering of the manna. Ex. 16:23-26. In verse 25 it is called "a sabbath;" Moses said, "Eat that to day, for to day is a sabbath unto the Lord: to day you shall not find it in the field."

When the ten Commandments were given on Mt. Sinai, the Lord said to Israel, "Remember the Sabbath day, to keep it holy" (Ex. 20:8).

The Sabbath was not given to the Gentiles, but to the Israelites exclusively. "And the Lord spake unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work on the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a **sign** between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. 31:12-17). See also Ezek. 20:12, 20.

We notice in the scriptures that the Sabbath was given to Israel for a sign between God and them, that they might know that He is the Lord their God that doth sanctify them, also that they were to observe it throughout their generations for a perpetual covenant. Being a Jewish ordinance it has never been changed or transferred to any other day or people.

Israel observed their Sabbaths until they were scattered abroad. Hosea prophesied that her Sabbaths shall cease (2:11), and today are largely held in abeyance while they are under Gentile rule, but when Israel shall be gathered together again to their own land, they will observe their Sabbaths again. Isa. 66:23; Ezek. 44:23; 46:1-3, 12.

If this be true then the Sabbath does not belong to the Church, for the Sabbath is law, and Christians are not under the law, but under grace. Rom. 6:14.

The Lord's day is a New Testament ordinance, after the resurrection of our Lord. He and His disciples never met on the Sabbath day to worship, but on the first day of the week, which was proper under grace.

Now I find that the first day is prefigured in the Old Testament as the first day, or the morrow after the Sabbath: "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it" (Lev. 23:10, 11).

What did the first fruits typify? Let us turn to I Cor. 15:20: "But now is Christ risen from the dead and become the firstfruits of them that slept." Now when did Christ rise from the dead? On the Sabbath day? No; on the morrow after the Sabbath. John 20:1: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." So Jesus arose on the first day of the week. I also notice that the day of Pentecost was fully come on the first day, or Lord's day, making it a New Testament ordinance.

While the Sabbath and the Lord's day were given equally holy to God's people, and mean rest from all our earthly toils, yet I notice that our Lord was ceaselessly active on the Sabbath day, for He went straightway on the Sabbath into the synagogue and taught, and when they were come out of the synagogue, they went to the house of Simon and there healed Simon's wife's mother of a fever, and in the even when the sun was set they brought many unto him that were possessed with diseases and devils and He healed them. Mark, first chapter. A wonderful example of how we should spend the Lord's day in going about and doing good.

Intercourse, Pa.

THE SIGNS OF THE TIMES

By W. C. Hershberger

For the Gospel Herald.

"What shall be the sign of thy coming?" was a question asked of our Lord by His disciples. He then went on to tell them some of the things they inquired about. Are any of those signs being fulfilled at the present time? The following are some that are increasingly evident:

I. There is an irreverent independence of thought. The Bible is regarded as a common book. Jesus is discussed as a mere man. Sin as a mere capillary kink that can be righted by one's own hand. Hell is but a Dantean fiction, judgment of the ungodly a silly scare. Our colleges at home and abroad show a lamentable irreverence of the Book and its doctrines. These are some of Satan's mighty agencies to annihilate the truth of Christianity.

This irreverent independence of thought is not only manifested in our leading colleges, but is handed down to our elementary schools, contaminating the purer minds of innocent childhood. The only way to combat this movement is by establishing more Bible schools, taught by those who have consecrated their lives to the whole Gospel, thus giving our young people a chance to get what they otherwise cannot. Our short Bible terms of instruction are a fine beginning, but we hope the work may expand itself.

2. **There is a dominant materialism that does not deny but totally ignores both the existence of God and man's spiritual nature.** God teaches that the soul is of the greatest worth; yea, one soul is worth more than all the world. Why should man doubt? The only safe and sane way is to believe. If man's spiritual nature be taken away, he will be no better than the brute and to deny God makes Him a fool.

This materialism is indeed killing the spirituality of the Church. Fashionable attire and amusements of all sorts are necessary at this age to gather congregations and meet church obligations. Dr. —— during a conversation made a statement that in their congregation it will take all sorts of socials and entertainments in order to meet their obligations.

Is our own beloved denomination free from all the dominant materialism? The devil's suggestions for fashionable attire are much more heeded than Christ's rich admonitions to modest apparel.

3. **There is a palpable weakness in the church that is felt world-wide.** Where is the power manifested on the day of Pentecost? Does the church manifest the relative growing power she did in her primitive state? No age showed the marked intellectual powers of her subjects as does the church today and yet there never was an age that marked the declension of the spirituality of humanity as at the present age. Were all the mental powers employed in a truly consecrated form to the service of the Master this world would have a different aspect. God prophesied it; but did not will it.

Again with the wealth at our command as never before should not this world again be turned into a paradise of bliss instead of a second-degree hell?

When the church lost this power she began to crown popes, sink into idolatry, institute pool-rooms, dancing-floors, card-tables, courting-rooms, and almost every device the devil could think of. Today she is striving with rank infidelity and a thousand other problems from which she cannot rid herself, because she has lost sight of the cross. Yet, we are glad that God will at least save the remnant and continue to have a church thru all ages.

4. **Today there are more Christian professors than ever, only Christianity is scarcely skin deep.** It is nominal. We look at world conditions. Barbarism ruled Europe before Christ, and so the greater part today. Christ established Christianity but every year seems to find Europe on the backward trend and I am afraid the disease is spreading to our own country. Christ, the Author and Finisher of Christianity, is the Prince of Peace. In what nation is Peace the dominant Ruler? All is uproar, strife and contention; indicative of the second coming of Christ.

Dame Fashion could dictate in Paris or New York and in twenty-four hours' time thousands of nominal churchmembers would follow anything from bobbing the hair, to three-fourth nudeness, or ear-cutting collars and skirts trailing a rod, and feel happy; but when Christ pleads for the simple life, so noble, so beneficial, it is an awful burden.

Prophecy has foretold it, and circumstances as described before are the means of bringing prophecy to fulfillment.

We are indeed glad that the main body of our own church is still clinging to the former faith, based upon the great doctrine of the Holy Word. May there be an awakening such as never was witnessed among our ranks in past history. The Church is speeding the day for Christ's appearance to receive her to Glory, and the world is rushing on toward the infernal abyss with the speed of an airship.

Johnstown, Pa.

A SHORT BIBLE STUDY ON TEMPORAL THINGS

Compiled by John L. Musser

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15).

"In the sweat of thy face shalt thou eat bread" (Gen. 3:19), "And labour working with our own hands" (I Cor. 4:12). "Let him labour, working with his hands" (Eph. 4:28). "That with quietness they work" (II Thess. 3:12). "To work with your own hands" (I Thess. 4:11).

Why Should Man Work?

Idle hands are satan's tools. Work is a means to keep man out of mischief. Gen. 3:19.

That ye may "do your own business....That ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thes. 4:11, 12).

To keep from being disorderly and being busybodies. II Thes. 3:11.

"If any would not work, neither should he eat" (II Thes. 3:10). "That he may have to give to him that needeth" (Eph. 4:28).

That ye may supply the want of the saints and glorify God by your liberal distribution unto all men. I Cor. 9:12, 13. 'Wherefore do ye spend money for that which is not bread" (Isa. 55:2). "Not slothful in business; fervent in spirit" (Rom. 12:11). "Gather up the fragments that remain, that nothing be lost" (Jno. 6:12). "If riches increase, set not your heart upon them" (Psa. 62:10). "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9, 10). Rich in this world should not be highminded (I Tim. 6:17), nor trust in uncertain riches. Mk. 10:24.

Use not riches to build fancy dwellings (Hag. 1:4), use them not to supply luxurious furnishings and feasting (Amos 6:4), but use them to do good, be rich in good works, ready to distribute. I Tim. 6:18.

They who have riches and see their brethren in need, but help them not, show that God's love dwelleth not in them. I Jno. 3:17.

Mohnton, Pa.

MURMURING HURTS NOT GOD, BUT WOUNDS US

I have read of Caesar, that having prepared a great feast for his nobles and friends, it fell out that the day appointed was so extremely foul that nothing could be done to the honor of their meeting; whereupon he was so displeased and enraged that he commanded all of them that had bows to shoot up their arrows at Jupiter, their chief God, as in defiance of him for that rainy weather; which, when they did, their arrows fell short of heaven, and fell upon their own heads, so that many of them were very sorely wounded. So all our mutterings and murmurings, which are so many arrows shot at God Himself, will return upon our own pates, or hearts; they reach not Him, but they will hit us; they hurt not Him, but they will wound us; therefore it is better to be mute than murmur; it is dangerous to contend with One who is a consuming fire. Heb. 12:29.

—Thomas Brooks.

HIS PERMISSION

No evil can reach the feeblest of God's children without His permission, and His permission transmutes the evil unto good. Let our confidence then be in His love and care. The more we prove His care, the deeper the river of our peace will run. And the more we are enabled to bear witness to the divine love in giving to and guarding us before the world, the more glory does our testimony bring to God.—A. R. Habershon.

Preacher's Page

AN ACROSTIC SERMON OUTLINE

S ystematically, Luke 24:27.
C arefully, John 5:39.
R everently, II Pet. 1:19-21.
I ntently, John 7:17.
Search **P** rayerfully, Ps. 119:18.
the **T** rustingly, John 20:31.
U nderstandingly, Heb. 5:12.
R etentively, Deut. 20:9.
E very Day, Acts 17:11, 12.
S avingly, II Tim. 3:15-17.

—H. T. Crossley.

THE MISSION OF THE PREACHER

By L. J. Burkholder

For the Gospel Herald.

Not to be ministered unto, but to minister.—Matt. 20:28.

In this short phrase is set forth a fundamental purpose for which the Master came into the world. It likewise describes the true Gospel minister of today. The ambition which moved the sons of Zebedee, through their mother, to seek first place is still present among "fishers of men" in this remote day. These self-seeking apostles sought not **first** place in hard work for the Master, but **first** place in **glory.** The vain minister still seeks to be first in glory but last in labors. "In labors more abundant" than other ministers, describes Paul, and the Lord has added to him more glory than to any other apostle. He still deals thus with His ministers.

Had Jesus not come to the earth He would have had the hosts of heaven as His ministers. On earth He said, "I am among you as he that serveth." Jesus left majesty for scoffings, and mansions for pillowless beds, that He might minister to us. "He made himself of no reputation, and took upon himself the form of a **servant**....and became obedient." In this humiliation He effaced and emptied Himself to **minister** unto a needy, helpless human family. This is the basis of true service to the Lord and He has become a pattern for us.

"The servant is not greater than his lord." The preacher is called, not to receive but to give; not for what he gets out of his work but for what he puts into it. It is not in his place to consider what the world owes to him but what he owes to the world. "I am debtor" (Rom. 1:14).

The serving minister is indebted to God. The gifts of God to us are wholly of grace. He owes us nothing. In love he ministers to us life, friends, and "every good gift," in addition to the Gospel of Christ, "Freely ye have received, freely give." "We love him because he first loved us." In appreciation of His gifts it is our duty to minister for Him. In I Cor. 7:22 (R. V.), the disciple is described as Christ's bondservant. We serve Him not for reward, not for food, not for first place in glory, nor for the praise and honor of men. We serve Him with all our powers in recognition of all His gracious ministrations to us. We serve him by serving our fellowmen.

The serving minister is indebted to the Church. The Church has been the custodian of the Word of life. Through her the Bible has been translated into our own tongue. By her kindly offices and unselfish ministrations we lost individuals have been brought into life and nurtured to Christian manhood. In the Church also, every minister and other worker has been given opportunity to develop and to be trained for the particular life work to which we have been called. She also has given a sphere of operation—a place to work. Our daily tasks for the Master are performed at the direction of the Church body. With all these benefits coming from the Church to us, for what are we then not indebted? The gifts have all flown the one way. The Church owes us nothing for services rendered. Our best effort is only a feeble way of acknowledging value received. At the most it is only a few short years of very imperfect labor. Our only logical relation to the Church is, "Not to be ministered unto, but to minister."

The serving minister is indebted to all men. We serve our Master by serving those for whom He died. Paul says, "For though I be free from all men, yet have I made myself servant unto all that I might gain the more." The minister of today may not do less. Almost every day there will be those about him who have a need which he can supply. "Do good to all men," is the divine admonition, and the opportunity comes constantly, for doing things for which he receives no gain. He should give, hoping for nothing in return. He will be considered a failure from the worldly viewpoint but his life will be rich in good works. Outside the Church, as well as within, his ministrations will reach every needy condition. Primarily he will supply the spiritual needs but material relief will also receive his attention. The extent of his labors will be measured by his ability to help. "As much as in me is," becomes his rule. He dare not entertain thoughts of what others ought to do for him. By a life of unselfish and unrewarded service others will be induced to minister also. Unless he ministers freely and fully he cannot teach others to minister. The teaching must be by **example,** otherwise the precept will not be understood.

"Not to be ministered unto, but to minister."

Markham, Ont.

PRESENT DAY DUTIES OF OUR WATCHMEN

By Daniel Kauffman

For the Gospel Herald.

The Bible frequently refers to the position of the spiritual leaders of God's people, especially ministers, as "watchmen." This phase of the minister's work is set forth in many places, a few of the more striking admonitions being the following:

Son of man, I have made thee a watchman over the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.—Ezek. 3:17-21.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.—Ezek. 33:7-9.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—I Pet. 5:2-4.

The business of the watchman is to see that the flock is kept to the the right kind of pasture and protected against all enemies. Two duties are thus apparent: (1) The flock is to be kept well watered, well fed

having sleeping quarters which are conducive to the best interests of the flock, kept as free as possible from all manner of diseases or neglect which would affect the health and well being of the individual members of the flock. (2) Due warning is to be given when an enemy approaches, and faithful efforts put forth either to kill such enemies or drive them away. Let us consider both these duties very briefly.

I. Domestic Tranquillity

No one is in better position to study and know the needs of a congregation than is the watchman over such flock. Being set over the members as a watchman, he is in better position to observe the interests of each member in an impartial way than is any of the members. You get your best view of a country when you get up on an eminence where the whole country lies before you. So the watchman, being on an eminence, sees his congregation to better advantage than he or any one else possibly could from any other viewpoint. Yet watching alone can not do the work. Having the vision it is the watchman's duty to supply the needs.

It is needful that the congregation is kept on proper pasture. Proper feeding and watering is needed. There needs to be proper shelter, proper safeguards and danger from the enemy, against conditions which breed disease and otherwise work against the best interests of the individual members of the congregation. In other words, the minister needs to study his congregation, study his Bible, and study present conditions and needs, to the end that he may be able to do some proper feeding in the way of wholesome sermons, personal and visitation work, counseling in matters of personal problems, etc. Wholesome discipline likewise belongs to this phase of the watchman's duties. With "a place for every member and every member in his place," with the members encouraged to live the prayer life to "search the scriptures daily," to live a consistent Christian life and apply themselves diligently to the work of advancing the cause of Christ and the Church wherever and whenever there is opportunity, a healthy, normal spiritual growth is assured.

II. Enemies from Without

Every flock has its enemies. This is true of both natural and spiritual flocks. And the enemies that need attention are not the ones a thousand miles away but the ones in the immediate neighborhood, prowling around for an opportunity to break in upon the flock and destroy the individual members. At the present time there are enemies around that need constant watching and faithful exposure. Let us name a few of them:

1. **Liberalism.**—We have in mind especially that form of Liberalism that seeks to discredit the Bible as the pure Word of God, its infallibility and authority on all matters concerning which it teaches, which extols the virtues of opponents of the orthodox Christian faith and reviles the character of faithful defenders of the faith. The prevailing form of infidelity known as "Modernism" is claiming so many victims and falsely laying claims to so many points of superiority that no faithful preacher or teacher can afford to ignore it. To be silent while this arch enemy of true religion is around is like the attitude of the unfaithful shepherd who is indifferent while the ravening wolves are destroying his sheep.

2. **Pleasure.** — The pleasure craze which not only makes church members worshipers at the shrine of the goddess of pleasure in theaters, movies, pool rooms, ball rooms, public bathing resorts, etc., but which is desperately trying to make the house of God a place of entertainment, needs the best attention which our preachers can give it. There are more souls laughing their way to hell than through any other agency. "She that liveth in pleasure is dead while she liveth."

3. **Immorality.** — This enemy is more closely connected with the one just named than most people are aware of. There is a straight road from the ball room to the brothel. Pleasure resorts are rich harvest fields for white slave traffickers. But carnal pleasure is but one among many contributing causes of immorality. The faithful minister is wise when he studies these causes and gives faithful warning.

4. **Commercialism.** — The grip of this monster is as the touch of an ice-cold object on a moist hand. When once it is fastened it is hard to let go. It grips the business man, and spirituality is banished. It grips the membership, and artificial means are invented to raise the Lord's money. It grips the ministry, and financial support becomes the absorbing theme of their meditations and often of their preaching. It was no mere accident when the great apostle admonished us that "the love of money is the root of all evil." This enemy, like the still, cold air when the thermometer is down below zero, steals in through so many crevices that the wise watchman needs all his mother wit to devise ways and means of keeping all the crevices closed. It takes much warmth from heaven to keep the whole membership completely thawed out.

5. **Formalism.**—There are several ways through which this enemy of godliness gets into the Church. It may be that members are satisfied if they go through the motion of being true to the distinctive doctrines and forms of life and service believed in by their church. It may be also that members get the idea that if they can talk readily about spiritual life and experience they are all right. There can be no religion without form, but mere form is not life. The faithful minister is diligent in warning his members that "in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature."

Other enemies are prowling around, space forbids further mention. Let the faithful watchmen keep on the continual lookout and at the approach of each enemy "cry aloud and spare not."

Scottdale, Pa.

OLD PREACHER'S ADVICE

An old preacher advised a young one: "Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say good things from the first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Preach the Gospel and let the Lord defend you and your character.

"Do not scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder."—Selected.

BEAUTY OF THE MIND

Cultivate the mind, for a grace of soul and education of spirit count for more than limpid eyes, a rosebud mouth and dimpled chin. Be ever teachable, for there is not one iota of lovableness in the man or woman who thinks he or she knows it all. Interest yourself in timely topics, keep the cobwebs well brushed from off your brain, and though you may not possess a single good feature, you will be most pleasing to many who appreciate an active mind at its full value.—Sel.

I was redeemed nineteen hundred years ago, but I did not find ot out until 1882—then is when I was born again, and became a child of God. — David Garber.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A MOTHER'S HYMN

Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of Thy ways, O Father,
For sweet childhood's sake.

In their young hearts soft and tender
Guide my hand good seed to sow,
That its blossoming may praise Thee
Whereso'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of Thee.

Father, order all my footsteps,
So direct my daily way,
That, in following me, the children
May not go astray.

Let Thy holy counsel lead me,
Let Thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand to Jesus,
For His Word's sake unforgot,—
"Let the little ones come to Me,
And forbid them not."

—Harriet Jenks, in "The Baptist."

PARENTAL CARES AND PRAYERS

By Geo. S. Keener

For the Gospel Herald.

"What is home without a father?" This is a motto I once saw in a home. It expresses a great truth, equal with that of the more familiar one, "What is home without a mother?" I can well remember when my father died. I was a youth of nineteen years. I shall never forget when my mother and her seven children were standing by the coffin, weeping over the lifeless body of our father. Our dear uncle (I can see him now) said to us as he laid his hand on our shoulders, "Boys, I will try to be a father to you." Many who read this have no doubt had similar experiences, for in every home some day will come the time when death will pay his grim visit and take away father, mother, brother, or sister, to that world from which no traveler ever returns.

I once read a story of a young man who worked in a town some distance from his home. It was usually late in the evening when he got home. The little cottage where he and his mother dwelt stood at the foot of a hill. Every evening before the good mother would retire for the night she would kneel down and pray that her boy might be kept and guided by the Lord. Then she would place her lamp in the window for him which he could see as soon as he came to the top of the hill. In later years this young man became a sailor. Many years passed until he came home once more. He came to the top of the hill, as he had done as a young man, but the lamp and the cottage were both gone. He went to the place where it stood and wept as the memories of home and mother swept over him like a flood. Mother, is the light of your life shining so clearly and brightly that your children will be directed to the home beyond this vale of tears?

Dear young man, are you a wayward son who has wandered far from the parental roof? If so, the memories of mother ought to draw you back to your mother and your mother's God. Do you remember when she put you to bed and covered you snug and warm and then gave you a good-night kiss and said, "Now, Harry, go to sleep?" Do you remember when she would take the Bible and read to you as she would say, "Now, listen, while I read to you from the book of God?" Do you recall how in the early morning you would hear her footsteps as she went down the stairs when she would start the fire in the old cookstove in the kitchen and you heard the fire roaring through the chimney? Maybe you could hear the water boiling in the kettle, the mush frying in the pan, and smell the coffee as the odor came to your room upstairs. Then she would call, "Ho, boys, it is time to get up. Breakfast is ready." How vividly these scenes come before our eyes!

The prodigal son tried out the theory of taking his own way without the help and advice of his parents, but his experiment was a failure. He went away big, but came home little; he went out rich, but came home poor. When his money got all his friends disappeared too. When he came to himself he said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." If you are a wayward son, will you not like the prodigal, return home and say to your father or mother, "I have done wrong; I will mend my ways and retrace my steps?" You will make a loving and broken-hearted mother rejoice that her beloved son who was on the way to ruin and disgrace has decided to live a better life.

Of course, if you choose, you can continue to live in sin, but, like the rich man, you will have to suffer the terrible consequences. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

Moses, when a young man, decided that he would rather "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He considered the situation and decided wisely. Young man, you too, can get away from your worldly and ungodly environment and associates if you will. God will help you. But listen, when once you have passed from this world in an unconverted state, you can never get away from your evil companions in hell. Once there, you must stay with them forever.

Some of our fathers and mothers are calling to us loudly from their resting places where they lie beneath the clods of the valley. Perhaps your mother is still in the land of the living, but her eyes are getting dim, her hair has turned to silver, her steps are tottering, her strength is rapidly failing, death is casting its shadow over her, but she is still praying for her son's return to his home and his God. Keep on praying, mother. Some time, we believe, your prayers will touch the heart that may seem to be hardened in sin. God is mighty; let us lay hold on His power.

Hagerstown, Md.

TRY TO BE A BLESSING

Let us act toward our fellow-creatures as God does to us, and be to them what the sun is to the whole universe. As He daily diffuses His benign influence over the whole earth; as He shines upon the ungrateful as upon the righteous, and as He gilds the bosom of the valley as well as the lofty summit of the mountain, so let our lives be useful, beneficent and consolatory to our fellow-creatures. May each returning day renew the charitable emotions of our heart, and may we do all the good in our power and endeavor so to live and to act that our lives shall be a blessing to mankind.—From the German of Strum.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

There is a sin that the blood of Jesus will not cover. You read about it in Heb. 10:26-29.—A. D. Wenger.

SUNDAY SCHOOL LESSON

Lesson for March 16, 1924—II Sam. 7:18—8:15

THE REIGN OF DAVID

Golden Text.—I delight to do thy will O my God.—Psa. 4:8.

Biographical Sketch.—David, of the tribe of Judah, great-grandson of Ruth, son of Jesse, is first named in connection with his anointing in Bethlehem. His fitness for the place to which God chose him is expressed in the language of inspiration, "A man after God's own heart." In the conquest of Goliath he won the admiration of Saul, who was later turned against him when he found that the people recognized his superiority over that of the king. In the trying ordeals which accompanied Saul's murderous and prolonged efforts to take his life he manifested a God-like spirit in refusing to lift his hand against the Lord's anointed, although Saul was twice delivered into his hands. At the time of Saul's death he was in exile. After the death of Saul he returned to Palestine, was crowned king over Judah and Benjamin, and seven years later became king over all Israel. David's success was doubtless responsible for his falling into sin, for which the prophet Nathan severely rebuked him and because of which he suffered many sorrows during the latter part of his reign. Repenting of his sins, he was restored to favor with God, and his name stands out as one of the ablest and most favored kings of Israel. He died after a reign of forty years, and Solomon his son succeeded him.

Lesson Thoughts.—1. David was a "man after God's own heart" in that his soul was filled with praise, and God was worshiped in all he did. The Book of Psalms, written mostly by David, is the breathing forth of a soul panting after God "as an hart panteth after a waterbrook." The soul of the man is painted in the 23rd Psalm.

2. Who has not read the life of David without sincerely regretting his lamentable fall in connection with the wife of Uriah? Yet there are several things connected with this course of events that we may study with profit. God has no favorites—He rebukes the sin of a David as readily as the sin of a Paul. No sooner had David been reminded of his sin than he repented in deep humiliation. God forgives the sinner who comes to Him in sincere repentance, no matter how vile his sins may have been. These are a few of the impressive lessons that may be learned from the fall and restoration of David.

3. Another valuable lesson to be learned from the story of David's imperfections is the fact that a man need not be infallible to be a man after God's own heart. Weak and imperfect as we are, we may find perfection in our Lord Jesus Christ. David's standing before God was not because of his infallibility but because he repented of his sins when they became apparent and brought his sins as well as his virtues to the Lord. Your standing before God depends upon your consecration to Him, not upon your native endowment.

4. "If God be for us, who can be against us?" David was the chosen of the Lord to rule His people. Neither the insane jealousy of Saul nor the desperate attempts of Saul and later of one of his sons and military leaders could keep David from the throne. There are times when David's future seemed much darker than ours ever did, but the Lord delivered him and made His promises good. If we trust in God we have nothing to fear. The promise, "I will never leave thee nor forsake thee," is as sure to-day as it was the day it was given.

5. Because God forgives our sins is no reason why we will not suffer because of our sins. God did indeed forgive David and restored him to full favor and friendship; but the rebellions in his own household and the other ills that came to his kingdom were the direct results of his unfaithfulness and carelessness in the days of Uriah and before. We, likewise, have the unconditional promise of forgiveness for sins on condition of repentance and turning to God, even though it is expressly stated that "whatsoever a man soweth, that shall he also reap." Moral: Live a clean, pure moral life and you will escape the "whirlwind" that follows the sowing of "wild oats."

6. Weak or strong, it is our privilege to be men and women "after God's own heart." May our souls be filled continually with the love and worship of God, and our tongues continue to sound forth His praises.

—K.

BIBLE MEETING TOPIC

GOD-CONTROLLED EDUCATION.

Acts 7:20-37; 9:15

Topic for March 16

MOTTO

If the Lord will, we shall live, and do this or that."

MEDITATIONS ON THE TOPIC

I. **Education and God's Will.**—To the Christian it should not for a moment be a question as to God's right to speak and overrule in all matters pertaining to our life. Education is one of the things which should be in the list of all things. Whatever there is about us of bodily strength or mental power is a gift from God. We belong to Him who loved us and washed us from our sins in His own blood and made us His own peculiar treasure for the showing forth of His praise before the world. Our mental powers need to be exercised and consecrated to do that which will make them of greatest service in His cause. The question of what we are to know and how we are to get the knowledge is the right of God to say and provide.

What should I know? Surely God does not mean that every one is to have the knowledge of everything in the universe in this short life which we spend in the time world. We would either have to be occupied all our days in study or else God would just miraculously have to impart such knowledge to us. It is evident that I should know all about God and His creation which my place in life would call upon me to know to make me of greatest service to God and fellowmen while I live. That means that some people will have a larger fund of knowledge of some things than others. Some will be used in fields of educational work while others will be used in fields of simpler activities. And to know our sphere of service and what educational work we are to spend time in, must be settled along with other life problems and activities. God's providence, God's talents, God's work,—all figure in my experience. As He gives me opportunity for learning, as my gifts and abilities seem to point in consideration of the field of work before the Church, so must I choose and work as led by Him.

III. **The Text.—Acts 7:20-37.**—This gives a brief sketch of the life of Moses and how God overruled providence to educate him for the great service of leading Israel out of bondage and establishing them as a nation with God-given laws and organization. His education was directed and used in God's own way. It is a fitting example to us.

Acts 9:15.—This passage in brief shows how God proposes to take Saul of Tarsus with the learning attained in his ignorance of Christ and through the enlightenment of the Holy Spirit use him for the spreading of the Gospel among the Gentiles.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Learn."**
2. Learning as God is Pleased to Have Me.

For Young People

1. Proving God's Will in Acquiring an Education.
2. Using Rightly Related Learning.
3. Spirit-led Use of Learning.

For Older People

1. How Satan Sidetracks in Educational Work.
2. Motives from God in Acquiring and Using Learning.

Gospel Herald

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 6, 1924

Field Notes

Bro. E. C. Bowman, Carver, Mo., spent Sunday, Feb. 17, at Terra Bella, Calif., preaching the Word both morning and evening.

Baptismal services were held in the Howard-Miami Church near Amboy, Ind., last Sunday, if previous arrangements were carried out.

A series of meetings will begin (D. V.) on March 18, 1924, at the Rohrerstown Church, Lancaster Co., Pa. Bro. J. C. Clemens of Lansdale, Pa., is expected to conduct the work.

In the Fundamentals Conference held near Wauseon, Ohio, last week Brethren David Garber and Curtis Cressman served as moderators and Brethren J. Y. King and I. B. Witmer were the secretaries.

Bro. David Garber spent the greater part of February with the Clinton Brick and other churches in Elkhart Co., Ind. He preached for the brotherhood in Fulton Co., Ohio, on Sunday, Feb. 24.

Visitors who worshiped with the Scottdale congregation on Sunday, Feb. 24, were Bro. George Good, St. Jacobs, Ont., and Sister Fannie Hershey and little daughter, Pauline, of La Junta, Colo.

Dedicatory services were held at the new mission church in Wichita, Kans., on Sunday, Feb. 24. Brethren and sisters from Harper, Hesston, Yoder, and several other places helped to make up the crowd and add to the interest.

Council meeting was held in the Elkhart, Ind., Mennonite Church on Tuesday evening, Feb. 26, with a general expression of peace on the part of the membership. Communion services are to be held there in the near future.

Bro. Abram Metzler of Martinsburg, Pa., writes a letter to the Herald readers in another column. We are sorry to note the brother's indisposition and ask all our readers to join with us in praying for his speedy recovery to former health and activity in the work of the Master.

The evangelistic meetings held at Los Angeles, Calif., by Bro. S. E. Allgyer, closed Sunday evening, Feb. 24, with a full house and good interest. Among the visible results there were nine souls who made the good confession. The Lord be praised. Bro. and Sister Allgyer started for Pasadena and Upland the following day.

Sixty Years a Reader.—Last week we received a letter containing a check for the renewal of the Gospel Herald with a note appended that this was the sixtieth subscription sent to the paper. Since the Herald of Truth was established in 1864 this means that the sender has been a constant reader since the paper was started. Sister Fanny Engle of Mechanicsburg, Pa., was the sender. It is a remarkable record. May God bless and keep her in her advanced years. We wonder how many others of our readers have a similar record.

Bro. D. B. Raber, of Aurora, Ohio, has had charge of the preaching services at the Concord and Knoxville, Tenn., churches, in the absence of the home minister Bro. Wm. Jennings, who with his wife has been laboring in Pennsylvania for some time.

Sister Amanda Musselman of the Philadelphia Mission, is at present in the hospital, as a result of having been run down with an auto. Her injuries consist mostly of bruises and sprains. No bones were broken. We hope for her speedy recovery.

Correspondence

Duchess, Alta.

Greetings to all Herald readers:—On Feb. 3, Bro. N. E. Miller of Springs, Pa., was with us for a few meetings. The Lord willing he will be back again on March 9, at which time we expect to dedicate the new church building, and also have a few days of Bible Conference.

The total cost of the church building will be about $3100 of which $2400 has been provided for. We want to again thank those who have so liberally contributed to this cause, and also thank those in advance who will help raise the balance of $700.

We had a very nice winter, cold weather only a short time. Health in general is good for which we are thankful.

We would like to take this opportunity to invite any that are planning a trip west, to stop with us, especially ministers.

Pray for the work at this place.

Yours in Him,
Feb. 21, 1924. Wm. Lauver.

Mattawana, Pa.

Beloved Brethren in the Faith, and Readers of the Gospel Herald:—On Wednesday, Feb. 20, Bro. C. F. Derstine came and remained till Thursday evening, at which time he took the train for home. While here he delivered four very inspiring sermons which will not soon be forgotten. We were glad for his presence and kindness so long, but had expected him to stay at least one day longer. On account of a deep snow that fell the day before he came, and the continued cold, the gatherings were small, but the messages and blessings were good to them that heard them. Pray for us at this place that

the congregation may be strengthened and built up in the most holy faith, and sinners may realize their condition and turn to the Lord before it is too late.

Feb. 22, 1924. Cor.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—During the last few weeks we have been having much snow. The wind is howling and the roads are drifting. On Sunday Bro. S. G. Shetler preached in the morning; in the evening Bro. W. C. Hershberger filled the pulpit.

From Dec. 31, 1923, to Feb. 8, 1924, we had a mountain top experience in Bible school. This was the third term of Bible school at the Stahl Church. The school is growing. The first term there were some twenty students, the second some thirty, the last term 52 students. The ages of the students ranged from 16 to about 65. Little Esther Swartzendruber was less than a year old. She was missed like the rest when not present.

The studies were **English, Bible Doctrine, Epistles to Timothy, Gospel of John, S. S. Pedagogy, Missions, Music, Bible Geography, Greek, German.** Every Wednesday evening we had workers' meeting and a lecture by J. A. Ressler; Saturday evening, workers' meeting and a lecture by S. G. Shetler.

Each Sunday evening the congregation had a program as follows: Children's meeting, young people's meeting with a few of the students on the program and a sermon by Bro. J. A. Ressler. Many were the good thoughts that were given during the term.

Visitors were present nearly every day. May this school be a means of strengthening God's kingdom on this earth. We hope that this school may prosper and that a great work may be accomplished.

There are many sick people in this neighborhood,—grip and measels, some few cases of scarlet fever.

It was decided that at the Stahl Church we are to have one or two German sermons. On Feb. 3 we had a German sermon by Bro. S. G. Shetler while Bro. Harry Kauffman of Mattawana, Pa., assisted in the service.

On March 30, we expect to have our semi-annual business meeting.

Pray for the work at this place.

Feb. 23, 1924. John A. Thomas.

Clarence Center, N. Y.

Greetings in the precious name of Jesus:—We are having real winter weather the last four weeks with about 14 inches of snow. The thermometer registered around zero for a few days. Roads have been blocked all week but the wind has gone down so the army tractor will soon have the roads open for auto traffic again.

On Dec. 4, we reorganized our Sunday school. The following officers were elected for 1924: Bros. John Yousey, Michael Wagler, Supts.; Sister Elda Yoder, Sec.-Treas; Sister Elda Kauffman, Chor.

We have not had any preaching services this year. Bro. Burkholder was expected to be here Jan. 27 but on account of the severe weather he could not get here. Bro. Burkholder expected to be here Feb. 24, but for the same reason we do not expect him to come. We had Sunday school three times this year.

We are looking forward to the first part of April when Bro. Clayton F. Derstine has promised (D. V.) to hold a revival in our community. We ask an interest in your prayers. We realize that we can not have a real revival without the Christians preparing the way by supplication and prayer. Several families had been afflicted with the mumps but all are well again.

Several more families have moved in since our last report. Bro. and Sister Swartzentruber, of Indiana, and Bro. Isaiah Kauffman, of Montana, arrived some time ago. Sister Kauffman is coming later.

The Clinglesmith and Wagler families have lately moved near Clarence Center, where most of our people are locating.

Yours in the Master's service,

Feb. 23, 1924. John H. Peachy.

Baden, Ont.

Dear Herald readers:—"O magnify the Lord with me, and let us exalt his name together." (Psa. 34:3).

On Feb. 14, Bro. Eli Frey came into our community and on the same afternoon a meeting was held in the Steinman's A. M. Church near Baden in regards of the ordination of Bro. Amos Swartzentruber who, with his wife is being sent as missionary to South America. Bro. Frey preached to us on Thursday evening and Friday evening, and on Sunday, Feb. 17, when Bro. Swartzentruber was ordained to the ministry in the forenoon, Bro. Frey officiating. The same evening we had another meeting. Bro. Swartzentruber conducted the devotional service and Bro. Frey gave us an interesting sermon.

On Monday, Feb. 18, at 2:00 P. M., about fifty Brethren and Sisters gathered at the C. N. R. station at Baden where they sung a number of farewell songs, till Bro. and Sister Swartzentruber, with their little daughter, boarded the train to leave for New York City where they expected to sail for South America on Feb. 23.

We miss them as they leave us in the homeland, but we believe that they are going in answer to prayer. May we continue to pray for them that they may be real watchmen on the Walls of Zion, so that if the people of South America do not heed the warning that their blood might not be required of our hands according to Ezek. 33:6.

We have regular services at this place, Sunday school at 2:15, followed by a sermon. Four of our ministering brethren take their turns in preaching to us the Word. We are thankful to God for what He is doing for this little mission at Baden. We have a midweek prayer meeting every Wednesday evening which is held in the homes of the brethren who are interested in the mission and the salvation of lost souls.

We ask an interest in the prayers of God's people for the work at this place and if the Lord should call more of our workers into other fields, that He might also raise up others to take their places here.

Yours for the salvation of the lost,

Feb. 25, 1924. Henry Gingerich.

Harper, Kans.

Dear Herald Readers:—A number from this place attended the dedication services at Wichita on Feb. 24. We were glad to have with us on the same day one of our former Sunday school superintendents, Bro. Paul Hooley and wife, of Jet, Okla. We are looking forward with pleasure to the time of our District Conference to be held here. We trust the Lord to do great things for us. May we pray to this end.

Feb. 25, 1924. Cor.

Fentress, Va.

Dear Readers, Greeting:—Things are moving along nicely. Spring is fast approaching and farmers are busy getting ground ready for potatoes and garden peas. We had a mild winter, not enough snow to cover the ground and not as much rain as usual. Health has been good.

Our number is increasing. One family of seven moved here from Canada, and one from Texas, five in number. We appreciate their help.

The Sunday school was reorganized some time ago. The officers are: Ira Miller, Timothy Wenger, Supts.; Ada King, Maud Miller, Chors.; Naomi Kemp, Sec.; Marvin Miller, Treas.

Bro. Daniel Shenk preached two

(Continued on page 987)

Miscellaneous

IF WE KNEW

If we knew when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause when now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare Jewel in the ground.

If we knew what forms were fainting
For the shade that we should fling,
If we knew what lips were parching
For the water we should bring
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends around us
Closely press to say, "Good-bye"
Which among the lips that kiss us,
First should 'neath the daisies lie,
We would clasp our arms around them,
Looking on them through our tears;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which has ever lain among them
Like the frost among the flowers,
Oh! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
Would we cry, "Forgive! Forget!"

If we knew—alas! and do we
Ever care or seek to know,
Whether bitter herbs or roses
In our neighbors' gardens grow?
God forgive us! lest hereafter
Our hearts break to hear Thee say,
"Careless ones, I never knew you;
From my presence flee away."

—Sel. by a Sister.

BACKSLIDING

By A. M. L.

For the Gospel Herald.

I will heal their backsliding, I will love them freely.—Hosea 14:4.

Naturally mankind is fickle, which is well demonstrated and proven as we see the changes of position of people all about us. As new views are embraced, so too there is a changing of old theories and ideals. Every thinking person makes for himself a peculiar philosophy upon which he bases his actions and ultimately his character. A ship, no matter how big and efficient, is not secure without an anchor, and just so is the man who has not been anchored fast to the Rock, Christ Jesus.

To study backsliding is to look closely into our own lives, choosing and sorting out the motives which have prompted our decisions. Even to Christians comes that tendency of the flesh toward the carnal things of this world, altho they have built upon the sure foundation.

The journeyings of Israel are but a graphic picture of our own individual lives. God richly blesses us, we feast upon His righteousness, we drink of the Fountain of Life; and yet at times we crave the "leeks and onions" of the world. The holiness and beauty of our Creator are forgotten in admiring His handiwork and exalting it above the Maker. Our eyes seem to grow weary of the light and we seek again the darkness of worldly pleasure.

Every Christian, then, is in danger of backsliding, especially that which is called a partial backsliding—a cooling of affection and zeal. Unconsciously, imperceptibly, the change creeps upon us (and especially in this age in which we have such a multitude of "angels of light") which to us may seem quite harmless. Yet by allowing the least cooling of ardor, abatement of zeal, or searing of conscience, is to throw open a port hole to the sea of backsliding.

The child of God who for an instant ceases to live the life of faith has just so far retreated from his trust in his Savior. And when we realize how many who because of lack of feeling, or some discipline, or chastening of God, become discouraged, doubting their own experience and fellowship, we are struck most forcibly by God's tenderness and patience as He says: "I will forgive and remember them no more."

Humanly looking at Christian life, we almost wonder at God's plan. He, who is Infinite, with every resource at His command, accepts the humble, faltering, often ill-done work of His earthly followers and, moreover, never withholds the forgiving, helping hand. His bride, the Church, has played with the world, "picnicked on the shore of eternity," forgetful of her high calling and mission—yet withal Christ lovingly answers her repentant cry and forgives. "I will heal their backslidings, I will love them freely."

This message is personal just so far as we choose to accept it. We may have forgotten God, stepped down or slipped down from His "absolute will" to the marshy ground of the so-called "permissive will." We may have failed most ignobly—but still the call sounds to repentance, and brings with it Jehovah's healing for backslidings. How tenderly fall the words upon every hardened or bruised heart: "I will love them freely."

But if every overture of God is rejected, and we willingly, consciously, turn aside and make no effort to return to our "first love," we truly are at Kadesh Barnea. "Because ye are turned away from the Lord, therefore the Lord will not be with you," and that person must reap the whirlwind which he generated by sowing the wind.

The question has long been debated whether or not one who has tasted of the joys of the Christian life, known its reality and then stepped back into sin, can ever be renewed. If the backsliding or falling away has not nullified God's work, if there has not been the attributing to other causes the work and influences that operated in that person for a longer or shorter time, then that person can be forgiven and restored. But if there was any tendency to deny Christ's work, attributing conversion and the Holy Spirit's influence to some human agency, then that person has sinned against and denied the Holy Spirit and for such there is no repentance.

In Deut. 5:29 we read: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them." Then man's weakness becomes strength as he partakes of the character of Him "in whom is no variableness nor shadow of turning."

Scottdale, Pa.

HEARD AT A SUNDAY SCHOOL MEETING

(Taken from a report of a Sunday school meeting held Jan. 1, 1924, at East Chestnut St. Mennonite Church, Lancaster, Pa.)

"Hitherto hath the Lord helped us." Every time the Lord makes a promise He makes it good. We have a Champion in the all-powerful God. If we could measure the depth of the human family's fall and the height to which the Lord has raised us, we might be able in part to measure His love for us. "Christian, walk carefully; danger is near." Follow the leaders as they follow Christ. We parents allow some things to get between our children and our leaders. The Church, by scriptural right, has ruled out some things we are permitting to come into our homes.

If we are in the Spirit on the Lord's day then we are where the Lord wants us to be, we will be doing the things He wants us to do and thinking the things He wants us to think. This living in the Spirit gives us victory over carnal things, and helps us to gauge our actions. Where Israel was treading wine-presses on the Sabbath we are too often treading automobile pedals. Do our picture-taking, big dinners, and general gaiety measure up to the standard of Lord's day observance

set by our Master? Seek after soul-satisfying actions on the Lord's day.

The spirituality of the Sunday school ought not to have to be questioned. The Sunday school should and must be spiritual, and that spirituality must be lived. Too often we exchange opinions rather than thoughts about God's Word. Not very many who go continually and regularly to Sunday school will be lost to the Church. In the spiritual Sunday school the workers work harmoniously and in peace. The Sunday school dare not get away from the old-fashioned ways of the old-fashioned Gospel if it is to be truly spiritual.

Love is the first qualification of any one who would do service for Christ. All who have reached accountable age are affected by this commission: "Feed My Lambs." Probably the greatest duty devolves upon the parents in the home. The Church and Sunday school come next in order of responsibility. It is a blessed privilege and calling to teach in the Sunday school. We need a vision, a vision outside of ourselves, one sent from God.

Until five years ago many of us knew nothing about our Mennonite brethren in Russia. Since then the stories of their sufferings and personal acquaintance with some of them have made their problems real to us. Over 3,000 have been brought over and placed in several parts of Canada at the cost of $140 for each adult. They were so glad to leave Russia with its ban on the Bible that they begged with tears streaming down their faces that their brothers and sisters and friends should be brought over too. The Soviet government denies religious instruction in any form to children under eighteen years of age. The work of aiding their immigration should have a missionary appeal to us. The money we give is merely loaned; they insist on paying it back. Communicate through our Board of Missions. There is necessity for speedy action.

No bishop, preacher, deacon, or person in the house has the full conception of the exceeding sinfulness of sin as God sees it. A pessimist makes things darker than they are, an optimist makes things lighter than they are, and sometimes lighter than he knows they are; but the true child and messenger of God has no license to trifle with the truth; he must show black things black and white things white. The world is full of opinions about sin. Sin has become a joke to the Modernist mind. Repentance is almost a lost art in the world. Certain systems such as Christian Science, Universalism, Russellism, Adventism, Eternal Security sects, etc., are popular because they make it safe to sin. It makes no difference if you belong to a thousand meeting houses—if you do not repent of sin, and accept God's remedy for it you are lost. Adam was tempted and chose for us, and we all fell down together. Christ was tempted and chose for us, and we were all raised.

In order that Christ might fully sympathize He had to be tempted in like manner such as we. He tasted death so that we might live. He noticed the bodily sick and afflicted. He noticed the soul sick and afflicted. What a debt we owe to the compassionate and sympathetic Savior!

Prayer includes supplication, intercession, confession, praise, and thanksgiving. Prevailing prayer is wrestling with God until He grants us an answer—not necessarily the one we desire, but an answer. We are living far beneath the privileges we could enjoy and far beneath what God has for us. Let our wants be in accordance with His words. God does not want us to have the worst. "Covet earnestly the best gift." He will direct the material things of our life if it is "hid with Christ in God." Prayer should be a dialogue not a monologue. I would rather have each of my four children missionaries in different countries than all under my own roof, possibly unsaved.

The preacher of the Gospel has one of the greatest positions of trust and responsibility in the world. Do not worry about the Bible or about the Church. They will stand, for their foundation is rock. I want to give a strong testimony to the infallibility of God's Word. We need to have a balanced view regarding the Bible. The Bible is wonderfully balanced. We must recognize both the love of God and the wrath of God. God loves, but He carries a stick. "Whom the Lord loveth He chasteneth." We can know the love of God. The finite cannot contain the Infinite, but a little cup can hold water from the boundless ocean.

By the Secretary.

Higher criticism involves the whole question of the supernatural in religion. Miracles are ruled out, not because they are proved by evidence to be untrue, but they are dismissed from consideration because they are declared to be "impossible."—C. K. Lehman.

Do you know, my friends, that it is a serious thing to misrepresent the cause of Christ by our lives?—J. L. Stauffer.

HOW CAN FAITH BE COUNTED FOR RIGHTEOUSNESS?

By Cleone Stutzman

For the Gospel Herald.

God is a righteous God—no one can deny that; we, His subjects, are sinners—no one can deny that. How then can we, sinful though we are, hope to approach or please a God who is righteousness itself? Sin is sin, and right is right. Sin does not please the righteousness of God. We may overlook a wrong and pass it by, but God does not. When a deed is wrong it is condemned. A sinner may do many good deeds after he has sinned, but that does not excuse his former wrong, nor deliver him from the punishment. The only way out is to accept some substitute by means of which our guilt may be transferred in some way that will satisfy the righteous God.

That transfer was made on Calvary's tree. God chose to lay our sins upon Jesus the Innocent One and let Him bear the sinners guilt and God's wrath against the sins. Does it not make us feel sad indeed to think that the dear Savior had to bear our sins so that we could go free of the punishment and obtain forgiveness? Surely we can never do enough to repay Him for such a love as that.

The condition of this transfer is that we accept by faith the atonement, and receive the blessing and favor of the One who has no sin resting upon His record. Thus faith on the part of the sinners is counted for his righteousness, although he has not as yet done one righteous deed. But he must have the faith in the atonement or none of the substituted righteousness of Jesus can be transferred to his account. When a heart has so accepted God's promise, the Lord accepts that faith before the individual has had opportunity to prove faith by doing any deeds of righteousness to show it. However, the deeds will soon follow. Then the works show to the eyes of men what God has already accepted in the heart of faith, and has counted it for righteousness.

God justified Abraham before he was called upon to sacrifice Isaac. But the deed justified him in our eyes and proves to us that God was right in His estimate of Abraham's faith.

It is a blessed faith on our part when we grasp God's promises in full assurance and are ready to obey fully so that men may know whether we have a living faith or a dead faith. People, not being able to know the heart, must necessarily see our works before they can know our faith.

Goshen Ind.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, March Tenth

And they two shall be one flesh.—Eph. 5:31.

This refers to a blended life of two wholly united complements. It is earth's most sacred relationship and according to Holy Writ most aptly illustrates the relation of Christ and His Church. As Christ loves the Church, so the husband his wife. As the Church loves and reverences Her Lord, so the wife her husband. Both are united in the Lord. In this we can recognize Christian marriage only.

Shall the fair life which has been wooed and won be neglected? Must she spend her evenings alone? Shall modern methods make the wife unworthy of her calling as a home-maker and mother of her own flesh and blood? Where true love is, the humble cottage will ever be, "Home Sweet Home."

"The man who harshly sends from him
His first-wooed wife, the loving wife of youth;
For him the very altar of the Lord
Sheds forth its tears of bitter agony."
—A Rabbi.

* * *

Tuesday, March Eleventh

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."—Jno. 19:27.

The first home was in the Garden where the freshness and fragrance of trees and flowers filled it. It is God's plan that every home have a bit of Eden in it. He means that the home ties entwine themselves about our hearts. Here the father protects and leads in every noble work. Here the mother rules the world as she sits rocking the cradle and singing sweet lullabies. There go out into every walk of life those who received their foundation for strong Christian character under their parental roof.

"A father and mother living together with their children, tender in their love, pure in their lives, strong in their convictions, simple and orderly in their habits, do infinitely more than presidents, and governors, legislators, educators, and clergymen can do in making a strong nation" (Gordon), and may we add, in fitting men and women for the kingdom of God.

* * *

Wednesday, March Twelfth

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord your God shall call.—Acts 2:39.

Heredity may be made a power for untold good to the oncoming generations. Once we realize its real significance we are put on our guard against evils and weaknesses in our lives and bodies. We also realize the need of Christian character and of nurturing every good trait and of seeking that schooling which will make of us manly men and womanly women.

Faith in Christ and lives controlled by His will deeply root us in the principles of the divine life and we accordingly have the pleasure of handing the blessings of the divine promise to our posterity. How we long for perfect offspring and often forget that the finger of many generations plays a part in the forming of this little life.

"Ah, the gift that one at birth from his mother gains!
This for me, that prayer was wrought subtly in my veins."—Livingstone.

* * *

Thursday, March Thirteenth

For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.—Ex. 20:5.

Heredity may be a power for untold evil. Pure blood is the life, and tainted blood the death of future generations. God has established this law for the good of humanity that despite existing evil there might be preserved some upon the earth whose blood will remain pure. Tainted blood comes from indulgence in sin. What a pity that unprincipled parents unblushingly hand down to their posterity blood which curses their lives and causes them to go through life with so many physical handicaps, such as blindness, running sores, deformities, weak minds, or vicious tendencies.

Mr. McAuley, that great winner of souls in New York City said, "I have never been able to do much for a man who did not have a Christian mother."

* * *

Friday, March Fourteenth

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.—Lev. 19:32.

The aged in our homes are coming to the end of the way. Their past years come before them like a great kaleidoscope. They miss many former familiar faces and the voices of their many friends long gone before are hushed. We, their children and grandchildren, cannot know the loneliness which oftentimes overtakes them as they sit and muse by the fire. But how we love them and seek to add to their every comfort. If we are true and loyal to them it will be a pleasure to literally observe the command of this text and rise when they enter, honor their wrinkled faces because of what they have sacrificed for us. We gladly give them first place.

Would God that our generation might be one which would maintain this high standard of reverence for old age. Let us make their last days the best days, ease their pillows, make their chairs and couches more restful, and manifest greater love for them.

* * *

Saturday, March Fifteenth

A merry heart maketh a cheerful countenance.—Prov. 15:13.

As ministers of sunshine we may bring happiness to every one we meet. One minister of joy felt it his calling in life to cause every one he met to respond to his greeting with a smile and he was successful with even those who were known to seldom smile. He was cheerful, respectful, and his very countenance reflected the sunshine in his soul. His ministry of sunshine was God-given.

Ask God to help you to begin this ministry in your younger years. You will have sorrow and often be distressed but you can look up to God and smile through your tears and the very sunshine of God breaking through will make of them a spectrum which will radiate the blended color scheme of the many graces which characterize your life. Let your countenance radiate sunshine and let a pleasant smile become a fixed part of your expression. Let us scatter flowers of sunshine as we go.

* * *

Sunday, March Sixteenth

By their fruits ye shall know them.—Matt. 7:20.

Every one must stand on his own merits. His work will be tried as by fire. Rank, education, social position, and authority count nothing unless controlled by the divine will. However refined the individual, unless the fruit of this thought and heart life correspond to the fruit of the Spirit his life will count for nought. Love, joy, peace, longsuffering, goodness, temperance, meekness, righteousness, if a part of our lives, make us that we be not unfruitful but bright examples, protectors of our homes, leaders in all movements for the betterment of humanity and the glory of humanity's God, and adherents of true Christianity which is faith, hope, love, devotion, help, home, heaven, Christ.

Where were the world if all were consistent infidels? What a wonderful world if all were consistent Christians!

Sometimes scatterments are a good thing. But if we were scattered today, as the disciples were in apostolic days, I am not sure that we are sufficiently indoctrinated that if we were called upon to face the world as the early disciples were that we would go "everywhere preaching the Word."—A. J. Steiner.

The thing you've got to do today is to get men in touch with Jesus Christ. Man living after the old carnal flesh can never please God. It takes the old-fashioned Holy Ghost religion to clean up the lives of men.—B. B. King.

"There is therefore now no condemnation to them which are in Christ Jesus."

CORRESPONDENCE

(Continued from page 983)

helpful sermons for us some time ago. We appreciate such visits very much. We were unable to get any one to hold continued meetings this winter, but hope some one will feel moved to volunteer to come and help us along.

Feb. 25, 1924. Mrs. C. D. Bergey.

Wayland, Iowa

Our aged bishop, Grandfather Gerig, has been unable to attend church services since last fall and for the past month has been confined to his bed. At this time he is somewhat better and we are all looking forward to his recovery.

We are glad that Bro. Simon Gingerich, who taught at Hesston for the last six weeks, is again with us.

On Feb. 19, Bro. D. D. Miller, as a representative of the Board of Education was here to explain to our congregation the need for Bro. C. L. Graber as business manager of Goshen College. The congregation, of course, felt that he was needed as a minister here, and were not anxious to release him. On Feb. 24, before the congregation took formal action on the question, Bro. Graber expressed his feeling on the matter by saying he considered the call as one from God and felt it his duty to answer it. Naturally, every member deeply regrets to lose our young minister.

"What shall we then say to these things? If God be for us who can be against us?" Rom. 8:31.

Feb. 25, 1924. O. G. W.

Tuleta, Tex.

Dear Herald Readers, A greeting in Jesus name:—We are thankful to our heavenly Father for the many blessings we have enjoyed from His bountiful hand.

We have had quite a mild winter and but little sickness in our community.

Most of the fruit trees are in bloom while the grass is getting beautiful and green. Farmers are busy planting. However, the weather is cold and rainy today.

Our small number has somewhat decreased since Mr. and Mrs. Dan Unzicker returned to their home in Morocco, Ind., after spending approximately two months visiting his brother, John Unzicker and family. Mrs. C. H. Christophel of Norcross, Minn., is also visiting her sister, Mrs. John Unzicker. These visitors have been faithful attendants at our church services, and stated that they were so impressed with our church here and the country in general that they hoped that this would not be the last winter that they could spend with us. We are in hopes they will come again. Visitors are always welcomed with hopes that they will like it so well that they will want to locate here.

Saturday, Feb. 24, being Bro. C. L. Ressler's birthday, about thirty-five of his friends gathered at his home bringing well-filled baskets for a supper. Numerous gifts were presented to show our love and appreciation to the brother for his faithful service towards us. The evening was enjoyably spent in song service.

Feb. 25, 1924. Amos Unzicker.

Fairview, Mich.

Dear Herald Readers, Greeting:—We are having nice winter weather with plenty of snow. Church and Sunday school have better attendance again, for which we are thankful. There were 12 precious young souls taken into the church on Sunday, Feb. 24 by water baptism. There were three more. Two could not be there on account of sickness and one is undecided. May we not cease to pray for them, also others that need their Savior. Sin is abounding on every hand. It remains for us to make our calling and election sure and pray earnestly to God for His Holy Spirit to lead and direct so we may not go astray. One sister who once belonged to another church was also taken into the church. May God's blessing rest upon her. The sewing circle met last Thursday and sewed for Bro. Oliver Miller and family, who lost their new home recently by fire. All the contents but a very few were destroyed. They have the sympathy of this community as is shown also by the help given them. We can be thankful that no lives were lost. It made our hearts ache when we read of the fatal dinner, also the sudden death of Bro. D. D. Zehr. May God ever comfort the bereft ones. We never know what is before us, or how soon we must pass out into eternity. May we be ready.

Health is fair now, with a few exceptions. We ask you to remember us in prayer that we may be more interested in lost souls, as one soul is worth more than the whole world.

Yours in Christian Love,

Feb. 25, 1924. Mary M. Zook.

Lancaster, Pa.

(112 East Vine St.)

Greetings to all in the name of Jesus:—Surely the Lord has been blessing us both temporally and spiritually. The work is progressing nicely at this place. The Lord be praised.

We have had a number of visitors since our last correspondence. Brethren Daniel Lehman, of Millersville, Pa., and Ira Hershey, of Gap, Pa., preached for us. Also on January 28, 1924, The Associated Sewing Circles of Lancaster Conference District rendered a program at this place. It was well attended and very helpful in every respect. There were many strangers present. The next meeting is to be held at the Chestnut Street Church, Lancaster, Pa., D. V. May the Lord bless the efforts of the sisters.

We are in need of a consecrated sister as a worker at this place. We are praying the Lord of the harvest to send forth laborers into His harvest. Personally I think there should be several hundred consecrated workers in Lancaster county alone. Surely we are living in the last days. Let us lay up treasures in heaven, where moth and rust doth not corrupt nor thieves break through and steal.

I will take this way of mentioning about our tract fund. Anyone wishing to help in this way to spread God's Word can render an appreciated service.

We have undertaken to dig out part of the cellar and do some remodeling, thus making a few class rooms in the basement. A number of brethren have come in, making the work lighter. There will be some expense in connection with this. Anyone wishing to help please send to the trustee, David Weaver, Lancaster, Pa., 622 North Queen Street.

Pray for the work and workers at this place.

Yours for Christ,

The Workers.

Feb. 25, 1924. D. Stoner Krady.

Goshen, Ind.

(Clinton Brick congregation)

Greetings to all Herald Readers:—The congregation at this place enjoyed a real spiritual feast the past few weeks.

On the evening of Feb. 6, Bro. David Garber of Elizabethtown, Pa., came into our midst and began a series of meetings, continuing each evening for fourteen days. He preached sixteen very impressive sermons. Bro. Garber preached the Word with power. A few evenings, before the sermon he gave lessons on the book of Revelation and on the eleventh chapter of Romans, and one evening on Life Insurance. As a result of these meetings one soul confessed Christ as her Savior. The church was strengthened and encouraged. A few from other congregations expressed a desire to unite with us. Good interest and good at-

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RELIEF NOTES

(Conducted by Levi Mumaw)

For the Gospel Herald.

This week we conclude the letter from Bro. H. C. Yoder, one of our relief workers in South Russia. We feel sure the experiences cited will be interesting reading for all who have the welfare of suffering humanity at heart.

After her come two Mrs. F——'s from S——, both also barefooted. The one is a widow with four children. Hearing in the spring that work was plentier in another colony she walked over two hundred and ten miles and has just returned after her summer's work, on foot again. The other tells a story of a sick husband who can not work. Since stories are not always what they seem and they are told to return home and if possible something may be done after their case has been investigated. But now we have a different case, a widow, but fairly comfortably dressed, a Mrs. S—— from N——. She has four children, all over twelve years of age. She owns a house, two cows, a few sheep, a calf and some chickens. She has sold some of her chickens in order to pay her fare across the Dnieper and is determined not to go home until she has clothing enough to well repay her for her expenses and trouble. We explain to her that we can not immediately give her clothing under any circumstances and frankly tell her that it is doubtful if we will have clothing enough that we can help her But she insists that she will not leave the chair until her wishes are satisfied There are letters to be written and we return to them only to be interrupted every four or five minutes by the explanation that she would be satisfied if it was not all quite new but she must have such and such before she leaves that chair.

We have other things to do besides listening to a repetition of this plea. Word has just been brought that a valve head has become detached from the stem and has broken in the wall of a piston. The necessary repairs must be collected and rushed out to the tractors because we have much kerosene on hand yet and the plowing season is nearing its end and no time is to be wasted.

Word is also brought from the railway station that two carloads of horses have arrived from Siberia and are being sold to the highest bidders to satisfy the freight claims, which are higher than the horses are worth. As we are interested in buying horses as cheaply as possible and selling them to farmers on a part cash part credit plan we hurry to investigate but unfortunately we obtained our information too late and the best are already sold and the others are sold at prices above the cost of those which we are importing from Volinia.

We come back and find Lady Perseverance still at her post and we are greeted with the already familiar statement. As it is noon the whole office force leaves for dinner and the janitor somehow dislodges her so that he can lock the office for the noon hour.

In the afternoon more barefoot men and women come, some undoubtedly genuine and some probably not. Each is, so far as possible, allowed to tell his or her story but told that they must wait until their cases are investigated. We may work injustice on some worthy people in this manner but not as much as if we gave out all our clothing to the people who come here and ask. Now a man, a Mr. H—— from B—— is admitted. Considered from the angle of bare necessity he would not come into consideration in this clothing distribution but because he possesses valuable gifts, the benefit of which he willingly extends to every one who comes, without price and, it must be said to the shame of mankind, often without thanks even. Since the people can not reward him we feel that we should give him some clothing which he really needs though probably not as urgently as some others out of consideration of society's debt to him. He is told that he must wait like the rest but that he would receive something. He then begins an enumeration of what he needs, of what his wife needs, of what they need in common, of what their daughters and foster daughter need and of what his grandchildren and his wife's sisters need until we are forced to remind them that their family is not the only family in Russia.

There are reports to write, more letters to answer, and various details of office routine to be attended to. It is necessary to go to the warehouse to see what progress is being made in sorting the clothing.

Returning we find awaiting us a lady, the Alexandrovsk Representative of the Russian Relief to Children Committee, to beg our cooperation in a humanitarian project. This organization at present has not enough funds to take up the whole burden left by the A. R. A. when that organization departed. There are over 350 homeless children in Alexandrovsk, boys and girls, between the ages of eight and fifteen who have no parents or near relatives, who have no place to eat and no place to sleep. Since the instinct to live is just as strong within them as within any one else they beg and steal whenever opportunity offers. The police drive them from corner to corner, they sleep on one doorstep one night and on another the following night. It is getting cold and their bare legs and arms are blue with cold. It is planned to open kitchens for them, if possible, on the same general plan as those which the foreign relief organizations maintained for the last two years and the cooperation of the A. M. R. is sought. Ways and means are discussed and a letter is written to Moscow asking permission to make some constructive plans to undertake a part of this humanitarian task.

It is already past the nominal closing hour, but a man is waiting for an audience. He has come from N——, some twenty-five miles away, and is speaking for a group of people who are truly unfortunate—those people who had expected to emigrate to Canada but who had to remain behind. This group is largely made up of refugees who had fled hither from remote colonies or isolated farmsteads and now had no home which they could call their own. In their effort to gather the means to emigrate they sold the last of their possessions. And because so many people (3000) were trying to sell their goods within a few weeks time pitiably small prices were realized for what they sold. Good, durable chairs were sold for three cents, splendid old bureaus like our mothers inherited went for fifty to seventy cents; horses and cows were sold for ten dollars. Then about three hundred were not allowed to go on account of trachoma, inflamed eyes, or tubercular symptoms. They remained here without home or possessions and with only a little money because they had already shared in the general expenses for the group. The hope of a fall emigration for those who could be cured was held out and in many cases the little money remaining was spent in curative attempts. Now that hope has been rudely torn away, these three hundred people are in a pitiable plight, with the winter upon them, no home, no possessions, no furniture, no food supply and no means of earning money. The A. M. R. must help them in some way. Ways and means are again discussed for a time. Then the man departs and the day is over.

H. C. Yoder.

Alexandrovsk,
November 2nd, 1923.

Married

Yoder—Knepp.—On Feb. 14, Bro. Truman Yoder and Sister Sadie Knepp were united in marriage by Bishop S. C. Yoder at the home of Edward Yoder, Iowa City, Iowa.

Sears—Camp.—On Feb. 20, 1924, Bro. Harvey Sears, Tremont, Ill., and Sister Dina Camp, Washington, Ill., were united in marriage at the home of the bride's mother, Bro. A. L. Buzzard officiating. May the Lord richly bless them all through life.

Fair—Burkholder.—On Jan. 1, 1924, Bro. Wayne L. Fair of Hinkletown, Pa., and Sister Emma Burkholder of Farmersville, Pa., were united in holy matrimony by Bishop Benj. Weaver at his hmoe in Goodville, Pa. May all the joy and happiness that life can afford be their portion.

Carr—Brubaker.—On Feb. 17, 1924, Bro. Stanley Carr of Oakside, Mo., and Sister Sadie Brubaker of Gravois Mills, Mo., were united in marriage at the Berea Mennonite Church, Birch Tree, Mo., by Bro. S. S. Hershberger. May God's richest blessings attend them through life.

Hess—Eshleman.—On Feb. 14, 1924, at the home of the officiating bishop, D. N. Lehman of Millersville, Pa., Pre. Maurice W. Hess and Sister Grace Eshleman, both of the New Danville congregation, Lancaster Co., Pa., were united in the bonds of holy matrimony. May the blessing of God attend them thru life.

Zimmerman—Burkholder.—On Thanksgiving evening, Nov. 29, Bro. Samuel Zimmerman of Terre Hill, Pa., and Sister Mary A. Burkholder of Farmersville, Pa., were united in holy matrimony at the home of the officiating minister, Bishop Benj. Weaver, Goodville, Pa. May their united life be one of joy and happiness.

Obituary

Taylor.—Henry, son of Albert J. and Bessie Taylor, died Feb. 10, 1924; aged seven days. Short services were conducted at the home by J. A. Ressler. Interment in the Scottdale, Pa., cemetery.

Mishler.—Esther Louise, daughter of Bro. Clyde and Sister Stella Mishler, was born Feb. 6, 1924; died after the short life of two weeks. The parents feel deeply the loss of their only child. Funeral services were conducted in the home by S. G. Shetler, after which the little form was laid away in the Stahl Mennonite Cemetery near Johnstown, Pa.

Zimmerman.—Geneva Marie, infant daughter of Joe and Clara Zimmerman, was born Feb. 9, 1924; died Feb. 17, 1924, near Harper, Kans. Funeral services were conducted at the home by Bro. R. M. Weaver from Matt. 18:14. It is hard sometimes to say, "Thy will be done," but we know when the children are taken in their infancy they are in

the arms of the One who said, "Suffer the children to come unto me."

Mishler.—Virginia, daughter of Bro. Earl Mishler and wife, was born near Johnstown, Pa., Jan. 2, 1924, and lived only eight days. She is survived by her parents, one brother, one sister, grandparents and many other relatives. Funeral services were conducted in the home by S. G. Shetler. Interment was made in the Stahl Mennonite Cemetery near Johnstown, Pa.

Roth.—Maynard, son of Joseph and Rosa Roth, was born Nov. 3, 1922; died at their home near Milford, Nebr., Dec. 28, 1923; aged 1 y. 1 m. 25 d. He leaves to mourn his departure father, mother, 1 sister, grandparents and many other relatives. He died of pneumonia and was sick only two and one-half days. Services were conducted by Bro. C. Z. Yoder, Wooster, Ohio.

Our little darling has left us
To dwell with the Father above,
But we hope some day to meet him
In that land of peace and love.

Dettwiler.—Susanna Johnston was born March 26, 1848; died Feb. 18, 1924; aged 76 years. She was married to C. W. Dettwiler in 1866. They both united with the Mennonite Church when young. This union was blessed with eight girls and two boys, six of whom are still living. In early life they moved to Morgan Co., Mo., and afterwards moved to Kent Co., Mich. About forty years ago they moved to Emmet Co., Mich. Some time later Bro. Dettwiler was ordained to the ministry at Maple River Church, Bro. Henry Shaum officiating. Funeral at the Maple River Church, conducted by Clyde X. Kauffman. Text, Job. 19:25. Burial in cemetery nearby.

Brenneman.—Benedict P. Brenneman was born in Johnson Co., Iowa, Jan. 17, 1855; died at his home near Kalona, Iowa, Feb. 21, 1924; aged 69 y. 1 m. 4 d. At an early age he united with the Amish Mennonite Church and was faithful in his profession till the Lord removed him in death. On Dec. 17, 1885, he was united in marriage to Nancy Hostetler to which union were born six sons, all of whom are living and were present at the funeral. Services were held at the East Union Mennonite Church near Kalona, Iowa, where a large concourse of friends gathered to pay their last tribute of respect to their friend and neighbor. Services were conducted by D. J. Fisher and S. C. Yoder.

Zook.—Sallie B. Zook was born in Mifflin Co., Pa., Oct. 5, 1871; died Jan. 26, 1924; aged 52 y. 3 m. 21 d. She united with the Amish Mennonite Church near Belleville, Pa., in her youth and remained a faithful Christian to the end. She suffered with heart trouble for a number of years which finally caused her death. She is survived by two sons (Walter and Ellis) and two daughters (Bertha and Ruth). Her children were all at home when the end came. She was conscious to the end and said she was ready to go. Sallie had a host of friends who mourn her departure, but are comforted with the assurance that our loss is her eternal gain. Funeral services were held in the Belleville A. M. Church conducted by Bro. J. H. Byler.

Taylor.—Albert J. Taylor was born in the vicinity of Kecksburg, Pa., June 6, 1889; died at the Mount Pleasant Memorial hospital, Westmoreland county, Pa., Feb. 16, 1924; aged 34 y. 8 m. 10 d. He leaves a widow with four small children. Peculiar sadness is added to his departure by the fact that his infant son had been taken away just a week before the death of the father. The deceased had united with the M. E. Church early in life. The immediate cause of his death was blood poisoning from an abscess in the head. Funeral services were held on Monday, Feb. 18, at the home in East Scottdale, conducted by J. A. Ressler. Interment in the Scottdale, Pa., cemetery. The prayers of God's people are requested on behalf of the sorrowing family.

Bergey.—Annie (Wismer) Bergey was born in Bedminster Twp., Bucks Co., Pa., April 28, 1859; died at her home near Doylestown, Pa., Feb. 6, 1924; aged 64 y. 9 m. 8 d. She was united in marriage to James Bergey in 1878. To this union were born 2 sons and 2 daughters. Two sons preceded her in death. She leaves her loving husband, 2 daughters (Mrs. Harry Morris and Mrs. Walter Gross), and 2 grandsons, an aged father (Abram Wismer), 2 sisters (Mrs. Joseph Tyson, Mrs. A. O. Histand), 2 brothers (Henry Wismer and Pre. Enos Wismer), and many relatives and friends. She was a member of the Mennonite Church until death. Funeral services were held Feb. 9, at her late residence at Pine Run by Bro. David Gehman, and at the Doylestown Mennonite Church by Bros. Joseph Ruth and Mahlon Gross. Text, John 16:16. She was laid to rest in the adjoining cemetery.

"Thou great Jehovah, full of love,
An angel bright didst send,
And took our loving mother home,
To joys that never end."

A Niece.

Eberly.—Kate Eberly, nee Leese, was born in Pennsylvania, Oct. 17, 1850; died near Wakarusa, Ind., Feb. 19, 1924; aged 73 y. 4 m. 2 d. She was the daughter of Peter and Eliza Leese being one of a family of sixteen. Eight brothers and two sisters remain. At the age of 12 years she removed, with her parents, to Lisbon, Iowa, and later to Nebraska and Missouri. In December, 1920, she came to Elkhart Co., Ind., from Garden City, Mo., making her home with her son, Henry, until death. June 13, 1878, she was married to Isaac Eberly, who preceded her to the spirit world, Oct. 26, 1915. To this union were born 7 children, 3 of whom are living, namely, Henry, of Goshen, Ind., Edgar, of Kansas City, Mo., and Hattie Alma, of Walton, Kans. There also remain 1 daughter-in-law, 1 son-in-law, and 3 grandchildren, besides other relatives and friends. In early life she accepted Christ as her Savior, being a member of the Mennonite Church. Funeral services were held at the Yellow Creek Church, Feb. 21, 1924, conducted by Irvin Miller (Church of the Brethren) and J. W. Christophel. Texts, Heb. 13:14 and Psa. 116:15. Burial was made in cemetery near the church.

Hostetler.—Elmer P. Hostetler, son of the late Paul and Esther Hostetler, was born in LaGrange Co., Ind., April 27, 1878; died Feb. 20, 1924; aged 45 y. 9 m. 23 d. He was united in marriage to Cora Lucinda Mehl March 17, 1901. To this union were born four children; Mrs. Walter Monroe, Topeka, Ind.; Treva Pauline, Elmer Woodrow, and Robert LeRoy, at home. There remain to mourn his departure a loving wife, four children, one grandson, an aged mother and four brothers, Moses, Almon, and Early of Topeka, and Andrew of Goshen. Elmer seemed in his usual health when he retired in the evening. About an hour later his wife awoke and found him breathing his last, peacefully passing from natural sleep to the sleep of death. He has been a faithful member of the Mennonite Church of Topeka, Ind., since his youth. He was of a quiet, unassuming nature, which won him the love and respect of all who knew him.

Dearest father, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

The funeral service was conducted at Emma Church, Sunday, Feb. 24, Oscar Hostetler and Allen Yoder of Goshen officiating. Burial at Forest Grove Cemetery.

Wanner.—Daniel Wanner was born in Lancaster Co., Pa., April 13, 1836; died Feb. 10, 1924; aged 87 y. 9 m. 27 d. He was a member of the Wisler Mennonite Church, accepting Christ as his Savior in his youth, always attending church services when health permitted. In 1861 he was married to Sarah Sensenig, also of Lancaster, Pa. To this union were born 15 children of whom 10 survive. His wife died Sept. 19, 1891, after which he came to Elkhart Co., Ind., and on March 10, 1899, he was married to Leah Blosser of Elkhart Co., where he lived till Jan. 14, 1924. He was taken to Lancaster Co. by his son Harry, at whose home he died. On account of declining health his desire was to be with his children. The surviving are his widow, 4 sons (Daniel, Amos, Harry, and Sam), 6 daughters (Maria Zimmerman, Maggie Weaver, Annie Bowman, Sue Taylor, Lizzie Sloat, and Ida Troup), 47 grandchildren, also 45 great-grandchildren, 6 step-children (Lizzie E., Henry L., and Vernon Blosser, Arvilla Buzzard, Celestia Hess and Eva Blosser), and many relatives and friends. Services Feb. 14 at Weaverland Church and the body laid to rest nearby. Services conducted by Menno Zimmerman and Moses Horning. Text, II Tim. 4:6. His widow not being able to attend the funeral on account of ill health, memorial services were held at Yellow Creek Church, Elkhart Co., Ind., conducted by John Martin. Text, Matt. 24:44.

Eppley.—John L., son of William and Ellen Eppley, of near Thomas Church, Johnstown, Pa., was born Feb. 20, 1898; died Jan. 20, 1924; aged 25 y. 11 m. He is survived by his beloved wife (nee Jessie B. Miller), one daughter (Cora Ellen), father, mother, three sisters, one brother, and many relatives and friends. Bro. Eppley and his younger brother (Michael) were mining coal at the Hyasota mine near Jerome. Both brothers were working together in the same room, when on Nov. 27, 1923, a rock fell from the roof of the mine and fell on both of them. Michael was standing close by their car which no doubt saved his life, while the other end of the rock fell on John. Although Michael was badly hurt he could get out and give the alarm and by the help of others John was gotten out. On Dec. 2 he was taken to the Memorial Hospital, Johnstown, Pa., where he suffered very much, but with much patience. It was there that they found that his spine would have to be tapped, which was done. He used to say, "O, the pain in my head!" On Dec. 27, 1923 both he and his wife gave their hearts to the Lord, and upon confession were baptized and received into the Mennonite Church. A few days later Bro. Eppley desired to commemorate the suffering and death of Christ. Twice he made a plea to the Church for special prayers. He seemed to enjoy singing and prayer very much. Shortly before he died the hymns, "My heavenly home is bright and fair," "Jesus lover of my soul," and ""My Jesus I love Thee," were sung for him, when he looked up and said, "That is sweet." Here is a loud call. Not every one may have 24 days of time to get ready to meet the Lord. The warning is, "Be ye ready; for in such an hour as ye think not the Son of man cometh." Bro. Eppley was buried at the Thomas Mennonite Church, Jan. 22. Services at the home by brethren S. G. Shetler and Lloy Kniss and at the church by S. G. Shetler and James Saylor. Peace to his ashes.

While we may not be in position, at this time, to increase our mission organization and forces, we ought to take more seriously our opportunity to bring to our neighbors—in business and social life, as we come in contact with them on the train or other places—a knowledge of the Gospel of Christ.—A. J. Steiner.

ITEMS AND COMMENTS

The new head of the Council of Commissars, or the Russian Soviet Government, is Alexis Ivanovitch Rykoff. He succeeds the late Nikolai Lenin, who died recently. The new head is of peasant origin and is said to be a strict adherent to the policies of Lenin. An interesting light is thrown upon the Communistic governmental policies by Emma Goldman, anarchist, who had been deported to Russia from the United States. She seems to have changed her mind as to the desirability of living in a country under communistic government. In a recent speech in Berlin she unmercifully denounced "the brutalities, slayings, and false economic foundations of the present Russian government." She described Lenin's dictatorship as "more definite, rigid, and destructive" than that of the czars.

Considerable time has been utilized in the discussions in Congress relative to the plan of tax reduction proposed by Secretary Mellon. The Democrats aided by the so-called "progressive bloc" had substituted a new schedule for that proposed by Secretary Mellon and for a while indications were that the Democratic plan would be passed by Congress. The latest information, however, is that the progressive Republicans will support a compromise plan submitted by Representative Longworth of Ohio. There seems to be an insistent demand for the lowering of taxation rates and it is pretty certain that the measure will be passed in some form or other nearly as Secretary Mellon proposed.

Cheering news comes from the operators and mine workers of the soft coal fields of Pennsylvania, Ohio, Indiana, and Illinois. At a recent meeting at Jacksonville, Fla., a three year contract was signed, in which it was agreed that the wages and working conditions shall remain the same as they are at present. The agreement must be submitted to the mine workers for a referendum vote before it becomes effective, but it is practically certain to be approved. The soft coal consuming public may now quite fittingly draw a sigh of relief after experiencing a threatened strike nearly every year for quite a while. It is to be hoped that the anthracite miners will take an object lesson from their bituminous coworkers and go and do likewise.

An interesting resolution, condemning war in strong terms, was passed at the final session of the Methodist Episcopal Council of Cities, held in Pittsburgh Feb. 27-29. Here are some extracts: "War is the most colossal and ruinous social sin that afflicts mankind today; it is utterly and irremedially un-Christian....We declare our sincere repentance for past ignorance of, or lack of faith in, Christ's ideals and methods of righting wrong.... to declare for an unalterable opposition on the part of our church to the entire war system....to inform the government that our church can take no part in any movement toward war." We are glad for this testimony against war. The thoughts quoted are in harmony with the teachings of the New Testament and the principles for which nonresistant churches have stood for centuries, and for which they were branded as traitors during the World War. We cannot help but wonder why the light could not have dawned upon this organization at an earlier date since Christ gave His teachings against war nearly two thousand years ago. But, as we said, we are glad for the testimony, even if somewhat belated.

CORRESPONDENCE

(Continued from page 987)

tendance were manifest throughout these meetings. The roads were good and the weather was favorable, with the exception of a few evenings which were a little stormy. We are thankful to Bro. Garber for the help he has given us and the many truths presented to us from the Word of God.

May the Lord bless the brother as he goes to other places to labor for the Master. May the seed sown fall on well prepared ground and grow up and bring forth fruit to eternal life. We hope the truths that were presented and the good things received, will sink down deep into our hearts and not be forgotten, and that we may have a greater zeal and love for the work of the Lord.

Pray for the work at this place.

In His Service,

Feb. 26, 1924. Elvina M. Miller.

Martinsburg, Pa.

Dear brethren and friends of the Herald family, Greetings of love in the precious name of Jesus.

The Spirit seemed to impress me to send you a short communication thru the Gospel Herald. I am at present confined to my bed, with a slight tubercular affection of the left lung. I have had considerable bronchial trouble all winter. We think we have the tubercular trouble under control. I am getting a little stronger, and am expecting to be healed by the help of Him who has power to heal body and soul. I am happy in the Lord. Praise His dear name. I wish you would pray for me. God does answer prayer. Sister Metzler is fairly well. God bless you all with abounding grace.

Yours in the blessed hope of His coming,

Feb. 28, 1924. Abram Metzler.

Montgomery, Ind.

(Berea congregation)

Greetings in the worthy name of our Redeemer:—We are enjoying nice weather at present. God has graciously supplied the need of a resident minister at this place by sending Bro. James Bucher of Kouts, Ind. May we uphold him in our labors and prayers.

We have again been reminded that death is in the land. Sunday afternoon, Paul, son of Bro. Jacob and Sister Lydia Swartz fell peacefully asleep in Jesus. On Monday Katie, wife of Dan Graber, passed away. At last accounts Salome Stoll, wife of Victor Stoll, was very low. She is not expected to survive long.

Bro. and Sister John Graber of Ulen, Minn., have been visiting friends and relatives in this community this winter.

Bro. Victor Knepp is serving as Sunday school Supt. this year. Bro. James Bucher was elected Mission Board Member and Bro. Noah Swartzentruber Chairman of the Board of Trustees.

Yours for His Cause,

Feb. 28, 1924. Joseph M. Miller.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

When a wolf comes the sheep do not do the fighting; but they flee to the shepherd, and he does the fighting for them.—Sanford Landis.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

J. A. Ressler, Editor

"Look on the fields; for they are white already to harvest."

EDITORIAL

"Children, have ye any meat?"

* * *

It was the question of the risen Savior as He walked by the shore of Galilee and saw the weary and discouraged disciples in the ship at a little distance from the water's edge. They answered Him, "No."

Following His directions they cast their net once more and caught one hundred and fifty-three large fishes. "It is the Lord!" was the whispered word that passed between the disciples on the boat. Soon they were on the land worshiping Him whom they owned and acknowledged as Lord and God.

* * *

These men knew! They were ready to die for their faith in Jesus of Nazareth as their Messiah and Savior. A little while after the scene by the lake, they had seen Him leave them to go to His Father, "and a cloud received him out of their sight." But they kept on with their testimony. They knew.

* * *

Just a little later, while many of those who had seen Jesus alive after He had suffered and died were still living, others became even more active in the ministry of testimony than the original apostles were. Stephen, Paul, Barnabas, and a number of others owned Jesus as Lord and witnessed for Him on other shores, many of them sealing their testimony with their life's blood. Even as Jesus had fed the multitude on the shores of Galilee, as He miraculously provided the meal for the weary disciples, so these message bearers carried meat to the hungry and weary ones on the shores of the Mediterranean, the Aegean, and the Adriatic.

* * *

Then, in the "age of the fathers" there were shores of seas and oceans farther west and north upon which the witnesses of the cross trod and gave to other eager listeners the proofs that Jesus of Nazareth is the very Son of God and the Savior of the world and these listeners fell on their knees and cried as did Thomas centuries before, "My Lord and my God."

And the message still continued. It seemed in the "middle ages" that the lamp of Christianity had almost gone out. The Bible itself was a rare book and there were very few who knew it, very few who loved it. Among the masses of the ignorant, the vicious, the hypocritical there arose a few whose garments shine in brilliant lustre in contrast with the darkness round about them. Luther, Calvin, Menno Simons, and a score of others, at the risk of their lives, some by giving their lives, witnessed to the divine truth that Jesus is the Christ, the Son of God. It was on the shores of Germany, France, and Britain that the Savior walked in those days. The faithful witnesses presented Him to the wondering ones, and these worshiped Him as Lord.

* * *

We call them "middle ages," but they were really the dawning of another and a brighter day for the religion of Jesus Christ. The discovery of the New World gave impetus to the zeal of those who wished to carry the witness of the Lord Jesus Christ to the regions beyond. It is to be remembered that in a number of instances the actuating motives of the earlier explorers of the Western Hemisphere were missionary. They may have been far from what we should call ideal missionaries, but they bore witness to the Cross and to Him who died on it as the Lord and they carried the news of the coming and glory of the Son of God to the uttermost part of the world. It was the same old message of the Gospel of the Son of God.

* * *

With the revival of learning came a revival of the knowledge of the Bible. A little more than a century ago new impetus was given to the cause of the witness of Jesus Christ by earnest, zealous, evangelical messengers of the Lord Jesus. They bowed before Him and they owned Him as Lord and God. They owned Him not only in form and in the service of their lips, but they owned Him in their lives by going and carrying with them the inspired message that brings salvation to the lost, dying world. The opposition had not died in the meantime. The forces that opposed Peter and John, and Stephen and Paul, and Tertullian and Luther and Menno and the Wesleys were still active. The most strenuous opposition to missions came not from the heathen, tho that was severe enough at times to take the lives of missionaries, but from the ranks of the most orthodox of Christian ministers, many of whom took the ground that we have use for all the religion we have at home—we have none to export.

* * *

And now? The day that dawned a few hours ago finds us face to face with the same challenge as that which met Saul of Tarsus on the way to Damascus. Is the One whom they crucified really the Messiah? Is He the son of Joseph, or is He the Son of God? Is He the Savior of the World, or one of the world's idealists? Is He the Messiah of promise, or only an exalted rabbi of Israel? As was the problem then, so is the problem now. The personal, vital question for each of us a individuals is, Will we own Him as Lord? Shall He control our lives?

HIS FOOTSTEPS

By Lina Z. Ressler

Along the shores of Galilee
The risen Savior trod;
There doubting Thomas bowed the knee,
And said, "My Lord, my God!"

By other waters, later, then,
Those footsteps pressed the sod;
Paul, Mark, and Stephen honored Him,
Their everlasting God.

Still on they travel, sacred, strong,
Their message spreads abroad;
Tertullian and Eusebius long
To worship Him as God.

The years roll on, Those sacred feet
In mercy help and lead;
For Luther, Wesley, Simons meet,
Their truth in homage sweet.

O, ye who weary onward go,
Tho bent beneath the rod,
The truth remains as oceans flow,
He is our Lord and God.

And ye who go, "Have ye any meat?" What is it that ye offer to the hungry ones who everywhere crowd the path of the messenger of the cross? Oh, how sad it is that in many churches today it is true as the weeping one said of old, "They have taken away my Lord." What are we offering to those who seek for spiritual food? Have we any meat? Do we offer the dried mummy of a dead christ or the living presence of the One in whom is Life and that more abundant?

* * *

"Have ye any meat?" A time like ours demands that we be awake. When pulpits declare that miracles are impossible, that Jesus was only man, that He is dead and never rose again, it is time for us to find spiritual food to live upon or else we die. Have we meat to offer to those who cannot get for themselves? At a time when our public schools are teaching our impressionable children rank Paganism, it is time for us to realize that we must give them meat indeed if the next generation is not to be found bowing to idols of wood and stone.

* * *

Church of God awake, arise!

REMINISCENCES

By J. S. Shoemaker

For the Gospel Herald.

IX. A Continuation of the Report of Our Evangelistic Tour by "Tongas"

After a month's vacation in looking after home interests, we are pleased to again join our traveling companions or readers at Sihawa, C. P. India, where a month ago we together had scaled the heights of a miniature mountain peak near by and had a bird's-eye-view of the beautiful country surrounding the village. Having had a very favorable camping place, and the scenery around Sihawa being so exceptionally fine, and the natives being so greatly in need of the Gospel, we would have appreciated remaining in this vicinity a while longer, but our program required that we pull up stakes and go forward carrying the Gospel messages to other villages along the way as we return to our Mission headquarters.

In the early morning of January 28, 1911, Bro. Kaufman with his colporteurs and Sister Burkhard with her Bible women went to the near by villages to bring the glad tidings of salvation to the lost thru the the distribution of religious literature and the teaching of God's Word. They returned to camp at 10:00 A. M. after which we loaded our camping outfit on the "tongas" and started for Nagri, a village four miles farther east. We arrived at our destination at noon. After eating our noon meal, we attended the bazaar which was held in the mango grove near by. Bro. Kaufman and his small corps of workers preached and taught the Gospel of grace and salvation to the people at the bazaar, and also sold a number of copies of the Gospels, thus at least several hundred were permitted to hear messages of good tidings. Our camping place was also very pleasant at this village.

In the morning of the following day (Sunday) Bro. Kaufman, his colporteurs and the writer went to Shipli, a village about a mile east of Nagri, where a religious service was held with the natives in the village square, the service was well attended and interest good. At the close of the meeting we returned to our tents. In the afternoon we had Sunday school at our camping place with a few outsiders in attendance. Toward evening Bro. Kaufman and his workers again held a religious service in the village near by. The sisters visited some of the homes in the village and taught the women from the Word of God. They reported good interest. We trust that the good seed sown may have fallen upon fertile soil, resulting in real fruit bearing.

In the forenoon of the following day Bro. Kaufman went to several of the surrounding villages to teach the natives and sell books. The sisters went to some of the homes in the villages near by and continued to sow the Gospel seed among the women. In the P. M. Bro. K. accompanied by his helpers and the writer went to Sankra a village situated about five miles south east of Nagra. Here we attended a bazaar where the people had come together "to buy and sell and get gain." Our Gospel team preached the Gospel to the people who were come together, they also sold quite a number of Gospels and other religious books. Many of the people seemed quite interested and listened very intently to the Gospel teaching.

On our return to Nagra, Bro. Geo. J. Lapp was awaiting us, having come from Gariaband a large village twenty seven miles north of Nagra where he and his family and a few of their native workers had been camping for a short time, engaged in evangelistic work. Bro. Lapp made the long trip from Gariaband to Nagra for the express purpose of taking the writer with him, back to their camping place. The day being far spent, the distance from Gariaband being a score and seven miles, and our conveyance or method of travel being so primitive we tarried with the workers at Nagra for the night. At six o'clock the next morning we started with ox team and "tonga" on our long trip to Bro. Lapp's camping place on the outskirts of the noted village of Gariaband. The road over which we traveled was fine for a jungle road and had but few bends from start to finish. We made but two stops before reaching our destination, both were made to take lunch and give our oxen a little rest; the first was made about noon by the road-side, the latter at the village of Maragaon, about seven miles south of our camping place, after leaving the oxen rest one and a half hours at the latter place we went on to Gariaband, arriving there at about 5:30 P. M. The trip was very enjoyable because of the fellowship enjoyed with Bro. Lapp, the interesting scenery along the way, and the jungle animals and fowls which we saw. We shall long remember the fine deer which we were permitted to see just a little distance ahead of us, but we were too slow to capture any of them. We were reminded of the fact, that a moment's delay may mean the loss of a treasure most desirable. If the reader's curiosity is aroused, ask Bro. Lapp for details.

The few days spent with Bro. Lapp and family and native workers at Gariaband were much appreciated. Our observations and experiences at this place has left with us very pleasant memories. On Wednesday February 1st, the day following our arrival at this place, the writer had the privilege to celebrate his fifty-seventh birthday. The morning mail brought me a dozen or more birthday cards which were a means of good cheer from loved ones in the home-land. The writer's soul was thrilled with joy, and his heart overflowed with gratitude toward our loving heavenly Father for His kind protection over us thus far in our earthly pilgrimage. Being somewhat weary, as a result of the long "tonga" trip the day before, we spent the greater part of the day in reading, writing and resting. Between the hours of five and seven in the afternoon we held a religious service in the village square. The Kingdom Manager and his staff of officials attended the meeting. Bro. Lapp had charge of the introductory part of

the service, after which the writer delivered a Gospel message and Bro. Lapp gave the interpretation. The meeting was well attended and the interest good. We trust that the Lord may have blessed the seed sown.

The following day we took a stroll thru various sections of this large and noted village, and among other places we visited the site that had been selected for the erection of a Mission bungalow, but the Mission plans were frustrated by the government officials refusing to grant the building site. This village is noted as the place of residence of a number of Government officials. Gariaband having been considered a good field for mission activities, Bro. Johan, a native helper was stationed there as a worker. He seemed to be a very devoted Christian and was doing a good work in this village. We had a pleasant visit with Bro. Johan and family in their home, and had the privilege to be their guests for an evening meal. We had the pleasure of sitting on the floor and folding our limbs in Indian fashion, and partaking of a very wholesome meal of rice and curry. Bro. Lapp and I had each provided ourselves with a spoon, which we carried in our pockets, hence were not obliged to eat with our fingers. I am sure the reader will not think it strange that our observations and experiences at Gariaband have left with us lasting impressions which cannot be erased from the writer's memory.

On Friday morning February 3rd (with temperature almost down to the freezing point, the coldest we had experienced while in India) Bro. Lapp secured three ox carts on which our camping outfit was loaded, and after breakfast we started for Rajim, a railway station 28 miles distant. We arrived at Baruka, a village about eight miles north of Gariaband, at 12:45 P. M. Here we stopped at the way-side inn and ate our dinner, after which we plodded slowly on until dusk, when we arrived at Panduka, a village situated about half way from Gariaband to Rajim; here we ate our evening meal by the road side and watered and fed the oxen, after which we made beds in two of the carts. Sister Lapp and their two little girls nestled themselves in one of the carts, and Bro. Lapp and the writer made themselves as comfortable as possible in the other, then orders were given to the "Tonga Wallas" or cart-men to drive on toward Rajim, fourteen miles farther on. The writer dozed part of the time, but failed to get any real sleep. The rest of the passengers, including the ox-drivers, or cart-men, seemed to get considerable sleep, and apparently the oxen also fell asleep, because they stopped occasionally and would not start until the driver awoke and urged them on again with a prod. We arrived at Rajim at about 2:30 A. M., making an average of two miles an hour from Panduka to Rajim. Upon our arrivel at Rajim, we topped at the wayside inn, where we made our beds on the floor and slept soundly until morning. The sleep and rest was indeed greatly appreciated by all. We made the trip from Gariaband to Rajim a distance of 28 miles, in 18 hours, a record of slow speed in traveling which we shall not soon forget.

After awaking from our short but restful slumbers we ate our "Chotihazari", or breakfast, then wended our way to the Railway station and boarded the 8:00 A. M. train for Dhamtari where we arrived at 11:30 A. M. and were met at the station by Bro. M. C. Lehman, who escorted us to their bungalow where we again had the privilege to dine and take a rest.

The associations and experiences of our tour in carrying the Gospel to these outlying villages were of such a nature that they have left with the writer and others pleasant memories, also a better conception of the needs and scope of the missionary activities in India.

Leaving the reader at Dhamtari for another month's vacation we hope to join you a month later and present to you other scenes of interest in the land of heathenism. During our short vacation may we "dwell in the secret of His presence."

Dakota, Ill.

SPECIAL PROBLEMS IN SOUTH AMERICA

By J. W. Shank in "South America an Open Door"

(Concluded from last month)

Some Possible Solutions

Against these problems the missionary must bring his working material and begin his campaign of indirect attack. He can not, and should not directly attack political, social, commercial, intellectual and physical problems but he must use the Gospel as an indirect method to undermine these difficulties by setting up principles of truth and righteousness in the hearts of the people. We may observe some of the special means of arriving at solutions.

Preaching the living Christ. In these countries Christ is usually represented as hanging on a cross. While the substitutionary sacrifice of Christ upon the cross should be emphatically taught, the living Christ should also be preached—the Christ who is the mediator between God and man, who lives and comforts the lives of those who accept Him, whose character is strong and vital and worthy to be used as a pattern for every human life, and whose teachings are superior to those of any other leader in the world. Such teaching will revolutionize the religious moral thought of South America.

Preaching the conviction of sin. In these lands the people know not that they "are wretched, and miserable, and poor, and blind and naked." The fact that they are eternally lost in their immorality, their drunkenness, their dishonesty, their idolatry, their unbelief and their physical decay, has not been made known to them by the Church of Rome. They must know these things before they can turn away from them. In the whole continent the attitude of the Roman Church has dulled the sense of sin and nothing but the pure Gospel will bring real conviction.

Bringing the Bible. This, being the source book of all spiritual knowledge it must be brought into the hands of the people. In no other way will they learn all of the facts necessary to salvation. In no other way will they be able to seek spiritual power at its source and be able to grow into the knowledge of what it means to be a Christian. Scores of incidents may be given to show how the simple Word of God has transformed lives, homes and even entire communities, and this scarcely without the accompaniment of preaching. The Bible is the great necessity for South America.

Organizing national churches. It is the influence of Christian living that will have the greatest power to witness for Christ in these lands. In lands where the spiritual leaders, the priests, live in drunkenness and immorality unrebuked by their superiors, there must be expected similar conditions among the people in general. Thus Protestant churches must be established so that a pure Gospel may be preached and lived by the leaders; then this purity of life must be duplicated in the homes of those who are converted. A strong native church filled with peaceful, honest, and conscientious members will have an influence that will surpass all the sermons that thousands of missionaries can preach.

Getting acquainted with the problems. The missionary forces at work

will have gone a long way toward solving these great problems when they have gotten into sympathetic touch with the conditions and have broadened their programs according to the needs. We must know the conditions as they exist, and we must inform those at the home base about these conditions. What will be the value of preaching about the evils we see in the social system, in the political methods, in the educational scheme, or about the problems of labor, poverty, and business, if we do not work in a practical way to solve the problems? Jesus studied the problems of His times, and then He set about solving some of them in a practical way and set the example as to method and attitude when He healed the sick, fed the hungry, comforted the down-trodden, and lifted up the fallen.

Strengthening the missionary forces. There is no use to evade the facts. South America is not adequately supplied with missionaries, and will not be unless the churches at home realize the urgency of the needs in these countries. And the important thing remember is that we must not wait. While unbelief, vice, crime, social turmoil, and every class of corruption are increasing, there must be no delay. These tens of thousands of towns and villages must be entered with the Gospel soon. It is already too late for hundreds of thousands of human souls. What if those souls were our own sons and daughters or brothers and sisters! What if their blood should be required at our hands while we still have the ability to do more than we are doing! These are things that should make us think. And lest we forget, they must be repeated again and again.

Some Possible Lines of Service

Several chapters should be written on this subject, but space will not permit more than a brief discussion of it. First of all we must mention the **evangelistic phase.** Despite the drawbacks that have been mentioned, there is much room for hope. Scores of people are found who become awakened by the Gospel message, and so earnest are they in their desire to find the whole truth that they make all sorts of sacrifices to obtain it. There are a number of people here at Pehuajo who have scarcely missed a service since the Mission was opened. They are so eager for the Gospel that they are afraid of missing something. Out of the multitudes, there are always some souls who make the finest sort of Christian characters. The methods to be used in reaching the people are much the same as those used at home—direct Gospel teaching in the mission churches, Sunday schools, open air meetings in public places, cottage meetings and prayer meetings. It is urgently necessary to train native evangelists because they can make the most direct appeal.

The educational phase is very important. Since there are not enough schools in these countries, there is always room for private schools. In these it is necessary to teach the courses required in the national schools. But in addition to these courses, the mission school ought to add a number of other things like courses in manual training, various sorts of industrial work, Bible study and courses necessary to prepare the youth for good employment in later life. Instruction of this sort is sadly neglected in these countries. The Bible study and general moral instruction is necessary to satisfy a most desperate need. In lands where even the teachers are atheistic and morally unsound, the children must suffer. It is our duty to supply the deficiency.

Then there are several types of **institutions** that, when established, are always readily accepted as a blessing to the communities where they are found. These are hospitals, homes for old and disabled persons, and orphanages. There is indeed a crying need for all of these right here in our town. The orphanage is perhaps the most necessary and most practical for immediate development in connection with a new mission, such as ours.

Another possible method of attacking problems arising from poverty, would be to induce **Christian men of means to establish various sorts of industries** here in the country. There is great opportunity for such ventures and they would be hailed with gladness by the people—some factories, to use up the great supply of wool which is grown here, or canning factories to make use of the abundant vegetables, or butter and cheese factories to use up the enormous supply of milk produced that goes to the large cities, or a stock farm run on up-to-date principles. Such industries, if started by **Christian men,** and run with the aims to supply work for many of the people who are without employment and to aid in the support of the evangelistic and institutional work of the mission, would be like God-sends to these countries. And along this line, the agriculturnal idea is not to be considered lightly. There is great promise in farming that is carried on according to up-to-date principles. A model farm that would be managed with the view of using its returns for the spread of the Gospel might be managed in conjunction with almost any mission to great advantage.

Now, in the face of the conditions and problems that are before us in South America, what shall we do? The voice of God calls, "Behold, I have set before thee an open door!" Even the commercial world has recognized such a call and is entering enthusiastically on a campaign to make use of the opportunities. The relations between North and South America through the opening of the Panama Canal and other Pan-American activities have become more vital. Now that the greatest barriers to religious liberty have passed away, and that the people have been left afloat on a sea of unbelief, doubt, and indifference, it behooves the Christian forces of North America to listen also to the call of the open door and hasten to the rescue. Will we let the commercial forces come in and, having their hearts set on financial gain, let the people see only the material side of North American greatness? Or, will we also come in, bringing the pure leaven of the Gospel of Jesus, and teach the people that greatness of soul, purity of heart and Christ-like love are even more essential to a nation's greatness than intellectual and commercial power?

Christian in the homeland, do not forget that the Gospel came to you, not through your own power, but through the love of God who moved upon the hearts of His faithful ones during centuries past until finally, through the course of history, the Gospel came to you. You might have been born in South American where you would have been lost in the whirl of unbelief, superstition, and immorality which rest upon this continent but through the love of God and the sacrifice of others you have found God and find Him precious to your soul. Surely you will say,Here **am I; send my means or send me!"**

The Bishop of Nelson (New Zealand), at a recent meeting, told of two men who met, and one asked the other for a subscription for his church. The reply was that the church was always wanting money. The other friend said, "When my lad was a boy, he was costly; he always wanted boots and shoes, stockings and clothes, and wore them out fast, and the older and stronger he grew the more money had to be spent on him, but he died, and does not now cost me a shilling." "Yes," said the Bishop, "a live church always wants money."—Selected.

Fifth Anniversary of the Peoria Mission

By John L. Harnish

The Anniversary Service

Sunday afternoon Feb. 17th, a special service was held at the Garden St. Mennonite Mission, Peoria, Ill., in commemoration of the five years of the history of the Mission. This service came very fittingly on the closing day of a series of meetings, which had extended throughout the preceding week, and were conducted by Bro. I. W. Royer, of Orrville, Ohio. Because of the extreme weather conditions, (everything being covered with a thick coat of ice), and the roads practically impassable, the large number of brethren and sisters from the neighboring country congregations, who had expected to come, were denied the privilege, and many friends in the community of the Mission, were kept in their homes because of slippery streets and sidewalks. Nevertheless the hall was fairly well filled and an inspirational service was held. Bro. Emery Eigsti of Morton, Ill., led the song service, after which Bro. Royer conducted the devotion. Bro. E. H. Oyer, who was to speak an "The Beginnings of the Mission," not being present, a letter which he had written was read, after which Bro. John Roth of Morton spoke briefly on the subject. A number of testimonies were given by the workers, members of the Mission congregation, and friends, of what the Mission had meant to them. There was a deep feeling of joy manifested by all, as some told of how Christ had lifted them from sin, changed their lives and gave them happy Christian homes, and as others spoke of their lives being strengthened by being privileged to **"Labor together with God."**

We are confident that if our readers could have been with us and have heard the testimonies and could have seen the "sinners saved by grace" now happy in the Lord, you would not have begrudged a single dollar sent for the support of the Peoria Mission, and that you would have felt with us, that **"It Pays."**

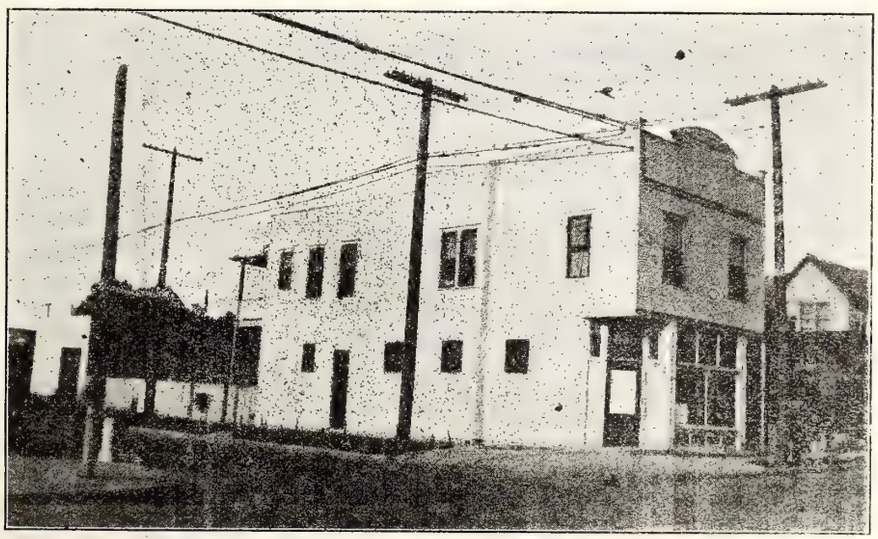
An inspiring message was given by Bro. Royer, on the "Open Door," giving a contrast of the influence of the **Mission** and that of the saloon, (for which purposes the building had formerly been used).

A Bit of History

When the Terre Haute Brewing Co. erected the two story frame building at the corner of Garden St. and Western Ave., Peoria, Ill., and fitted it out for a saloon, they no doubt never dreamed that some day it would be changed from "a **bar** to heaven and a door to **hell,"** to "a Gospel **lighthouse"** pointing sin-sick souls the **way to heaven.** As a result of conviction among the brotherhood of central Illinois, and the Illinois District Mission Board, that our church should open a mission in Peoria, a committee was appointed to investigate and launch the work if found advisable. The above mentioned building was found to be vacant, was rented, and cleaned up for Gospel services. The first Sunday school service was held Feb. 16, 1919, with an attendance of over 100,—a goodly number from the neighboring country congregations being present. A little later in order to save the building from being sold to another party, forty brethren made themselves responsible and purchased the property at a cost of $4,000. Some time later the money was raised by the congregations in Illinois, and then later the jurisdiction of the Mission transferred from the District Board to the General Mission Board. Since then the repairs to the building which were so badly needed have been made, a second story porch added on the rear, and the buildings painted.

The place when a saloon was reputed to be the toughest place in the whole "South End," with a record of several hold-ups and at least one bar-tender having been shot. Now, above the door, where the "Beer" sign used to be, a large sign which can be plainly seen from the four directions, constantly proclaims the Gospel message "**JESUS SAVES.**" And those who wait for the street cars in front of the building, often stop to read the large Bible in the window—where the display of liquors used to be. We praise the Lord that we can say with others —"My! How this place has changed."

The building is 24 by 56 feet, two stories, with a good sized back yard and another building 20 by 30 feet, which we use as a garage. On the first floor is the Chapel, which is 24 by 44 feet, and the primary room 24 by 12 feet. Both these rooms are arranged so they can be divided by curtains into suitable class rooms.



The Peoria Mission Building. This was formerly used as a saloon. Over the sidewalk, where it may be read from four directions, a sign now swings: JESUS SAVES.

For the first few months Sunday school was conducted, with Bro. John Roth of Morton as Supt., he and the teachers, which came from the nearest country congregations, coming in each Sunday. Then because workers could not be secured to locate at the Mission, the Sunday school was discontinued until August, 1919, when the writer, his wife, and Sister Martha Nofsinger moved into the living rooms which occupy the second floor.

Sunday school was reopened, and soon Sunday evening preaching services and week-evening meetings were started. Until Dec. 1922, when the writer was ordained to the ministry, brethren from the nearest country congregations ministered the Word, Bro. Ezra Yordy of Roanoke congregation, Bro. A. L. Buzzard of the Union congregation, and Bro. Samuel Gerber of Pleasant Grove congregation, who has also the Bishop oversight of the Mission congregation, being the principal ones. A number of young brethren and sisters came in regularly for a period of time to help in the Sunday school work, and several sisters have been with us as workers. Short messages from

some of both groups appear in this article. Sister Ada Orendorff, who recently came to assist in the work, and the writer, his wife and two children, constitute the Mission family at present. The assistance of another sister is desired, and any who would be willing to give their assistance in this work, are invited to correspond with the writer.

Not only has the property occupied by the Mission the past five years, undergone a great change, but we rejoice to be able to say, because of what the Lord has done, that a goodly number of precious souls, who had been slaves to drink and other sins have found Christ, and are today happy in Him. Upon first coming to the Mission we were the only members of our church in the city. But soon there were those who embraced the plain teachings of the Gospel, and at present there are twenty members in the Mission congregation, of which only two, besides the workers, were reared in Mennonite homes, the majority of the others having found Christ thru the Mission. It is interesting to note that two foreign countries, Germany and Belgium, and the states of Nebraska, Iowa, Missouri, Kentucky, and different parts of Illinois are represented as the birthplace and childhood home of different members. There are also several members from country congregations in the city at present, who attend the services.

As we look back over the four and one half years since we have been at the Mission we are made to praise the Lord for His guidance and sustaining grace. Many trials and oppositions have been met with, and we have often realized, that without the strengthening hands of the Lord, we would not have been able to press on. Often we have felt our weakness, and to God alone we give the glory for what has been done.

The Character and Scope of the Work

To bring the whole Gospel to as many as possible is our aim. Among methods used in the doing of this have been the following: Preaching of God's Word, Sunday school work, Fresh Air work, Home Department and Cradle Roll work, mid-week Bible Classes, Prayer Meetings, Cottage Meetings, Tent Meetings, Street Meetings, Hospital and Visitation work, distribution of Christian literature, tracts, Bibles, etc., and giving material help in the way of food and clothing to the needy. The following is our weekly program of services.

Sunday—10:00 A. M., Sunday school; 11:00 A. M., Morning Worship; 6:30 P. M., Children's Meeting; 7:15 P. M., Christian Workers' Meeting; 8:00 P. M., Preaching service.

Tuesday—7:30 P. M., Cottage Prayer Meeting.

Thursday—7:30 P. M., Bible Study and Prayer Service.

Saturday (during summer)—7:30 P. M., Street Meeting.

We want to write briefly of a few of these activities.

1. The Sunday School

From a few more than a dozen, the first few Sundays, after the Sunday school was reopened in August, 1919, the attendance steadily increased until within a year it had nearly reached 100. The largest attendance up to the present has been 121, not including special occasions, when there were large numbers present from the country congregations. In the five years at least 250 different individuals have been enrolled in the Sunday school. A number have moved out of the community, while others have proven unfaithful and given up the battle for the truth and the right. About 50 have received Bibles, and books, and Testaments, for perfect attendance for a year, while some have a record of perfect attendance for over four years.

Along the line of giving, we feel our Sunday school and congregation have been doing real well. For the past two years the Sunday school supported a Near East orphan and an India orphan. During one quarter the Sunday school and congregation gave for all purposes $175.00, of which over half went for foreign missions and relief work, the balance for the Sunday school and church work. Last summer eight scholars used quarters from the quarter fund, earning $9.25 which was sent for South America Missionary Children's support.

The last two summers, groups of Sunday school pupils have been sent to the country into the homes of large hearted brethren and sisters of the nearby country congregations, where they have greatly enjoyed a two weeks' outing. The Christian influences going out from these homes make lasting impressions upon the children, and since regular attendance is required to entitle the pupil to a vacation, it is also the means of building up the Sunday school.

2. Charity Work

A large number of garments have been given out to the needy. We have always made it a point to investigate as to the conditions and needs so as not to pauperize any. The sewing circles have kept the clothing dispensary well supplied with clothes, altho we have not been able to supply the need for shoes, since few shoes are sent in. Some have been bought when funds were available.

Provisions are also given to poor families, when in need, and we are able to supply them. For a year or more we have paid for two quarts of milk a day for a family with six children, the mother of whom is a faithful member at the Mission. Also street car fare has been supplied others to enable them to attend the services, and often flowers are purchased for the sick. During the flower season in the country, flowers have been sent in for this purpose by interested friends. We would greatly appreciate contributions to a special charity fund to help supply, shoes, milk, flowers for the sick, and also to assist needy members to meet their doctor bills, etc.

Each Christmas, from 50 to 60 large baskets laden with provisions, sent in from different congregations, have been distributed to as many homes, where they were much appreciated.

We will not take space to write of the other activities in this article, each of which has had a part in the growth of the work. For the past year and a half, the used Ford which the writer purchased has been of great assistance to the Sunday school work, Preaching services, Cottage meetings, Tent meetings, Street meetings, Christmas activities and general visitation work, in the bringing of many to the services, distributing provisions, saving drayage expenses, street car and railway fare, and saving much time, and physical strength in many ways. The assistance of those who have in the past, and those who wish to assist in making a continuation of this much needed convenience possible, by supplying funds toward the upkeep and running of the auto, is much appreciated.

Messages from Workers

and others who have been connected with the Mission.

(The following are extracts from letters received in response to a request for testimonials.)

It was my privilege to be one of five who were appointed by the District Mission Board of Illinois to make investigation into the advisability of opening a Mission in Peoria. It had been my conviction as well as that of others, that Peoria would be just as suitable a place for mission work as any of the other cities where such work was carried on, and being located so near to a number of our churches, makes it desirable because of the help that can be given in material ways as well as in spiritual. It was a great pleasure to me, and there were many helpful experiences, in making the arrangements for the opening of the mission.....It has also been a pleasure to help along in the work of the Sunday school and various other ways. It was interesting to meet with those who had not been in the habit of attending religious services, and see the interest manifested in the lessons and the repeating of Scripture verses. I can truly say that many were the blessings and experiences that were helpful to me in strengthening my faith and zeal in the mission cause, for it has been plainly manifested that "our labors of love are not in vain in the Lord."

E. H. Oyer, Roanoke, Ill., Chairman, Local Board.

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In writing of my experience at the Peoria Misison, I can say it enriched my life spiritually, in seeing souls saved who used to serve Satan. Especially one member of the Mission, whom I knew when I was a boy, and the life he had lived, but now he is enjoying salvation, because a "lighthouse" was

placed at the corner of Garden St. and Western Ave., with the sign **JESUS SAVES,** extending out so that it shows in four directions. Through my few experiences I have learned that, with all the time it takes and all the sacrifices we sometimes think we make, if Jesus Christ is made known, souls will be saved, we receive a blessing, and God gets the glory. "It is more blessed to give than to receive." I am glad that Peoria Mission has a nice sized congregation of believers, and a pastor that "contends for the faith once delivered unto the saints." As we pray and labor souls are being saved.

Ezra B. Yordy, Eureka, Ill.

* * * *

The Peoria Mission and Mission home will always have a very warm spot in my heart. It is like home to me.....One experience that was very helpful to me was the visitation work. An elderly woman had been bedfast for nearly a year.....She often did not have all she needed for her physical body. Her surroundings were not of the best, yet she was always cheerful and happy. When one asked, "How are you?" she would invariably say, "Pretty well," or some such phrase. This experience makes one think of his or her own blessings and thank God more for what He has done for us.

Teaching a Sunday school class in a Mission Sunday school makes one feel his or her responsibility keenly. That class of boys or girls will use you as an ideal. It makes one almost tremble when we think of leading those little lives by example. Yet this was one of the most helpful experiences I had. It made me "study to show myself approved unto God" that I might be able to say with Paul, "follow me as I follow Christ." In thinking of all the blessings and helpful experiences received while at the Mission, I can not help but say it has been one of the happiest years of my life.

Alma (Eigsti) Yordy, Eureka, Ill.

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It has been my privilege to attend services at the Peoria Mission from time to time, and serve for a limited time as a Sunday school teacher. This has meant much to me, not because of the great help I may have been giving others, but because it is our reasonable service to do something for the One who has granted us eternal life.....It is hard to estimate the value we receive for our own souls, while in service for others. Often the service rendered isn't of as much value to the ones served, as to the one who is doing the serving.

Walter E. Yordy, Eureka, Ill.

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As a teacher of a class of girls I enjoyed the work very much, and it has helped me to strive for higher planes of living. I still enjoy visiting the class, and see some of the same happy faces that were in the class while I was teaching them.....Also seeing the way the poorer class of people live has helped me to appreciate my Christian home and to see the need of the prayers and support of God's children in the work.

Mary Weaver, Washington, Ill.

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An experience which was helpful to me as a worker was to come in contact with other workers. Their experiences and discussion of problems have been encouraging and helpful. Actual experiences in the work acquaint one best with the various phases of the work.....It was a great blessing to me to work with the little band of Christians who were organized as a church.....The spirit of Christian fellowship and church loyalty was an inspiration to me.

Elizabeth Schantz, Hopedale, Ill.

What the Mission has Meant to Me

(Extracts from testimonials written by members of the mission.)

The mission has meant much to me, since it was there that I was converted, and became a Christian. I love to go, to learn more of Jesus Christ and our God. The truth is surely taught and preached as it is in the Bible.....I remember about the last time I was in the place, when it was still a saloon. I came home about 10 o'clock at night and cried to my wife and the one little boy we had then, for I was drunk. I had gone away that morning to work to earn money for our living, but instead I went to drinking on my way to work, and was sent home. But instead of going home I went to drinking still more. ....Since I have become a Christian I can see clearly the lost condition I was in.....God has blessed me and my family in many ways, although we have had lots of sickness in the last year. But the Lord was with us, and kept us and we are well today and happy.

Chris Unzicker, 1036 Ann St.

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Before we started going to the Mission my husband was not a Christian and now he is, and that is one great blessing we received through the Mission.....I was converted when I was 17 years old and joined the Baptist church, and belonged to it until I came to Illinois.....We joined the Mission, and find pleasure in going to Sunday school and church, and besides we have a Christian home,....I can say it has made us a wonderful home. My husband is secretary of the Sunday school and he likes it very much.

Mrs. Nellie Unzicker, 1036 Ann St.

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Greetings in Jesus' Name. We wish to express our thanks for the Garden St. Mission.

First because it was there we learned to know Jesus Christ as our personal Savior. We are thankful for the friends we have become acquainted with there and that we are now enjoying Christian fellowship with them. We are thankful for the many blessings we have received both spiritually and materially.

We are glad for Bro. and Sister Harnish, too. Last winter when we had quite a bit of sickness they were both so good to come and help us out, by helping us take care of the sick and by bringing us anything they saw we were in need of. This was a great help to us, as work was poor, and we have a large family. We are glad for the change in our home life. It is so much different since Christ reigns here.

Bro. and Sister Gard, 317 Shelly St.

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I was attending the first meetings at the Peoria Mission, when my Savior called me.

"He has been a Friend to me,
No other friend so kind as He,
When I sadly knelt beside His knee,
He blessed my soul and set me free."

Now I am waiting for His coming and I know my Savior has more riches in glory for me.

Mrs. Mamie Roth, 1108 Garden St.

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Through the efforts of a servant of the Lord I have been lifted up out of the mire. I had been deep in sin and darkness, always thinking that I was as good as the other fellow, but I was only looking at the outside. The Mission also means more to me than I can express in words. I have a longing, a desire to attend the meetings, to mingle with the members, to be with those who share their prayers, that help and comfort from day to day. Also, many blessings have I received since I confessed to Jesus, (bless His Holy name), claiming Him as my Savior. May God bless those that are in the fold, and have mercy on them that know Him not, is my prayer.

Arthur H. Stroemer, 106 Fishgate St.

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Looking Forward

In grateful recognition of the loving cooperation of Christian friends from far and near, this message is sent forth with the sincere hope and prayer that He "who was moved with compassion," when He saw the shepherdless city-dwellers years ago, may continue to so "move" upon the hearts of His children, that the great work of carrying the glorious Gospel to the lost of Peoria may continue to prosper and be blessed of Him.

Many earnest Christian friends, while not situated so that they can leave home and go in person, are eager to have fellowship with us in this great work which the Lord has entrusted

to His children. For such we are glad we can answer the question,

What Can I Do?

What opportunities are there to have a very real share in the work?

1. By special prayer for the workers and the work. Be a missionary intercessor.

2. By from time to time providing the mission with clothing and **provisions** such as can be used either by the workers or for the needy.

3. By getting your friends interested with you in the support of the work.

4. By having your congregation, your Sunday school, your sewing circle, your young people's meeting, or Sunday school class, contribute regularly toward the support of the Mission.

5. By providing for the support of one worker for one year, approximately $25.00 a month needed. Either an individual, a Sunday school, or a congregation could do that nicely.

6. By contributing to a special charity fund as suggested in this article.

7. By contributing toward the upkeep, and running expenses of the auto.

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"Come labor on!
No time for rest till glows the western sky,
While the long shadows on our pathway lie,
And a glad sound comes with the setting sun,
'Servants, well done.'

"Come labor on!
The toil is arduous, but the reward is sure,
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord with Thee."

HOLY GHOST MISSIONARIES

By T. K. Hershey

For the Gospel Herald.

"The Holy Ghost said, Separate me Barnabas and Saul."

In Acts 13:2-4 we read: "As they ministered to the Lord, the **Holy Ghost** said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had **fasted** and **prayed,** and laid their hands on them, they sent them away. So they being **sent forth** by **the Holy Ghost,** departed unto Seleucia; and from thence they sailed to Cyprus."

It is evident from these texts, that the **Holy Ghost calls men into definite lines of work and sends them forth into the work.** Today the call comes to our own beloved Church from India, and from South America, and doubtless many are saying, Shall I go to either of these places? My dear reader, there is only one Person that can rightly settle that question for you, and that Person is the Holy Spirit. You can never settle it yourself, neither can your minister, friends, or parents. The Holy Spirit can, and will settle it once for always, if you let Him. Today in all fields there is a great need of Holy Ghost men and women. Every young, healthy intellectual, and competent Christian should definitely offer himself or herself to God for the foreign field, and then ask **Him** if **He** wants them to go. But no one ought to go until He (the Holy Spirit) has made it clear and sends him.

Today there are men and women in Mission work that we are led to believe that men have called and sent forth. Holy Ghost Missionaries are the great outstanding need in all foreign fields.

How does the Holy Spirit call?

In the scripture cited, we are not told in so many words, how Barnabas and Paul were called, and it is good we are not or all of us perhaps would expect to be called in a similar way. It is enough to know that He made His will clearly known, and He is willing to make it known today. One thing is certain, the Holy Spirit does not make His will known to all men alike. In the first verse of the 13 chapter of Acts, we notice that the Church was fasting and praying, when the Holy Ghost said to the prophets and teachers, "Separate me Barnabas and Saul." The will of the Lord was made known to their **Mission Board** so to speak. They were to send two of their own number, so after more fasting and prayer they, the Mission Board (if you allow the term), laid their hands on them and sent them away.

I wonder how many Missionaries there are in India and South America today that have been found and sent out in this way. I know at least one, and I hope there are more. Many a time do I rejoice that I never offered myself for the work in South America. I firmly believe that the Holy Ghost moved the Mission Board to ask me to come to this field. My life was in the hands of the Holy Spirit, and I was willing to go or to stay, but at the same time I was busy in His work somewhere. We are not told that Barnabas or Saul had definitely received a special call of the Lord. He called thru the fasting Church, to send out these two active Holy Ghost men. Read Acts 11:22-26. Never expect my dear brother, sister, that the Holy Ghost will call you thru the Mission Board of the Church, even tho it be a fasting and praying one, if you in your own congregation are inactive. Paul and Barnabas were the active pillars of the Antioch Church. God could use them, not the inactive members of that Church.

I really believe that if the Church gets to fasting and praying, and our young people lay their all on the altar of service, that the Holy Ghost will thru the Mission Board of the Church call and send out to the needy fields Holy Ghost Missionaries. Torrey once said, "Many a man is saying today in justification for his staying home from the foreign field, 'I never had a call,' and he adds, 'But how do you know that?' 'Have you been listening for a call?' God usually speaks in a still small voice and it is only a listening ear that can catch it." O, that every individual member of all our congregations would spend as much time fasting and praying, as some do, criticising and finding fault! Then it will be that men and women will be found and sent out by the Holy Ghost.

He had chosen Barnabas and Saul for **His** work, now makes His desire known in a definite way to the Antioch Church's Mission Board. I like to think of Barnabas, Simeon, Lucius, Manaen, and Saul as representatives of said Board (Acts 13:1); perhaps they were the Executive Committee of the Board. These were they who were ministering to the Lord and were fasting, and to whom the Holy Ghost said, Separate me two of your own number, Barnabas and Saul. Might it be possible that the Holy Ghost would do a similar act today, if the Mission Board would spend as much time fasting and praying as they do planning? This latter is necessary, but the former must not be left undone.

O, that the Holy Spirit may have His way in our lives! The fields are white to harvest. The call comes to us here in South America from many, many towns. We are doing all our strength permits, and are praying that the Church at home may get into such a condition that the Holy Ghost could say, "Separate me those whom I name." He will do it. He wants to do it. It is His work, and He will supply the workers if we let Him. Let us all return to the Antioch method of finding workers, and the Mission Board may be surprised to find that the Holy Ghost has a Barnabas or a Saul among them that He wants to send

out to this or some other needy field.

Let us all pray for the Holy Spirit's guidance, and He will call, and send out today whom He will.

Pehuajo, F. C. O., Argentina.

THE SOUTH AS A RURAL MISSION FIELD

By C. L. Ressler

For the Gospel Herald.

The message from Bro. J. B. Brunk in the Aug. 23 number of the Gospel Herald still keeps ringing in my ears. I wish to emphasize the fact that not only are Bro. Brunk and the colony at Gulfport interested in the cause of Mennonite rural mission work in the South, but every member in the South that I talk to invariably says something like this: Why is not the South as great and needy a field as India or South America? I tell the southern brotherhood that so far as I can see the South is as ripe and needy a field for mission work as the foreign field.

Someone may say, Why is it that there has not more been accomplished by the ministers who have gone South? (I do not refer to the ministers who have simply made visits but to those who have moved South in the various colonies.) The Lord alone can answer this question in full. We herewith submit a few questions that may help to throw light on the question as a whole.

Bro. minister, have you come South by the assurance of the Holy Ghost that the Lord needs you in this field? Have you been interceding at the throne of grace in heaviness for the souls that are outside of Christ? Has your home congregation prayed with you and for you, and sent you away according to Acts 4: 31,32 and Acts 13:2,3?

Dear congregations, may I also ask these questions of you: Have you pleaded at the throne of grace for those who left you? Have you prayed God's blessing upon their efforts in the South? Read carefully the above scriptures and then think of the past experiences.

Remember, I am not censuring any one, but with all charity I am bringing into words thoughts that are born out of deep convictions formed during the past four years concerning work in the South. Experience is the best teacher. We would not care to go into details concerning past mistakes or failures, but I for one do confess that I did not have the power of the Church and the Holy Spirit and the cooperation in support as we find in the mother Church in Acts.

Brethren and sisters, do not think that because of the past failings in the church in general you should neglect or excuse yourself from going to church and taking part in her activities. Neither should you who are called as missionaries—I mean those called by the Church and the Holy Ghost—postpone going South to these large fields, because of mistakes, either in sending out or in actual work upon the field. Do you not somewhere have some brother or sister or family whom you could send forth under the auspices of the united body of Holy Ghost believers, even as were those first sent to India and other places? The field is the Lord's; the harvest is great; the laborers are few.

You with us have prayed and I can feel the warm streams flowing this way. With honest convictions I do believe that when we once put forth efforts for the South similar to those we have made for foreign fields that the results and the reward will be greater.

I thank God for past assistance by the brotherhood and our district conference. The work was truly the Lord's and may it bring forth much fruit. We have been laboring in our home congregation with a few outside appointments but the work is great and help is much appreciated. Ministering brethren are invited at all times.

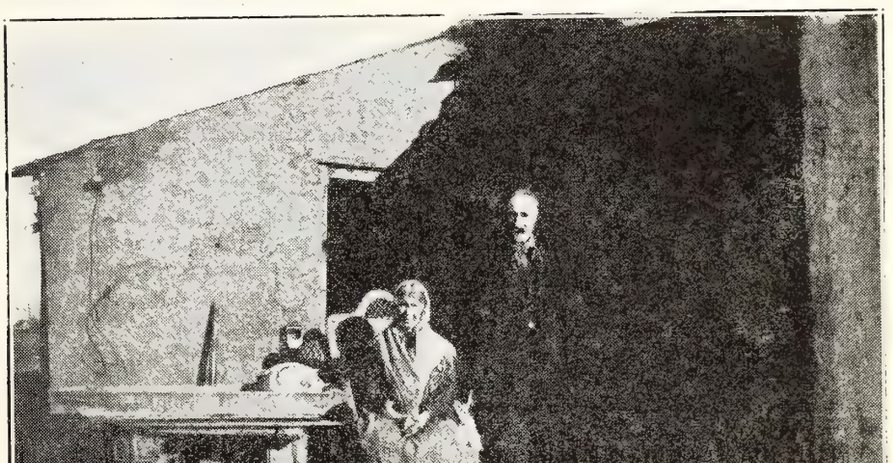
In referring to the article of Bro. S. B. Wenger in a recent issue of the Herald on a winter home for invalids I am sure the climate here would be ideal. We would have places available for at least four or five families or more if necessary. This is the home of oranges, citrons, etc. Winter gardens also could be had in connection with the living quarters which would make living expenses lower.

Weather at this writing is like the month of May in the North. May God bless you all. Pray for the work in the South.

Tuleta, Tex.

COTTAGE MEETINGS IN THE SUBURBS, IN TRENQUE LAUQUEN

The cottage meetings usually are held in the outskirts of town in private homes, we also have two rented rooms, for the one we pay twenty pesos, and the other fifteen pesos per month. The rooms are usually small, trunks, boxes, beds, and chairs are used for seating the people. The children sit on the ground or brick floor, happily singing the songs of Jesus, and His love.



The Pelando Home.—Cottage meetings have been held in this home for nearly two years. Now the old people can not keep house on account of the weakness of the wife who is 85 years old. On Jan. 16th, 1924, the missionaries in Trenque Lauquen, found a place for her where she will receive good attention.

In Bro. Polomeques' home a very interesting meeting was held last evening; as they have built another room to the two rooms in which they had lived for eight years.

It was Bro. and Sister Polomeques' desire to have a meeting in order to dedicate the newly built room unto the Lord. The room is made of brick and mud, and has two doors and one window, the rafters are nicely whitewashed, the side walls are plastered and whitewashed also, the floor is of brick.

The furniture consisted of chairs, boxes, benches, an old trunk—all these were used for seating the people—a special lamp had been bought for the occasion. It was interesting

to listen to the children telling us about their new things.

Our hearts were made to rejoice as they repeated scripture texts one after another, and the singing of hymns filled the air with sweet music, until the patio was filled with people. Gospel literature such as tracts, small Gospels of St. Mark, papers, etc., were distributed among the people.

After the meeting one of the Sisters said, "how different this dedication was toward what they used to have before they were saved. The custom on such occasions is to celebrate with a feast of eating and drinking."

In the two rented rooms we have Sunday school every Sunday, preaching every two weeks on Friday evenings, one week at the one place, and the next at the other. All the meetings at these two places are always well attended, the average attendance at each of these two places is fifty. These cottage meetings we find very necessary and useful in preaching the Gospel. The results of these cottage meetings are that there are five baptized members, and several others preparing for baptism, also there are many more who are interested and we are looking forward when they too will be saved, witnessing for Him who gave His life a ransom for many, and hath said, "Occupy till I come."

Lillie F. Lantz.

FAREWELL MESSAGE

S. S. Voltaire. Feb. 23, 11:30 A. M.

We are getting nicely settled in room 108 and are about to say adieu to our loved ones and will soon leave the shores of this land, and are certainly looking forth with great joy to our new field of labour, to which we believe the Lord has called us.

We praise God for the assurance we have that the Church at home is earnestly praying. The words of many are ringing in our ears. 'For you I am praying.'

We greatly appreciate what the Mission Board has done in helping us in many different ways. We wish to thank them and wish that God might bless their labours, in their future work of the Church.

We owe many thanks to the churches at home, for their generosity and help that they have rendered in the time of our preparation.

We feel keenly the responsibility that rests upon us in our service for Him, and for the church. Pray that we may be faithful.

Another thirty minutes and we shall leave these shores, and shall spend the next twenty-one days on the Mighty Deep. — Farewell.

Yours for the lost in S. A.

Amos, Edna, and Doris Swartzentruber.

MENNONITE HOME FOR THE AGED

Eureka, Ill.

The year has gone into history and it might be of interest to the readers of the Gospel Herald to have a brief report of the doings of the Home during the year. We do not wish to make this report a "booster" for the Home, but just a simple statement of a few plain facts.

Wonderfully God has blessed us, financially and spiritually. We want to give all praise, honor, and glory to God, as it is only thru Him that all provisions were made possible thru the brotherhood for the maintainence of the Home.

We are thankful that the brotherhood was moved by the Spirit of God to give us a helping hand. We are reminded of the words of the Savior: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The temporal blessings of life shall be added to those who seek first the kingdom of God.

The year 1923 closed with 16 inmates, three having died during the year. Several had come for limited times and gone back again to relatives or friends.

The problem of help has been met and solved very satisfactorily, tho there were a few short periods when more help could have been used. The beginning of the new year finds us well supplied with help.

Our little farm of thirteen acres, including pasture, is furnishing us with a good supply of foodstuffs, such as milk, eggs, pork, etc. We raise our own potatoes and vegetables, such as an ordinary garden produces. Our fruit trees, grape vines, raspberries, etc., also are looking well.

Visitors who registered were 389 in number and came from 15 different states and 84 different cities.

We have regular preaching services every Sunday afternoon. Both local and visiting ministers preached for us during the year. A special service was held at Christmas time, when a song service was conducted by Bro. Walter Yoder and gifts given to the inmates, as well as a sermon preached by Bro. H. R. Schertz.

Besides donations of cash, the following were given in kind, with the estimated value:—

Bedding	$286.00
Clothing	94.75
Fruit	427.20
Furnishing	27.80
Provisions & Meat	280.35
Apples	61.25

While this report looks encouraging, we should not suppose that the Home is self-supporting. A number of items of regular expense have not been mentioned, such as fuel, groceries, light, water, etc. Besides, the house has not yet been completed. There were not sufficient funds to put in the elevator, a much needed convenience, altho the shaft was built into the walls. Some money is coming in, but much more is needed.

I am glad to say that we could accommodate about 18 more inmates if it should become necessary.

I want to thank all those who so kindly responded with fruits and other provisions last summer and to repeat that these gifts were very much appreciated.

If any of our brethren and sisters want information regarding the Home, I shall be glad to furnish it if I can. And wish to assure you that here is a Home in which there shall be no distinction between worker and inmate.

Yours in Him,

J. D. Smith, Superintendent.

February 19, 1924.

MARIOLATRY IN SOUTH AMERICA

Last night on going to the meeting here we were almost cut off from the streets that lead to the Preaching Hall by a long procession of people carrying images and banners on the way to the opening of a church.

I saw several of these banners that were carried in the procession in a shop window. They attribute to Mary nearly all the attributes of the Lord Jesus. One banner had a picture of a well and attributed to the Virgin "The Water of Life". Another represents her saying "Suffer the children to come unto me." Another has the text of Scripture (Gen. 3:15) mutilated in this way — "she shall bruise thy head and thou shalt recoil under her heel." Another banner headed, "Mary announced in the prophecy", has the text "there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots". **Do not the people who are responsible for these banners know certainly that these texts can only apply to Christ?** Does it not seem that **they do it purposely and knowingly to deceive the simple people and lead them astray from the truth** as it is in Jesus? — R. Holloway.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

We are grateful to our heavenly Father for the many blessings He bestows. Both children and workers are enjoying good health. Only a few children were admitted during the winter months, while some of those under our care earlier, were placed into homes, leaving twenty-eight in the institution at this time. Many applications for boys and girls above twelve years of age are received, but can not be filled, because our age limit for admission is twelve years. We occasionally have children returned to the Home, above twelve years of age, but there are always a number of applications waiting for such. There are a number of boys, under six years of age, that would brighten your home, who are to be placed and we are praying that good Christian homes may be found for them.

Contributions for the maintenance of the Home are less than in former years. A large coal bill remains unpaid but we are assured that funds will be supplied, according to our needs. The new Ford Sedan, purchased by the Superintendent, is nearly paid for. One hundred dollars is needed to finish payment on this purchase. The entire amount was donated by friends of the home in order that the Charity fund may be used for maintenance. The last butchering of the season was done at the H. D. Charles home on Feb. 12. We greatly appreciate this practical way of helping in the Lord's work. For a number of years the labor, wood, etc., that is needed at butchering time, is donated by these dear brethren and sisters.

The sisters' sewing circles must not be forgotten. Their work is an important work and we greatly appreciate the contributions of garments for the Home family. May the Lord bless every donor and grant you that peace which passeth understanding as your reward, is our prayer.

The workers,
Mennonite Children's Home.

MISSION LETTER NO. 115

Elkhart, Ind., Feb. 1, 1924.

Beloved of the Lord — Fellow-workers in His vineyard:

Greetings in the name of the Lord Jesus.

The next Annual Meeting of the Mennonite Board of Missions and Charities will be held the Lord willing, with the Science Ridge Congregation near Sterling, Ill., May 2-6, 1924. It seems to be a common opinion that these meetings are for missionaries and Board members only; that they are mainly reports and of little interest to the general public. This is a great mistake. The Board wants the Church to know what is being done and tries to make its programs of an educative nature, showing the real needs. True, reports are made thru the Church papers, but naturally these can give only a very inadequate idea of the real work done. Be at the next Board meeting.

It would be interesting to quote in full the statements made by people after their first attendance at the Board meeting, but only a few short expressions can be given here. "I did not have the least idea of the amount of work that the Church is doing. I am so glad that I was at the meeting." "I have a new view of what it means to be a true missionary." "I enjoyed this the best of any meeting that I ever attended." "I can pray more intelligently for the Board and its problems because I have been at the Annual Meeting and have a better knowledge of their problems."

Very few people have any idea of the amount of labor necessary to keep all this work going. The correspondence at the office of the General Treasurer keeps one person busy practically all the time and another part of the time. Two typewriters can often be heard clattering for hours at a time answering letters and acknowledging receipt of money. It would be interesting to take up several lines of work done here, but we will let one line suffice for the present.

As most of you know, we have what is known as the "Quarter Fund". First, correspondence must be opened with some official of the Sunday school to find out the number of quarters needed. Then the money is sent with a blank filled out so far as it can be done at this office. This opens almost an endless correspondence, answering inquiries. Later, when these earnings are gathered, another siege of correspondence begins.

You say, "Does it pay?" O, yes, greatly! First, the children are taught to do something for missions, and are the more interested because of what they have done. Their inquisitive minds begin a search for missionary information which often puts older ones to shame. Second, the returns from these quarters loom up in great proportions. During the month of December 1923, $468.50 were returned in quarters, and the earnings of these quarters brought in $4154.90. It pays in missionary information and in dollars and cents.

But this is only the secular side. We must still remember that "Except the Lord build the house, they labor in vain that build it." Pray for the work, both on the mission field and in the office. We need it very much.

Yours for the lost,
J. S. Hartzler.

WHAT A SPANISH TESTAMENT DID

There is an "Underscored" Spanish Testament, or rather the remains of one, here in Nicaragua that I hope to get for you some day. It was given to a family here in Managua years ago but they had no use for it and finally threw it in with a pile of rubbish to be burned. A little girl picked up the cast off Book and took it along with her as a plaything —a nice little red book to play with! However, the mother soon took possession of the girl's treasure and upon arrival at their little hut in the country she put it up on a shelf, to be used day by day, leaf by leaf, to roll her cigarettes in, each sheet being just a good size for a long fat cigarette.

One day the husband, a drunken vicious fellow, the terror of the district, happened to see the Book and ordered his wife to put it aside as he wanted to read it. Day by day he devoured the contents of the remaining pages and in the reading was joined by another "bad-man," a neighbor, also a drunkard, and a man very handy with both knife and gun. The day of miracles isn't past. Those two hearts of stone were turned into hearts of love for Jesus, those vicious lives were transformed by the power of the Holy Spirit and today they show forth the light and life of Christ.

Their conversion was the beginning of a great work. This happened six years ago. We now have a splendid congregation where they live, a goodly number of baptised believers and I have preached to congregations of 60 and 80. One of those two men, the owner of the Testament, is now in charge of that work, a voluntary worker, a farmer by day and a preacher by night. I think he now conducts four or five services weekly.

And all this through the message of a torn Testament! Tell the lady in San Diego that it pays to scatter God's Word.—Karl D. Hummel in Letter to Bible House of Los Angeles.

A MESSAGE OF REST FOR TROUBLOUS TIMES

Sel. by D. Parke Lantz.

Our feet have entered a year bound to be momentous in the history of the world; and as we gaze at the still lowering clouds, and stand on the edge of the tumult of nations, and our own uncertain future, we turn once again to our beloved Lord Christ's action just before the Last Passover, exceedingly remarkable in itself, is especially instructive for us in this stage of the world's history.

Knowing the tumult and scattering which the disciples were about to experience, and the strong faith in Him which they would imperatively require in the coming storm and strain, He put forth a most peculiar and illuminating miracle. Jesus cut a section from His disciples' life, and presented it before their eyes—a perfect plan; He unrolled a map of their future hours, in which each stage shone out like a star; so that, in the storms that followed, and in all their after life, they would be able to say, and realize:—

I'll bless the hand that guided,
I'll bless the heart that plann'd,
When throned where glory dwelleth
In Immanuel's land.

Now, let us look closely at this miracle, dealing with our practical, personal lives—a prophecy which seemed to take a delight in putting obstacles in the way of its own fulfillment. Jesus said, "Go into all the city"—of all places the most difficult to meet a man you do not know, and have never seen—"and there shall meet you"—at no given spot named: all they knew was that somewhere in the city they would find a man coming toward them—"a man bearing a pitcher of water"; a most inadequate description whereby to recognize a total stranger: no description of face or voice, of grab or form—"follow him; and wheresoever he shall enter in"—the first house that he shall enter, anywhere in that vast multidude of houses—"say to the good-man of the house, The Master saith, Where is my guest-chamber? And he will himself show you a large upper room furnished and ready" (Mark 14:12.)

Now the probabilities against such a thing ever occurring at all are simply enormous. Might not another man bearing a pitcher of water come first? Suppose this man forgot to bring his pitcher, or altered his errand; or suppose they discovered him by some other peculiarity, which would equally defeat the prophecy? What if the pitcherbearer should change his mind, and go into another house? What in the world was to prevent him doing so? What if the master of the house demurred to such an abrupt message? Or what should prevent him from offering them another or a lower room? Our Lord seems to have deliberately built up difficulties, and enormously multiplied the adverse chances, in order to reveal Himself and His perfect acquaintance with all coming contingencies; and so to toughen the disciples' faith against all coming storms.

It is possible that the disciples had thought that our Lord had forgotten about the Passover: at all events, the moment they ask Him they learn that the whole immediate future is mapped out like a created world! Look at the knowledge that our Lord reveals. He knows that His disciples will meet that man, and that nothing in the univesé can prevent the meeting: He so knows that servant's life—probably a slave, for the water was usually carried by slaves—that He knows the exact moment he will be carrying a pitcher of water: He knows exactly where the man intends to go; and that no accident will happen to prevent his reaching the house; and that no second thoughts will turn him into another street: He knows that the proprietor's heart, without surprise or hesitation or refusal, will at once grant the request, and reveal the chamber; He knows that the room which the good-man will select—without a word said to him as to what sort of a room it should be—will be a large room, an up-stairs room, and one already lined with couches, ready for instant use as an eastern dining room.

He holds the threads of all events, and lays His hands on the clues of things just as He chooses. The whole thing is astounding, and altogether divine. For look at it again. Christ's eye was threading the crowded throroughfares of that city: it measured distances so exactly that He not only knows when the pitcher-bearer would leave the house for the water; and when he would return, probably from the pool of Siloam, with the water; but the exact spot at which he would have arrived when the disciples came up; and He knew that the disciples would unhesitatingly obey, so losing none of the estimated time.

And—loveliest of all for us—Christ did all this, and controlled everything and everyone concerned, without being present at all: He was veiled and afar: and so to-day, when we ask the disciples' question—"Lord, where wilt Thou that we go?" the answer comes—"I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with Mine eye upon thee" (Ps. 32:8), mapping out the whole future, and watching with the perfection of omnipotent love.

So we arrive at the glorious conclusion, "And they found as He had said unto them": they went—they came—they found; the man, the pitcher, the welcome, the room: He who created the world unrolled a section of their own future before their eyes and showed Himself the perfect Lord of all that future.

If we hazard everything to obey Christ, we shall find all in the end, exactly as He foretold: we shall be deceived in nothing; and we shall find ourselves at last, with Him, in "a large upper room furnished." Christ calculates everything, adjusts everything, links everything into the chain of His perfect will, so that we can be at utter rest.

I do not say—and I think we need to be exceedingly careful on this point—that that plan of His necessarily excludes disaster or even death. James fell under Herod's sword not many months after this. Sir Alexander Simpson, a beloved Edinburgh doctor, during the Zeppelin gloom of the streets last winter, was run over by a friend's motor car in the darkness, and he was taken to the Royal Infirmary, where he had spent thousands of hours. He was so sure of God that he had printed on the first page of his 1916 pocket diary (he always printed a text on the first page of his medical visiting list, changed since his retirement to a pocket diary) in firm hands these words:—

"He knoweth what is in the darkness,
He knoweth the way that I take."

What a mystery. Who of us today has not a vacant chair vacated with the same awful suddeness and unintelligible mystery? Not until we know as we are known shall we learn from what far more dreadful spiritual peril we have been delivered by disaster or even sudden death. But we do know that the pattern of the plan is this: "All things work together for good to them that love God" (Rom. 8:28).

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain,
As I followed the Lord alone.
He was better to me than all my prayers,
He was better than all my fears;
He made a bridge of my broken hopes,
And a rainbow of all my tears.
He emptied my hands of my treasured store,
And His "covenant love" revealed;
There is not a wound in my aching heart
But the balm of His breath has healed!
Oh! tender and true was the chastening sore,
In wisdom that taught and tried,

Till the soul that He sought was trusting in Him,
And nothing on earth beside.

So we go on through the unknown year—known, to its minutest details by Christ—as those sent into the busy city by Jesus; to meet Him again, shortly, in "a large upper room furnished"; for "I will that, where I am, they also may be with Me" (John17:24). "Let this utterance be our soul's pillow and bed of down" (Luther).

Trenque Lauquen, Argentina.

"DYING GRACE" BECKONED FORWARD?

It is a mistake to think that we cannot be delivered from the tyranny of sin before we die or before the Lord comes. When Paget Wilkes of the Japan Evangelistic Band was in this country recently he told of a Christian man who had great yearnings after a holy life, but who was told by his spiritual advisers that God would meet him when he came to die, and not till then give him complete deliverance from sin. The day came when the doctors told this man that he was on the brink of eternity, and he sent for one of these spiritual advisers, who, kneeling by his bedside, prayed earnestly for God to give this sick man "dying grace." Presently with joy on his face the sick man declared that he had assurance that God had answered the prayer. Immediately he began to mend. He grew better, and told his friends that he intended to hold on to the "dying grace" that God had given him and turn it into "living grace" for the rest of his life. The story goes that the Christ who delivered him from the penalty of sin and gave him the promise of deliverance from the very possibility of sin when he should get his resurrection body, gave him during the remainder of his life marvelous deliverance from the power of sin, so that he could say with the confidence of Paul, "To me to live is Christ."—Sunday School Times.

HEARD THE GOSPEL BY ACCIDENT

A missionary in the Gaboon region writes that several converts, recently made, declared that they had first heard the Word far up in the bush from a man whom they had never heard of, and who makes no profession of accepting the Gospel himself—that wherever he goes he tells others about it. "Let him that heareth say come." He also tells of a widow woman who had presented a communion service for the use of the church. She earned her living by laundry work, and stipulated that her name should not be made known. When told that there were a few dollars left over of the sum, she said, "Send them to the Bible Society, to send Bibles to some other country."—Selected.

The Gospel can benefit us only as we believe it. It can be believed only as it is known. And it can be known only as it is revealed.—David Garber.

FINANCIAL REPORT

MENNONITE BOARD OF MISSIONS AND CHARITIES

For January, 1924

General Mission Fund

Talmage Beachy	$ 20 00
McDorman S S Class Peak Cong Va	16 00
Albert Erb	2 75
Investment Interest	67 50
Endowment Interest	95 00
Matt 7:12	10 00
Forks Cong Ind	22 20
Kettle S S Fairview Mich	4 97
Pleasant Grove S S Ill	10 85
Y W Cl Shore S S Ind	70
Sugar Creek Cong Ia	50 20
E C Shank Jr	19 54
Metamora S S Ill Quarterly Meeting	4 51
Harmony S S Ill	55 37
Metamora Cong Ill	20 36
Beach Cong Ohio	245 68
Beach S S Ohio	30 00
Bro King Ohio	16 50
W Fairview Cong Nebr	45 40
L Deer Creek S S Ia	45 09
Schellburg Cong Md	1 00
Scottdale Cong Pa	16 50
Sister Clearspring Md	2 00
Mt Clinton S S Va	127 45
Pike S S Va	51 89
	$981 46

INDIA

India General Fund

Miller Cong Md (December)	$ 1 00
A Bro & Sister Souderton Pa	5 00
Joseph K Charles (Dec)	25 00
Salunga Menn S S Pa (December)	51 75
Churchtown S S Pa (December)	10 00
Sisters B C E Petersburg Pa (Dec)	10 65
David Stoltzfus Class Pa (December)	5 50
Belleville A M Cong Pa (December)	15 00
No 7422 Pa (Dec)	4 00
Endowment Interest	281 25
Allensville S S Pa	11 85
Chil Allensville S S Pa	4 62
O Grove & Pleas Hill Congs Wayne Co O	85 00
A Bro & Sister Archbold Ohio	5 00
The Sisters Philadelphia Pa	59 00
Duchess S S Alta	11 00
Creston S S Mont	2 63
Freeport Cong Ill	39 03
Canton Mission S S O	5 06
Daytonville S S Ia	4 32
Liberty Cong Kans	7 00
Wood River S S Nebr	15 90
W Union Cong Ia	27 93
Syc Grove Cong Mo	27 54
Palmyra Cong Mo	2 50
La Junta S S Colo	19 54
Mt Zion Cong Mo	50
Zion Cong Ore	20 00
Howard-Miami Cong Ind	16 49
Thomas Cong Pa	20 71
Schellburg Cong Pa	1 00
J J Keim	35 00
Kaufman Cong	28 91
Orie D Yoder	5 00
Doylestown S S Pa	17 53
L Lexington Cong Pa	65 00
Souderton T M Pa	12 10
Doylestown S S Pa	22 39
Hagey Cong Ont	11 00
M C Cressman	50 00
E Chestnut St S S Lancaster Pa	33 13
Gehmans S S Pa	64 22
Landis Valley Cong Pa	113 00
E Chestnut St Cong Lancaster Pa	37 13
Bowmansville Mission Friends Pa	82 13
Willow St S S Pa	35 00
Landis Valley Cong Pa	6 00
David Stoltzfus S S Cl Pa	3 50
J E Landis	5 00
Abram Eby	744 00
Chambersburg S S Pa	75 00
Reiff Cong Md	94 90
A Bro & Sister Elida O	10 00
	$2,345 71

India Missionary Support

Philippians 4:19	$150 00
Lisetta Rutt	12 50
Women's Miss Society	557 75
The Sisters Philadelphia Pa	20 00
Lockport A M S S O	28 13
Goshen College S S Ind	50 00
Pleas Valley S S Kans	17 00
Mt Zion Cong Mo	9 19
Spring Valley S S Kans	37 50
Ephraim Shantz & wife	150 00
W Liberty Prim Dept Birthday Off Kans	7 05
	$1,039 12

India Missionary Children Support

Prim Dept Freeport S S Ill	$ 6 00
Mt View S S Mont	20 00
Matilda & Carrie Sommer	1 00
David Ropp	1 00
Beulah Troyer	2 50
Marie Riehl's Cl Conestoga S S Pa	21 47
Hertzler boys Conestoga S S Pa	80
Women's Miss Society	30 90
Warwick River S S Va	37 34
Conestoga S S Pa	69 37
Logan Co S C Ohio	3 50
Clinton Frame S S Ind	9 00
S Union & Walnut Grove S S	3 35
Jr Investment Earnings:—	
Berea S S Mo	13 75
Marion S S Md	18 47
Bethany S S Mich	36 50
Salem S S Ohio	67 90
Alpha S S Minn	14 70
Bethel S S Ohio	37 58
Forks S S Ind	5 00
Leo S S Ind	11 87
Conestoga S S Pa	56 92
W Zion S S Alta	22 50
Mrs J H Bylers chil Ste Elizabeth Man	5 50
Frazer S S Pa	31 65
	$528 57

Native Evangelist

E Petersburg Y M B C Pa (Dec)	$ 7 50
Manheim B S Cl Pa (Dec)	7 50
Investment Interest	25 50
Endowment Interest	32 50
Ft Wayne Cong Ind	13 87
J I Weldy & family	45 00
Shore Y P B M Ind	9 60
A Brother Pa	10 00
Two Sisters Pa	5 00
Esther Groh	30 00
Baden Mission Ont	15 00
Hagey-Warner Y P M Ont	30 00
Two Classes E Petersburg S S Pa	15 00
E Petersburg Y M B C Pa	7 50
Manheim B S Class	7 50
	$261 47

India Bible Women

Salem S S Ohio	$ 6 00
Investment Interest	24 00
Endowment Interest	7 50
A L Weaver & wife	30 00
Logan Co Sew Cir O	4 00
May Blossers Class Va	11 94
	$ 83 44

India Teachers' Support

Strasburg S S Pa (Dec)	$ 14 00
Viola Wenger	30 00
D N Clauden	50 00
Endowment Interest	26 15
4 Sisters Lanc Pa	9 00

Ethel M Myer	7 00
Several Sisters Millersville Pa	6 00
Mary K Zimmerman	6 00
Mollie Weavers Class Lancaster Pa	5 00
A Sister Mellingers Cong	5 00
Y W Cl Oak Grove S S Wayne Co O	8 50
H S Roths S S Cl O	15 00
Mt Zion Cong Mo	11 20
Strasburg S S Pa	14 00
	$506 85

India Orphan Support

H D & Harry Miller	$ 7 00
Eli G Gingerich & S D Miller	7 00
Mrs H C Swarr	7 00
M D Schrock	15 00
Mrs Warren Farmers Class Pa	8 00
Gehmans S S Pa	23 72
Slate Hill & Churchtown S C	28 00
Elmer E Zimmerman & wife	13 00
Mr & Mrs E T Eash	10 00
Fairview S C N Dak	5 00
Investment Interest	70 00
Endowment Interest	37 50
Anna, Mary & Margaret Landis	28 00
Ina Hostetler	7 00
Cl 11 Belleville S S Pa	10 00
Mattawana S S Pa	14 50
Prim Dept Chicago Home Miss	7 50
Cora Wenger	31 00
Sam R Hoover	20 00
The Sisters Philadelphia Pa	170 00
The Harman Children	28 00
Jr Dept Goshen Col S S Ind	7 00
Sharon S S	
Mrs Cressmans Cl	15 00
C Hallmans Cl	4 50
C Burkharts Cl	7 50
Salem S S Tofield Alta	12 50
Ed Oyers Cl Ill	7 00
E E Troyer	15 00
M E Troyer	15 00
James Stalter S S Cl O	14 00
R R Brennemans S S Cl Ohio	14 00
Syc Grove Cong Mo	12 50
W Liberty Prim Dept Kans	7 00
Gortner S S Md	7 20
Cl 13 Plainview S S O	7 00
Prim & Jr Depts O Gr & Pleas Hill S S Ohio	75 00
Olive Cong Ind	7 50
Schyler Pletchers Cl Yellow Creek S S Ind	7 00
Harvey Wises Cl Yellow Creek S S Ind	1 00
Bethany S S Mich	6 50
Olive S S Ind	43 35
Cl 18 Holdeman S S Ind	52 00
Birthday Off Prim Dept Maple Grove S S Ind	2 33
Elkhart S S Ind	
Opening Buds Cl	5 35
Golden Rule Cl	7 00
Boys Cl 16	2 00
Mens Bible Cl	7 50
Busy Gleaners Cl	10 00
Helping Others Cl	7 50
A R Miller	7 50
Thomas S S Pa	42 50
Scottdale S S Pa	22 50
Weaver S S Pa	37 50
Altoona Miss S S Pa	7 46
Laura Kulp's Cl Va	56
F Mennonite S S Ont	20 00
Mrs Sam Longeneckers Class	14 00
Prim Cl Landisville S S Pa	15 00
Lauvers S S Pa	15 00
Girls B C Mt Joy S S Pa	28 00
A Sister E Petersburg S S Pa	14 50
Lebanon Co S S Workers Pa	28 00
A Bro & Sister Marion Pa	12 00
	$1,190 97

India Widows' Support

Walnut Crk Cong O	$ 40 00
Friends Ore	3 50
Los Angeles Miss Cal	40 00
Mrs E R Miller	10 00
O Grove S S Champaign Co Ohio	5 00
A Bro & Sister Goshen Ind	40 00
A Sister Chicago Ill	20 00
	$158 50

India Medical Work

Two Sisters Smithville Ohio	$ 2 50
Endowment Interest	66 25
Womens Miss Society	50 00
John B Kauffman	10 00
Mattawana S S Pa	9 81
A Sister Goshen Ind	3 00
Prim Dept W Union S S Ia	2 51
Anna Shaum	5 00
M B Showalter & wife	8 00
	$157 07

Dr. Troyer's Medical Equipment

Berlin S S Ohio	$ 13 40
Walnut Cr Cong O	40 00
Bethel & Guilford Cong Ohio	9 42
	$ 62 82

Sankra Evangelistic

Investment Interest	$ 1 50
A Sister Ia	2 91
E Union Sew Cir Ia	15 85
A Sister Clearspring Md	6 00
	$ 26 26

Mahodi Evangelistic

Endowment Interest	$ 12 50

Adding Machine Fund

N A Lehman	$ 15 00

India Personal

S R Good & wife	$ 50 00
D A Yoders children	5 50
	$ 55 50

India Lepers

Sisters Philadelphia Pa	$ 10 00
Elsie Yoder (Leper Home)	5 00
	$ 15 00

Native Nurse Support

Fuss Sisters	$ 8 00

Hope Evangelistic Station

Investment Interest	$ 78 50
Bethel & Guilford Congs O	10 00
Otis J Bontrager	11 50
	$100 00

Nurses' Home Building

Investment Interest	$ 1 00

Hospital Building

Investment Interest	$ 66 00
West Union Cong Ia	25 00
East Union Cong Ia	429 37
	$520 37

Teachers' Home Balodgahan

Investment Interest	$ 1 50
Womens Miss Com	500 00
W Union Sew Cir Ia	40 00
Cash E M B of M & C	2 50
Holdeman Y P M Ind	6 85
	$550 85

Sundarganj Church Building

Lizzie A Herr & Pri C	$ 25 00
S S Meeting Leetonia O	70 45
	$ 95 45

Ghatula Dispensary

Anna N Ranck (Dec)	$ 5 00
Anna N Ranck (Jan)	5 00
Elmer Eby	50 00
	$ 60 00
Total received for India	$7,794 45

SOUTH AMERICA

South America General

Shore S S Y W Cl Ind	$ 2 45
A Bro & Sister Pa	5 00
Sunbeams for Jesus Lititz S S Pa (Dec)	42 00
David Stoltzfus C (Dec)	5 50
No 7423 Pa (Dec)	3 00
Isaac U Cober	10 00
Investment Interest	507 50
Endowment Interest	35 00
Fairview Cong Ore	13 65
Ina Hostetler	3 00
Mrs H B Winey	10 00
Science Ridge Cong Ill	12 62
Canton Miss S S Ohio	5 06
Orie Birleys Cl Ft Wayne S S	1 48
Berne Cong Mich	25 00
Olive Cong Ind	1 86
Beulah Beach	2 00
J J Keim	10 00
Orie D. Yoder	5 00
L Lexington Cong Pa	45 00
Providence Cong Pa	22 00
Earle Zook	1 50
Warner Cong Ont	15 27
Shantz S S Ont	31 50
David Stoltzfus S S Cl	3 50
L B & Katharine Hertzler	5 00
J E Landis	5 00
Chambersburg S S Pa	60 00
A Bro & Sister Ohio	10 00
Liberty Cong Ia	2 00
Bethel & Sycamore Gr Cong Mo	32 38
Palmyra Cong Mo	2 50
LaJunta S S Colo	19 54
	$955 31

S. A. Missionary Support

A Bro & Sister Reiffs Md (Dec)	$ 40 00
A Sister Reiffs Md (Dec)	1 25
Womens Miss Society	150 00
A Sister Shipshewana Ind	5 00
Sycamore Gr Cong Mo	30 00
Salunga & Landisville Cong Pa	150 00
	$376 25

S. A. Missionary Children

Juniors Zion S S Ore	$ 5 00
Cl 5 Clinton Br S S Ind	1 07
Zion S S Chil Ore	1 38
Chil O Grove S S Champaign Co Ohio	16 00
Three Sisters Royersford Pa	6 00
Jr Investment Earnings:—	
Clear Water S S Alta	50
Crystal Spgs S S Kans	5 00
	$ 34 95

S. A. Native Evangelist

Walnut Cr Cong Ohio	$ 11 00
Endowment Interest	5 00
Sam R Hoover	10 00
E Union Cong Ia	160 48
Levi Mann	10 00
	$196 48

S. A. Bible Reader

A Sister in Faith Stauffers Cong (Dec)	$ 10 00
Womens Miss Society	50 00
Mrs Rohrers Cl Lanc Pa	5 00
Sisters Philadelphia	16 00
	$ 81 00

S. A. Kindergarten

Walnut Creek Cong O	$ 30 00
Jr Boys Union S S Ill	4 00
Pri Cl Metamora S S Ill	5 00
Pri Dept LaJunta S S Colo	6 00
Pri Dept & two Jr Cls Goodfield S S Ill	3 00
Y W Cl Oak Grove S S Wayne Co O	8 50
Pri Dept Nappanee N S S Ind	25 50
	$ 82 00

S. A. Church Building

Science Ridge Cong Ill	$173 50
Investment Interest	5 00
A Schertz	10 00
Roanoke Cong Ill	30 20
Morrison Cong Ill	8 50
Wood Riv Cong Nebr	5 80
C Schindler	2 00
A Brother	3 00
A D Driver	5 00
Springs Y P B M	30 64
	$273 64

Trenque Lauquen Church Building

Berlin A M S S Ohio	$ 2 75
Investment Interest	1 00
Salem S S Tofield Alta	30 00
Susie Cotterman	5 00
	$ 38 75

True Way Publishing Fund

David Stoltzfus Cl Pa (Dec)	$ 5 00
Josephine Schrocks Cl Ill	5 00
Norman Sniders Cl Floradale S S Ont	23 60
David Stoltzfus S S Cl Pa	10 00
Goods Y P Pa	3 80
Cash E M B of M & C	5 00
	$ 52 40

S. A. New Missionary

Walnut Cr Cong O	$ 29 00

Pehuajo Church

Investment Interest	$ 1 00

Printing Press

Investment Interest	$ 5 25

Nurse Dispensary Equipment

Womens Miss Society	$150 00

Sewing Machine Fund

Annie Dike & S S Cl Markham Ont	$ 8 00
Total for South America	$2,284 03

CITY MISSIONS

Altoona Mission

Scottdale Cong Pa	$ 29 43

Youngstown Mission

Endowment Interest	$ 85 75

Altoona Building Debt Fund

Stahl Cong Pa	$124 30
Casselman Cong Md	1 00
Allensville A M Cong Pa	24 13
Scottdale Cong Pa	33 75
Hanover S C Pa	44 00
Lititz S S Pa	25 00
Mt Joy S S Pa	58 00
	$310 18

Canton, Ohio

Dema Horst	$ 1 00
Melvin Smucker	1 00
O Grove & Pleas Hill Congs Wayne Co O	30 00
Martins Y P B M Ohio	5 00
Canton Mission S S	9 83
Beech Y P B M Ohio	6 70
House Income	21 50
	$ 75 03

Chicago Home Mission

Walnut Cr Cong Ohio	$ 50 00
Investment Interest	7 50
Endowment Interest	181 25
Endowment for S S Prim Dept	25 00
J B Kauffman	3 00
Willow Spgs S S Ill	8 00
Berne S S Birthday Offering Mich	3 74
Scottdale Cong Pa	11 50
Chambersburg S S Pa	50 00
Abner G Yoder	2 00
Rental Income	31 00
	$372 99

Ft. Wayne, Ind.

Middlebury Cong Ind	$ 13 87
Hopewell Cong Ind	6 00
A Bro & Sister Hopewell Cong	2 50
Shore Cong Ind	10 00
Yellow Cr Cong Ind	31 00
	$ 63 37

Kansas City, Kans.

J B Kauffman	$ 5 00
Woodriver Cong Nebr	13 79
Liberty Cong Ia	2 00
Plum Cr S S Nebr	10 00
Mt Zion Cong Mo	4 60
S E Martin	1 00
Leidy Hunsicker	10 00
LaJunta Cong Colo	21 11
Harace & Lucy A Compton	3 00
Payson Miller	5 00
Gruenfeld Cong Okla	17 00
Sonnenberg S C Ohio	10 00
Salem Cong Nebr	26 00
Miriam Nyce	1 00
Jennie Ebersole	2 00
Alice Keeler	5 00
Anna, Katie and Grace Nyce	5 00
Martha D Mover	5 00
Pleas View Cong Mich	13 50
Elmer Widmer	2 00
Henry Horst	5 00
Mylo King	2 00
A Sister in Faith	5 00
Clarence Miller Va	15 00
Gospel Hill S S Va	3 00
Rebecca Burkholder	50
	$198 50

Kansas City Church Building

Kansas City S S & Cong	$ 50 96
Collected by C J Freyenberger	140 00
William Smith	25 00
Crystal Spgs Cong Kans	38 05
Wichita Cong Kans	35 85
Investment Interest	28 00
Chappel Cong Nebr	5 55
E Union Cong Ia	68 01
W Union Cong Ia	170 55
Syc Grove Cong Mo	67 00
Anna Camp S S Cl Ill	11 50
	$640 47

Lima Mission

Endowment Interest	$ 5 00
J B Kauffman	5 00
H O King	10 00
J Y Smucker	24 00
Sunday Eve Coll Lima	9 08
	$ 53 08

Toronto Mission

Floradale Cong Ont	$ 15 00
Snider Cong Ont	9 30
Blenhem Cong Ont	13 25
General Conference	130 04
	$167 59

Peoria Mission

Willow Spgs Cong Ill	$ 8 00
Science Ridge Cong Ill	17 38
Goodfield Cong Ill	12 00
M H Plank	2 00
	$ 39 38

Mexican Mission

Investment Interest	$ 4 50

Chicago Gospel Mission

Investment Interest	$ 3 50

Los Angeles Mission

Investment Interest	$ 2 75
Total for City Missions	$2,046 52

CHARITABLE INSTITUTIONS

Children's Welfare Home K. C.

Investment Interest	$ 6 00
Plum Creek S S Nebr	7 20
Larned Cong Kans	5 73
Polly Detwiler	10 00
Zion Prim Dept Ore	12 00
E Z Yoder S S Cl	3 00
Samuel Freyenberger	6 35
Special Support	199 50
	$249 78

Orphans' Home Ohio

Investment Interest	$ 3 00
Endowment Interest	91 88
Marion Smith	2 00
Scottdale Cong Pa	14 00
Thomas Cong Pa	4 80
Jr Investment Earnings:—	
Beulah S S S D	5 00
Thurman S S Colo	26 44
Emma S S Ind	3 50
Pl View S S Okla	43 53
Lakeview S S N D	23 47
Limon S S Colo	25 55
Pinto S S Md	4 00
Eddie Smith	3 75
Olive S S Ind	66 95
Special Support	462 00
Eli D Yoder	25 40
Amos S King	100 00
A Bro Wayne Co O	3 00
Widemans S S Birthday Offering Ont	3 00
	$911 27

Illinois Home for Aged

N J Roth	$ 5 00
Eliza Stauffer	45 50
Mrs J F Henning	40 00
Endowment Interest	584 37
Lima Pri Dept O	8 12
Maple Grove S S Pa	45 50
Emma Cong Ind	30 00
Freeport Cong Ill	35 00
Elkhart Cong Ind	45 50
D W Slagel	25 00
J B Swartzentruber	10 00
Lydia Smith	3 50
May W Slagel	2 00
Alvin King	5 00
Special Support	49 50
Farm Income	38 79
Mrs Everest Guard	140 49
Gleimanhage Estate	99
Endowment Interest (for sick)	100 00
	$1,214 26

LaJunta Sanitarium

Endowment Interest	$ 37 50
Investment Interest	4 50
Endowment Interest (for Charity)	1 25
Stahl Cong Pa	6 66
Sanitarium Farm Income (Dec)	2238 38
Lydia Oyer (Dec)	10 00
Hospital Fees (Dec)	593 65
	$2,891 94

Orphans' Home Hospital Bldg.

Investment Interest	$ 30 00

Orphans' Home School Bldg.

Investment Interest	$ 22 00

Home for Aged Building

Mrs Isaac Good	$ 10 00

Home for Aged Elevator

Metamora S S Ill	$ 39 65

LaJunta City Hospital

Hospital Fees	$720 45
Total for Charitable Institutions	$6,089 35

OTHER FUNDS

District General Funds

Souderton Cong Pa	$ 50 75
Skippack Cong Pa	16 00
Plain Cong Pa	105 00
Maple Gr Cong Ind	30 00
Fairview Cong & Y P B M Mich	18 00
Clinton Fr Cong Ind	46 59
Emma Cong Ind	10 50
Midland Cong Mich	5 43
Salem S S Ind	5 03
Protection Cong Kans	4 75
Spg Valley S S Kans	14 82
White Hall Cong Mo	3 71
Albany Cong Ore	11 68
Firdale Cong Ore	1 40
Nampa Cong Ida	5 87
Thomas S S Pa	30 55
Springs Cong Pa	2 69
Scottdale Cong Pa	16 00
	$378 77

Mennonite Board of Education

Stahl Cong Pa	$ 13 34

Millersville Orphanage

Providence Cong Pa	$ 25 00

Duchess Church Bldg. Canada

Palmyra Cong Mo	$ 5 00

Wichita Mission

Larned Cong Kans	$ 10 00
Pennsylvania Cong Kan	18 00
E Holbrook Cong Colo	12 56
Milan Val Cong Okla	6 00
Protection Cong Kans	9 50
	$ 56 06

Evangelistic Mo-Kans

Sycamore Gr Cong Mo	$ 20 64
Limon Cong Colo	4 50
	$ 25 14

Rural Missions

Casselman Cong Pa	$ 1 95
Leo Cong Ind	17 63
Shore Cong Ind	6 10
Endowment Interest	2 50
	$ 28 18

Personal

Chambersburg S S Pa	$ 15 00
Spg Valley Cong Kans	35 00
Elkhart Lit Society Ind	7 50
	$ 57 50

China Evangelist

Per D N Clauden	$ 50 00

Administration Expense Support

Investment Interest	$584 00
Endowment Interest	250 00
	$834 00

Missionary Preparation Fund

Investment Interest	$ 1 50

Russia Bible Fund

Investment Interest	$ 32 36
Per O O Miller	10 00
Bethel & Guilford Cong Ohio	9 08
	$ 51 44

Church Building Fund

Investment Interest	$ 6 00
Endowment Interest	15 00
	$ 21 00

Evangelizing Fund

Investment Interest	$ 7 50
Endowment Interest	137 50
	$145 00

Aged & Disabled Missionaries

Investment Interest	$ 11 00
Endowment Interest	200 00
Bethel & Guilford Cong O	5 50
	$216 50

Bible Fund

Endowment Interest	$ 12 50

Germany Evangelistic & Tent Fund

D I Raber	$ 1 00
A Sister Clear Spgs Md	4 00
Belleville A M Cong Pa	14 55
G S Glick	5 00
A Bro & Sister Dayton Va	100 00
A Bro Pa	30 00
David Bergey	5 00
	$159 55

So-W. Pa. Conference Fund

Weaver Cong Pa	$ 13 00
Scottdale Cong Pa	20 25
	$ 33 25

So-W. Pa. S. S. Conference Mission Fund

Kaufman S S Pa	$ 12 48
Thomas S S Pa	90 35
Stahl S S Pa	16 25
Springs S S Pa	18 97
	$138 05

Book & Tract Work

Scottdale Cong Pa	$ 13 25

Penna. Old People's Home

Rockton S S Pa	$ 2 93
Scottdale Cong Pa	7 00
	$ 9 93
Total for Other Funds	$2,274 96

SUMMARY

District Board Reports

Alta-Sask Dist Bd	$ 122 38
E Menn Board (Dec)	319 12
E Menn Board (Jan)	1,521 41
Franconia Dist Bd	403 77
Ind-Mich Dist Bd	693 67
Ill Dist Bd	314 12
Ia-Nebr Dist Bd	1,049 94
Mo-Kans Dist Bd	467 75
Ohio Dist Bd	434 10
Pacific Coast Dist Bd	40 33
Wash Co Md & Franklin Co Pa (Dec)	65 22
Wash Co Md & Franklin Co Pa	306 90
Middle District Va	195 59
Southwest Pa Dist Bd	929 93
The Ontario Dist Bd	551 96
Menn Bd of M & C	14,054 58
Grand Total	$21,470 77

Gratefully acknowledged,
MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff, Gen. Treas.

EXTRACTS FROM THE INDIA MISSION NEWS

Brother and Sister Warye and baby are leaving for America on December 4th. Although Mrs. Warye's health was improving still the doctors advised that she return to America. May the Lord continue to bless them and use them in His service—if not in India—then in America, is the prayer of the missionaries they left behind.

It seems difficult to understand why people must go home when we are all so anxiously waiting for new missionaries to come to the field. Unless new volunteers are sent out shortly it means that for another four or five years we can only hold the positions we now occupy. New stations will need to continue to wait. Surely the men and money can be found if our faith is not wanting.

Financial Census of Indian Mennonite Church

A recent census of the financial status of the Indian Mennonite Church shows the following:— (Rs. 3 equals 1 dollar.)

2 families have an income ranging between Rs. 75—100.

9 families have an income ranging between Rs. 50—75.

31 families have an income ranging between Rs. 30—50.

35 families have an income ranging between Rs. 20—30.

71 families have an income ranging between Rs. 10—20.

98 families have an income ranging between Rs. 0—10.

400 orphans, 135 widows, 20 old men and 200 lepers are entirely dependent on the Mission.

In other terms 95 per cent of the families have a monthly income of less than $16.50; 70 per cent receive less than $7.00; while 35 per cent get monthly less than $3.50. Thus 35 per cent are not only unable to give anything towards the cost of educating their children but must receive aid from the Mission to provide for their food and clothing.

We are often asked why so much money is required from America to build and maintain our schools and churches. The table gives the answer. The masses of India are very poor, and it is from these masses that the majority of Christians have come and are coming. The paramount necessity of a continued study of the economic problem is at once evident. Upon it depends the final financial independence of the Indian Church.

Discouraging as the table may seem to you in the home land it nevertheless is a source of inspiration and encouragement to your missionaries on the field because it shows progress. At the same time it is however very clear that it will be many more years before the Indian Mennonite Church will be able to provide the money necessary to build and maintain her own Institutions. She is doing what she can but she must continue to depend on you. If you should fail her now she would lapse again into illiteracy and idolatry.

NOTES FROM INDIA

A private letter from Sister Fannie H. Lapp to her folks at home gives a very interesting glimpse of the home life of the missionaries at Ghatula, that jungle station among a very needy people.

Dr. Troyer and his family and the Friesens had just arrived at Dhamtari when the letter was written. Sister Friesen was reported to be getting along very well after her attack of illness.

Dr. Troyer operated on a five-year-old boy for appendicitis on ship board. Everything was gotten ready for the operation, then the captain stopped the engines and kept the ship as steady as possible until the operation was successfully completed.

Folks at home sometimes wonder why it is that missionaries age so rapidly. Besides the cares, toils, and perplexities that are published in each issue of a missionary book or paper here is an example of a class of trouble not usually noted: There was company. Two quarts of milk was the usual amount furnished by the milkman. When he came he reported that during the night the buffalo calf had broken loose and had taken the milk! After much anxious search he found one quart. The company was lenient. Just a trifle? But just think of it!

GLEANINGS

Enlarged Work in Palestine

An arrangement for joint work in Palestine has been made between the Hebrew Christian Testimony to Israel and the British Society for the Propagation of the Gospel among the Jews. David Baron, of the first-named organization, writes of present conditions in Palestine:

"Although the stream of Jewish immigration into Palestine is at present not at all so large as the Balfour Declaration and the Mandate had led many to expect, still about 1,000 Jewish young men and women of the best type of manhood and womanhood are being brought into the land by the Zionists every month, and their numbers are bound to increase. These *Halutzim* or 'pioneres,' as they are called, many of whom are young men and women of high education, are great idealists, and enthusiasts, who are ready to endure all sorts of privations in order to build up the Jewish 'National Home.' They are from all accounts very accessible to the Gospel, especially when brought to them by Hebrew Christians, and are eagerly reading the New Testament.....The British Society has recently developed an important work in Haifa, which is destined to be the chief port of Palestine, and the place where most of the *Halutzim* are landed on their first arrival."

—Missionary Review of the World.

Unreached African Tribes

C. F. Beitzel, of the Sudan Interior Mission, writes in the *Evangelical Christian and Missionary Witness* of the present struggle between Islam and Christianity for the native African, a conflict which he says will be fought to its climax in the Sudan, and then goes on to say of his own work: "The very province we are living in is called *Bauchi* (slavery). The mountains around are full of ruins and tiny farms among the rocks where these Jarawas took refuge. Miles of stone fences can be seen which fortified these people against the horsemen. This Jarawa tribe of many thousand are among the few never conquered. They have had a great hatred for the Moslem and only a few have as yet accepted their religion. This is a miracle, since they are practically surrounded by Moslems, north, east and west. How fortunate that we came here though it is the eleventh hour! They are hard pressed to become Moslems, but now they are going to hear of Christ first. Farther east is another large pagan tribe, the Tangali. We have six workers there. So that here is the real battle line and the eleventh hour."

Friendly Sudanese Chiefs

In a recent letter from a medical missionary of the Church Missionary Society stationed at Omdurman, in the Northern Sudan, the following striking passage appeared: "The increasing tolerance of the people is remarkable. There is a marked tendency among Moslem sheikhs and religious leaders to discuss Christian doctrines openly and to call in for friendly talks. They are difficult to convince, of course, and often do not want to be convinced.....but the cultivation of the friendship of the religious leaders does much to encourage the ordinary people..... and it also removes suspicion."

Regions Beyond in Uganda

The Bukedi Country of the Uganda Protectorate was first occupied by agents of the Church Missionary Society in the year 1900. Now the opportunity of advancing into the adjoining territory of Karamoja is presented, the British Government having given the necessary permission. The people of Karamoja are a nomad tribe; raids are frequent, and life is held cheaper than booty. A worker in Bukedi writes that while there is still much work waiting to be done in Bukedi, it is not possible to ignore the regions beyond; the Gospel will be the best means of civilizing the people, and it is a matter for thankfulness that the door is now open for Bukedi Christians to become missionaries to their neighbors.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 13, 1924 (Gospel Witness Established 1905) No. 50

EDITORIAL

"If ye know these things, happy are ye if ye do them."

Read what Bro. J. H. Mellinger has to say about aiding Russians wishing to come to America. His article, which we print elsewhere in this issue, will be read with interest, and we trust will meet with favorable response on the part of those who are able to do so.

In this number of the Gospel Herald Bro. S. C. Yoder has something to say with reference to plans and prospects for Goshen College. Read his announcement on the last page. The issue of the regular bulletin will be awaited with interest by the many who are interested in the welfare of this institution, and many are the prayers that Brother Yoder and his associates will succeed in their endeavors.

We are asked, frequently, whether conditions in Germany still warrant the sending of clothing to the poor in that land; also, as to which would be the better way of furnishing relief, cash or clothing. These points are covered in a letter to our sewing circles by Bro. Levi Mumaw, secretary of our Mennonite Relief Commission, and published in this issue. All interested in this work will please read what Bro. Mumaw has to say on this subject.

It is easier to criticise than to furnish something better than the thing criticised. For example, about every generation has among its numebr those who are inclined to criticise their parents for the way in which they undertake to bring up their children, not realizing that it takes results in the next generation to determine whether methods used in this were wise or unwise. It is quite common for people, as they advance in years, to confess that whereas they held certain opinions when they were younger, experience had taught them that such opinions were wrong. When you criticise, be sure that you criticise with the spirit of the Master, backed by the truth of His Word.

Missionaries Soon to sail for Home.—We are in possession of a letter from Bro. T. K. Hershey, superintendent of our South America Mission, stating that he and family had secured passage on the "S. S. Pan American," due to sail from Buenos Aires March 17, and are due to arrive at New York April 14. It is Bro. Hershey's hope that he will be in attendance at the annual meeting of the Mennonite Board of Missions and Charities, to be held at Sterling, Ill., early in May. In this connection it may be well to note that the members of our Mission Board will be as eager to have him and the rest of our missionaries at home on furlough to meet with us at Sterling. Friends of Bro. and Sister Hershey will please note the change in their address. Until further notice all mail intended for them should be addressed to **Rosmere, Lancaster Co., Pa., in care of J. K. Hershey.**

"Take Heed unto Thyself."—These words were first written by one preacher to another. That is the application we wish to make of them in this message.

"Unspotted from the world," is commonly considered a religious dogma that has a bigger place in sentiment and argument than in practical life. But we would like to run a triangle between these two quotations and present day preachers. and see what we can get out of them.

At present there is a strenuous effort being made to turn the light of truth on the records of men who are high in social, political, and religious life, that they may be either convicted or acquitted of the suspicions connected with their lives. The prohibition scandals, the Teapot Dome oil scandal, the protection of vice in favored circles, and a number of other things are being brought into the limelight. As usual, names of ministers are being connected with about all the shady things mentioned. These ministers may be innocent or guilty. We are not discussing that phase of the question. But the one point that needs especial emphasis is the importance of all moral and religious leaders living such lives, privately and publicly, that no matter what comes they will be found to be above reproach. In common honesty, in social purity, in Christian business methods, in freedom from the unequal yoke with unbelievers, in total abstinence from the use of strong drink and tobacco, in abstinence from worldly conformity to vain fashions, in pious devotion to the Gospel of Christ in its completeness and purity, in all things pertaining to life and godliness, the record of the minister should be such that he can say with Paul, "Be ye followers of me, even as I also am of Christ." "Unspotted from the world" should be the condition of his heart, should be the record of his life, and when the testing time comes his light will shine all the brighter because of the tests, a thing very much needed at such times. "Take heed unto thyself," in the light of II Tim. 2:15, should never pass from the sight of any minister's eyes.

And what is true of ministers, is also true of all other members. Live right before God, and you have nothing to fear when the truth concerning your record is revealed before men.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine. Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE UNPARDONABLE SIN

By J. S. Shoemaker

For the Gospel Herald.

Much has been said and written relative to the unpardonable sin, or the blasphemy against the Holy Ghost, and frequently the efforts put forth to explain, or make clear the nature of said sin proves to be more **confounding** to the reader, than a clear **expounding** of its nature.

By a careful and prayerful study of God's Word it is clearly revealed that God will graciously forgive all sins committed against His Son and all other sins, if truly repented of and forsaken—except the sin of which the Lord makes special mention in Matt. 12:31, 32, Mar. 3:28, 29, and Lu. 12:10, which is that of malignantly ascribing to Satan what was known to be the work of the Holy Spirit manifested in the miraculous power of Christ in casting out demons, a sin which the scribes and Pharisees committed when they said: "This fellow (Christ) doth not cast out devils, but by Beelzebub the prince of devils" (Matt. 12:24); "He hath Beelzebub, and by the prince of devils casteth He out devils;" "They said He hath an unclean spirit" (Mar. 3:22, 30). The same is designated by our Lord as blasphemy against the Holy Ghost which shall never be forgiven, "neither in this world, neither in the world to come."

To blaspheme means to defame, profane, or speak irreverently, maliciously, or mockingly concerning God or sacred things, or expressing contempt of the personality and authority of the Godhead.

The scripture passages referred to make it clear that the unpardonable sin of blasphemy against the Holy Ghost can only be committed by the use of the tongue in speaking maliciously against the person and work of the Holy Spirit as manifested in and thru the Lord Jesus Christ and His followers. Only those who are hardened in heart and enemies of Christ and the Christian religion will allow themselves to commit the awful sin of blasphemy against the Holy Ghost. Those who in Christ's time committed that sin were professed servants of God, and occupied what were considered the most honorable positions among the Jews, but they were far from being true servants of God. Our Lord refers to their pedigree in Jno. 8:44, when He says to those Jews who claimed to be "Abraham's seed," "Ye are of your father the devil."

From the teaching of Scripture it is evident that there are sins which if committed against the Holy Spirit will be graciously forgiven of God if repented of; Viz., the sins of resisting and grieving the Holy Spirit. "He, the Spirit of truth," has been sent into the world, not only to comfort the saints, and guide them into all truth, and show them things to come, but convince and convict "the world of sin, and of righteousness, and of judgment" (Jno. 16:8-13).

To resist such convictions, which are of the Holy Spirit, means to sin against Him; but it is not the sin of blasphemy against Him, hence will be forgiven if the convicted party becomes willing to yield to the voice of the Spirit which may be heard either in the "still small voice," thru the reading and preaching of God's Word, or thru certain Providential means, and repents of sins committed and by faith accepts Christ as his Savior from sin and its thralldrom. If however the convicted soul continues to resist the voice of the Holy Spirit, and knowingly and deliberately resists His pleadings, He may take His flight never to return, and said soul will be given over to hardness of heart and reprobacy of mind and never find peace and pardon.

It also seems clear from what we find recorded in the inspired Word that Christians may be either ignorantly or knowingly led to grieve the Holy Spirit, either by yielding to fleshly desires, neglecting certain Christian duties, making compromises with the world, ignoring some of the teachings of God's Word and wilfully disobeying the same, thus sinning against the Triune God, which sins shall be pardoned if those who have thus grieved the Spirit will truly repent of the same, and become perfectly submissive to His will and Word. But if such continue in their negligent, indifferent, worldly, unfaithful, and disobedient course, thus continuing to grieve the Holy Spirit and sinning wilfully after having received the knowledge of the truth, He the Spirit of grace against whom such have done despite, shall be given over to a "fearful looking for judgment and fiery indignation" (Heb. 10:26-29). A picture equally dark is found in Heb. 6:4-6. We have here portrayed characters or individuals "who were once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost," etc. All such have put the Son of God to an open shame and have committed a sin that is unpardonable either in this world or in the hereafter.

Occasionally we meet with individuals whose minds are greatly disturbed with the thought that they have committed the unpardonable sin. All such are laboring under a satanic illusion. The very fact that they are being convicted of sin is positive proof that the Holy Spirit is still seeking to lead them into the paths of righteousness, and has not given them over to hardness of heart and reprobacy of mind which is always the case when one has committed the unpardonable sin, either by blaspheming the Holy Ghost, or by resisting and grieving Him to the extent that He has taken His eternal flight never to return and lead to repentance and salvation.

We rejoice to know that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." No individual has any occasion to worry as to whether his sins will be forgiven, if he realizes that he is a sinner, and is willing to repent of the same and by faith accept the Lord Jesus Christ as his personal Savior from sin and its power.

Dakota, Ill.

A STUDY IN THE BOOK OF MATTHEW

From the Viewpoint of Suggestive Texts

By A. C. Good

For the Gospel Herald.

The why of Jesus (1:21).
The question of the wise men (2:2).
Bethlehem exalted (2:6).
Worship then give (2:11).
The first Gospel Preacher's message (3:2).
The results of Evangelical Preaching (3:5, 6).
The one mightier than I (3:11).
The voice from Heaven (3:17).
Our example in temptation (4:1).
The first message of Jesus (4:17).
Jesus' first invitation (4:19).
The program of Jesus: Teaching, Preaching, Healing (4:23).
The nine Blesseds, with one rejoice thrown in (5:1-13).
Ye are the salt and the Light (5:13, 14).
What is the least commandment (5:19)?
The gift and the Blessing (5:23, 24).
A bundle of wisdom (5:25).
Stop, Look, and Listen (5:32).
The Christian's Oath (5:37).
The Christian's Sword (5:39).
The Christian's Law (5:40).
The Christian's Mile (5:41).
The Christian's Neighbor (5:42).
The Christian's Enemies (5:44).
The Christian's Perfection (5:48).
How to Pray (6:1).
To be forgiven we must forgive (6: 14, 15).
A disfigured face (6:16).
The truth plainly told (6:21).
When light becomes darkness (6:23).

A positive impossibility (6:24).
First things first (6:33).
God rewards effort (7:7).
A New Testament Peace Plan (7:12).
The two ways, (WHICH) (7:13).
Fruit is the test (7:20).
Lord, Lord, not enough (7:21).
The two foundations, (WHICH) (7:24, 26).
The authoritative message (7:29).
The cry of faith (8:2).
The blessing is according to your faith (8:13).
A hasty decision (8:19).
A cry of distress (8:25).
Seeking their kind (8:31).
A foolish request (8:34).
A faith that reaches out (9:21).
Death must go when Jesus comes (9:24).
And their eyes were opened (9:30).
Jesus' compassion for the multitude (9:36).
The Gospel preacher's message (10:7, 8).
The Gospel preacher's environment (10:16).
The Gospel preacher's consolation (10:26).
Own Him or reject Him, (WHICH) (10:32, 33).
Our love to Jesus Supreme (10:37).
Losing life to find it (10:39).
Only a cup of cold water (10:42).
A convincing testimony (11:2, 5).
But what went ye out for to see (11:8)?
Great but greater (11:11).
Wisdom is justified of her children (11:19).
Opportunity, but lost (11:21).
Things hid from the wise and prudent (11:25).
A Gospel appeal (11:28).
How much is a man better than a sheep (12:12)?
The Healer at work (12:15).
A divided Kingdom is sure to fall (12:25).
The sin not forgiven (12:31).
A good man, good treasure, good things (12:35).
When there was no sign needed (12:39).
Seven other spirits (12:45).
Who is my Mother and my Brethren (12:50)?
A sower went forth to sow (13:3).
Fruitfulness according to opportunities (13:8).
A sad condition (13:15).
One kind of seed, but four conditions of soil (13:18, 23).
Good seed, good ground, but tares (13:24, 30).
A small beginning, but large possibilities (13:31, 32).
Secret things hid from the foundations of the world (13:35).
When the righteous shine (13:43).
Sell ALL and buy (13:44).
A great separation (13:49).
A puzzled crowd (13:54).
Where a prophet doesn't shine (13:57).
The parasite of unbelief (13:58).
When conscience speaks (1:1, 2).
Give YE them to eat (14:16).
Bring what you have (14:18).
When Jesus blesses there is an overflow (14:20).
Away, Apart, Alone (14:23).
Contrary winds (14:24).
Enough (14:29).
Don't lose sight of Jesus (14:30).
A good confession (14:33).
Only a touch (14:36).
Two whys (15:2, 3).
False doctrine rooted up (15:13).
A ditched pair (15:14).
The head of the stream needs cleansing (15:19).
The reward of importunity (15:28).
The world's offering (15:30).
When the eye of faith is dim (15:33).
Forgetful of the blessings (16:9, 10).
A personal question for 20th Century Christians (16:15).
The answer for ALL ages (16:16).
Hell's "Gibralter" (16:18).
The power of the Church (16:19).
Be sure of your ground (16:22, 23).
The question of questions (16:26).
Our transfigured Lord (17:2).
The touch of the Master (17:7).
Jesus only (17:8).
A question for the Church of today 17:19).
Exempt, but respectful (17:27).
Heaven is conditional (18:3).
Be careful of offences (18:6).
A Spiritual Surgery (18:8).
The supreme mission of Jesus (18:11).
The heart yearns for the lost (18:13).
Meet your brother half way (18:15).
Is there a limit to forgiveness (18:21)?
Pass it around, Please (18:35).
Light on the marriage question (19:8).
Children of the Kingdom (19:14).
The perfect I (19:20).
When riches bolt the door (19:23).
Man's impossibilities are God's possibilities (19:26).
The question of reward (19:27).
The early morning call for laborers (20:1).
Am I guilty (20:6)?
Justice to every man (20:7).
A Mother's request (20:21).
Are you sure (20:22)?
The indignant ten (20:24).
The pathway to greatness (20:26).
The cry of the blind man (20:30).
A prayer for the 20th century (20:33).
The touch of Jesus enough (20:34).
The command of Jesus obeyed (21:6).
The answer of the multitude (21:11).
What would Jesus do today (21:12, 13)?
The children's praise song (21:16).
Can your faith claim the blessing (21:22)?
The question of credentials (21:23).
Where reason and unbelief met (21:25).
A pointed declaration (21:31).
The Modernist of Jesus' day (21:37).
20th century Christianity take notice (21:41).
The Gospel Feast is ready (22:4).
The unworthy crowd 22:8).
Don't forget your preparation (22:12).
Watch your speech (22:15).
A two-fold obligation (22:21).
The Great cause of ERROR (22:29).
The nucleus of all the Law and the Prophets (22:40).
When the tables were turned (22:46).
A class not extinct (23:3).
All ye are brethren (23:8).
Beware of self exaltation (23:12).
Don't be a "blocker" (23:13).
The weightier matters of the law (23:23).
The inner life the essential (23:26).
An arrow thrust, not at random (23:34, 35).
The outburst of a heart of compassion (23:37).
Signs, but the end is not yet (24:6).
When love waxes cold (24:12).
"Enduring" to be saved (24:13).
The Gospel to witness to all nations (24:14).
The very elect in danger (24:24).
As in the days of Noah (24:37).
Be watchful Brother (24:42).
The "Lullaby" of the world (24:48).
The question of preparedness (25:2).
The midnight cry (25:6).
A time when we can't give (25:9).
What will it mean to be outside (25:10)?
The question of talents (25:14, 15).
The welcome home (25:34).
The blessings of unconscious service (25:37).
The least are precious in His sight (25:40).
The sadness of lost opportunities (25:44).
Men are known by their methods (26:4).
Have I done as much (26:7)?
Opportunities don't wait (26:11).
A memorial the Jesus erected (26:13).
The traitor at work (26:15).
Where wilt thou that WE prepare (26:17)?
A searching question (26:22).
An impressive service 26:30).
Yet will I NEVER (26:33).
And he went a little farther (26:39).
A lesson in submission (26:42).
One betrays, while another defends (26:49, 51).
A defence mightier than the sword (26:53).
Forsaken and alone (26:56).
But Jesus held his peace (26:63).
The verdict (26:66).
When speech betrayeth (26:73).
A cause for bitter weeping (26:75).
Man bears his own sin (27:4).
When silence is golden (27:14).
What is your answer (27:17)?
A question for every normal individual (27:22).
Water cannot atone for sin (27:24).
A thoughtless assumption (27:25).
When the heart is hard and stony (27:36).
When the sun refused to shine (27:45).
A true confession, but too late (27:54).
A true friend (27:60).
Make it as sure as you can (27:65).
An Easter Message (28:7).
Come, Worship Our Risen Christ (28:9).
"Sold Out" (28:15).
But some doubted, so today (28:17).
Jesus vested with ALL Power (28:18).
A Great Commission (28:19).
A Great Promise (28:20).
Sterling, Ill.

GEMS

By Elam Horst

For the Gospel Herald.

Christ's Omniscience grasps all our sins.

Christ's Omnipotence puts it all away.

The object of preaching is to open prison doors.—Isa. 61:1.

The object of opening prison doors is that disciples may preach.—Acts 5:19, 20.

* * *

"The Old Testament is the New Testament concealed.

The New Testament is the Old Testament revealed."

* * *

In Jno. 17 Christ speaking to the Father, of Himself, says: "Father" (v. 5), of His people, says: "Holy Father" (v. 11), of the World, says: "Righteous Father" (v. 25).

* * *

Acts 7:56 portrays Faith.
Acts 7:59 portrays Hope.
Acts 7:60 portrays Charity.
See I Thess. 1:3: "Work of faith," "labour of love," "and patience of hope" (Ch. 5:8).

Orrville, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

AWAKE, O SLEEPER

O Christ, thou Christ of glory
For all mankind hast died.
For all mankind has issued
The fountain from thy side;
Yet, oh! how many millions
Of souls grope on in sin!
Who, who, will bear the message?
Who, who, will bring them in?

Up! up! the time is fleeting!
Canst hear the Master's call,
So dull thou art and stupid?
Up! up! he meaneth all
Awake! awake! ere thunders
From God's own judgment-seat,
And lightnings from heavens
Thy startled gaze shall meet!

Up! up! for all must labor
And all must sacrifice!
This is the cost of heaven,
Is heaven worth the price?
Beware, my friend, who thinkest
That thou canst lie at ease,
Nor heed the cry of anguish
From o'er the groaning seas.

—Mary J. Helphingstine.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

The Bible Study Conference, scheduled to be held at this place opened Saturday, Feb. 23, with good interest. On account of conditions of the roads, as well as misunderstandings of the time of meeting, the attendance has been but moderate, but all those attending have taken a lively interest and many have expressed their earnest wishes that they could be present at all sessions. The interest on the part of the home people is especially good and we have every reason to believe that the work will do much good to our little congregation. We however earnestly invite and solicit the presence of the brethren from other places at any or all of our regular or special meetings for the help you can be to the work here, as well as for the fact that we want you to become acquainted with our work. The Bible Conference closes Sunday, March 2. Earnestly craving your prayers and sympathy in this work, we remain,

Yours for Christ and souls,
March 1, 1924. The Workers.

Fort Wayne, Ind.

(1209 St. Mary's Ave.)

On Feb. 27 Bishop J. K. Bixler came into our midst and preached an earnest sermon on the need of more ministers and the field. After the sermon the voice of the congregation was taken as to the ordination of a minister to assist in the work. It was decided to ordain. The next evening Bro. Bixler preached on the qualifications of the minister, after which votes were taken.

On Friday evening Bro. Daniel Kauffman was present and upon request preached on "The Power of a Plain Church." His admonitions were practical, and helpful to all present.

Saturday evening was spent in answering queries that were handed in on life's problems and on doctrinal teachings of the Bible.

On Friday evening and Saturday we had the privilege of having with us Bishops D. A. Yoder and D. J. Johns with us. They also gave us words of admonition and encouragement.

Sunday morning baptismal services were held at the Mission. There were seven who sealed their vows in water baptism, and one was received upon confession of faith. Among those baptized was "Grandmother Miller," as we call her. She is now past 82 years of age.

On Sunday evening ordination services were held by Bishops Bixler and Yoder. After many timely admonitions Bro. Perry A. Heller was ordained to the ministry. We crave an interest in your prayers, that the Lord may give our brother abundant grace as he preaches the Word.

March 3, 1924. B. B. K.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Brethren, Greetings:—We are glad to see the warm sunshine which is taking away the piled up snow and ice on the treets.

Recently in our visitation work there was a mother willing to confess her sins, and has found peace in her heart for which we praise the Lord. May you pray for her; also for her husband that he too may become willing to accept Christ.

Bro. O. D. Yoder on Feb. 22 went to Philadelphia to visit his mother, Mrs. Fannie Yoder, of Mattawana, Pa., who was at the hospital there and had an operation. At this writing Sister Yoder has recovered to such an extent that she was able to return to her home again. Bro. Yoder was also present when Bro. and Sister Amos Swartzendruber, missionaries for South America, sailed from the New York harbor. On Sunday he attended the services at the Philadelphia Mission.

The following students of the Johnstown Bible School on their return home stopped here: Brethren B. K. Hartzler, Belleville; John Shaffer, Dubois; Sisters Carrie and Elsie Stoltzfus, Atglen; Sadie Blank, Gap; Martha E. Burkholder, Chambersburg; and Eli Zook, Allensville.

Bro. Jacob Lauver and wife of Cocolamus, parents of Sister Lura, one of our workers, spent a few days here.

Bro. C. A. Graybill, Martinsburg, filled the regular appointment here Sunday morning, March 2. On Sunday, Feb. 24, the funeral services of Mrs. John H. Cantner, 77 years old, were held at the Mission Chapel.

Samuel Simons and wife and Sister Edith Witmer of Lancaster county were in our services in the morning. We want to thank the congregations and individuals for their donations helping toward reducing the Mission Building Debt. There still remains the greater part of the debt unpaid for. April 1 is approaching, the time when people are looking around to making some investment of their money. An investment toward the Building Debt would be a much appreciated one. It would bring in return to you blessings from the Lord.

Financial report for the Month of February

Cash Receipts

Belleville S. S.	$10.00
Scottdale Cong.	29.43
No. 494	1.00
No. 495	1.00
No. 496	1.00
No. 497	1.00
No. 498	1.00
No. 499	2.00
	$46.43

Special Charity

Crown Hill S. C. Ohio	$ 5.00
Mauginsville S. S. Md.	2.00
Belleville S. C.	1.50
	$ 8.50

Building Debt Fund

East. M. B. of M. & C.	$43.00

Cash Value Clothing and Provisions

Crown Hill S. C. Ohio	$ 3.97
Mauginsville S. C. Md.	3.60
Cross Roads & Lauvers S. C.	5.00
Beech S. C. Ohio	15.00
Belleville S. C.	10.00
Weavers S. C. Johnstown	4.00
Willow St. S. C.	12.00
Allensville Cong.	5.00
Martinsburg Cong.	8.50
	$69.07

Thanking you for your support,
March 6, 1924. Jos. M. Nissley.

WEEKLY LETTER FROM THE ARGENTINE

(Feb. 5., 1924).

By Selena N. Gamber

Dear Brethren and Sisters in The Homeland, Greeting:—

"Stand ye in the ways,....ask for the old paths, and ye shall find rest unto your souls" (Jer. 6:16).

Sister Lantz writes from Carhue, where she in company with Bro. Lantz has gone for a two weeks' vacation, "We did not feel the need of a vacation so much while in the work as we do since we have gotten away and allowed ourselves to relax from the strain of the work." We trust that they will be benefited by their vacation, as were Bro. and Sister Hershey, also Bro. and Sister Lauver who had previously spent two weeks there.

Our brethren are finding opportunity to preach the Word during their vacation in Carhue. They found a company of believers there without a preacher; they asked our brethren to preach for them, this Christian fellowship was very much appreciated.

Bro. Pablo Cavadore reports a continued interest at the weekly meetings in Madero, with increasing numbers in attendance. There is now a class of about fifteen awaiting baptism there. Everywhere, the human heart is longing for peace, and what a satisfying peace the Savior gives. O, that Jesus Christ might be preached in the many towns of the Argentine who are ignorant of this soul satisfaction.

"Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harest."

Trenque Lauquen, Argentina, S. A.

OUR INTEREST IN THE RUSSIAN IMMIGRATION MOVEMENT

By John H. Mellinger

For the Gospel Herald.

Inquiries are being made from time to time by interested parties regarding our connection with this movement, and what is being accomplished.

About one year ago the proposition was made that the Eastern Mennonite Board of Missions and Charities sponsor a movement to secure some of the Russian families desiring to emigrate to this country, for some of our brethren here who desired help on their farms. The work was taken up and quite a number were brought over and settled here in Lancaster and adjoining counties; but owing to the fact that the Russian quota of immigrants to the U. S. was filled before the year expired, we were compelled to suspend operations. However, pressure has again been brought to bear that the work be again taken up this coming year, and the Board has consented to do so and many applications are being received from those that are willing to furnish work and homes for the immigrants.

In Canada there are no restrictions as to the number of desirable immigrants and the government there welcomes this class of people, owing to the fact that a large amount of land is available for settlement, and farmers are therefore needed.

On our trip through Manitoba and Saskatchewan last October we learned that the Canadian Mennonite Board of Immigration had made a contract with the Canadian Pacific Railroad to bring over 3000 Mennonites from Russia, their passage to be paid the railroad company after their arrival here.

Over 2500 of these people have arrived and are settled among the brethren there, who have kept and supported them during the autumn and winter, allowing the immigrants to earn what they could and use the money thus earned to pay what they were able on their passage. The whole amount of bills so far rendered by the company is over $350,000 and they have been able to pay over $50,000 of this amount out of their earnings.

The C. P. R. has promised that whenever one-half of the amount is paid or in sight they will continue to bring more of their friends still in Russia to join them in their new homes in Canada.

Word has been received that 43,000 Mennonites have registered for passage to America, as conditions in Russia are such that their remaining there is almost out of the question if they want to continue in the faith of their fathers. Economically, conditions have improved somewhat, but the Soviet government is doing its best to overthrow all religions and will allow no religious instruction whatever to be given any child under 18 years of age, but instead is making every effort to inculcate into the minds of the children the communistic principles on which the present government is founded. In consequence of these things our Board has been appealed to for help in their extremity. Our Board of Bishops and the Mission Board held a consultation and the bishops authorized the Board to proceed to extend help along lines that were agreed upon.

These people do not ask for charity. They ask for a loan to enable them to discharge their obligations to the C. P. R. so that more of their friends can come to this country, and they have promised the repayment of the loan as soon as possible. Some time ago our Board took up the work and an effort was made to secure funds to loan to them. Quite a number of brethren have responded and have loaned money for this cause. We have secured the services of two responsible brethren in Manitoba to place the money raised here. Both of these brethren are members of the Canadian Mennonite Board of Colonization and we have thorough confidence in them, believing that they will work for the best interests of those that see proper to render assistance to these suffering people.

We earnestly appeal to those who have not yet done so, and who are financially able to come to their assistance. From personal observation and from what we have been able to learn from authentic sources, we believe that our people are perfectly safe in rendering to these people the assistance asked for.

The funds are loaned to individuals there on promissory notes bearing 4% interest and they have promised that they will consider this as their first obligation and repay as soon as possible. For all money received by the Board for this purpose, the Board gives its note for the amount also allowing interest at the rate of 4% per annum. Some brethren, however, have given it at a lower rate, and some give and charge no interest whatever.

Our reason for making this appeal at this time is that April first is in the near future and as this is the annual settlement day for Lancaster county and many of our brethren will have money to invest, we wish to remind them that the opportunity to help in this matter is still open and sincerely hope that they will not forget our brethren in their great need. All who take part in this matter will fare alike. The notes given shall all be on the same basis. That is, as repayments are made, a dividend will be made, and all will receive alike proportionately.

However we hope our brethren will not look on this as a money making proposition. The rate of interest is low, but let us look upon it as a matter of helping our brethren in their extremity and doing unto others as we would be done by.

Any one desiring fuller and further information concerning this matter can communicate with the writer or any member of our Board.

Lancaster, Pa. R. R. 6.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isa. 9:7.

Family Circle

GUIDANCE FOR OUR YOUNG PEOPLE

By Rhea Yoder

For the Gospel Herald.

In taking up this subject I especially wish to call attention to the word "guidance." Too many young people do not know what guidance is: some because no one is interested enough in them to give them any guidance and some because their parents or friends do not know the real meaning of guidance. Guidance is not a curbing, but a leading on, not a narrowing influence to make our lives mean and small, but an influence that will lead us out into a fuller and larger life. Guidance is an influence leading us forward not backward.

Because of the lack of experience in the lives of young people it is always desirable that they have the guidance of people who have a deep sympathy and understanding for young people and who have had a deep experience in life.

Young people need guidance in their religious life, in their social life, in their intellectual life and in the vocational aspect of their life.

It is from the ages ranging from eighteen to thirty that the great and perplexing questions of life come to men and women. It is then that they need the strong, sympathetic and understanding guidance of people with a large and deep experience in life. It is during this time that the thought life of the young man and young woman takes a new turn.

Up to this time as a child most of his questions have been answered and most of his decisions made by older people, but now the young man or woman may have been thrown into new surroundings; new questions come to him for decision and he finds that though he may have had helpful Christian training and influences heretofore to build upon, yet the final decision upon this particular question rests upon himself individually. He begins to think things through as he never did before. He questions the why and wherefore of things. He looks at things just a little differently than he ever did before.

It is at this time, unless he is under a strong Christian influence, that he is tempted to doubt. The young man or woman who is in school at this critical period, developing his intellectual life where there is no religious training along with the other work, and where religion is not only ignored but where he finds a spirit of skepticism, has placed himself in the midst of strong temptations.

He needs men to guide his intellectual life who have a definite Christian experience and hence the need for our church schools. Often we find young people in whom questions arise turning to someone for advice. They ask, "Why this?" and "Why that?" For an answer, though probably not in words yet in some way, they are made to feel that their answer is: "You shouldn't ask about those things. It is very wicked to ask such a thing. That's the way things have always been and you shouldn't ask why." The young man or woman thinks that probably he is very sinful and so he decides to leave the thinking for someone else and all he needs to do is to accept. His thought life becomes dwarfed and the result is, as it were, parasites who are always ready to take but never have anything to give in return in our churches. Their thought life has been dwarfed rather than guided.

Young people need guidance in their social life. Guidance in social life does not mean shutting young men and women from society. Christianity is a social religion: that is, our Christianity is manifested in the manner in which we carry on our relationship with the people with whom we are thrown in contact. We may free ourselves from some temptations by shutting ourselves from the society of certain people but are we not taking the great risk of putting ourselves in the position of the priests and Levites who were so careful to keep themselves free from the Gentiles while Christ Jesus was associating with the vilest of sinners?

Social life does bring temptations and it is here that the guidance is important. Good helpful guides with whom social problems may freely be discussed are needed.

Probably nothing has been more abused than that sacred thing which we call friendship. Too many young people fail to look upon friendship, especially that which exists between the opposite sexes, in a free and open way. They can see them only in an impure light and the result is many bitter disappointments and the wasting of pure and holy motives. Young people do not need to have their social life curbed; God has created us social beings; Christ associated with all classes of people but young people do need someone who knows the real value of true friendship and who can lead them to look upon friendship in an open, frank way and who can teach them that friendship is one of the most sacred things upon earth. They need someone who can show them that we need friends, that we are cast among all classes of people and that we must adapt ourselves to all classes of people but that we can after all have only very few of those very close sacred friendships, and that these should be chosen with the utmost care.

The young man or woman of sight and forethought is also thoughtful for the future. He knows that he must fill some calling in life to provide for his body. The question comes to him, "What business or profession shall I enter?" Many people **drift** into their life work rather than **choose** their life work, while others look upon their vocation in a selfish way, as a means for providing their needs and desires. It is at this period in their life when they need someone to show them that their life work is that work in which they can best serve humanity and incidentally they gain their physical needs thru their vocation. They need someone who can help them find that thing in which they as individuals can best serve humanity. They may have an idea of their field of service but there may seemingly be great obstacles in the way. They need someone who can help them remove these obstacles.

Young people need guidance in their religious life and thought. This is so closely related to the other sides of life which have been discussed that we would not attempt in any way to separate it from them. The young man or woman whose religious life and thought has been properly guided at all times will have very little difficulty in solving any of the other problems with which he meets. He needs someone to teach him that the great religious truths must be made effective in all of life, intellectual, social, and vocational. He needs someone to show him that God has a divine plan for his whole life and that if he wishes to be of the most service to the world he must follow that plan.

The young person as a rule has vigor; he wishes to be of service to some cause but often he feels his inexperience and is hesitant in doing his best work. He needs someone to lead him on. He should be made responsible for definite church work; he should not be allowed to lie down on the job. He enjoys being busy but is miserable when idle. Many of the possibilities in the lives of our young people, I fear, are allowed to die for lack of opportunity in definite work. There is no better method of deepening a religious conviction than by giving expression to it in some form.

Goshen, Ind.

SUNDAY SCHOOL LESSON

Lesson for March 23, 1924—II Chron. 1:7-12; I Kgs. 11:6-11

THE REIGN OF SOLOMON

Golden Text.—The fear of the Lord is the beginning of knowledge.—Prov. 1:7.

Biographical Sketch.—Solomon was the son of David by Bathsheba, former wife of Uriah. His right to the throne was dispupted by Adonijah, a half-brother of Solomon's. But the opposition was quickly overcome and Solomon's right to the throne acknowledged throughout the kingdom.

Solomon made a good beginning. The Lord appeared to him at Gibeon, during a time of devotion and sacrifice, and offered to give him anything he asked. He thought of his responsibility and asked for wisdom. The Lord not only granted his request but added honor and riches. To this day Solomon is known as the "wisest man." He carried forth his policies with great vigor, one of most notable events of his reign being the building and dedication of the Temple. The nation prospered greatly, and the glory of his court became the wonder of surrounding nations.

But the seeds of future trouble were sown early in his reign. He made a league with heathen kings to help him carry on his enterprises. This led him to a still more dangerous league in that he married heathen wives. While he extended his commerce and made rapid strides forward in things that dazzle the eye, he was gradually led into sin and idolatory, so that it had to be said, "Even Solomon did outlandish women cause to sin." The glory of his court and magnificence of his reign led to great hardships on his people, and at the close of his reign his people were on the verge of revolt.

Lesson Thoughts.—From the life and reign of Solomon we learn:

1. The value of faithful devotion to duty. We see the youthful king in fervent prayer. We hear the offer from the Lord to grant any request he might have to make. The young king thinks of his responsibility to his people and remembers that he is but a child, so he asks for wisdom to govern his people aright. The Lord not only answers this request but promises him honor and riches besides. There is no limit to God's blessings upon those who approach Him in sincerity and truth and faithfully use the blessings He bestows upon them.

2. The danger of prosperity. Solomon inherited a thriving kingdom from his father. The beginning of his reign was quite promising. The after events of his life indicate that the special thing he ought to have prayed for was power to resist the temptations that come to a successful man. His popularity led him to make alliances and do other things which beclouded the later years of his reign. There is nothing so hard on a man as success and popularity. There are few who are able to stand it. "How are the mighty fallen?" is explained by the fact that they were not mighty enough to stand the tests that come to all who have a taste of popularity.

3. The ruinous effects of unscriptural compromises. Solomon first made alliances to heathen kings, then with heathen wives, and thru their influence was lead into heathen idolatry. Had he lived up to the law of God as given through Moses he would never have gotten into the trouble that he did. There has never been a single case of world compromise but that somebody suffered for it. The only alliance which Christian people can afford to make is alliance with God and the enterprises carried on through His people.

4. The results of extravagance. "The half has not been told," said the queen of Sheba after she had returned from her famous visit to Solomon's court. Such magnificence as she beheld while in the city of Solomon was simply wonderful. It had its dazzling side which outshone the magnificence of even heathen temples. It looked like the height of prosperity. But there is another side to this. Somebody had to pay the bill. There can be no waste without having to suffer for it. In this case the burden rested on the people, who finally got tired of the dazzle and show and complained bitterly of their load. The revolt which followed soon after Solomon's son ascended the throne was the direct result of Solomon's extravagance. It is the simple life that points to real prosperity.

5. The importance of watchfulness. Solomon made an excellent start, but he grew careless. As a result, he fell into sins that he would have steered clear of had he continued watchful. Even the most favored of God need to "watch and pray," for Satan seeks the overthrow of all who because of righteousness are "mighty through God." You may be pure as the morning dew, and among those of whom it can truthfully be said that they "wholly follow the Lord." See that you keep that way by keeping close to God and watchful that the enemy may not overtake you unawares.—K.

BIBLE MEETING TOPIC

INTERCESSORY MISSIONARY SERVICE.—Eph. 6:10-18; I Tim. 2:1-10.

Topic for March 23

MOTTO

"Praying always with all prayer and supplication in the Spirit."

MEDITATIONS ON THE TOPIC

I. **Intercessory Prayer.**—God has always had a plan since the fall of man by which intercession could be made to Him and in which He would be entreated. From the earliest times we notice that altars were built and sacrifices were offered up unto God and as a result blessings were sent down upon those whose offerings were accepted. The altars were a type of Jesus Christ the great sacrifice for sin, and every prayer had its merits through the purposed atonement which God had planned by Him.

Priests were appointed and men of God whose lives were in divine favor were recognized by the people as God's intercessors in behalf of individuals and the nation of God's chosen people. Abraham, Moses, Samuel, Daniel, Job, and many others were characterized as men whose lives were intercessory in behalf of the people. Because these men honored God's appointed means of intercession and always came to the Lord with their hearts and lives yielded to His plan, He was pleased to work for them and answer their petitions.

Today Jesus the great Highpriest has gone into heaven with His own blood to make intercession for us. The way of approach to God is complete and there is no one, who comes in the right way, who will be refused. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (Jno. 15:7). The great work of saved souls is to stand in the place of the priesthood (I Pet. 2:9) before the lost world offering up spiritual sacrifices unto God by Jesus Christ (Heb. 13:15; I Pet. 2:5). We are invited to ask. We are directed to pray for others. God wants the entreaties by Jesus Christ to be used by His children. He is pleased to answer those who come to Him in behalf of the lost world. Shall we avail ourselves of this privilege of service?

II. **The Text.—Eph. 6:10-18.**—Here we see the complete equipment of the Christian in his conflict against the powers of darkness. The crowning part of that equipment is the open way of prayer in behalf of saints and ministers of the Lord who stand in the battle with us and who seek to win souls for the Master.

I Tim. 2:1-10.—Here again we see that it is God's will that all men should be saved and it is His plan that His people should be the intercessors in their behalf. It should be men with holy hands and peaceful spirit and women of modesty and practical piety who engage effectually in this service.

Are we God's servants who use the means of prayer in seeking His favor toward the lost world? How precious is our opportunity along this line.

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Editor ..... Daniel Kauffman
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Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, MARCH 13, 1924

Field Notes

Fourteen young people were baptized in the Mennonite Church near Amboy, Ind., on Sunday, March 2.

Bro. I. J. Buckwalter of Dalton, Ohio, filled an appointment at the mission church in Orrville, Ohio, recently.

Bro. Wm. Jennings, of Concord, Tenn., began a series of Evangelistic meetings at the Chambersburg, Pa., church on Thursday evening, Feb. 28. May the Lord bless these efforts.

Bro. Jacob A. Heatwole of La Junta, Colo., has been favoring his congregation with a series of doctrinal sermons. We hope to have some of them for publication in these columns some time in the future.

The brotherhood at Nappanee, Ind., enjoyed a few days' meetings, over Sunday, March 2, with Bro. C. F. Derstine in charge. Bro. Derstine remained a few days for similar meetings in other parts of the county.

Bro. Harold S. Bender of Elkhart, Ind., but now a student in Germany, sends us a number of reports of conferences which he attended, accompanied by comments on the trend of events in Europe. These reports will be printed in the near future, God willing. Among other things he says: "I see clearly now the issue between evangelical and liberal, and hope to be able to do my part as supporter and defender of the old Bible faith."

Prayers Asked.—A brother, being deeply interested in the spiritual condition of his wife, who is unsaved but manifests some interest in the cause of Christ and the Church, desires the prayers of God's people in her behalf.

An interesting program of the coming Bible conference and mission meeting to be held March 21-23 with the congregation near Greenwood, Del., is before us. "Everybody invited," is the message that accompanies the program.

Bro. Perry A. Heller is the newly ordained minister at Fort Wayne, Ind. See correspondence item from Ft. Wayne. May the Lord strengthen our brother and use him as an efficient servant in strengthening the cause of Christ and the Church.

An interesting ordination service is reported from La Junta, Colo., where Bro. J. W. Shank, missionary on furlough from South America, was ordained to the ministry, Bishops S. E. Allgyer and J. A. Heatwole officiating. Bro. and Sister Shank expect to return to South America early in June.

Bro. Vernon Shellenberger, superintendent of the Wichita Mission, writes under date of March 3: "Bro. Henry King of Harper, Kans., is expected to begin a series of meetings here March 7. We are eager for the work in this field to be started. 255 present for the dedication of Church on Feb. 24."

Bro. S. E. Allgyer and wife are returning eastward after their extended trip to the far west, and hope to return to their home at West Liberty, Ohio, by about the first of April. At the time of this writing they are lending their services in a series of meetings in East Holbrook Church near La Junta, Colo.

We are asked quite frequently whether the Publishing House still gives the Gospel Herald as a donation to newly married couples reported in these columns. To all such questions we reply; "Yes; if some one furnishes us with the correct address of the newlyweds." Ministers and others sending in announcements will please bear this in mind.

Mennonite Year Book and Directory.—After some delay, the 1924 number of the Mennonite Year Book and Directory is now being printed, and will be ready for delivery by the time this reaches the eye of the reader. All those interested in the year book and have not yet sent in their orders should send in their orders at once. It will be sent out on the same terms as heretofore. See announcement on last page.

Prayers Desired.—A card from Millersville, Pa., says: "Sister Magdalena Lehman, wife of Bishop D. N. Lehman, is seriously ill with bronchial pneumonia. A slight improvement is noted. The family desires the prayers of the brotherhood."

Correspondence

Kalona, Ia.

(East Union congregation)

Greetings of love to all:—Our Sunday scool reorganization was effected on Sunday, Feb. 24. That a spirit of unity prevailed is evident by the fact that nearly all of the previous officers were reelected. For Supts., Bros. C. C. Miller and Omar Gingerich; Secy., Gladys Bontreger; Chors., Blanche Ropp and Ab. Miller; Primary Dept.—Supts., W. C. Brenneman and Ralph Fisher; Chor., Mildred Eimen; Secy., Mabel Hershberger.

On Sunday, Feb. 17, Bro. H. R. Shertz of Metamora, Ill., preached for us and on the same date Bro. Vernon Reiff, Treas. of M. B. of M. & C., gave an interesting talk in our Sunday school. These brethren were in the community for a meeting of the executive committee of the M. B. of M. & C. Their visit was much appreciated by our congregation. We ask an interest in the prayers of God's people.

In Christian love,
D. B. Swartzendruber.

Feb. 3, 1924.

Goshen, Ind.

(Yellow Creek Congregation)

Dear Readers of the Gospel Herald:—On Sunday, Feb. 3, two young people were received into the church fellowship by baptism, having been ill when the remainder of the class was received. Another awaits the rite.

On Sunday, Feb. 10, Bro. John H. Bare, of the Salem congregation, preached an interesting and instructive sermon here, and on Sunday, Feb. 24, Bro. J. K. Bixler of Elkhart had charge of both morning and evening services. The visits of these brethren as well as others were greatly appreciated.

We solicit a continued interest in your prayers.

Feb. 25, 1924. Cor.

Terra Bella, Calif.

Greetings to all Herald Readers:—On Feb. 8 Bro. and Sister S. E. Allgyer came into our midst. Bro.

Allgyer preached 3 inspiring sermons while with us, on Saturday evening and Sunday morning and evening. On Feb. 10, Sunday afternoon, we had communion services at Sister Leah Horst's. There were 10 that partook, but we feel the Lord was with us in our service.

We were also privileged to have Bro. J. P. Bontrager of Los Angeles with us at our communion service.

On Feb. 17 Bro. Ezra Bowman of Carver, Mo., was here and preached two inspiring sermons.

We are always glad to have the visiting brethren come to this place, and only wish they could stay longer. We were very much encouraged.

Pray for the work at this place.

Feb. 27, 1924. A Sister.

(Hopewell congregation)

(Hopwell congregation)

Dear Herald Readers:—We have been having lovely weather of late and can truly say, "The Lord has done great things for us, whereof we are glad."

While the sad things of life come we must say, "God's way is the best way." Feb. 7 Bro. Henry Wolfer suffered a badly fractured arm which severed the ligaments and blood-vessels of his arm. Pray for him that he may have the right use of his arm again. He is improving rapidly.

Feb. 21, Bro. J. P. Stutzman passed away. He came here from California four weeks ago and united with the Church here since that time.

Feb. 24, baptismal services were held at this place, at which time three dear souls were received by water baptism and two by letter. Bro. J. D. Mishler of the Sheridan congregation preached for us and received the applicants. Since he has moved away we are without a bishop here. Bro. and Sister Earl Garber of Goshen, Ind., were among the visitors with us at the morning services.

Our prayer meeting will be at Sister Amelia Kauffman's this week. Last week it was at Bro. H. C. Lehman's. Bro. Stutzman was with them and it was his last prayer meeting to attend on this earth. At five o'clock the next morning he peacefully passed away.

Let us remember that God requires of us that which is our reasonable service. Pray for us that we may render that according to his word and will in His glad service.

Feb. 27, 1924. Mary B. Wolfer.

Mazeppa, Alta.

(Mt. View Congregation)

Dear Herald Readers: Greeting: Bro. N. E. Miller came into our midst Jan. 31 and stayed two days. It wasn't very long, but if we put in practice what we heard it will keep us very busy. Bro. Milo Stutzman of Tofield also helped in the Bible school. Bro. Miller took up the subjects of Justification and Christian giving. Bro. Stutzman took up Repentance, Christian Giving, The Tests of Discipleship and Dangers that threaten the Church. Every evening Bro. Miller preached some very interesting and profitable sermons. From here he went to Duchess, etc., but Bro. Stutzman stayed over Sunday. There were no confessions, but many Christians were encouraged to "press toward the mark for the prize of the high calling of God in Christ Jesus." Some day the seed will mature and bring forth good fruit.

We are having lovely spring weather at present and all the people are well for which we are very thankful. We are warned time and time again that life is very uncertain but death is sure. So may we all prepare ourselves for that Great Beyond which is waiting for each one of us.

Myrtle Miller.

March 2, 1924.

La Junta, Colo.

Dear Herald Readers:—On Sunday, March 2, Bro. S. E. Allgyer of West Liberty, Ohio, conducted an ordination service at the La Junta church, at which time Bro. J. W. Shank was ordained to the ministry. Bro. Allgyer in his sermon called attention to the responsibilities of both the minister to be ordained and the congregation that sends him forth to resume his work in South America, representing the Church in general, but more particularly the representative of the La Junta congregation.

Our congregation has resumed the work in Fairmont, holding a preaching service at the Fairmont schoolhouse every alternate Sunday. A number of the people there are becoming interested.

On Sunday evening Bro. Allgyer began a series of meetings at the East Holbrook church, which will continue as long as the Lord may direct. Remember the work near La Junta, at the throne of grace.

March 3, 1924. J. H. Shank.

Kokomo, Ind.

Dear Readers of the Herald Greetings:—The brotherhood at this place have again great reasons to rejoice and praise God in the highest of Glory. On Saturday, March 1, Bro. Daniel Kauffman of Scottdale, Pa. stopped here to remain over Sunday. The same evening he preached to us on the subject of "Pure Religion." On Sunday morning, after Sunday school, he preached on the subject of Baptism, both spiritual and literal. Following the sermon 14 dear precious young souls were baptized and taken into church fellowship. In this we were made to rejoice, and to know that even the heavenly hosts were made to rejoice and sing to the glory of God The Father and Lord Jesus Christ. On Sunday evening Bro. K. again preached for us on the subject of some of the strong fortresses under which the child of God can shield himself from the snares of the devil.

Health seemingly is better at the present time than it was in the first part of the winter. These are a few of our older sisters which have not been able this winter to attend the church services.

Bro. Kauffman left for his home on Monday morning. May God bless the dear brother and his labors is our prayer.

In His Name,

March 3, 1924. G. W. North.

New Cumberland, Pa.

Dear Herald Readers:—"The Lord has done great things for us, whereof we are glad. Great is His name and greatly to be praised. We again realize that the Holy Spirit is convicting souls and they realize their need of a Saviour.

We had a xery impressive service at the State Hill Church near Shiremanstown, Pa., on Feb. 24. The service was of a two-fold nature, first in German, and receiving Bro. and Sister Henry Penner, Russian immigrants, into church membership, second, a baptismal service, when two precious young souls sealed their vows before God and man. Bro. Noah H. Mack, of New Holland officiated at this service. Bro. Mack read John 10:1-29 in German, using the 27th verse as a text, and using Acts 2:45 (first clause) in English for the baptismal service.

On Mar. 2, our bishop, Bro. B. F. Zimmerman was called to the home of Bro. Martin Weaver, Bro. Weaver's oldest son Roy, being sick with pneumonia, and not being satisfied with the sinful things of this world, gave his heart to the Lord and requested to be baptized.

Our aged Bro. Simon Eberly was called to the great beyond. Buried Feb. 25.

Pray for the work at this place.

In the Master's serice,

Susan B. Zimmerman.

Parnell, Iowa

(West Union congregation)

Greeting to all Herald Readers:—We praise the Lord for His continued blessings. We have been priv-

(Continued on page 1019)

Miscellaneous

A MEDITATION

By S. P. Yoder

For the Gospel Herald.

Reflecting upon the things that we read
Concerning God's chosen people of old
I wonder just why so often we miss
The lessons God's Word to us would unfold?
Since ever mankind to evil inclines,
The weak and the lost to save or restrain,
All phases of life the Bible portrays,
In words ever true again and again.

Great rabbis despised the lowly and poor,
And burdened their souls with unjust demands;
E'en teaching for doctrines commandments of men,
Subverting thereby God's holy commands.
Then gladly some turned to listen to Him
Whose sympathy reached the poor and oppressed;
Whose gospel of love and doctrines divine
Brought peace to their souls and spiritual rest.

With envious eyes the rabbis now saw
A Higher Authority followers gain.
Their hatred increased, they plotted until
Their Savior-Messiah was cruelly slain.
He died on the cross a ransom for sin;
He rose from the grave, He liveth again;
The Gospel He brought all nations must hear,
Then He will return forever to reign.

Denbigh, Va.

THE SURRENDERED LIFE

By Mabel Groh

For the Gospel Herald.

Surrender is a giving up, and full yielding to another, accepting whatever conditions are laid down, and offering no resistance or opposition, nor making reserves.

The surrendered life is not a question of sin and salvation, but a question of the full blessing of God in life and service to the glory of God. Salvation is conditional on repentance and faith in Christ's atonement, and then when we are redeemed at such a cost God comes to us with outstretched hands of love and pleads with us to yield to Him that which is His own by right of purchase, for "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's" (I Cor. 6:19, 20). "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). God has given to us the power of choice and free will, and never forces us to give Him even that which is His own.

In the book of Romans Paul deals with the wonders of God's great plan of salvation for both Jew and Gentile and as his mind dwells upon the greatness of God's love as revealed in His saving grace he breaks out in these words, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:33, 36). Then when he has reviewed in a measure the greatness of God's immeasurable love he pleads and beseeches us by the mercies of God to present our bodies a living sacrifice to Him for His service. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Surely a God who loves us enough to give His Son to die on the shameful cross for us, is a God who can be trusted with the lives that He has saved and the bodies that He has given us. Love wants the response of love, and trust, and confidence. A lover is not satisfied with gifts from the loved one, however costly; what he wants is the loved one herself. Even so God wants us, He wants our confidence and fellowship, He wants us to be his intimate and confidential friends, yet ever recognizing Him as **Lord** and Master.

What is the outcome of a yielded life? A yielded life is a Spirit-filled life, and a Spirit-filled life is a life of separation from sin and worldliness. It is a life of joy and peace and quiet restfulness, no matter what the outward circumstances of life; it is a life of power and fruitfulness in service. It is as Paul says; a life in which it is no longer I but Christ living in me. The Scriptures teach us that the Christian has two natures each striving for mastery, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). The surrendered life is a life of victory over sin and self because it is a life in which the Spirit has control of every part of our being.

When we go to the doctor or surgeon we do not expect him to be able to do his best for us unless we are willing to take his advice and submit to whatever he requires of us. We go on the operating table and put ourselves entirely into his hands to do with us as he sees fit, but when God begins to cut into our lives to remove the festering ulcers and cancers of unholy things we shrink back because it hurts, forgetting that God is a surgeon who can be trusted, and that His healing balm will soon bring health and comfort to the wound that He has made. Many Christians are praying and pleading and waiting for God to give them the fulness of the Spirit or great power for service when all the while God is waiting and anxious to fill them, but He cannot because their lives are full of self-will, self-seeking or other hindering sins. God says, Give over all your ambitions, your opinions, your self-confidence, your doubts and fears, and see the fulness of My power flow into your life. We must let GO and let GOD.

Surrender is not the giving of possessions and things. It is ourselves that God wants and when He has us there will be no difficulty about the things we hold in possession. Paul says of the Corinthian brethren, that they first gave themselves unto the Lord, and unto us by the will of God, and then they gave out of their deep poverty beyond their power to give and even urged the apostles to accept the gift that they were reluctant to take.

Another mistake is in thinking that the yielded life means taking up the ministry or becoming a missionary. But we do not surrender to a calling, a field of service, or a principle. When we surrender fully to God the service He wants of us will be easily determined. God wants housekeepers and farmers to be as fully surrendered as missionaries and ministers. What a power would come into the sleeping church if we realized this as we should.

Let us emphasize again that surrender means giving up and yielding to another. The surrendered life is a life that is dead to self and sin and given over to God for Him to do with as He sees fit. It is a life that is guided and controlled by the Holy Spirit who dwells within, and because of that fact it is a life that is fruitful in God's service and full of joy and blessing to the one who surrenders to Him.

It is a fact that many of the most successful Christian workers are men and women of very ordinary talents, but one talent given over to God to be used by Him is of more account in the work of the kingdom than ten talents guided by the very best of human wisdom. We all know some people who are Christians, who are very clever in business, society or educational lines but who are somewhat indifferent regarding the work of the Lord or their own Christian life and influence, and we say, "If only they would take more interest

in the things of the Lord how much good they could do," and then we remember others who seem to have almost no gift and yet their lives are powerful for good. The difference is wholly in the degree of surrender, for God cannot use a life that is depending on human wisdom and human powers to carry on His work. He must have a life that is willing to be absolutely nothing in itself "That the excellency of the power may be of God and not of us" (II Cor. 4:7); "That no flesh should glory in His presence" (I Cor. 1:29).

"Take my life and let it be,
Consecrated, Lord, to Thee;
Take my silver and my gold,
Not a mite would I withhold;
Take myself, and I will be
Ever, only, all for Thee."

Preston, Ont.

CRUMBS FROM GOD'S TABLE

By Alice H. Nissley

For the Gospel Herald.

When the Syrophenician woman asked Jesus to heal her daughter, Jesus answered by telling her that He was sent for the lost sheep of the house of Israel.

She kept on asking Him to help her. He answered, "It is not meet to take the children's bread, and to cast it to the dogs."

And she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table."

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as Thou wilt. And her daughter was made whole from that very hour."

Why are we so choicy? Are the crumbs not as nourishing as the original portion? Will our God not see that we get what soul food we need if we are willing to let Him have His way with us? We do not necessarily need large portions from which to receive help and sustenance. It is the proper use of that which is at our hands that counts. The way of the world is to be great, to look great, and follow those ideals that tend that way.

We are but poor insignificant creatures, and of all God's creation the most unworthy of His many blessings, mostly because of our ingratitude.

It is the great things for which men scramble and fight. To have our person or our deeds labelled "great" is gratifying to the flesh.

God does not count "great things" as the world defines them, as the most important things of life. The little deeds of kindness, the little acts of love, the little unnoticed events are what count in God's sight. He notes that part which is overlooked by the passer-by and those events that are not deemed necessary to note on paper or put in print. He sees those happenings that transpire in some quiet nook or secluded spot and hears the never-forgotten and oft-repeated phrases given by a fond mother in tender tones to her darling child.

Actions that are scarcely noticed by the stranger sometimes have such weight on the frequent visitor as to inspire them to live for truth and right.

What does life mean to us if the little affairs, the little experiences, of which it is composed, are not guided aright?

If God would accept no deeds unless they were great where would we stand? The best of us are small compared to God; how much smaller must our deeds appear? The wisest act or deed done by any one is but insignificant in God's sight, when void of His grace. We could not think of pleasing God if He only regarded great deeds, nor should the thought ever enter our mind of entering heaven.

Jesus always noticed the little events of life while here on this earth. He did many little acts that counted as an hundred fold. God saw us poor creatures groveling here below, and for the love of poor fallen humanity He sent His Son as a ransom.

Love is simple and yet it is great when we are reminded of His great love being exemplified by His Son. It is a little thing to show affection toward one who returns it. It is a great thing to be so much concerned for some one else, that in spite of opposition, in spite of disregard, yet to be willing to die as a ransom.

Jesus always taught the thought of "taking care of the little things," knowing that thereby greater things will also be multiplied. Will we, like Jesus, take heed, and make use of our time to God's honor and glory so that, whether the tasks be small or great, we have simply done what He commanded us to do?

We are not to pick out our work. The Lord knows what we are able to do. It is for us to be so pliable in His hands that He can use us and make us useful and helpful to others.

The crumbs, what do they teach us? Are we satisfied to take from God's hand that which others refuse? Are the simple teachings of God's Word too simple for us to obey? Are the lowly deeds too commonplace for us to perform? Is God pleased with us to willingly obey only that part of His Word where the majority are willing to follow and say we do not want to be with the minority? Is that the lesson He wishes to teach us? Is the task too tiresome when it requires a daily routine of little deeds of kindness, little acts of love, intersected with happenings that do not run parallel to our way of thinking?

God knows best. Is He allowed to enter into our plans, into our dealings with one another, or is Satan allowed to wedge in and control the whole situation and we are ignorant of his presence?

"The little foxes spoil the vines." The very hairs of our head are numbered. The lesser particles are but parts of the greater. The substance of the fractional part of a unit is as valuable as the unit itself.

Therefore we need not hesitate to spend our time thoughtfully, wisely, prayerfully, though seemingly unnoticed by our fellowmen. God will take notice. He will add His blessings to our honest efforts and supply the needed grace.

The simple teachings of God's Word should be as prayerfully and solemnly regarded and obeyed as the greater ones.

If we do not willingly obey those teachings that the majority of the church members treat as "obsolete," how can we ask God's blessings on the obeying of the commandments that are held more popular?

We, with the Syrophenician woman want to be satisfied with what God gives us, to submissively bow to His most sovereign will, no matter what humiliation it may mean on our part.

Then, and only then can we become a blessing to those with whom we come in contact. Jesus marveled at her faith. Is He surprised at our faith or our unbelief?

Altoona, Pa.

We owe it as a duty to God to make known to all the world the "all things whatsoever" of the Great Commission. Let us teach these things, especially the distinctive doctrines of our church which are not taught by other denominations.—E. C. S.

If you must be severe, be sure that you begin with your severity upon yourself. Clean up your own life, and then with the beam taken out of your own eye you are in position to take the mote out of your brother's eye.—D. D. Miller.

. Dead Churches cannot bring forth a genuine revival, but living churches can, by God's help, if people are willing to repent.—A. E. Good.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, March Seventeenth

The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. —Gal. 2:20.

The purpose of a crucifixion of the self-life is that we may bloom afresh in the garden of God. We do not lay aside this tabernacle of clay nor cease our regular round of daily tasks but we are no longer controlled by selfish motives. We love as He loved (Jno. 15:12), and live up to our highest privilege—that of sacrificial service for the good of our fellowmen, yea, for their salvation from the world to the life hid with Christ in God.

I would not seek to control the springs of my life. I would have them entirely controlled and enriched by Him Who gave Himself for me.

"Get the habit—a glorious one—of referring all to Christ; How did He feel? Think? Act? So thou must feel and think and act. Should I please myself? For even Christ pleased not Himself."

* * *

Tuesday, March Eighteenth

I beseech thee for my son Onesimus.—Phil. 10.

This is a business letter and manifests true Christian principle. The great apostle stepped forward and took the debtor's place and asked the creditor to put the liability on his account. How it also manifested the spirit of Christ Who took upon Himself our great debt to our heavenly Father!

Many a noble young man and woman would rise to heights of great usefulness if someone would feel the same burden for them as is expressed in this wonderful letter. Will some one help to lighten their burdens, open doors of usefulness for them, and give them every encouragement to become what God wants them to be? Some of them are our own sons and daughters, those of our neighbors, those near of kin, and even those far removed whom we have come to know as most worthy of our help. It is Christ-like to have a burden for someone who promises to be an able, conscientious worker in the vineyard of His Lord and Savior.

* * *

Wednesday, March Nineteenth

Thou shalt love....thy neighbour as thyself.—Luke 10:27.

It isn't so much who and where our neighbor is as to whom we can be neighbor. Jesus' parable widened the scope of neighborly usefulness. Doubtless the Samaritan and the poor victim were of different localities yet the compassion of the former led him to be a neighbor to the latter. Therefore it is the wounds, the misfortunes, the sorrows, the ills, the destitution of humanity that induce us to become neighbors to our fellowmen of any community, or country, or clime. Present day facilities have given us the opportunity of being neighbor to the needy of all nations and how gladly we respond to their cries and how thankful they are for our ministry of love and good will.

Let us not withhold from others what we would have for ourselves. When others suffer, let us suffer with them. Let love, sympathy, and the spirit of helpfulness and uplifting be the governing factors in our lives. "Inasmuch as ye have not done it unto the least of these, ye have not done it unto me."

* * *

Thursday, March Twentieth

Not slothful in business; fervent in spirit; serving the Lord.—Rom. 12:11.

Samuel Appleton began to worry over one of his ships that was overdue. During a sleepless night he said, "Soul, this must not be," and calculating the value of the ship and its contents he wrote out a check for the amount in favor of some benevolence. He thus gained his freedom. Another found no rest of soul until he decided to sell what he had. He then received this, that now since he had virtually given up his property for Christ's sake, he was to retain it in His name as a steward for God and utilize His possessions accordingly.

The true servant of God seeks not to become a king of fortune but should he be favored with earthly possessions does seek to bestow them upon worthy causes. He will not become a slave to wealth but make it serve in noble purposes. It is blessed to make Jesus first in wealth-getting and in wealth-distributing.

* * *

Friday, March Twenty-First

Keep thy tongue from evil, and thy lips from speaking guile.—Psa. 34:13.

We cannot enumerate all the sins of speech. Untamed, the tongue is boastful, deceitful, slanderous, impure, harsh, insolent, uncivil, flattering, disparaging, backbiting, criticising, and breaks every law of courtesy, purity, truth, or kindness. We do not wonder at Isaiah's saying, "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King."

But he who hath his tongue touched by coals of fire from off the altar hath the tongue of learning, speaking what he hath received from on High. His tongue hath been sanctified and become meet for the Master's use. Its softest whispers bring us nigh to God, Who teacheth it to broadcast His message of grace and truth. "If any man offend not in word, the same is a perfect man" (Jas. 3:2). "Lord speak to me that I may speak."

Saturday, March Twenty-Second

And the Lord said unto Joshua, Get thee up; wherefore liest thou upon thy face.—Josh. 7:10.

Joshua was suffering anguish of soul and was cast down because of defeat. He knew that this condition was due to some sin, but where was it? Some one had caused this peril and he must be found out, or God whom Joshua loved would be discredited in the world.

How often we fear defeat or failure because of our own personal discredit, little thinking that our failure may be due to some hidden treasure which is displeasing God or because of too intimate relations with the worldly wise.

Each failure may bespeak for us greater success if we fully realize that they, like headaches, are symptoms of indisposition. The sharp bargain, profiteering, the fit of anger, and unrighteous thoughts and desires are valleys of Achan and spell failure unless removed.

"Search me, Oh God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

* * *

Sunday, March Twenty-Third

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luk. 12:15.

There is wealth that brings greater comfort to the soul than earthly riches. Being rich toward God in faith, in righteousness, in holiness, in thoughts which bear us heavenward, in praises of the Most High, we have riches untold. The child of God is heir to an eternal inheritance which all the riches of this world cannot buy. There is no earthly wealth which he would take in exchange for his soul and its future prospects.

It is right that we covet earnestly the best gifts for service in the Kingdom and accept the more excellent way—the way of faith, hope, love—and leave our earthly gain in the hands of the Lord for His disposal. Earthly possessions are but secondary and must be subordinated to those higher relations that pertain to the life that now is and that which is to come.

SHUT THE DOOR

A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by and by said sharply, "If you'll shut the door you can hear."

His door was not shut, and he could hear not only the man's voice, but the street and store noises, too. Some folks have gotten their hearing badly confused because their doors have not been closed tightly. Man's voice and God's voice have become mixed in their ears. They can not distinguish between them. The trouble is partly with the door. If you'll shut that door, you can hear.—S. D. Gordon.

GETTING DISCOURAGED

After some people have been converted, live the most godly lives, and have done blessed service for Christ, then just because they have a dry spell in their souls, or some severe conflicts, or because they meet some people who seem to be beyond them in spiritual power, they draw the rash conclusion that they have been deceived. They discount the great things God has done for them, and throw away their confidence, and begin to seek, like a young beginner, for some wonderful experience.

So many cases of this kind are occurring at the present time that we are made to inquire how many of God's saints will throw away the precious gifts of God, and oftentimes get only the apples of Sodom instead. Certainly God has more for us than we have received, but why not hold to the Scriptures, which command us to hold fast what we have, and to strengthen the things which remain, and not to let go our faith, but to add to our faith all other gifts and graces?

Recently I came across a preacher who for many years has had the power of the Holy Ghost, and has done a blessed work as a pastor, and lived a blameless life. He led many into sanctification, and now, just because he cannot speak with other tongues, he concludes he never has had the baptism with the Spirit, and has been deceived all these years; he has given up the work, and will not preach, and will not take any secular employment, or do a thing to provide for his family; but he spends all his time in praying for power and demonstrations, and says he wants God to strike him with a thunder bolt, and lay him out on the floor, and make him speak with tongues, and that when he sees these physical demonstrations, then he will believe he has his Pentecost. It is a pitiful case, but absolutely unscriptural, for instead of honoring God's Word he is putting his faith in signs, and looking more for wonders than he is at the living God.

I know another man, who claims to teach only the true blue, Simon pure type of Bible holiness, and makes a habit of getting hold of a few humble people who have lived for years a blameless life of perfect love; and he gets them to believe that they have a spurious kind of holiness, that they were saved under shallow religious teachers, and that they must throw away as rotten rags all their past religious blessings and ignore all God has done for them, and begin over again, and dig down and confess out, for days and months, until they get a type of religion according to his model. In all such cases poor souls have their religious experience wrecked and ruined.

Here is a good sister who for over twenty years has been a clear witness to the grace of heart-purity, and the indwelling of the Spirit, and has done effective service for God. She happens to meet a religious tramp, full of strange doctrine, who sets himself up as having fresh and wonderful revelations from God, and says he is appointed to start a new religious movement in the world. He gets this good sister to discount what the Holy Ghost has done for twenty years and to begin over again, stretching out for some far-away, imaginary blessing which is supposed to satisfy the craving of the heart.

This havoc of souls is spreading at an alarming rate. I am not speaking against spiritual progress, for I would encourage every child of God to press on to the fulfillment of those wonderful words which are recorded in Eph. 1:15-23, and Phil. 2:5-16, and many other passages. But to throw away our confidence, to ignore the great things God has done for us, to let a few signs and wonders unsettle our perfect rest in God, is a spiritual crime against Jesus, and will prove to be the inlet of all sorts of fanaticism and shattered forms of faith.

In the first place, to throw away our confidence is to dishonor God. When He has converted us, and sanctified us, and we have had the cloudless assurance of the Spirit, and had the fruit in our lives, then to allow some person to persuade us that we have a bogus religion, and to deny the work of grace, is to practically call God a liar, degrade His promises, and cast reflections on the work of the Holy Spirit, which is a very serious thing. If God gives you a piece of gold, and you have it tested by the sulphuric acid of many a trial, and many a sorrow, then to allow some wild religious teacher, some fanatic, some display of signs and wonders to upset your confidence, and make you think that the gold God gave you was only brass, is to discredit the precious promise of God and dishonor the name of the Lord. —Sel. by Fanny Tschantz.

CORRESPONDENCE

(Continued from page 1015)

ileged to have different ministers with us during the winter.

Attendance at Sunday school and church services are real good when roads are in condition to travel, but we have had more muddy roads in the last few months than we had for a long while.

We expect W. S. Guengerich and wife to return to this place in the near future from Manitou, Colo., where they have been laboring for the past year.

Health about as usual, but quite a few deaths in this community during last few months.

March 3, 1924. Cor.

Nappanee, Ind.

(North Main St. congregation)

Dear Herald Readers. Greeting:—We were again made to rejoice when Bro. C. F. Derstine came into our midst on Feb. 29 and remained with us till the evening of Mar. 2. On the last evening 2 souls confessed Christ. The Holy Spirit is still striving with the unsaved. May we continue to pray for them.

On March 23 we expect to have an all day mission program when Bro. S. M. Kanagy and two other workers from the Home Mission in Chicago will be with us. We ask an interest in your prayers.

Anna Christophel.

March 4, 1924.

Eureka, Ill.

(Home for the Aged)

Health is about as usual at the Home for the Aged. Received another inmate Feb. 10.

Bro. Miller, Superintendent of Orphan's Home, West Liberty, Ohio, gave us a short call while visiting some children in this community, also brought a little boy with him to place in a home with one of our brethren. We appreciate brethren visiting here when they are travelling through.

J. D. Smith.

Mar. 5, 1924.

CHRIST IS COMING

In the glow of early morning,
In the solemn hush of night;
Down from heaven's open portals,
Steals a messenger of light,
Whis'pring sweetly to my spirit,
While the hosts of heaven sing:
This the wondrous thrilling story:
Christ is coming—Christ, my King.

Oft me-thinks I hear His foot-steps
Stealing down the paths of time:
And the future, dark with shadows,
Brightens with this hope sublime.
Sound the soul-inspiring anthem;
Angel hosts, your harps attune;
Earth's long night is almost over,
Christ is coming—coming soon.

Long we've waited, blest Redeemer,
Waited for the first bright ray
Of the morn when sin and sorrow
At Thy presence flee away;
But our vigil's nearly over;
Hope of heav'n, oh, priceless boon!
In the east the glow appearing,
Christ is coming—coming soon.

—W. Macomber.

Married

Horning—Sensenig.—Bro. Samuel G. Horning and Sister Martha Sensenig were united in marriage Nov. 15, 1923, at the home of the bride's parents, near Spring Garden, Pa., Bishop Moses Horning officiating. May God's blessings attend them through life.

Wenger—Suter.—On Feb. 6, 1924, Bro. Daniel P. Wenger and Sister Laura E. Suter, both of near Harrisonburg, Va., were united in marriage at the home of the officiating bishop, Bro. L. J. Heatwole. May God's choicest blessings attend them.

Zimmerman—Baecher.—On Jan. 17, 1924, Bro. John S. Zimmerman and Sister Emma Baecher were united in marriage at the home of the officiating bishop, Bro. J. A. Heiser, near Fisher, Ill. May God's blessings rest upon them.

Kennel—Lichtie.—On Feb. 28, 1924, at the Salem Church near Shickley, Nebr., Bro. Ed. Kennel and Sister Neoda Lichtie, were united in the holy bonds of marriage, Bro. D. G. Lapp of Roseland, Nebr., officiating. May the blessings of heaven rest upon this union.

Landvator—Renoll.—On Feb. 19, 1924, Bro. Roy R. Landvator and Sister Goldie E. Renoll were united in marriage at the home of the officiating bishop, Bro. Noah W. Risser of near Hershey, Pa. May the blessings of God attend them through life.

Shertz—Wagner.—Bro. Christian A. Shertz and Sister Rose Grace Wagner, both of Eureka, Ill., were united in marriage at the home of the bride's parents, by Bishop C. F. Derstine, on Tuesday, Feb. 26, 1924. We sincerely wish them the Lord's benediction.

Yoder—Beiler.—On Feb. 28, 1924, Bro. Jonas Yoder and Sister Fannie Beiler were united in holy matrimony by Bishop J. S. Mast at the Conestoga A. M. Church near Morgantown, Pa., where both are members. We wish them many years of happiness.

Stoltzfus—Glick.—On Nov. 27, 1923, at the Conestoga A. M. Church near Morgantown, Pa., Bro. Elmer Stoltzfus and Sister Sarah Glick, members of the Conestoga congregation, were united in holy matrimony by Bishop J. S. Mast. May the richest blessings of God be with them.

Charles—Rutt.—On Feb. 26, 1924, at the home of the officiating bishop, Bro. Noah W. Risser, Hershey, Pa., occurred the marriage of Bro. J. Clayton Charles of Mountville, Pa., and Sister Mary L. Rutt of Elizabethtown, Pa. May God's richest blessings attend them through life.

Yoder—Kauffman.—On Feb. 14, 1924, at the Lima Mennonite Mission, Bro. B. B. Stoltzfus officiating, Bro. Ralph Yoder of Harrisonville, Mo., and Sister Rhoda Ellen Kauffman of Bellefontaine, Ohio, were united in marriage. May the heavenly love blend in perfect harmony through their journey in life.

Nitsche—Roth.—On Feb. 27, 1924, at the West Fairview Church near Beaver Crossing, Nebr., Bro. Elbert Nitsche of Wismer, Nebr., and Sister Kate Roth of Milford, Nebr., were united in the holy bonds of matrimony by Bro. J. E. Zimmerman. May God's blessings attend them through life.

Saltzman—Schweitzer.—On Feb. 24, 1924, at the Salem Church near Shickley, Nebr., Bro. Ben Saltzman and Sister Gertrude Schweitzer were united in the bonds of holy matrimony, Bro. D. G. Lapp of Roseland, Nebr., officiating. May the rich blessings of God rest upon them in their journey through life.

Yoder—Yoder.—On Feb. 17, 1924, at the regular morning service at the Clinton Frame Church near Goshen, Ind., occurred the marriage of Bro. Levi C. Yoder of the Leo congregation and Sister Eva Yoder of the Clinton Frame congregation, Bro. D. J. Johns officiating. May heaven's blessings rest upon this union.

King—King.—On Sunday morning, March 2, Bro. Daniel King and Sister Sylva King, both faithful members of the Mennonite Gospel Mission congregation of Kansas City, were quietly married in their newly purchased home on North 12th St., Kansas City, Kans. The marriage ceremony was performed by Bro. J. D. Mininger. That heaven's richest blessings may attend them in their new relationship is the sincere prayer of their many friends.

Obituary

Caley.—Benjamin Caley was born April 18, 1836; died Feb. 21, 1924; aged 87 y. 10 m. 6 d. He is survived by his aged companion, 1 daughter, 4 grandchildren and 9 great-grandchildren. Funeral services were held at his residence and Shenk's Church by Bishop Noah W. Risser. Text, Rom. 6:23. Interment in adjoining cemetery.

Ebersole.—Fannie Lehman, wife of Bro. John Ebersole of Elizabethtown, Pa., was born Jan. 10, 1858; died Feb. 6, 1924; aged 66 y. 27 d. She is survived by her husband, one daughter, one son, and 7 grandchildren. Funeral services were held Feb. 9, at Elizabethtown Mennonite Church, conducted by Noah W. Risser and Simon B. Landis. Text, Heb. 9:27.

Shearer.—Harvey B. Shearer was born May 2, 1873; died Feb. 24, 1924; aged 50 y. 9 m. 22 d. He is survived by his companion, 2 daughters and 2 sons, all at home. He was a faithful member of the Stauffer Mennonite Church. As long as health permitted him to come to church his place was filled. Funeral services were held at his residence Feb. 28, by Bro. David Sellers, at the Campbelltown United Christian Church by Jno. Ebersole, Noah Risser, and David Sellers. Text, Rom. 8:18. Interment in adjoining cemetery.

Birky.—Valentine B. Birky was born at Pekin, Ill., April 14, 1854; died at his home near Foosland, Ill., Feb. 16, 1924; aged 69 y. 10 m. 2 d. On Mar. 4, 1877, he was united in marriage with Elizabeth Springer. To this union 9 children were born. He confessed Christ in youth, but for the past 20 years did not identify himself with any church. He leaves a sorrowing wife, 2 sons, 4 daughters, 9 grandchildren, 1 brother, 1 sister, and a host of friends. One son and two daughters preceded him in death. Funeral services were held Feb. 19 by Bro. J. A. Heiser. Text, Job 14:10.

Yoder.—Annie Kemp was born Dec. 8, 1856, in Somerset Co., Pa.; died at her home near Wellman, Iowa, Feb. 22, 1924; aged 67 y. 2 m. 14 d. In early life she united with the Amish Mennonite Church, being a member of West Union congregation at the time of her death. On Feb. 3, 1878, she was married to Gabriel Yoder with whom she lived in matrimony 41 years, he having preceded her in death about four years. Immediately after marriage they came to Iowa and lived on the farm where they died. To this union were born 8 children of whom 7 survive; also 23 grandchildren, 4 great-grandchildren, 1 sister (Mrs. Lydia Baker) and many other relatives and friends. Funeral services at West Union Church, Feb. 24, conducted by the home ministers. Texts, Job 14 and I Cor. 15:19. Buried in cemetery nearby.

Swartz.—Paul Swartz died at the home of his parents, Jacob and Lydia Swartz, Feb. 24, 1924; aged 1 y. 8 m. 5 d. Little Paul was taken sick with pneumonia following measles, from which he never fully recovered. The immediate cause of his demise was a diseased condition of the kidneys. On account of his aunt, Rebecca Stoll, being unable to leave the house, funeral services were held at the home of his grandparents, Bro. and Sister Jacob Stoll, Feb. 26. Services were conducted by the brethren, Amos Weldy (I Cor. 15) and James Bucher from the text, Job. 14:1, 2.

"By Thy hands the boon was given;
Thou hast taken but Thine own:
Lord of earth, and God of heaven,
Evermore, 'Thy will be done.'"

Metzler.—Lois Berneta, daughter of Bro. Ralph and Sister Viola Metzler, was born near Wakarusa, Ind., Dec. 3, 1923; died Feb. 25, 1924; aged 2 m. 21 d. About 10 days before her death she became ill with whooping cough, which developed into pneumonia, causing her death. She leaves father, mother, 2 sisters (Miriam and Berdean), 4 grandparents and 2 great-grandparents, besides uncles and aunts and other relatives. Funeral services were held at the Yellow Creek Mennonite Church, Feb. 27, 1924, conducted by J. W. Christophel. Text, Psa. 23:3. Burial in cemetery adjoining the church.

"Some time, some bright and glorious day,
We hope to go with her to stay;
Though on earth we see her no more,
We'll meet somewhere on the eternal shore."

Hess.—Geraldine, daughter of Elmer D. and Mary M. Hess, of Masontown, Pa., was born March 14, 1911; died Feb. 25, 1924; aged 12 y. 11 m. 11 d. She united with the Mennonite Church four years ago and was a faithful member of the church of her choice until death. She was ill from heart disease for some time, and was confined to her bed for about 11 weeks. She suffered no pain and never complained. She remained conscious to the very last moment. She is survived by her parents, 4 brothers, 4 sisters, and by many other relatives and friends. The family appreciates the kindness and help of neighbors and friends during this time of need and sorrow and takes this opportunity of thanking them for all their kindness. Funeral services were held at the Masontown Mennonite Church on Feb. 28, conducted by Bro. J. A. Ressler. Interment in the Masontown Mennonite cemetery.

Shank.—Just one year ago on the twelfth of March Bro. and Sister Samuel Shank of Columbia, Pa., saw their loving daughter Catherine Helena close her eyes to the scenes of this world and fall asleep in the Lord—"a sleep from which none ever wakes to weep," at the age of 15 y. 2 m. 1 d. Hemorrhage of the lungs was the cause of her death. Her remains were laid to rest in the Camp Hill Cemetery near Florin, Pa. The departure so early in life of one so well beloved caused a deep sorrow to fall upon the immediate family and caused much sympathy in the hearts of friends. Loving parents, four sisters, and one brother survive. "Her sun went down while it was yet day," was the Scripture text used at her funeral services.

"The kind words and deeds of Helena dear,
Will keep memory green for many a year;
And may she in happy eternity be
A hope and a guiding star for you and me."

Noah H. Mack.

Grieser.—Bro. Daniel Grieser was born Dec. 12, 1840, in Baden, Germany; died Feb. 19, 1924, at his home near Fisher, Ill.; aged 83 y. 2 m. 7 d. In 1865 he was married to Magdalena Gingerich. To this union 10 children were born. His wife and five children preceded him to the spirit world. He is survived by 3 daughters (Mrs. John Birky, Mrs.

Will Teuscher, and Mrs. Dave Ingold), 2 sons (George and Christian), 38 grandchildren, 30 great-grandchildren, and many relatives and friends. He was ordained to the ministry over fifty years ago and was a faithful servant of the Lord to the end. Funeral services were held at the Mennonite Church Feb. 22 by Bro. Samuel Gerber of Tremont, Ill. Text, II Tim. 4:7.

"Heaven now has one more treasure.
Earth can but the casket keep;
But his joy is beyond measure,
With a blessed, peaceful sleep."

By a Granddaughter.

Horning.—John Horning of Lancaster City entered into rest Jan. 25, 1924, after two years of illness; aged 74 y. 2 m. 22 d. He bore his affliction patiently, ofttimes saying that the time would not be long, looking forward to the time to depart and be with Christ. He was the son of preacher Benjamin and Lucetta Horning of near Bowmansville, Pa. Four brothers and four sisters survive him; also his wife (who was the daughter of the late Isaac and Esther Hurst Good.) Two years after their marriage they became members of the Hershey Mennonite Church, were baptized by Bishop Benjamin Herr of the Strasburg District. Twenty-one years ago they moved to Lancaster where they have been consistent members of the E. Chestnut Street Mennonite Church. Short funeral services at house by Jacob Brubaker and at the church by John and David Mosemann. Burial in Hershey Mennonite Cemetery. Peace to his ashes.

Hartzler.—Emma B., daughter of Isaac and Rebecca King, was born in Logan Co., Ohio, Aug. 13, 1854; passed away near Hubbard, Oreg., Jan. 24, 1924; aged 69 y. 5 m. 11 d. She was married to John C. Hartzler March 7, 1878. To this union were born 4 sons and 5 daughters. She leaves her husband, 4 sons, 4 daughters, 2 brothers, 1 sister, 25 grandchildren, 1 great-grandchild, and a host of relatives and friends. One daughter preceded her to the spirit world nearly three years ago. Sister Hartzler united with the Mennonite Church in early life and remained true and faithful until death. She suffered much of heart trouble the last three years. Funeral services were conducted at her home Jan. 27, by Bro. D. B. Kauffman (Text, John 14:2, 3) and at the church by Bro. A. P. Troyer and Bro. Allen Good. Texts, John 17:4; II Tim. 4:7, 8.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, pain is ended,
And dear Mother is at rest."

Brenneman.—Benedict P. Brenneman was born in Johnson Co., Iowa, Jan. 17, 1855; died at his home near Kalona, Iowa, Feb. 21, 1924; aged 69 y. 1 m. 4 d. He united with the Amish Mennonite Church in his youth, and in his chosen faith was true to the end. On Dec. 17, 1885, he was united in marriage to Nancy Hochstetler. To this union were born six sons and all have grown to manhood: Irvin, Henry, Ray, Elmer, Harvey, and Milton. He was of a quiet, unassuming nature, and was a kind husband and father, ever ready to lend a helping hand. About three years ago he was stricken with paralysis and had high blood pressure. While he was able to be up and around some of the time, he had not been able to attend church services since August, 1922. He has been confined to his bed for over six months, and during this time had been deprived of his speech. He endured all this patiently and without complaining. He leaves his sorrowing widow, six sons, nine grandchildren, and a host of relatives and friends. Funeral services were held at the East Union Church. Services were conducted by D. J. Fisher and S. C. Yoder, after which the remains were interred in the cemetery nearby.

Shank.—Margaret Mellinger Lefever Shank was the oldest daughter of Jacob and Elizabeth Mellinger, and was born in Strasburg Twp., Lancaster Co., Pa., Oct. 22, 1856; aged 67 y. 3 m. 23 d. In the fall of 1877 she was united in marriage to Isaac E. Lefever. To this union were born one son and four daughters. She was preceded in death by her husband and three daughters. Her husband was killed in a run-away. In 1903 she was again married to Lewis Shank of Marion Co., Mo., who with 3 sons and 5 daughters to his former wife still survive. Early in life she united with the Mennonite Church and remained a faithful and active member, reflecting the life of the Master wherever she went. She was of a quiet disposition, a firm believer in the truth by precept and example and was an active worker in helping to make the needy comfortable at home and abroad. She was loved and will be greatly missed by all who knew her. In her last hours her soul burst forth in singing "The Song of Moses and the Lamb. Glory, Glory, Hallelujah!" Our loss is her gain. We can meet her, she has gone before to await our coming.

Moyer.—Magdalena, daughter of Anthony and Susanna (Bixler) Culp, was born in Mahoning Co., O., April 25, 1846; died of erysipelas and other complications, Feb. 26, 1924; aged 77 y. 10 m. 1 d. She suffered much during her sickness but bore it patiently and expressed a desire to go home to where pain and trials are no more. When she was 9 years of age she moved with her parents to Indiana, near Wakarusa, on the homestead now owned by Simeon P. Culp. When she was 20 years old she united with the Mennonite Church and continued in the faith until death. On May 20, 1876, she was united in marriage to William N. Moyer of Mahoning Co., O. To this union were born 2 sons and 3 daughters (Anthony C., William C., Barbara C., Mrs. Susanna Irick, and Mrs. Mary Drange). Surviving her are her husband, five children, nine grandchildren, four brothers (David, Joel, Simon, and Anthony) and two sisters (Mrs. Levi Pletcher and Mrs. D. A. Lehman) besides many other relatives and friends. Funeral services at the home in Elkhart, Ind., by J. S. Hartzler and Daniel Kauffman, and at the Yellow Creek Church by D. A. Yoder and C. F. Derstine.

Eash.—William C. Eash was born Jan. 22, 1849, in Cambria Co., Pa. Being sick of pneumonia two weeks he died Dec. 3, 1923, aged 74 y. 10 m. 11 d. He is survived by his wife, one sister (Mary Bantley of Scalp-level, Pa.), one half-sister (Lizzie Lohr of Hooversville, Pa.), one half-brother (Joseph Ream of Solomon, Kans.) Three brothers and one sister preceded him to the glory world. He was united in marriage with Susanna Miller Hostetler on March 8, 1874, living together nearly fifty years. In July, 1884, he with his wife moved to near Inman, Kans., living there 27 years and in 1911 moved back to Middlebury, Ind., to the place of his death. Some time before his death he expressed a desire to leave this world, and chose D. J. Johns and J. P. Miller to conduct the funeral services, using I Peter 1:24. In June, 1884, he united with the Mennonite Church near Shipshewana, Ind., remaining a faithful member until death. Funeral was held Dec. 5, 1923.

Oh! husband dear, we had to part;
It almost broke my aching heart,
To part with one I loved so well,
The grief so great no tongue can tell.

His wife, Susanna Eash, and
niece, Lizzie M. Christner.

Kisamore.—Bro. Oley Kisamore was born Oct. 13, 1895; died Dec. 31, 1923; aged 29 y. 2 m. 18 d. He is survived by his sorrowing widow, two children, father, mother, two brothers and one sister. He was a faithful member of the Spruce Mountain congregation for several years. The news of his sudden death came as a shock to all who knew him. He was employed by the Parsons Pulp and Lumber Company of Horton, W. Va., as teamster, and while on his way up a steep mountainside after a trail of logs, several cutting crews were at work farther up the mountain. One of them had just cut down a large tree containing about a thousand feet of lumber, which fell with such force that practically all its limbs broke off as it struck the ground. In an instant the trunk of the tree began sliding down the mountain and was soon going at a terrific rate of speed. The danger signal was given by the cutting crew to men working below and Bro. Kisamore seeing the log approaching, stepped aside taking refuge behind a near-by tree. When the running log was but a short distance above him it struck some obstacle which turned it out of its course, and hitting the tree behind which he stood, almost reduced it to splinters and crushed Bro. Kisamore to death. Funeral services were conducted Jan. 2 by the writer. His body was laid to rest in the cemetery on the old Kisamore homestead.

R. W. Benner.

Souder.—Bro. William M., son of Henry N. and Catharine (Moyer) Souder, was born Sept. 17, 1859, in Bucks Co., Pa.; died Jan. 21, 1924; aged 65 y. 4 m. 4 d. He lived in the neighborhood of his birthplace until his death. In October, 1881, he married Lizzie Frick, who survives him. At an early age he accepted his Savior, at which time he was baptized and joined the Rockhill Mennonite congregation, remaining faithful to his end. He took sick Sept. 3, 1923, was bedfast 15 weeks, suffering much but bearing it patiently, as he had given up all and was resigned to the will of God. He admonished his children in many things, which shall never be forgotten. He often thanked his Lord for keeping him in this life until he could see all his children and two of his grandchildren in the Church. His end came peacefully as one falling into a deep sleep. His last words were, "I have seen a beautiful place." He leaves a widow, 2 daughters, 1 son, 8 grandchildren, 1 great-grandchild, 4 sisters and 1 brother. His funeral was held Jan. 26, at the Rockhill Mennonite Church. Interment in the adjoining cemetery. Services were conducted by Bros. Jacob M. Moyer, Alfred A. Detweiler, and Joseph G. Ruth. Text, II Cor. 5:1.

By a Daughter.

Groff.—Bro. Elias Groff entered into rest Feb. 16, 1924; aged 86 y. 1 m. 15 d. He was ordained minister of the Mennonite Church in 1870 and was active in the service for over fifty years. When his health failed and he was no longer able to fulfill his calling, and though weak in body and mind, due to a stroke of apoplexy sustained a few years ago, he did not forget in seasons of thanksgiving to thank the Lord for His tender mercies. The immediate cause of his death was bronchial pneumonia. He was very patient during his affliction, never complaining. He was of a loving disposition and always interested in his descendants, both spiritually and temporally. He was a son of the late Emmanuel and Mary Landis Groff. Besides his widow (who before marriage was Mary Ann Herr), these children survive: Mrs. Lizzie Hess, Enos H., Emmanuel H., Mrs. Emma G. Ranck, Elias Jr., Harry H., Mrs. Ada Herr, and John E.; also one brother (John L. Groff) and one sister (Mrs. Emma Leaman). Funeral services were held Feb. 20, conducted by Bro. Frank Herr at the home and by Bros. C. M. Brubaker and C. M. Brackbill at the Strasburg Mennonite Church. Text, II Tim. 4:5-8. Interment in the adjoining cemetery.

By a Granddaughter.

TO OUR SEWING CIRCLES

For the Gospel Herald.

We wish to announce that another shipment of clothing will be made to Germany about April 20. It is requested that those who wish to have a part in this shipment, send their packages not later than April 15.

This does not mean that there will be no opportunity to send clothing later. The need for new and second-hand clothing will continue and the Mennonite Relief Commission will accept shipments at Scottdale at any time during the summer and fall and shipments will be made at any time there is enough material on hand to make a substantial cargo.

Inquiry has been made relative to purchasing new clothing by our circles. This is advisable only where good shelf-worn goods can be bought at a very low price in sizes that can be worn with satisfaction when it is distributed. Except where such exceptional opportunities are offered, we recommend that any surplus money, not needed for cut garments, be sent to the general relief fund.

Our sewing circles will please take notice that they can secure cut garments by writing to Mrs. Ezra H. Mellinger, Ronks, Pa., R. 2, at any time and according to present indications the work will continue thruout the year.

Levi Mumaw, Secretary.
MENNONITE RELIEF COMMISSION.

ANNOUNCEMENT

Plans for the reopening of Goshen College have now advanced to the stage where we can give out definite information regarding the reorganization and opening of the institution in September, 1924.

At a recent meeting of the Administrative Committee Noah Oyer was elected Dean of the College. Bro Oyer was educated at Hesston and Franklin and Marshall Colleges and Princeton University, and is at present serving at Hesston College as Dean. C. L. Graber was elected Business Manager; and his experience as a college student, teacher, administrator in the Near East, and minister of the Gospel enables us to turn over to him with confidence the affairs of the Business Office at Goshen. Both the men are eminently fitted for the positions to which they have been elected, which makes it possible for us to go forward with our plans of reorganization with confidence.

According to present plans the institution will open next September with three main departments: College, Bible, and Academy. Satisfactory progress is being made in the matter of formulating courses and getting a faculty, and we can give assurance that when the institution opens next September it will do so with a staff of competent instructors.

Work is progressing on the catalog and announcements will appear through our official church organs from time to time. For information address

S. C. Yoder, President,
Kalona, Iowa.

It's an awful hard thing to get real sheep's clothing on a wolf.—B. B. King.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, A. C. Brunk, Secretary.
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Earl Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—1923) Maugansville, Md., B. E. Stauffer, Supt.

A NEW EDITION

Of **The Mennonite Church and Current Issues** is being printed and will be ready in about three weeks. The first edition is exhausted and the orders on hand, with others that are received will be held until the new edition is off the press.

This booklet sets forth in a clear way some of the present day issues and the doctrines of the church as they are maintained today.

Send in your order for your congregation or community and we will ship them to you at the earliest possible date.

Single copies, post paid	$ .35
Per dozen post paid	3.50
Per hundred, post paid	25.00

Fifty at hundred rate.

Mennonite Publishing House,
Aaron Loucks, Gen. Mgr.

YEAR BOOK FOR 1924

The Mennonite Year Book and Directory for 1924 is now ready for distribution. This modest publication is very valuable for reference and becomes more and more indispensable from year to year. The Church Directory contains a tabulated list of congregations of the Mennonite Church with the number of members, together with the bishops, ministers, and deacons serving each congregation. Reading matter pertaining to the general activities of the Church is given as usual.

The method of distribution previously employed will be continued this year.

Single copies, each	$ .10
Dozen copies	.75
100 copies	5.50

CONFERENCE ANNOUNCEMENTS

Lancaster

The spring session of the Lancaster Conference will be held at Rohrerstown, Pa., on Friday, April 11.

The Board of Bishops will be in session all day on Thursday previous to the regular conference.

Noah H. Mack, Sec.

CONFIDENCE

By I. W. Howdyshell

When temptations hover o'er you,
And the world seems dark as night,
When the tempter would allure you,
Trust the Lord to guide you right.

Tho sometimes you feel forsaken,
And affliction clouds your sky,
Tho your cares may seem to crush you,
He will guide you with His eye.

If you owned a "quarter section,"
And had "stocks and bonds" not few,
If your name had many titles,
How the world would honor you!

But when life's short days are ending,
And your sun sinks in the west,
Could these honors satisfy you?
Could they calm the troubled breast?

No, there's none but Christ our Savior,
That can give us peace and rest,
He's our only hope of glory,
Trust in Him and you'll be blest.

Junction City, Ohio.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 20, 1924 (Gospel Witness Established 1905) No. 51

EDITORIAL

The appearance of conference announcements on last page is a reminder to us that conference season is approaching. It is a reminder, also, of our opportunity to remember this phase of the work of the Church in our prayers.

What is the spirit of self-denial? It is that condition of the human soul which prompts the individual to say, in every time of need, "Be ye warmed and filled"—with an earnestness that moves the well-wisher to furnish the filling whenever it lies within his power to do so.

Annuities.—A brother sends in $30 for life subscription to the Gospel Herald and wonders whether the paper will be sent to his wife, in case she outlives him, as long as she lives. To all inquirers on this point we will say that in every case the paper goes to the subscriber as long as he lives, and after that to his widow so long as she remains his widow. So far over five hundred subscribers have availed themselves of this annuity offer for the Gospel Herald or Christian Monitor, or both. Annuity for Gospel Herald, $30; for Christian Monitor, $20; both, $50. For further information, address Mennonite Pubg. House, Scottdale, Pa.

A brother, in discussing the beginnings of the present day apostasy, submitted the following as being among such beginnings:

1. A sympathetic attitude toward those who oppose the old-time religion.
2. Leniency toward sin and resentment toward church interference with indulgence in sinful practices.
3. A tendency to fraternize in social functions where prayer is excluded.
4. A disposition on the part of men to put their wisdom against the wisdom of God.
5. A teaching against revivalism.

That brother hit the nail squarely on the head. The way to stem the tide is to close up the beginnings.

The Bible says that "the law is for the lawless." In other words, it is for the disobedient. You never saw any one who was obedient at heart that had very much trouble in obeying laws, even though they are not intended for them at all. There is a law against stealing. It dosn't affect you any, for you wouldn't steal even if there were no such law. But the thief at heart looks at this law from a different view-point. Either he chafes under the restriction, or tries to evade it, or violates it and is punished. The man who is obedient to God finds no trouble in complying with every requirement of Scripture especially when he has the light. It is the lawless, the disobedient at heart, who cry out against the dominion of law. Our attitude toward the commandments of Christ reveals not only an obedience or disobedience toward God but also the inward condition of our hearts.

MY GOD

is a personal God, an INFINITE BEING of whom man is a finite image.

A BEING of infinite power, having by word of mouth called heaven and earth into existence.

A BEING of infinite wisdom and knowledge, having from the beginning known all things, foreseen all things, directing all things in accordance with His perfect and eternal plan.

An eternal BEING, without beginning or ending, His dominion being "from everlasting to everlasting."

A BEING in whom there is infinite love, even to the extent of giving His only begotten Son that we might have eternal life.

A spiritual BEING, everywhere present, having a listening ear for every petition of faith.

A faithful BEING, never having broken a single covenant, to be relied upon in all His commandments and promises.

We praise Him for His greatness, goodness, holiness, and power, and thank Him for the privilege of enjoying His fellowship here and entertaining the hope of His eternal fellowship hereafter.

Power of the Word.—The writer of an article which fell into our hands recently, discussing the importance of Bible reading in our schools, has this to say with reference to its reading:

> "It is not clerical authority, nor devout hands, that give the Bible its power to make people better. It is the fact that in it is truth, the truths of the spirit inspired by the Spirit of God, carrying an impressiveness that is from a divine source."

That strikes at the very root of the matter. There is an enlightening and transforming power connected with this message that nobody can afford to be without. Not, How many Bibles are there in print? not, Into how many languages has it been translated? not, Is it more or less popular than some other books? not, What churches or organizations are behind the movement to get the Bible into the public schools? but, How many people have read it and to what extent does it grip their lives? is the all-important question. To the extent that the present generation reads and absorbs this life-giving message will this world be moved and uplifted by its gracious power. Encourage the reading of this message from God in the home, in schools, and wherever there is opportunity; for "The Word of God is quick, and powerful," and whoever reads and accepts it comes in touch with the power of the Infinite.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THY WEAKNESS—HIS STRENGTH

(II Corinthians 12:9)

His grace is sufficient, whatever the pathway,
His strength in thy weakness shall perfected be;
So great is His love it never can weary
Of meeting thy need and of caring for thee.

His grace is sufficient, thou ne'er canst exhaust it,
Be strong in that grace which floweth to thee,
Draw largely, continually, out from His fulness,
He still is sufficient, He careth for thee.

Thou'rt nothing but weakness, His arms are around thee,
Not a thing canst thou do, but simply lie still,
And learn in the pathway of simple dependence
A song of thanksgiving, since this is God's will.

Then cling in thy weakness, for He is beside thee,
Upholding, supporting, sustaining, thee still;
And know that the Father is only just working
To mould thee and fashion thee unto His will.

Thy weakness He'll use to display His own glory,
Resurrection strength then shall perfected be;
And thus thou shalt prove through the wilderness journey,
His grace shall be always sufficient for thee.

—Sel. by J. B. S.

TEN REASONS WHY I AM A CHURCH MEMBER

By J. A. Ressler

For the Gospel Herald.

1. If we are members of Christ, we need to be members of His body on earth. I Cor. 12:37; Eph. 5:30.

2. The true Church is Christ's body on earth. Col. 1:24.

3. I need to belong to the Church in order to properly observe the ordinance of communion. I Cor. 11:20-34.

4. I need to belong to the Church in order to properly observe feet-washing. John 13:1-17.

5. If I am Christ's I must of necessity enter into the fellowship of those who are His on earth. I John 1:3-7.

6. I want to show the world where I stand with reference to my faith in Christ. "Ye shall be witnesses." Acts 1:8.

7. I want to show my stand with reference to separation unto God as well as separation from the world. Rom. 12:1, 2; II Cor. 6:14-17.

8. The Church affords the medium for the presentation of the Gospel to all the world. Matt. 28:18-20.

9. The Church thru her institutions enables us to make our contributions of time and means effective. II Cor. 9:1-6.

10. The united effort of the whole body of the Church is more effective than the single individual effort of many. A thousand men pushing at different times would never move the big freight car on the siding. If all the thousand pushed at once in the same direction they could move it easily. It was when the apostles were all with one accord in one place that the Spirit came. Acts 2:1.

Scottdale, Pa.

"REASONS WHY" CONSIDERED

The following article is taken from the December, 1881, number of the Herald of Truth. It was sent us by a brother who was not only impressed with the force of the arguments set forth but also with the fact that some of the issues facing us today are identical with the problems with which our active church workers grappled forty years ago. This article is now republished, not that we wish to revive controversies of the past, but solely for the light that it throws on some of the issues of the present. Bro. J. S. Coffman, the writer of the article, is remembered chiefly for two reasons: (1) He was an evangelist of attractive personality, peculiarly fitted for the work in his day. (2) As a defender of the orthodox faith, especially the distinctive doctrines peculiar to his church, he had few equals.—Editor.

Noticing the article in Gospel Banner of Nov. 1, under the title of "Reasons Why," and not finding myself in full sympathy with some of the views presented, I concluded to make some remarks, hoping and praying that the word and will of the Lord may not suffer violence by my feeble effort to maintain the truth. The article reads as follows:

"We are sometimes interrogated by persons who are unacquainted with our customs, as to whether our sisters wear caps, after the customs of the ancient order of the Mennonites. We answer, some of them do; it is left to their choice to wear them or forbear. But why, it may be asked, are you not more radical on this point? We simply answer, because we have not a 'thus saith the Lord' for it.

"If the Bible demanded and justified the enforcement of such custom, we should at once be willing to conform to it, and seek to carry it out in its most radical and stringent form. Again, on the other side of the question we are sometimes asked, Do your sisters wear hats? This question, not unfrequently, has been asked us by those not altogether ignorant of facts in the case, and whose hearts were filled with prejudice of the deepest dye, barely able to retain their indignation until we had time to answer in the affirmative, when floods of scorn, derision and contempt were poured upon us, as though we were guilty of a sin the enormity of which could not be sufficiently ridiculed to do justice to the demands of the case. But we think quite likely if these same dear people could just succeed in some way to retain their feelings of righteous indignation (socalled) just a little while, until we might calmly and in the spirit of Christian love, reason the matter in the light of God's revealed will to man, that a great deal of this unnecessary fault-finding, judging and condemning might be avoided to real good advantage, and besides a good deal of unnecessary ill feeling be evaded. Now, we want to say that if the blessed good old Bible anywhere tells us anything definite in this regard, we will say, It is enough; we will abide by the Gospel standard. It is true we do not now remember having ever read in the Bible any distinction being set forth as to bonnets and hats as an article of dress. Indeed we do not remember of the hat being mentioned at all. Whilst the bonnet, which seems to have such great preference, in the estimation of so many dear good people, is distinctly spoken in Isa. 3, but in rather unfavorable terms, being in connection of many other articles worn by the daughters of Judah, condemned as being sinful and an abomination in the sight of God, so that we might conclude from this Bible standpoint, that we might at all events be fully as safe in justifying the wearing of hats as bonnets.

"But we would still not assume the position from hence to assert the superiority of the hat over the bonnet so far as the sin in so doing is concerned. Indeed we would be at a loss to know upon what authority in the Bible we might positively condemn either, when worn as an article of use and comfort. Hence, whilst we do not understand that either when worn in becoming style as a necessity, are in themselves sinful or displeasing to God, we could not on the other hand justify the extravagance and vain show or idle display, devised and worn upon either hat or bonnet, by modern inventors and their millions of votaries. We claim and contend upon Gospel authority, that extravagance and idle display of fashionable show on the part of those professing to be the meek and humble followers of Jesus, to say the least, is very unbecoming, and whilst it is a mark of great weakness at least, to be straining every nerve to keep in line with the vain and idle fashion of the world, it also betrays an ardent love of the world, and a want of love and interest in the cause of Christ. May God give to all enlightened eyes, to be able to discriminate between that which is right and in accordance with God's will and that which is in opposition thereto."

D. B.

The questions in regard to the wearing of the cap by the sisters for a scriptural covering and to the wearing of hats to the exclusion of caps and bonnets do sometimes claim the attention of the Mennonite church and are, no doubt, occasionally unkindly presented to the members of the church which the Gospel Banner represents. Of the latter the Banner complains in the above article; and very likely not without reason. We find among all societies some that are ready to pour forth "floods of

scorn, derision and contempt," even in the matter of reminding one of the neglect of a Christian duty. This can not be right, let it come from whatever source it may. The Gospel of Jesus is peace, and reproof or approbation given in the spirit of Christ is always characterized by love. "Faultfinding, judging and condemning might be avoided," and should be avoided; and ill feeling can not be the fruits of the spirit. Presenting the truths of God's powerful word in so clear a light that hearers feel condemned because of neglect, however, is not wrong, but it something entirely different from uttering condemnatory language with feelings of bitterness or in a spirit of envy. Now, while the Banner has justly reproved those who have presented the above questions with "scorn, ridicule," etc., I hope no one will feel grieved if I fail to understand the matter of the covering, just as the Banner explains it in the above article, and give a few reasons and ask a few questions. It is not fault-finding that I am after, but the truth. In all kindness and sincerity I wish to know the will of God in this matter, and am willing to give up all former opinions that are in opposition to His will. Let those who have more perfectly learned the divine will be diligent to show it to the unenlightened.

The Banner says, in answer to the question, Why are you not more radical on this point? "Because we have no 'thus saith the Lord' for it. If the Bible demanded and justifed the enforcement of such custom, we should at once conform to it, and seek to carry it out in its most radical and stringent form." The confession in the latter part of this answer implies a great deal, and is just what it should be. Such frankness and willingness to do God's will is to be admired. On the ground of this confession, I wish to examine the subject of covering the head according to I Cor. 11.

But, before I proceed, let us look a moment at the first part of the above answer. True, the Book does not say directly in so many words, that women shall wear caps when they pray or prophesy, or that men shall not wear hats when they pray or prophesy, but the good Lord has left it to sensible reasoning Christians to decide what the woman shall put on her head. I do not believe that the Lord intended that His willing, faithful disciples should be so stupid as to need a direct expression of particular words for everything that shall be required of them. Does the Banner "carry out in its most radical and stringent form" everything for which there is a direct "thus saith the Lord?" and is it not "radical on any point"? seeking to carry it out unless there is a direct "thus saith the Lord" for it? As soon as it answers the first question in the affirmative and the second in the negative, I have a number of questions to ask on which I wish information.

Read I Cor. 11:6. According to the late version it says, "For if the woman it not veiled, let her be also shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled." Here, in this verse alone, are two points that, notwithstanding the warping and twisting and onesided arraignments on this teaching of Paul, fully establish his meaning to have been an artificial covering for the praying woman. When Paul says "Her hair is given her for a covering," he is simply bringing in nature to illustrate that an artificial covering is required. If the hair were the requiring covering, Paul could not reasonably say, "If the woman be not covered, let her also be shorn." This shows positively that she may be uncovered and still have her hair. The word **also** means something. Paul appeals to their reason when he says, "If it be a shame for a woman to be shorn or shaven." He seems to say, you know that it is a shame, and since you know this, "let her be covered." This teaching of Paul is definite, it is definite language, and holds forth a definite idea. Now, since the Banner says, "That if the blessed good old Bible says anything definite in this regard, we will say, 'It is enough, we will abide by the Gospel standards,'" we consider this point an agreement; the Banner admits that an artificial covering is required for the praying or prophesying sister.

When the prophet Isaiah pronounced the judgment of the Most High upon the women of Judah for their wickedness in the pride of dress, he truly does mention bonnets and not hats; neither do we find either of these articles of dress condemned or justified in direct language in the teachings of the apostles. But these facts do not justify us in claiming to be ignorant of God's will in the matter. An uneasy conscience can usually find a hot iron to sear it, even if it be indifference, because the Word does not say so and so, in direct language. Let us not be wilfully stupid. We can understand what the prophet meant and what the apostles taught if we want to. That in the pride of dress there is a grievous sin committed is known to every professing Christian, but there are multitudes who are reluctant to confess it. The sin is not so much in the article of dress as in the manner of wearing it, and object for which it is worn. What God complained of through the prophet, was, the pride the daughters of Zion had in their bonnets and numerous other things, and that is what He objects to in the bonnets and hats worn nowadays. If the daughters of Zion had worn their bonnets because they humbly and in the fear of the Lord preferred them to something else that ventilated the pride of the wicked of that day the Lord would never have complained of them for their practice. And if the holy women now wear hats for use and a token of godliness as my own and probably the writer in the Banner's grandmother used to do, the hat must be commendable in the sight of the Lord. And if our sisters wear bonnets because they desire to "adorn themselves in modest apparel, with shamefacedness and sobriety," that certainly is approved of the Lord. The matter stands in a clear light and we can see it through if we open our eyes. We will state the case thus: Pride in dress is as sinful as that manifested in other ways, and that which generates and fosters pride is an evil Christian people must avoid. Apparel that is modest and becometh women professing godliness is in accordance with the Holy Scriptures, and must be right. If the bonnet and hat both pass this test they are commendable articles of dress, for women professing godliness. If one or both fall under the condemnation they must be discarded. In regard to preference, this is the point where the difference of opinion comes between the Banner and myself. I have no way to decide except by actual results which accompany and follow the wearing of hats and bonnets by women. My observation is that when sisters wear bonnets and not hats for Christ's sake, you seldom find many other things in their dress unbecoming. With those that take to the hat I have invariably found that some pride-fostering article, and sometimes a host of them, accompany it. Which way does the bonnet point, to pride or humility? and which way does the lady's hat point? When a sister puts away her hat when she comes to Christ and wears the bonnet, what do Christians and the world conclude? Do they think she is coming down into humility of the Gospel, or going on in pride as the world does? If one who has professed Christ, and has been wearing the bonnet, would suddenly don the hat, what would all conclude? Would

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

Dear Herald Readers:—We here (in what some term sunny Tennessee) are again reminded of Gen. 8:22. Spring time is here. Grass is again making its appearance on the lawns.

Bro. Paul Histand and Sister Martha of Doylestown, Pa., who have been here since Jan. 12 helping in the work, left yesterday for their home. Their plans are to visit certain congregations along the way.

Bro. D. B. Raber of Aurora, Ohio, who has spent nearly 6 weeks here (one week in series of meetings) is accompanying Bro. and Sister Histand to Pennsylvania; also Sister Katie Troyer of Kokomo, Ind. Their first visit is in the home of Bro. E. C. Shank of near Waynesboro, Va. Bro. Raber preached for us each Sunday while in our midst, Bro. Jennings our regular minister being away holding meetings in Maryland and Pennsylvania.

Average attendance in S. S., for the month of February, 93.

Contributions received since Jan. 4:—

Anna Gish S. S. Class, Elizabethtown, Pa.	$ 5.00
A Sister in faith, Elizabethtown, Pa.	5.00
A Bro. and Sister, Harrisonburg, Va.	5.00
Warwick River Cong.	43.00
Lower District, Va.	50.00
Milwood S. S., Pa.	14.00
A Bro., Parksburg, Pa.	5.00
A Bro. and Sister, Hanover, Pa.	2.00
A Sister, Rohrerstown Cong.	5.00
Contribution Box	5.15
Garments Sold	18.37
	$157.52

We ask your continued interest and prayers for the work.

Mar. 6, 1924. C. B. Byer.

Canton, Ohio.

(1939 Third St. S. E.)

Dear Herald Readers:—On Sunday evening, Mar. 9, Bro. I. B. Witmer was with us and preached to us on the subject of "Loyalty." He gave us an inspiring message, and our prayer is that the seeds of truth which were dropped may take root and bring forth a bountiful harvest. "My word shall not return to me void." Read Isa. 55:10, 11.

If we are followers of Jesus Christ, born again, born into His kingdom by the quickening power of the Holy Spirit, there will be no question as to our loyalty.

Our attendance at Sunday school and church has been gratifying. We praise the Lord for the same. A number of the brethren and sisters from the Beach church have been attending here this winter. We are glad for their help in this way and we believe that the Lord will reward them openly.

In our Bible study work we have just finished the study of the book of Genesis (the book of beginnings). It was a very interesting and helpful study.

The above facts bring pleasant thoughts, but when we look about and see existing conditions of sin in various ways and forms, and we are brought face to face with the various and luring temptations that are strewn along the pathway of our young people and older ones too, another picture is set before us.

Man cannot cope with these issues. It takes a higher Power. Thanks be to God that there is a source of power that can combat and overcome evil. "Greater is He that is in you than he that is in the world" (I Jno. 4:4). The Christian has access to this power. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). May we commit our lives unto Him and trust in Him as did Paul. "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

Remember us in your prayers, for we much need them.

Yours in His service,

Mar. 12, 1924. O. N. Johns.

West Liberty, Ohio

(Mennonite Orphans' Home)

Greetings to All in the Name of Jesus:—We are thankful to our heavenly Father for the many blessings we have received from His bountiful hand. Both children and workers are fairly well, with a few exceptions. Sister Katie Kyle is having the grip.

Our number of children is still getting less, only 31 at present. A number of the boys that were supported by Van Wert county were taken back again to the Marsh Foundation School at that place, an institution just recently built.

Last week Bro. Miller made a trip to Illinois, taking with him little Willard Harbaugh who was placed into the home of Bro. Walter Yoders, and also visited some of the children that were placed out there in foster homes.

On Feb. 25 Bro. C. Z. Yoder favored us with a short visit. He took charge of the evening devotional lesson for the children, which they as well as the workers enjoyed very much.

Sister Emma Bauman of Waterloo, Ont., is now among our force of workers as a helper with the boys.

We wish to thank the sisters of the sewing circles who so kindly help us with the washing and ironing.

We ask an interest in the prayers of God's people for the work at this place.

In His Service,

March 13, 1924. The Workers.

WEEKLY LETTER FROM THE ARGENTINE

(Feb. 12, 1924)

By Selena N. Gamber

For the Gospel Herald.

Dear Brethren and Sisters in the Homeland, Greeting in the Name of Him who loved us and gave Himself for us.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

We just returned from visiting the home of a brother and sister who are very much burdened for their four sons who are not saved. One of them is ill. Request has been made through these columns before for them. Continue to remember them in prayer. This aged sister is not able to attend the regular church services nor read for herself. After reading a portion of the Word for her, she said: "O how sweet." What a comfort it is to the weary, discouraged ones. "My God shall supply all your needs according to His riches in glory by Christ Jesus."

Bro. Hershey was not able to preach at the regular meeting at Pehuajo Wednesday evening, Feb. 6, because of a hoarse throat. Bro. Lauver conducted the services. We are glad to report Bro. Hershey's condition improved. A series of meetings opened this evening Feb. 12 at Pehuajo. Bro. Juan C. Verano is conducting them. We trust that souls will be saved and the brotherhood encouraged.

Last week the atmosphere was very much cooled after a thunder storm with a great deal of rain and hail. Vegetables and grapes were damaged considerably.

Brethren, continue to remember the work in South America in your prayers, especially our brethren who find it necessary to leave their families to go to the country to work. Some are separated from their loved ones

for a month at a time, but some of them take with them portions of Scripture, Bibles, and Gospel literature for distribution among their fellow-workmen. May the Word find place in the hearts of men as it silently goes out on the printed page, and the testimony of our brethren be blessed.

Trenque Lauquen,
F. C. O., Argentina.

TEN WEEKS IN THE SOUTHLAND

By J. F. Bressler

For the Gospel Herald.

For several years past our evangelistic work has been calling us Southward—first to Maryland, then to the Virginias, then Tennessee—and every time as I'd reach the farthest point of my journey I could still look beyond the mountains southward and hear the call of that wonderland of Dixie—not the call to the financier, nor the call to the tourist, nor yet the call to the invalid seeking health in more salubrious climes, but the call to the messenger of the Gospel to enter a vast field which is ready for the harvest.

For more than two years I had been planning and praying for the privilege of carrying the Gospel still farther south and at last by the providence of God and the help of the brotherhood we were able to leave for the South. Stopping enroute for evangelistic meetings at Crimora, Va., and Knoxville, Tenn., we continued on south thru Georgia and Alabama to Mississippi and Louisiana. We found churches of the various denominations in the cities of the South but the country church has practically become extinct. For miles and miles towns and cities of a size to support the modern church are few and far between. The country folk, both white and colored, are practically shepherdless. Then, too, we noticed, especially on our return trip, as we followed the edge of the Piedmont on our return, that at the many little streams flowing from the Piedmont onto the Coastal plain were the beginnings of cities; large cotton mills run by the power from the streams, and surrounding the mills many cottages for the accommodation of the employees and their families. But the church privileges in those new towns were woefully inadequate to meet the growing needs of the community. Here are open doors. The church that labors here has wonderful opportunities for building up a strong organization for God and righteousness, and the need is urgent to do the work at this time. The socalled orthodox churches are doing but little. Lack of money is the reason generally given. The people are poor and cannot pay the preachers salaries large enough to invite them. But the Mormons, Russellites, and others of like doctrines are active. Can it be possible, that we, who are of the truth, do less? May God never be able to lay this sin to our charge in that great day. But unless He must, we must bestir ourselves.

In Mississippi we have a little congregation of about forty members and two ministers. Doors of opportunity are open on every side for the spreading of the Gospel, but they are handicapped for lack of means and workers.

In Louisiana there are at least three places where we have the nuclei of congregations, but not a shepherd. Did not get as far west as Texas, but understand that there are but two resident ministers in that state six times as large as Pennsylvania.

The South needs workers, BUT—

1. It does not need men that were a failure elsewhere—they'd be an encumbrance.

2. It does not need men whose only reason for coming was a "wanderlust" that forbids them to stay long anywhere.

3. It does not need men who cannot sympathetically enter into the lives and problems of the people.

BUT—

1. It does need men that are Spirit-filled, who, wherever they have labored, have left behind them fruits of righteousness and goodwill.

2. It does need men who are willing to come down from the extravagant fare of the northerner to the simple life of the poor, **without complaining or talking about sacrifices.**

3. It does need men who are pertinacious enough to keep on laboring when discouragements come as thick as Louisiana or New Jersey mosquitoes, and turn defeat to victory regardless.

It does need men who do not look with contempt on his southern brother. A divine humility that overcomes sectional and class pride, a divine love that enables us to enter sympathetically into the lives of the people are absolute essentials to success anywhere and no less so in the Southland.

Doors of opportunity to proclaim His Word were opened for us and our one regret was that we could do so little. But we hope by His grace and providence to again return to that field of opportunity and tell to the waiting souls the glad story of the Cross.

Brethren, pray for us and for the work.

Lancaster, Pa.

MENNONITE RELIEF WORK IN MUNICH

München, February 19, 1924.

Dear Friends:—

May I ask you to come with me through the streets of Munich in Bavaria—through those streets where misery and sorrow are at home?

Let us go first into one of these small old houses. You can hardly find your way. It is so dark and narrow that you ask yourself whether it is possible for any one to live here. We arrive in a small room and there in the corner, near the little window, we find an old man. His legs and one of his arms are paralyzed, so he is not able to move from his chair. In the morning his two sons bring him here and during the whole day he waits for the sunshine which comes through the narrow window panes. His wife, a dear, good woman, has been taken to heaven some months ago, and now the poor old man is alone with his two boys. The youngest is still an apprentice and his wages are very low—the older one has no work at all. He wants to work but it is impossible for him to find any. For a short time these people obtained a little help from the town, but now the time is over and they must live on what they have, and this is precious little. They never complain. The old man is very thankful for his thin soup. The boys look very hungry, but they will never tell you that they are. To help them is a great joy for us. A pound of rice and a little milk is a feast for them. After a short prayer we leave them. The old man is weeping and can hardly find words to thank us.

Now come with me to some other friends, whom I visited this morning. They are an old woman, her daughter, and her granddaughter. The daughter, thirty-one years of age, is dying of consumption. Her last hours are near, but she still recognizes me and I can speak with her about Jesus, our best friend. The young girl, her child, is weeping bitterly. The old grandmother is in despair, and I am thankful that Jesus has sent us there, just at this moment. There is nothing refreshing for our dear patient—not one penny to pay for calling the doctor. Help is needed at once and thanks to the kindness of our dear friends in America, it can be given.

I want to take you with me to still another family. Here we find a young widow who had known better times before the war. Her husband died and she has two children to care for. The young lady is sickly and cannot work much, but she is writing addresses, at home, for a great factory. Her hands tremble with fatigue and after a day's work she gets

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

CROPS AND A CHILD

I have seed to raise and I plow the field
And I plant my crops with care,
And I thank the Lord for the rain He sends
As I watch them growing there.

But I don't sit down with a book by day
And let my fields run wild,
For crops won't grow by themselves, I know—
Is it different with a child?

I've a boy to raise and I want a man
When his growing days are done,
And a man must work for the crop he seeks—
Is it different with a son?

Will strangers care for my wheat out there
When the weeds grow rank and wild?
If my crop would shrink if I idled here,
Dare I idle with my child?

Yes, I'll work for him, and I'll play for him,
And I'll do the best I can,
For the Lord has given me a son to raise
And I want to raise a man.

Yes, my eyes are set on the harvest years
When the long hard task is done,
So I'll pull the weeds from his life myself,
For I dare not shirk my son.

—Edgar A. Guest.

MEDITATIONS ON HOME LIFE

By A. R. Egli

For the Gospel Herald.

When home is ruled according to God's Word angels might be asked to stay at night with us, but they would not find themselves out of their element. —Spurgeon.

While reading the above quotation a few evenings ago I was very forcibly impressed with the magnitude and blessedness of its truth. Is there a possibility of angels being perfectly welcomed and entertained in our homes? Heb. 13:2 comes to our mind: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." We thought of their origin, "All things were made by Him" (Jno. 1:3), their individuality (Luke 1:14), their holiness, righteousness, environment, and their possible influence on the daily routine of the home, the most sacred institution in the world.

Oh the possibilities and opportunities of the Christian home ruled according to the design of God. On every hand we notice the important part the home life plays in the lives and characters of human beings. The imprint is stamped on our conduct, conversation, business life, and most of all our spiritual lives. Nowhere are the characteristics of the home life so vividly noticeable as in the Sunday school. Such traits as cheerfulness, punctuality, consecration, willingness to work, and obedience to elders are all prominently portrayed in the Sunday school work. Individuals that possess these qualities in their home life invariably bring them to Sunday school.

Some of the largest problems of the Sunday school are solved when the home has properly done its part.

We picture a home where the whole family gathers around the family altar and discusses matters pertaining to spiritual things.

Would not angels find themselves in their elements there? Wouldn't they be joyfully welcomed into the home circle?

The maintenance and proper government of the Christian home calls forth all the manly traits of the father and all the unselfish love and devotion of the mother. Fathers and mothers make an inventory of your life. "Quit ye like men." "Be strong in the Lord."

Manson, Iowa.

THE CHRISTIAN HOME

By Ruby V. Oesch

For the Gospel Herald.

Home should be more, and mean more, than merely, a place to stay. The Christian home is more than that. It comes nearer to being heaven on earth, than any other institution we have.

In such a home the father and mother are of one mind and purpose. It is a union of hearts as well as of hands. The children are early taught the values of obedience, truth and performance of the little tasks they are capable of doing. They are taught of Jesus, what He has done for us—what He means to us. Most children are easily interested in stories, and if Bible stories are read, or told to them as soon as they are able to understand them, it will lead them to think. Thinking is much more desirable and appropriate, often times, than talking, and helps toward sober-mindedness.

The literature, in the Christian home, is such as is good food for thought. The environment is conducive to Christian living.

Christian parents also have the confidence of their children, and to keep that, they cannot lightly regard the problems that come to the childish mind. To them their problems seem as serious as ours do to us. The children are encouraged to come to them with their questions and the parents endeavor faithfully, to answer them. They also keep in mind that their children may some time set up homes of their own, and can help them immeasurably by making home life what it should be.

Aurora, Ohio.

SOUND WORDS

A godly father, concerned about the teachings his daughter might receive as she went away to college, wrote the following to the pastor of the church where she would attend. Oh, that all parents would throw such a protection about their children. He said:

"I have explained to her, and I think she fully understands, that she must not be deceived by the sweet mouthings of the modernists about Jesus Christ.

"Their Jesus Christ was born of Joseph and Mary. Our Jesus was born of the Holy Ghost and Mary.

"Their Jesus was divine as the natural man is divine. Our Lord is divine as God is divine; He and the Father are one.

"Their Jesus performed no miracles save only as nature wrought in some mysterious way her wonders to perform. Our Jesus spake and it was so, and thus the water blushed into wine and the dead leaped forth alive.

"Their Jesus was a martyr. Our Jesus was a sin offering.

"Their Jesus was a model man. Our Jesus was the God man.

"Their Jesus was a product of evolution. Our Jesus is He in whom all things consist.

"Their Jesus died as other men die. Our Jesus gave up His life because no man could take it from Him.

"Their Jesus lives as an abstract theory. Our Jesus sits at the right hand of the Father in glory.

"Their Jesus is here merely in the books of 'men of mark,' and in brooks and stones and stony hearts. Our Jesus is in Heaven, interceding for us, and not only for us, but for all that call on His name in faith.

"Their Jesus is a spirit of some sort abroad in the land. Our Jesus has sent His spirit, the Holy Spirit, in person to restrain the forces of Satan and to seek out the elect of God in regeneration in this day of His grace.

"Their Jesus can never come again, being dead. But our Jesus, who ever liveth, will come for His bride, and so shall we ever be with the Lord.

"Without their Jesus they merely lose an example. Without our Jesus they lose a Savior."—Sel. by Chr. Bixel.

SUNDAY SCHOOL LESSON

Lesson for March 30, 1924—REVIEW

Golden Text.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—Psa. 138:1-8.

Introductory.—The close of another quarter calls for a review of the ground gone over during the past three months. It has virtually been a history of God's chosen people, beginning with the calling of the head of the family and closing with the reign of Solomon—a period of nearly a thousand years. Since the lessons have been largely a study of the lives of prominent leaders and the great events with which they were connected, we shall give our review in biographical form.

Abraham.—About 3850 years ago there lived a man in Ur of Chaldea by the name of Abraham. God seeing in him the qualities needed to head a great nation, He directed him to the land of promise on the east bank of the Mediterranean. Abram obeyed, but the Lord appeared to him the second time before he got all the way. First he proceeded with his father and other relatives as far as Haran. Here the father died, after which Abram went on to Canaan. A number of stirring events crowded into his life, and he died at a ripe old age, having given a good account of his stewardship, leaving Isaac as the heir through whom the promises of God were fulfilled. As the father of the faithful, the head of the nation, the great ancestor of Christ through whom all the nations of the earth have been blessed, Abraham stands out in history as a character of unusual prominence and service.

Joseph.—Isaac's life was uneventful, leaving Jacob as the son through whom the promises of God should be fulfilled. Jacob's favorite son was Joseph, under whose leadership the children of Israel found a refuge in Egypt and grew into a nation. The chief quality in Joseph's life was faithfulness. In after years his bones were carried to Palestine, according to his request.

Moses. — Moses was a descendant of Levi, and it was through him that the children of Israel were delivered from their terrible bondage in Egypt. His life of 120 years is divided into three equal periods, life in Egypt, life in exile, and life in the wilderness—first, as a man of affairs in a world kingdom; second, as a man of affairs in exile; and third, as a man of affairs as the leader of God's people. As the law-giver of the Old Dispensation he is in a class by himself and stands as a type of Jesus Christ the great Law-giver of the New Dispensation. The crossing of the Red Sea, the giving of the law at Sinai, the experiences at Kadesh-Barnea, the meekness of the man and at the same time a hasty temper which caused him to commit an act which kept him out of the promised land, the remarkable circumstances surrounding his death and burial, are among the events that place Moses at the head of the great leaders mentioned in Old Testament times.

Joshua.—After the death of Moses the Lord appointed Joshua as his successor. It was under the leadership of Joshua that the children of Israel entered Canaan, the land was alotted among the tribes, and the nation set in order.

The rule of Joshua was followed by a long period under which the people did about as they pleased, save at times when their oppression became so great that they turned to the Lord and the Lord raised up judges for their deliverance. Prominent among these judges were Othniel, Gideon, Deborah, Samson, Eli, and Samuel.

Samuel—stands out as not only one among the best among the judges but also among the best of all the Old Testament characters. Under his leadership the nation attained a degree of prosperity that it had not had since the days of Joshua. Unfortunately, under him the people demanded a king, and the rule of Samuel came to an end.

Saul.—In Saul we have an illustration of the vanity of man rejecting the plan of God and substituting a way of his own. Saul came to the kingdom full of vigor and gave promise of a successful reign. Signal victories were won, and the favor of God rested upon him. But ere long his weaknesses became manifest, a rebellious spirit against God cost him his kingdom, and he died in ignominy, after defeat at the hands of the Philistines by his own hand.

David—is known as "a man after God's own heart." His strength and his weakness are clearly portrayed in his life. Under him the kingdom prospered and in him we have an illustration of how it is possible for an imperfect man to be honored in the service of the Lord. He reigned seven years in Hebron and thirty-three years in Jerusalem.

Solomon—inherited from his father David a prosperous kingdom. The principal achievement of his reign was the building of the Temple. His early reign gave promise of great favor with God and man, but later on he fell into grievous errors which brought him troubles and left his kingdom on the verge of division when Rehoboam his son succeeded him.—K.

BIBLE MEETING TOPIC

SOCIAL STANDARDS IN THE SERMON ON THE MOUNT.—Matt. 5, 6, 7.

Topic for March 30

MOTTO

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

MEDITATIONS ON THE TOPIC

I. **Social Standards.** — Standards are principles of action, models, or ideals which are set up as the measure by which the thing under consideration is tested. Society, composed of men and women, in home, in business, in religion, acts after certain standards. But there is a standard which the kingdom of heaven has and which true citizens of this kingdom exemplify. It is such a standard which Jesus presents in the Sermon on the Mount.

Jesus describes the inner state of those who belong to the kingdom of heaven and calls it a **"blessed"** state. Such people are a blessing to the world by their presence in it. Their foundations are from God whose Word is unfailing. Conduct toward fellowmen is governed by a law of righteousness within the heart in the true Christian. Outward forms of right with inward desires for wrong is not real righteousness. Pretended deeds of mercy and worship for outward show do not count in the sight of God.

If our hearts never are angry at a brother we never will kill him. If we keep our hearts pure from lust we will never do deeds of impurity. If husband and wife are true to God's plan they will never seek another while their companion is living. If we are truthful it requires no oath to make our words stronger. If we have the likeness of our heavenly Father we cannot hate or injure those who injure us. If we are truly religious we will do right whether others see it or not. If heavenly things are first to us we will not be seeking the things of earth. God's law of love will be our law of conduct. We can know the life by where it leads and by the tests it will stand.

II. **The Text.—Matt. 5, 6, 7.**—Jesus sets forth the nature of those in the kingdom of heaven.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Righteousness."**
2. Commit to memory the Beatitudes.

For Young People

1. Standards of Social Purity.
2. Standards of Truthfulness.
3. Standards of Dealing with Evil Doers.

For Older People

1. Essential Heart Conditions that Make for True Social Conditions.
2. The Essential Social Service.

Gospel Herald

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Editor ..... Daniel Kauffman
Associate Editors....J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, MARCH 20, 1924

Field Notes

Change of Address.—Bro. John W. Hess and family, from Manson, Iowa, to Akron, Pa. Bro. Hess expects to continue in the evangelistic field.

A letter from Middlebury, Ind., dated March 10, says: "Expect to have baptismal service at Middlebury next Sunday. Seven applicants. Bro. Silas Yoder filled the appointment there yesterday."

Bro. Jos. Wadel of Chambersburg, Pa., deacon in the Pleasant View congregation, in a recent communication to one of the House workers, says: "We invite all brethren and sisters traveling this way to stop with us. We would be very glad for them to do so."

As a matter of convenience Bro. C. F. Derstine, editor of the Christian Monitor, desires all mail intended for publication in the Monitor to be sent to Eureka, Ill., except when he is out in the field, at which time all mail intended for him should be sent to addresses as published in these columns from time to time.

The Pleasant Grove congregation, near Peoria, Ill., has recently been organized with a membership of twenty under the Illinois Conference. Two members were received by letter and one by baptism. Bro. C. F. Derstine conducted the service. Bro. John Roth was appointed trustee in charge and Sister Ruth Smucker as the field worker. May we remember this newly organized church in our prayers.

C.

The new Home for old people, recently opened at Maugansville, a description of which is found elsewhere in this issue, was opened free of debt, the institution having been built by free will offerings. May the same spirit pervade in all the future history of the institution and many find shelter under its roof.

Message from the Sea.—The following word from our missionaries on their way to South America will be read with interest by many: "Feb. 29. This finds us on the island of Barbados. All quite well. Another two weeks to sail. Have had finest weather so far. Will leave for the boat in fifteen minutes. Pray for us. Yours for the Master's cause. Amos, Edna, and Doris Swartzendruber."

Workers Needed.—Bro. Earl Miller, superintendent of Mennonite Orphans' Home, West Liberty, Ohio, informs us that additional workers are needed in that institution. A brother to do the farming could be used immediately. Two sisters are needed by May 1. "We hope and pray that the Lord will move on the hearts of some to volunteer to help in this important work in the very near future," writes Bro. Miller. Those interested should correspond with either Bro. Miller or Bro. S. E. Allgyer, West Liberty, Ohio.

Mission Letter.—Those who received Mission Letter No. 116, written by Bro. S. M. Kanagy, will please get your letters and together we want to note a few typographical errors in it:

Line 9: Instead of "everliving Intercessor for us," read, "everliving Intercessor as our life."

Paragraph 3, line 1: Change "unendurable" for "memorable."

Paragraph 4, last line: Read, "successful," instead of "unsuccessful."

These corrections made, read the letter again and get the changed meaning.

Communion Dates.—As it is fast drawing near the time where we desire to commemorate the death and suffering of our Lord Jesus Christ, the following dates and places have been arranged for the convenience of those who do not live in the immediate community. May we fully realize its full import. Those who are under my charge are as follows:
Skippack, Sunday, April 20 (A. M.)
Providence, Sunday, April 27 (A. M.).
Vincent, Sunday, May 4 (A. M.).
Bally, Sunday, May 11 (A. M.).
Norristown, Sunday, May 25 (P. M.).

Warren G. Bean, Bishop.

"Thoughts for the Devotional Hour" have been published long enough to give the reader some idea as to their value. Any suggestions that you may have to offer with reference to this feature of the paper will be welcome.

Mennonite Year Book and Directory.—The 1924 number of this annual visitor was laid on our desk one day last week, and orders are being filled. As usual, the book is full of valable reading matter and data for all interested in the welfare of the Mennonite Church. The total membership for the United States and Canada is given at 38,403, which is probably within a thousand of the actual number of members. See announcement on last page.

Bro. S. K. Nissley of Lancaster, Pa., writes us interestingly concerning his connections with the Herald of Truth and Gospel Herald. About sixty years ago his mother subscribed for the paper, then published in Chicago, and had the Herald sent in his name. He has been a constant reader of the paper ever since. He sends us a substantial check which indicates that he expects to continue to be a reader for some time to come. Bro. Nissley recounts the passing away of friends and relatives belonging to several generations with whom he formerly had associations, and admonishes those coming on to appreciate their God-given blessings and live a life worthy of those who expect to meet their loved ones in the better world above.

Correspondence

Kingman, Alta.

Dear Herald Readers, Greeting:—The past winter has been the most pleasant we have experienced in the north-west. With the exception of two weeks in the fore part of January, the mercury seldom dropped below zero.

Weather conditions were especially favorable for the special Bible meetings held throughout our conference district. At our own congregation a short course of Bible study was given which continued from Feb. 11 to the 22. Bro. N. E. Miller of Springs, Pa., gave one lesson every morning on "The Fundamental Truths and Bible Doctrines," including God the Father, Christ the Savior, The Holy Spirit, The Fall of Man, The Redemption, Obedience and Consecration. Bro. M. D. Stutzman also gave a lesson each morning on "The History of the Early Church," emphasizing the journeys of the apostles and the occasion of

the Pauline Epistles. In the evening Bro. Miller gave a lesson on "Spiritual Truths from Old Testament Scriptures," including The Creation, The Passover, The Manna, Baalam's Visions, and three lessons from the book of Job. Bro. Miller also preached a sermon each evening.

Many were the truths and practical lessons given by our brother while in our midst. The house was filled each evening and the Word was preached with no uncertain sound. Among the visible results of these meeting are five confessions and an encouragement of the members in general. Let us pray that the good work may be continued to be performed until the day of Jesus Christ.

From here Bro. Miller went to Guernsey, Sask., to labor for two weeks in similar meetings. Pray for us.

Yours in His glad service,
March 5, 1924. Erma Stutzman.

Hydro, Okla.

Dear Herald Readers, Greetings:—We had the privilege of having Bro J. W. Hess come Feb. 2, 1924, to start a series of meetings.

On Monday, Feb. 4, we had snow storm which checked the attendance some but the roads were soon opened and the crowds became larger again. But on Friday, Feb. 8, he received a call to come back to Manson, Ia., as Bro. Zehr had passed away. So he left that evening which was sooner than he had expected to leave. Two public confessions were some of the visible results. Pray for us.

Nora Eichelberger.
March 6, 1924.

Pigeon, Mich.

(Pigeon River congregation)

Greetings of love to all Herald Readers:—On Feb. 8 closed our six-weeks' Bible school, held here with Bro. Nevin Bender as instructor. Bro. M. S. Zehr also helped some with the work. We are very grateful for the service of Bro. Bender. He preached to us every Sunday while here.

We also had a few meetings thru the week, which were conducted by the students. Our prayer is that those that had the privilege of attending school may ever keep what they have learned and use it to God's glory. May we ever strive to learn more and more out of God's life-giving Word.

Bro. Eli Frey was with us the forepart of February and gave us a number of good sermons which were enjoyed by all.

We did not have any church services here the last 2 weeks on account of small pox in the community. Remember us at the Throne of Grace.

March 7, 102.. A Sister.

Dayton, Ohio

(Medway congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We are having services every Sunday at this place, and will appreciate having brethren from other places visit us.

The icy roads several weeks ago hindered some from attending services on Sunday but since then the usual number have been present.

Bro. Daniel Augsburger, and Bro. Wesley Hilty attended the Fulton Co., Conference.

"O magnify the Lord with me, and let us exalt his name together."

March 9, 1924. J. M. G.

Slidell, La.

Dear Readers of the Herald:—Our prayer is that God will move some one filled with the Spirit to consider the state of Louisiana as a place to shepherd the few sheep to the upbuilding of His kingdom.

I have learned to sympathize with the few as never before. Glad for the Holy Bible and the gift of reading, also glad for the lesson helps and the Gospel Herald bringing the timely messages from my home churches, missions, etc.

May we all consider prayerfully the timely messages in the Herald given by experienced ones in the South to state the need of open fields for mission work further south than Knoxville. I left Knoxville for our colony at Gulfhaven, Miss., for a few days and much encouraged with the work there.

Bro. J. F. Bressler and family were there and his labors were much appreciated. Then they left for Slidell. I accompanied them. Bro. B.'s labors also proved a blessing here. He then went over to Allemands and no doubt his labors were blessed.

While I am here with Sister Lydia Neuhauser, doing house work, I have the privilege of further experience in a southern climate, which proves a blessing to me. Weather at present is fine, seems to me like month of May in the North. Potatoes are planted, strawberries in bloom, fig trees green.

These beautiful sunlight days make us more vigorous physically. May we as Christian workers be more vigorous in spiritual things, and respond to the "still small voice" related in Bro. T. K. Hershey's article of Holy Ghost missionaries. God bless you all. I remain as ever,

Your unworthy colaborer,
Mar. 9, 1924. Lizzie M. Wenger.

Imlay City, Mich.

(Bethany congregation)

Dear Readers:—On Thanksgiving we elected our Sunday school officers for 1924: Supts., Isaac Kennel, Ephraim Schaaf; Sec-treas., John Roth. The writer was chosen by Supt., as chorister. Since then Bro. David Ropp was elected as Y. P. M. moderator. On Christmas night we had a children's Christmas program—something new for here, but all who were present seemed well pleased. We have not had any revival meetings for two years, but we are hoping and trusting we may this spring. Ira D. Plank.

Elizabethtown, Pa.

The following is the program for the Workers' Meeting of the Elizabethtown Sunday school to be held Mar. 27, 1924, at Elizabethtown, Pa.

Lesson for April 6, "The Kingdom Rent Asunder," Bro. Allen J. Burkhart.

Lesson for April 13, "Elijah and the Struggle with Baal," Bro. Hess Hershey.

Lesson for April 20, "Elisha: Teacher and Statesman," Bro. Amos Rutt.

Lesson for April 27, "Amos and Hosea Pleading for Righteousness," Bro. Irvin Kraybill.

March 14, 1924. Edna Nunemaker.

Scottdale, Pa.

Dear Herald Readers, Greeting in the Name of the Master:—Our work at the Publishing House is progressing at a satisfactory rate. Sunday school quarterlies for the next quarter are all finished and being sent out as fast as possible. Be sure your order is in if you want to receive them on time. Two new books are ready for distribution while a number of others are nearing completion. Announcements appear elsewhere.

Recent visitors here were Sisters Lucretia Bender, Springs, Pa., and Edith Miller, Inwood, W. Va., and Jacob Hernley and wife of Asheville, N. C., who are here on a visit to parents and friends.

Bro. Aaron Loucks spent Sunday, March 9 at Martinsburg, Pa., preaching at the Pleasant Grove Church in the evening. The day following he stopped at the Altoona Mission.

Bro. Milton Buzzard, one of our workers, is spending a few weeks at his home at Metamora, Ill. He was accompanied home by his sister Miriam, who spent a few months at Scottdale, helping at the House during the busy winter season.

Sister Mary Schload is spending a few weeks at her home in Akron, Pa.

We remain, Yours for the Master,
March 15, 1924. Cor.

Miscellaneous

ONE DAY NEARER HOME

O'er the hills the sun is setting,
And the eve is drawing on;
Slowing drops the gentle twilight,
For another day is gone;
Gone for aye—its race is over,
Soon the darker shades will come;
Still 'tis sweet to know at even,
We are one day nearer home.

"One day nearer" sings the mariner,
As he glides the waters o'er,
While the light is softly dying
On his distant native shore.
Thus the Christian on life's ocean,
As his light boat cuts the foam,
In the evening cries with rapture—
"I am one day nearer home."

Worn and weary, oft the pilgrim,
Hails the setting of the sun;
For the goal is one day nearer,
And his journey nearly done.
Thus we feel when o'er life's desert,
Heart and sandal-sore we roam;
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home! Yes, one day nearer
To our Father's house on high—
To the green fields and the fountains
Of the land beyond the sky:
For the heav'ns grow brighter o'er us,
And the lamps hang in the dome,
And our tents are pitched still closer,
For we're one day nearer home.

—Selected.

THE REMEDY FOR SPIRITUAL INDIFFERENCE

By Amanda Nebel

For the Gospel Herald.

Whenever we talk of a remedy we think of sickness. And spiritual indifference is a very serious sickness indeed. To find a remedy for it we must turn to the Bible. And just as certain doctors specialize along certain lines, so it seems to me Revelation 3 specializes on spiritual indifference. It starts out with a message like this: "And unto the angel of the church of Sardis write; these things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead." In other words, "You have the name of being a Christian but you're spiritually indifferent. And he not only diagnoses the case but He also gives the remedy, which is this: "Remember therefore how thou hast received and heard, and hold fast, and repent. Four things that must be done before spiritual health can be regained. (1) Remember **how** you received this spiritual life; namely, freely. (2) Remember **when** you first heard this wonderful story of salvation by grace through faith and the wonderful impression it made upon you. (3) Hold fast onto it. (4) Repenting of this awful sin of becoming indifferent to it.

In the eighteenth verse He counsels them to buy of Him gold tried in the fire that they may be rich and have white raiment, that they may be clothed, and that the shame of their nakedness do not appear and to anoint their eyes with eyesalve that they may see. Yes, this riches, raiment, and eyesalve can only be gotten from Jesus. He is the gold tried in the fire, our riches. He is our raiment or righteousness. He is the eyesalve which applied to our eyes enables us to see spiritually.

He also warns them that if they remain as indifferent as they have been He will spue them out of His mouth. By this we see that this is a very dangerous condition to be in. But he goes even farther than this. He closes with this statement: "Behold I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."

Jesus indeed has supped with us and all we had to set before Him was trial, sorrow, disappointment, and woe and now He so graciously invites us to sup with Him and, oh! the glorious repast he sets before us: joy unspeakable, peace this world can neither give nor take, and finally of the glories beyond. Dearly beloved, you will be richly repaid for living close to Him here already, let alone in the world to come.

La Junta, Colo.

MENNONITE OLD PEOPLE'S HOME

Maugansville, Md.

We have, from time to time made mention of the new Home at Maugansville, Md. This article will be read with interest by the many who are interested in this work. The article, together with a cut of the building and grounds, will also be found in the Mennonite Year Book and Directory, just off the press.—Editor.

Benevolence of the Church:

A heavenly virtue of love to mankind in general, accompanied with a desire to promote their happiness, by deeds of kindness, including those duties we owe to others, purely on the ground of sympathy, relief, and comfort. Benevolence manifests itself by a pleasure in the sharing of good, with a disposition to increase it by sacrificing our own comforts for the welfare of those about us.

"There is a reward for the righteous."

"He that pitieth the poor, lendeth to the Lord."

"A good man sheweth favor and lendeth."

The Design

In the closing period of one's life, when friends have passed away; the multitude of years has reduced the vitality, so folks are not able to care for their needs, the mind becomes scattered, loneliness fills their life. There is no one to care for them, no one to visit with, the years pass, leaving but a gloom for them to endure; the Old People's Home is designed to bring to the aged and unfortunate an atmosphere of cheer by religious environment and pleasant association.

What is home with plenty of this world's goods when vitality and friends fail? "Let us do good unto all men, especially unto the household of faith." Surely the Church thru her institutions extends to humanity the Spirit of Christ: "I was a stranger and ye took me in."

Its Origin

The Lord put into the minds of some of His people, about five years ago, that a Home for the Aged and unfortunate would be needed in this part of the Lord's vineyard.

The matter was taken up, however not without opposition due to misunderstandings and disorganized world conditions. The Washington Co., Md., and Franklin Co., Pa., Home Mission Board (Inc.) made an appeal to Conference, which considered certain plans essential for such undertaking. Interest continued to grow to such proportions that the Mission Board found itself responsible to launch said institution and immediately organized a building committee of four brethren to work with the Executive Committee to carry out the proposed plan.

Location

A number of sites were considered, resulting in the choice of four and one half acres one-fourth mile south of Maugansville and 3 miles northwest of Hagerstown. The location is ideal, with proper drainage and elevation, presenting a splendid view of a beautiful sunrise from the picturesque Blue Ridge mountains, as well as a glorious sunset amidst spurs of the Alleghenies, impressing the observer with an active life of service, and the passing beyond the hills of time, to the shores of eternity. The fertile acres of beautiful farms, macadamized roads, and the Penna. R. R. with its station in sight, all add to the attractiveness of this location.

Building

During the last week of March, 1923, the stakes were set for the foundation, size 32 feet by 80 feet. By this time the people had a mind to work. The foundation was exca-

vated, a concrete wall placed around it, then a brick structure 2 stories with dormer window attic was erected, with double porch entrance, 2 cisterns, one at each end of the building, capacity 320 barrels each, an artesian well 120 feet deep near the door, these harnessed by compression to supply the Home. The basement is concreted for laundry purposes. The hot water furnace and fuel are separately enclosed. The cellar is also separate.

The building proper consists of main entrance hall 8 feet wide leading to the distributing hall which is 6 feet almost the entire length of the building. An enclosed porch at the north leads to the kitchen, which is equipped with double range, food elevator, drain sink lavatory, double cupboard and pantry. The kitchen opens by a swing door into the dining room, which opens by double doors into entrance hall; the reception room with its wardrobe is opposite, at the foot of an open stairway. There are yet 3 double bed-rooms, 2 single rooms, 2 bath rooms, 2 cloak rooms, and a drinking fountain on the first floor. The second floor is subdivided into 3 double bed rooms, 9 single rooms, 1 medical room, 2 baths, and 1 cloak room, and a stairway in the rear leading to the kitchen. The building is furnished with electricity for light and power. A concrete walk extends almost half way around the building and to the public road.

We wish to express our gratitude to all who so liberally subscribed to this cause, and for the many donations in furnishings, etc. May the Lord add His blessing.

Management

The Home was finished, furnished, and occupied by Jan. 1, 1924, when new doors were opened into another church institution, in which the aged pilgrims may be comforted, while waiting until the shadows gather, at the going down of their sun, when they shall enter their haven of rest. The management of the Home has been committed to Bro. and Sister B. E. Stauffer, who enter upon this responsible duty, with the prayers and good wishes of all, which bespeaks a ready response for the support of the work undertaken. Sister Hettie Martin and Sister Susan Strite, the helpers who have been employed and whose services are appreciated, add much to the management becoming a real blessing to all. There are at present nine being cared for, with more to come.

We indeed feel to praise God for the spirit of co-operation and the interest shown in the mind to work; "For the Lord has done great things for us," for which we are glad.

Committee.

CHAIN LETTERS

By Levi Sauder

For the Gospel Herald.

The following chain letter was received by two members of the Children's Home family.

"Oh Lord, be merciful upon us, let thy loving face shine upon us, let thy Word be among all nations of men."

The writer says,

"This prayer was sent to me and is to go around the world, as it was sent in Jesus' time. Copy and send to eleven friends in ten days and see what happens on the eleventh. Great joy will come to you. Please do not break the chain, sign no name, only date received. Who fails to send it will meet with some misfortune."

I want to inform these two writers that the chain has been broken here and want to submit a better plan as follows: Instead of sending out eleven letters like the above, send one letter to the Mennonite Children's Home, Millersville, Pa., or to Eli G. Reist, Mount Joy, Pa., or to Vernon E. Reiff, Elkhart, Ind., and inclose the amount of money needed for stationery and postage for the eleven letters, and then see what happens.

Millersville, Pa.

SOME THOUGHTS ON THE BIBLE

By M. L. Eby

For the Gospel Herald.

The Bible is God's book which He has given to the world that they may learn to do His will. God said in the Old Testament: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt not make any graven image; Thou shalt not bow down thyself to them, nor serve them; Thou shalt not steal; Thou shalt not kill;" etc.

The Bible is sent forth, carried by Christian missionaries to those who know it not. It is translated into many different languages so that all people may read it in their own tongue, and thus learn how to worship God. The Christian missionaries are sent forth to teach and explain the Bible and tell the dark-skinned heathen people how to serve God and how to live acceptably in His sight. They are taught to forsake their idols and to repent of their sins and worship the Creator of heaven and earth, the Giver of all good and perfect gifts.

What are some of the things that the Bible does? It changes idol worshipers to worshipers of the true God; it changes sinners into saints, idol temples into church houses; it changes gamblers, robbers, liars, those who frequent dances, theaters, clubhouses, etc., into followers of Christ, who forsake the world and all its follies. It makes a heaven below, so far as its precepts are carried out.

Lancaster, Pa.

INFLUENCE OF BAD LITERATURE ON OUR YOUNG PEOPLE

Elia Nafziger

For the Gospel Herald.

We are living in a fast age; so fast, indeed, that some forget their Creator who so bountifully blessed them. Reading matter has a potent influence on the minds of the present generation be it for good or evil. For our children will be largely what literature makes them. It is every parent's Christian duty to exercise the greatest care in choosing literature and censor all reading matter that is brought in their homes, for one bad book may poison the mind of a whole family. The Sunday paper or magazine not only panders to the lowest instincts in mankind but violates God's commandments and often has a deleterious effect upon the mind and unfits for duties on the Lord's day.

The dime novel has inflamed many a one to commit a crime which landed him in the penitentiary or on the gallows. To do full justice to many a criminal case in court, rigorous inquiries should be made as to what led him to commit the deed. The bar-tender, the novel writer, the bad parental influence may be more responsible for the rash act, than the actor himself. Antecedent causes have much to do with crime. Sunday papers should be excluded and bad literature crowded out.

The balance of power is in the hands of the Church. By a united effort on Her part a great moral revolution can be brought about.

Millbank, Ont.

I believe when once our thot life becomes so shallow that the rippling of unbelief is heard over the pebbles of selfishness—it is time we are awakened to the matter of fact—the great deep unfathomable and unselfish love of God to man. Jno. 3:16.—Mary A. Brubaker.

If the plain, nonresistant people would all stand together in the work of the Lord, what a great power we might be able to exert.—A. B. Stoltzfus.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, March Twenty-fourth

And all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.—Acts 9:39.

Are the kinds of service which go unnoticed irksome to us? Or is it a pleasure, unknown to anyone, to relieve the distress of the widow and the fatherless? These simple ministries are much more effective as fruit-bearing labors for the Kingdom than many large gifts followed by glaring headlines in the daily papers. Dorcas had made garments with her own hands and each carried with it its respective message of sincere love.

How we manifest our appreciation of our benefactors when they are gone! If we had only manifested more of it while they were with us. Not all are restored to us again as was Dorcas to those who loved her. Can we not make it the rule of our life to express our sincere appreciation for every benefit received and place our bouquets of sweet, fragrant flowers before those who have proven such great blessings in our lives while they are yet alive? May God grant us the grace of true appreciation for kindness received.

* * *

Tuesday, March Twenty-fifth

The will of the Lord be done.—Acts 21:14.

Here was a consecration into the hands of God for better or for worse. Jesus in Gethsemane would have had the cup of suffering pass from Him, but only if it be the Father's will. Consecration is adopting God's order and not our own. It is not merely giving ourselves over daily to Him or observing special seasons of consecration, but it is being ever set apart so that to be used for anything else but His divine purpose for us would be sacrilege. We are upon the altar of sacrifice—that altar which sanctifies the gift—to be His forever, for His continual use! We would not have it otherwise than that He work through us to His own good will and pleasure. We walk in His ways, keep His statutes, and He is all and in all to us.

"My Savior, Thou hast offered rest:
Oh, give it then to me!
The rest of ceasing from myself,
To find my all in Thee." —E. H. H.

* * *

Wednesday, March Twenty-sixth

If we receive the witness of men, the witness of God is greater.—I Jno. 5:9.

Thomas had both the witness of men and the greater witness, that of Christ Himself. We read the Word, believe it, and have the experience of His indwelling. One tells me of the Savior's love and I believe it and accept it and receive the higher witness in my own soul as I yield my all to Him.

Moreover, in this world of ceaseless change it is not meet that we become slaves of personal opinion and popular applause. The Higher and Greater Witness yields spiritual results which the worldly wise cannot give. I must have the assurance within my own heart of the life more abundant and by faith in Him, my Lord and my God, I can "throw my arms around all God has told me" in His Word and trust Him.

"I could not do without Thee,
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own:
But Thou, Beloved Savior,
Art all in all to me;
And weakness will be power,
If leaning hard on Thee."

—Frances Havergal.

* * *

Thursday, March Twenty-seventh

O thou of little faith, wherefore didst thou doubt?—Matt. 14:31.

None of us may doubt God and His power, but too many of us doubt our personal relations with the Father and with His Son Jesus Christ. We so often doubt the forgiveness of sin, the hope of heaven, and the reality of our inward Christian experience. How often have we become victims of Giant Despair and have been cast into Doubting Castle. It is hard for us to believe all the promises of God, and what we often describe as spiritual conflicts are too many times "spiritual rebellions" because of not being able to take God at His Word.

Let no doubt enter the heart even though they may clamour about the door as a great army. As it is according to our faith so will it be according to our doubts. They breed misery, discontent, distrust in man and God, cast gloom on all our surroundings, and ultimately lead us to the gates of hell.

"Jesus knows all about our struggles,
He will guide till the day is done,
There's not a friend like the lowly Jesus,
No, not one! No, not one!"

—J. Oatman, Jr.

* * *

Friday, March Twenty-eighth

I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122:1.

It was Jesus' custom to go into the synagogue on the Sabbath day. We all need the refining, uplifting associations and influences of worship in God's house. It is right that we long for the sanctuary, for the harmony of music in the hymns of praise and devotion, for the glowing coals of love divine which unite all the worshipers in one, and for the renewed fervor which becomes a part of the soul life, fortifying us against the trials and hardships of the following week, and making the thoughts of God and His dear Son more precious to us.

Divine worship makes the Word of God more commanding to us and we more gladly submit to its holy precepts. True worship of earnest hearts helps others to the feet of Jesus. No family member should be missing from this means of grace. Make the house of prayer the delight of the soul.

* * *

Saturday, March Twenty-ninth

I am come that they might have life, and that they might have it more abundantly.—Jno. 10:10.

We may be redeemed "from the world of the worldly wise to the world of the childlike" (Hogg) and inherit life everlasting—that life which transforms islands, reclaims howling wildernesses, and gives faith and hope to the lowest of the low. The Truth of God in Christ Jesus puts us into touch with those heavenly resources through which living fountains spring up within us unto life eternal.

I yield an unconditional surrender to Him that my life may be controlled, yea, displaced by His more abundant life, that I may become more than conqueror over sin, and that the world may lie before me "like a foolish, wilful dream in the solid truth of day." (Stevenson).

"Without the Way thou canst not go; without the Truth, thou canst not know; without the Life, thou canst not live. I am the Way unchangeable, the Truth infallible, the Life everlasting."—Thos. a'-Kempis.

* * *

Sunday, March Thirtieth

A hoary head is a crown of glory, if it be found in the way of righteousness.—Prov. 16:31.

Ask an aged seer who has lived in the fear of God whether life has been worth the living. He will tell you that life is worse than a failure and not worth the living if it be lived merely to eat, to sleep, to enjoy selfish indulgence, to accumulate riches, and to obtain worldly honor. He will also tell you that life has been doubly worth the living when it has partaken freely of Divine love's large heritage and become lost in the battles for Truth and Right, for the good of humanity and for the glory of humanity's God.

The hoary head of such an one becomes the benediction of the age. His life, his labors, his peace, his sacrifices, his blessings become the glory of those who follow him and he lives on and on through them long after he has been gathered to his fathers and been received into the Everlasting Arms.

THE "GEMEINDE-TAG" CONFERENCE AT LUNTEREN, HOLLAND
June 27-July 1, 1923

By Harold Bender

For the Gospel Herald.

At Lunteren, between Utrecht and Arnhem, is a quiet little conference resort among the pines with a few low simple barrack-like buildings, conference hall, dining hall and cottages. It was in this peaceful,

lovely spot that the Annual Conference of the new "Gemeinde-tag Bewegung" among the Dutch Mennonites took place last summer. The conference is not old, only a scant six years of history is behind it. Nor was it a large conference with crowds and crowded programs. Perhaps two hundred people were there and usually not more than three speakers a day were on the program. Neither was it a great conference of work, of Boards and committees, and programs and problems. Yet the conference and the movement which it represents is of great significance for Dutch Mennonitism of today and the future, a movement which is bringing new ideals and influences and new life in ever-increasing circles of Mennonite life in Holland and which is therefore of great interest to us.

Tho scarcely known in America, Dutch Mennonitism has gradually become known to us in general as totally unorthodox, non-biblical, spiritually dead and quite devoid of the old characteristically Mennonite principles. Until a few years ago this picture represented quite justly the general state of affairs and can still today be applied without injustice to a greater part of the Dutch Mennonite churches. Not only had there been a tremendous decline in numbers in the last 150 years —cf. 200,000 (1750) to 40,000 (1850) to 70,000 (1924), but there had been an almost complete loss of Biblical faith and old-fashioned piety of the evangelical sort. Since 1860 the Mennonite Seminary at Amsterdam (together with the University of A), through which as a matter of fact all the candidates for the Mennonite ministry go, had been dominated by radical criticism and anti-evangelical theology of the most advanced type. Personal belief in Christ, in the Bible as authoritative for religious experience, in a redemptive religion, in prayer, in most of what is essential to the faith of the evangelical Christian had gradually died out. Even today on the average three-fourths of the membership never attend church except on holidays and only here and there have remained remnants of the sense of mission in the world for the Church. There have always been notable exceptions to the general conditions stated above but the general course of development has followed the direction indicated. Along with the decay of Biblical orthodoxy and evangelical religion has come for the most part the eclipse of the old Mennonite principles. About all that was left of a once robust Mennonitism is a fundamental honesty and sincerity of character that has always been the peculiar prestige of the Mennonites of Holland. Harsh as this criticism may seem to some, it is essentially the picture of Dutch Mennonitism as taken from the lips of Dutch pastors themselves today. To most of us in America it sounds like the story of an almost complete apostasy, but to many modern Dutch pastors and leading historians the shedding of the old faith and the old principles is regarded as a great step forward. The greatest and the killing loss of our Mennonites in Holland has been their loss of Christ. The living Christ is gone and until He comes back the channels of spiritual life will remain dry in Holland. It is because He is beginning to come back that this description of the Gemeinde-Tag at Lunteren is being put before the Herald readers.

Ten or more years ago, when conditions were perhaps at their worst, revivifying influences began to come in to some of the communities through a number of younger pastors who had found new life and a new vision and relation to Christ through contact with the Friends in England at Wedebrooke, and the Welsh revival of 1905. The influence set at work by these young pastors has been growing and developing in an almost marvelous way until today a large and evergrowing movement is spreading out through the churches. It already has over a thousand active members—a small number in relation to the total, but still a powerful group because they compose the greater part of the live members of the churches. The first conference of the movement was held in Utrecht in 1917. It moved in 1922 to Lunteren. At the same time local conferences have developed of which there are now at least ten, held yearly. And in the last two years there has been an amazing spread of young people's circles and conferences from one end of the land to the other.

The rapid spread of the movement in these six years is itself an indication of a deep life-power within it, (as well as of the deep spiritual need in the churches waiting for such a movement). And in the short time of its existence it has already had an appreciable influence in reviving interest in Bible study (a course of Bible Lessons now runs in the Zondagsbode) missionary interest, non-resistance, etc. (Interesting has been the recent rapid growth of pacifism as indicated in the agitation against the construction of new battleships). And the quiet, unseen influences in religion and experience in individual lives of hundreds cannot be measured. The young people's movement now assuming large proportions must also be credited to this movement. The "Gemeinde-Tag Bewegung" is indeed developing into something epochal, in spite of the active opposition of large and influential circles, particularly of the old style radical liberal Mennonite pastor.

A little of this story we had already heard from Bro. Leendeerts during his visit in America, but we were not at all prepared for what we actually found in Holland Nor were we prepared for what we found at the conference at Lunteren, in almost every respect First, the people themselves. Instead of the cold, aristocratic, formal manners we feared to find was everywhere the warmest kind of Christian friendship and hospitality manifested on all sides Here were simple ordinary folks just like our Mennonite folks at home, simply dressed, simple in manner and filled with a very evident warm brotherly love one for another and for their guests. The many warm friendships formed there will never be forgotten.

Nor were we prepared for the earnest words of the opening address by the leader of the movement, Bro. T. O. Hylkema of Giethoorn, still a young man in the thirties but of earnest faith, kindly personality and deep spiritual power and vision. Before he was through we almost had to rub our eyes to be sure we were not in America Upon the reading of John 17, "All of self," he said, must step into the background and God's will and teaching in the foreground. The form of His Son Jesus Christ must stand before us as our Master and Guide in all that we do. And if we expect any good from the meeting the Holy Spirit must be in our midst and for Him we must pray believing in the promise of the Father that He will send Him to whomsoever asks. He invited all to partake of the spiritual table of the Lord spread before them, as called ones of His, and to go forth, as His sent ambassadors. In the evening Dr. Wnite of Leiden, editor of the "Zondagsbode," spoke on "Holy," ("Het Heilige"), emphasizing the sacredness of the religious life and the Christian duty to keep what is holy sacred.

The next day, after a devotional sermon by Ds. Toe Water of Zwolle from I Cor. 7:7 on mutual toleration, a very interesting and scholarly paper was read by D Bussemaker of Gronigen on "Inner upbuilding for the fulfillment of the present task of the Church." Among the good points of the address was the plea that people should come to religious meetings not to find something new but to meet God and hear what He has to say. Against the more formal baptizing of young people he urged preaching and teaching to thinking people who know what and why they believe. But the chief point of his address was that the old Gospel has to be stated in modern language with full room for the influence of the exact science of the day. Here came the old familiar liberal formula about the Gospel having been hardened in the forms of Paul's theology which was built up under the influence of the mystery religions and which must be translated into terms of modern thought. The old terms of sin, grace and redemption can no longer be used but must be substituted by another language he said. In the following lively discussion considerable objection was raised to this point of view, which of course simply means ultimately the Pauline Theology.

In the afternoon the conference divided into five groups for Bible study and then met again to discuss ways and means of introducing more Bible study into the local congregations.

In the evening came the high point of the conference in the sermon of the beloved and powerful preacher of the Amsterdam congregation, Dr A. K. Kuiper on "Sin and Grace." The speaker portrayed how the first eleven chapters of Genesis tell of man's sin as real sin, corruption, not just mere imperfection, and how man was unable to find his way back to God alone or save himself. The rest of the Bible was portrayed as a history of God's grace drawing the sinner back to himself first through His dealings with the Children of Israel and finally in Christ where the full restoration of the unity between God and man is made complete. "In Jesus on the cross sin is conquered and through Him we receive the new birth in spite of our sin." Dr. Kuiper had so much of the truth about sin and redemption—his failure was to go deep enough into the real work of Jesus on the Cross in the atonement.

On the third day one of the sisters conducted the morning devotional from John 13:1-17 followed by the business meeting and brief greetings from the foreign guests present, namely two Friends from England, two German Mennonites and three from America. In the afternoon Dr. T. O. Hylkema gave a stirring address on "Our testimony in the world" in which he pointed out that we are sent of Christ to be witnesses of His love in word, deed, and life. Dr. Wartenae of Hallum closed with an appeal from Mt. 11:28-30 to come to Jesus and receive rest for the soul, to take His yoke and follow Him.

(To be concluded)

Brethren and sisters, don't you for one moment believe that because we are holding conferences and preaching strong sermons that there is no need for anything else. We must maintain efficient discipline—D. H. Bender.

It is possible for a man to be orthodox, for to be orthodox means to be sound in the faith.—J. B. S.

"REASONS WHY" CONSIDERED

(Continued from page 1025)

they think she is growing in grace and obedience, and still going on to make greater sacrifices for Christ's sake? How is this working in congregations where the bonnet has been given away for the hat? Is it taking off the "gold or pearls or costly array," according to Paul's entreaty? Is it putting an end to the adorning of the hair, wearing of gold, and putting on of apparel which Peter condemns? If so, glorious results. But I will leave these questions for the reader to answer for himself.

The woman's covering as taught in the Scriptures has a significance and a purpose, and unless it is of a character that shows forth that significance it is worthless. The Scripture "covering" is a visible sign of humility and woman's subjection to the will of God. The Scriptures do not state what that covering shall be, but surely the cap is a properly significant covering, for it is known everywhere as a sign of humility, and those who are humble enough to wear it are known to do so because they are in submission to the will of God. It is not to be presumed that nothing can take the place of the cap, but it certainly is a proper Scriptural covering because it has been adopted and is so used. When anything has been adopted by a congregation and carries with it the proper signification it may answer all the Scriptures require. But the modern fashionable lady's hat will not do, because that signifies obedience to carnal desires, pride and a love for the world, the exact opposite of Paul's teaching in I Cor. 11—obedience to God, humility, and love to Jesus.

I hope the writer in the Banner will not feel wounded if I, with a sad heart, point out one feature in the above article which I fear may prove a snare to souls. When persons read from a paper that they highly respect as many do the Banner, and look upon it as teaching the pure Word, and find there justified the things that please the carnal mind, will they not be led to throw off the wholesome restraint of the Gospel and make their liberty an occasion for the flesh? Will not the enemy of souls laugh when he sees sanctification and holiness side by side with a sanction that would license a nearer approach to the vanities of the ungodly? The fact that some passionately outpour a flood of scorn upon the inconsistencies of professing Christians does not justify them in their departure from the truth. We should all remember that the same things may grieve a true child of God, and that one of his "little ones" may be "offended."

What is the above article after it is carefully considered and thoroughly analyzed? To my mind it is an indirect argument against the time-honored, scriptural covering (the cap) of the holy women of the past, which the great majority of women (or at least their ancestors) of the congregations which the Banner represents, once willingly wore and honored, and which the editor of the Banner himself in former years most strenuously advocated; and at the same time a flesh pleasing sop that justifies the unrighteous acts of professing Christians donning the paraphernalia of the wicked, decorating their bodies with the attire that will make them appear like sinners.

I write this from a sense of duty, with sad, yet charitable feeling, not believing that the writer intended his "Reasons Why" to harmonize with the carnal desires of the proud, and the feelings of such that are under restraint, yet are inclined to vanity; nor to grieve the hearts of some who have crucified the old man, and desire to follow Jesus in all things. I can not think that the writer looked prayerfully forward to the effect his article must surely have unless its influence should be in some way speedily counteracted.

J. C.

Married

Yoder—Bontrager.—On Feb. 24, 1924, at the Yoder Mennonite Church occurred the marriage of Bro. F. R. Yoder and Sister Anna A. Bontrager, both members of the Yoder congregation, by Bishop Harry A. Diener. May God's richest blessings attend them along life's pathway.

Grieser—Stuckey.—On Feb. 7, 1924, at the home of the bride's parents, Bro. and Sister Samuel Stuckey of near Pettisville, Ohio, Bro. Elmer Grieser and Sister Minnie Stuckey, both members of the A. M. congregation near Archbold, O., were united in marriage, Bro. E. L. Frey officiating. May God's richest blessings attend them through life.

Landis—Gehman.—On the evening of March 3, 1924, at the home of the officiating minister, Bro. J. Frank Swartz, Blooming Glen, Pa., Bro. Daniel M. Landis and Sister Deborah B. Gehman, both of Perkasie, Pa., were united in holy matrimony. May the blessings of God attend them through life. Bro. and Sister Landis expect to spend some time in South America.

Obituary

Hochstetler.—John H. Hochstetler was born near Farmerstown, Ohio, Nov. 20, 1855; died at Kenmore, Ohio, Feb. 23, 1924; aged 68 y. 3 m. 3 d. He was married to Sarah Yoder Nov. 25, 1877, who preceded him a little over two years. One daughter preceded him about 5 weeks. He leaves 3 sons, 2 daughters, grandchildren, 5 brothers, 2 sisters. His sickness was of short duration. He united with the Walnut Creek A. M. congregation in his younger years. Later he united with the Church of God. Service at the Walnut Creek A. M. Church. Buried in cemetery nearby. Services were conducted by Lester Hochstetler and S. H. Miller. Text, I Pet. 1:14.

Swartzendruber.—Lela Fern, infant daughter of Bishop Alva and Mattie Swartzendruber, died March 4, 1924; aged 1 m. 11 d. Her death was due to spinal bifidia for which she was operated on when 16 days old. She lingered nearly four weeks, then passed peacefully away, safe in the arms of Jesus. Funeral services held at the Pleasant View Church, conducted by John Slagell. Text, II Sam. 12:23. Interment in cemetery nearby.

Kulp.—Solomon W., son of Samuel and Mary Wanner Kulp, was born in Lancaster Co., Pa., Oct. 20, 1848; died Jan. 21, 1924; aged 75 y. 3 m. 1 d. He was never married. He was a consistent member of the E. Chestnut Street Mennonite Church, Lancaster, Pa. Funeral services were held at the house by Bro. David Mosemann and also at the church by Bros. Noah Mack and John Mosemann. Text, II Cor. 5:1. Interment in the Millersville cemetery.

A Niece.

Hershberger.—Leland Arthur, infant son of Elmer and Golda (Kauffman) Hershberger, was born near Garden City, Mo., Mar. 1, 1924, and quietly passed away March 5. He leaves a loving father and mother, grandparents, and a host of relatives and friends. We know he now rests safely in the arms of Jesus. Services at the home March 6, at 2 o'clock. Scripture lesson from I Cor. 15. Text, Luke 18:15-17. Interment in Clearfork Cemetery.

"A little child shall lead them."

Weber.—Ezra, son of Isaac and Magdalene Weber, was born at Conestoga, Waterloo Co., Ont., April 1, 1852; died March 3, 1924; aged 71 y. 11 m. 3 d. He was married to Catharine Ropp Nov. 4, 1873. They farmed for many years, but the last few years they lived retired in the village of St. Jacobs where he was a regular attendant at all services, always willing to help in Sunday school and young people's meeting, and was a true defender of the faith. He leaves his widow, 9 children, 19 grandchildren, 1 brother, 3 sisters, and many friends. Funeral services conducted by Jesse Martin and Moses M. Brubacher. Interment in East End Cemetery, Kitchener, Ont.

Heffner.—Jonas Heffner was born in April, 1860; died March 1, 1924, at Pond Bank, Pa.; aged 63 y. 11 m. He had several light strokes prior to this one, which caused his death, and they left him in a crippled condition. He lived just one day after this stroke of paralysis. He is survived by his wife and a brother and sister. He confessed Christ as his Savior several years ago and united with the Mennonite Church. He was a life-long resident of this community and many of his neighbors and friends attended the funeral services which were held in the church in Pond Bank by Harvey E. Shank, assisted by D. J. Peters. Text, Matt. 24:44. He was buried in the Mount Zion Cemetery.

Miller.—Homer J. Miller was born between Shanesville and Walnut, Ohio, Aug. 17, 1888; died near Trail, Okla., March 7, 1924; aged 35 y. 6 m. 20 d. He was married to Wilma Miller, May 28, 1923. His mother preceded him Dec. 25, 1921, and father preceded him Aug. 19, 1922. He leaves his widow, 1 brother and 4 sisters. He united with the Walnut Creek A. M. church in his youth. Services at Walnut Creek. Buried in cemetery nearby. The meeting house was about full of sympathizing friends. This is a loud call for those who are not in full standing

with the Church. Service opened by S. H. Miller and Lester Hochstetler. Texts, Psa. 23:1 and Zech. 14:7. His sickness was influenza and acute bronchial pneumonia.

Yoder.—Delton Ray, son of Chris E. and Edith Yoder, died Feb. 29, 1924; aged 11 m. 10 d. He leaves father, mother, 3 brothers, 4 sisters, 2 grandfathers, 1 grandmother, 1 great-grandmother, besides a great number of uncles, aunts, and first cousins. Little Delton is sadly missed. Our home is dark and lonely and our hearts are torn with grief, but we are comforted to know that his suffering is over and he is safe in the arms of Jesus. Funeral services were conducted at the Fairview Mennonite Church, March 2, by Bro. M. S. Steiner. Text, II Sam. 12:23. Burial in the Fairview Cemetery.

"All is over, hands are folded
On a calm and peaceful breast;
All his suffering here is ended,
And our loved one is at rest."

By the Family.

Hostetler.—Jacob, son of Jacob and Rebecca Hostetler, was born in Holmes Co., Ohio, Oct. 4, 1845; died of pneumonia and other complications, Feb. 21, 1924; aged 78 y. 4 m. 17 d. He came with his parents to Indiana when quite young. He was united in marriage with Elizabeth Sunthimer, and to them were born two children (Jemima and Edward). Mrs. Hostetler died in 1877. He was married again in 1888 to Catharine, widow of Samuel Troyer. To them was born one son, Rolland. He is survived by his sorrowing widow, two sons, a brother (David Hostetler), 3 grandchildren, 4 great-grandchildren and three step-children, John W. Troyer, Mrs. Sylvanus Yoder, and Mrs. S. S. Yoder. Bro. Hostetler was a member of the Mennonite Church for many years. Funeral services were held at the Middlebury Mennonite Church, Silas Yoder and D. M. Miller officiating. Burial in Forest Grove Cemetery.

Short.—Emma, daughter of Jacob and Louisa Kutzli, was born Sept. 23, 1892; died of cancer at her home Feb. 23, 1924; aged 31 y. 5 m. She was united in marriage to Simon J. Short June 4, 1910. This union was blessed with 2 sons (Arthur and Harold), and 3 daughters (Grace, Bessie, and Ada). She leaves a sorrowful husband, 5 children, father, 2 brothers, 1 sister, and a host of relatives and friends. She was confirmed in St. John's Reformed Church of Archbold in her youth, and in 1910 she transferred her membership to the Amish Mennonite Church, of which she was a faithful member until death. She endured her sickness with much patience and in a Christlike way which lasted for 14 months. Funeral services were held Feb. 27, at the Lockport Church, conducted by Bro. G. H. Brunk of Continental, Ohio, assisted by S. D. Grieser. Interment in Lockport Cemetery.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."

Detweiler.—Abner Y., son of Christian and Rachel Detweiler, was born near Allensville, Pa., Nov. 11, 1861; died March 5, 1924; aged 62 y. 3 m. 9 d. He was a member of the A. M. Church near Belleville, accepting Christ as his Savior in his youth, always attending church services and Sunday school when health permitted. He was married twice. He was first married to Elizabeth Yoder, daughter of Bishop Samuel Yoder of Belleville. To this union were born three children (Lomie, now Mrs. Chauncy Krupp; Levi, and Lizzie May, now Mrs. George Fox). His wife died June 26, 1898. Jan. 16, 1906, he was married to Sadie C. Hartzler of Belleville. To this union were born three children, two of whom (Mary Catharine and Roy), preceded him to the spirit world. Enid is left with her mother and grandmother to mourn the loss of a kind and loving husband and father. Services were conducted at the house by J. H. Byler and at the Church by J. B. Zook in German and J. M. Hartzler in English. His body was laid to rest in the Locust Grove Cemetery to await the resurrection of the just.

Mull.—Daniel Mull was born near Pettisville, Ohio, May 17, 1872, and after a lingering illness of over a year he quietly fell asleep on Feb. 23, 1924; aged 51 y. 9 m. 6 d. On Jan. 16, 1902, he was united in marriage with Emma Nafziger. To this union were born 3 daughters (Mabel, Blanche, and Mary), and 1 son (Chauncey). He leaves a sorrowing wife, 4 children, 2 brothers, 2 sisters, and a large host of relatives and friends. In his younger years he accepted Christ as his Savior, united with the Amish Mennonite Church, and kept his faith until death. All through his sickness he never murmured but always took it patiently, being fully resigned to the will of God. Funeral services were held at the Central A. M. Church, conducted by the Brethren D. H. Bender, of Hesston, Kans., reading Scripture lesson and prayer; David Garber of Elizabethtown, Pa., preaching the sermon, and Daniel Kauffman of Scottdale, Pa., closing with a few remarks and prayer. Interment in Eckley Cemetery.

"All is over, hands are folded,
O'er a calm and peaceful breast;
All is over, pain is ended,
And dear father is at rest."

Lapp.—Lizzie, daughter of Benj. and Nancy King, was born in Lancaster Co., Pa., Oct. 20, 1888; died March 4, 1924; aged 35 y. 4 m. 14 d. She was married to Amos Lapp Nov. 30, 1909. To this union were born 9 daughters (Annie, Katie, Malinda, Sarah, Mary, Mattie, Lizzie, Susie, and an infant daughter which preceded her three days). She leaves a loving husband, father, mother, 5 sisters, 1 brother, and a host of other relatives and friends. She united with the Amish Mennonite Church in her youth and remained faithful to the end. When she realized that her end was near she called the family together, bade them all goodbye, and wished them all Godspeed through life's journey. We know not why one so much needed should be taken so soon, but we hope that some sweet day we shall all understand. Funeral services were held from her late home, March 7, conducted by Bros. David Fisher and Jonas Stoltzfus. Text, Phil. 21:26.

"Oh sister, how we miss your smiles!
Your loving tender voice;
How we longed to keep you with us,
But God had made His choice."

By A Sister.

Herr.—Emma E., daughter of Elmer H. and Mary (Hess) Herr, died March 3, 1924; aged 1 week less than 5 years. She was a bright and helpful little girl. She was left in the bed-room with her younger brother while her mother went to the kitchen to prepare breakfast. On hearing screams she hurried to the room and found her little girl enveloped in flames. A physician was summoned, and all was done to relieve her suffering that human hands could do. About two hours later she died, leaving her parents, one sister, two brothers, besides many relatives and friends, to mourn her departure. Funeral services were held March 4, from the home of her grandparents, Mr. and Mrs. John Herr. The occasion was a very sad one, as their youngest daughter Mabel had died on the first day of March. Services for both were held at the same time at New Providence Mennonite Church. Bros. Myers and Abram Metzler conducted the services. Interment in adjoining cemetery.

"Go to thy rest, fair child,
Go to thy dreamless bed;
While yet so gentle, undefiled,
With blessings on thy head,"

Yoder.—Sarah (Miller) Yoder, beloved wife of Wallace L. Yoder, was born in LaGrange Co., Ind., on June 30, 1858; died March 1, 1924, on the farm where she was born and raised, having arrived at the age of 65 y. 8 m. 1 d. She was married to Wallace L. Yoder Nov. 1, 1885. To this union were born eight children—Nettie May, Barbara Luella, Wrayburn, and Blanche having preceded her to the spirit world. There remain to mourn the loss, a sorrowing husband, four children (Freeman, Eldon, Nona, wife of Truman Mishler, and Mildred); also two sisters (Amanda, wife of J. J. Mishler, and Lydia), and a host of friends and relatives. She was afflicted with paralysis for a number of years but was able to be up and around and do some work until within two weeks of her death, when another attack rendered her helpless and speechless but with the right use of her mind until the Lord called her. She was a devoted member of the Mennonite Church, a kind mother, and took much interest in the spiritual welfare of her children.

"Thou great Jehovah, full of love,
An angel bright didst send,
And took our loving mother home,
To joys that never end."

Funeral at Shore Mennonite Church on March 3, Josiah Miller, Y. C. Miller and D. D. Miller officiating.

Yoder.—Annie (Kemp) Yoder was born Dec. 8, 1856, in Somerset Co., Pa.; died at her home near Wellman, Ia., Feb. 22, 1924; aged 67 y. 2 m. 14 d. In her early life she united with the Amish Mennonite Church, of which she was a faithful member at the time of her death. On Feb. 3, 1878, she was married to Gabriel Yoder, who preceded her in death about four years. Immediately after their marriage they came to Iowa, which was his home, and where they lived until death. To this union were born 8 children, of whom 7 survive to mourn her departure. The youngest daughter, Agnes, passed to her reward at the age of seventeen. The remaining children are: Mrs. Wm. Hauber, Mrs. Menno Gingerich, Mrs. John Doolin, Mrs. Cornelius Gingerich, Mrs. Albert Zook, Noah and Rufus Yoder. She also leaves 1 sister (Mrs. Lydia Baker), 23 grandchildren, and 4 great-grandchildren, besides many other relatives and friends. Sister Yoder had been in about her usual health until within the last year, when she began to fail. A medical examination revealed the fact that she was affected with cancer, which was the cause of her death. Of late she was fully conscious that the time of her departure was at hand. She frequently expressed herself as being at peace with her Maker and calmly awaited the final summons. Funeral services were held at the West Union Church Sunday, Feb. 24, conducted by the ministers of her home congregation. Texts, Job 14 and I Cor. 15:19. Interment in the nearby cemetery.

"Mother, now thy toils are over,
And thy place is vacant here;
But we know that thou art resting
In that land where God is near."

Read the Bible, read the Bible! Let no religious book take its place. Through all the perplexities and distresses, I seldom read any other book, and I as rarely felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been chiefly derived from the Bible. I think that religious people do not read the Bible enough. Books about religion may be useful; but they will not do instead of the simple truth of the Bible.

—William Wilberforce.

RELIEF WORK IN MUNICH

(Continued from page 1027)

hardly enough money to buy a little milk and bread. One of the children has no shoes. A friend of the mother has let the little girl use a pair of ladies' shoes to go to school with. They will never, never be able to buy shoes or stockings. The winter has been very cold and the little ones have been suffering very much. I did not know this before, but now I can give them shoes and a warm, little jacket. Their joy and happiness knows no bounds It seems like a beautiful dream to them.

In another family there are eight children from one to thirteen years of age. The father has no work: the mother is ill with consumption. They have six marks, about one and one-half dollars in our money, to live on for a whole week. Can you imagine the misery and hunger they are suffering? There are hundreds of families like these in our great city, waiting for help.

Dear friends, do not forget them and Jesus will bless you for He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

Jesus be with you!

Thankfully yours,

Hermina Wiesner.

(Worker in the "Christenpflicht" organization) Adelgundenstr.13-111r. München.

ANNOUNCEMENT

Plans for the reopening of Goshen College have now advanced to the stage where we can give out definite information regarding the reorganization and opening of the institution in September, 1924.

At a recent meeting of the Administrative Committee Noah Oyer was elected Dean of the College Bro Oyer was educated at Hesston and Franklin and Marshall Colleges and Princeton University, and is at present serving at Hesston College as Dean. C. L. Graber was elected Business Manager; and his experience as a college student, teacher, administrator in the Near East, and minister of the Gospel enables us to turn over to him with confidence the affairs of the Business Office at Goshen. Both the men are eminently fitted for the positions to which they have been elected, which makes it possible for us to go forward with our plans of reorganization with confidence.

According to present plans the institution will open next September with three main departments: College, Bible, and Academy. Satisfactory progress is being made in the matter of formulating courses and getting a faculty, and we can give assurance that when the institution opens next September it will do so with a staff of competent instructors.

Work is progressing on the catalog and announcements will appear through our official church organs from time to time. For information address

S. C. Yoder, President,
Kalona, Iowa.

When Christ said, "Wash one another's feet," He did not authorize man to substitute in its stead, "Blacken one another's boots,"—J. B. Smith.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, **A. C. Brunk, Secretary.**
Stations: Sundarganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, Chicago, Ill., S. M. Kanagy, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stooner Krady, Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Mooyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(1905) 1939 3rd St., S. E., Canton, Ohio, Otis Johns, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave. Toronto, Ont., L. S. Weber, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., F. B. Showalter, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Earl Miller, Supt.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Frank Moyer, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Earl Hartzler, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Supt.

A NEW EDITION

Of **The Mennonite Church and Current Issues** is being printed and will be ready in about two weeks. The first edition is exhausted and the orders on hand, with others that are received will be held until the new edition is off the press.

This booklet sets forth in a clear way some of the present day issues and the doctrines of the church as they are maintained today.

Send in your order for your congregation or community and we will ship them to you at the earliest possible date.

Single copies, post paid	$ .35
Per dozen post paid	3.50
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Mennonite Publishing House,
Aaron Loucks, Gen. Mgr.

YEAR BOOK FOR 1924

The Mennonite Year Book and Directory for 1924 is now ready for distribution. This modest publication is very valuable for reference and becomes more and more indispensable from year to year. The Church Directory contains a tabulated list of congregations of the Mennonite Church with the number of members, together with the bishops, ministers, and deacons serving each congregation. Reading matter pertaining to the general activities of the Church is given as usual.

The method of distribution previously employed will be continued this year.

Single copies, each	$ .10
Dozen copies	.75
100 copies	5.50

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Annual Meeting of the Alberta-Saskatchewan Mennonite Conference will be held this summer, the Lord willing, with the brotherhood near Creston, Montana, the second week in July.

Fuller announcements will be given later.

We heartily invite any brethren or sisters who are considering a trip west this summer to be with us at our conference.

M. D. Stutzman, Secy.

BOOK REVIEW

Cures for the Seven Prevailing Sins of Society

By L. C. Miller

This is the title of a little booklet, just off the press, in which the writer, briefly and pointedly, discusses the following:

A Doubt Cure
Cure for Covetousness
A War Cure
A Divorce Cure
A Strike Cure
A Theft Cure
A Cure for Murder

Price: Single copy, 15c; in quantities of ten or more, 10c each.

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XVI (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 27, 1924 (Gospel Witness Established 1905) No. 52

EDITORIAL

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

That dinosaur egg for which Colgate University is reported to have paid $5000 is said to be 10,000,000 years old. Now if the man can be found that saw the egg laid, the proof as to age is conclusive.

The more devotion and zeal for truth, righteousness, and holy living you get behind the pulpit, the more of these things will be manifest in the congregation. The same rule holds good with reference to Sunday schools, young people's meetings, and other religious activities. Leaders must live in the heavenlies if they are to lead their flocks into heavenly pastures.

Quarter Fund.—It has been customary among our children, during the past few years, to invest a quarter or more in some enterprise and thereby earn money for the mission cause. Thousands of dollars have thereby been earned for the cause of missions, and a missionary zeal encouraged among the children. Thru the kindness of a large-hearted brother, our General Mission Board has a thousand dollars in its possession to give out to such of our boys and girls as are desirous of having a part in this work. Last year the sum of $760 was thus invested, from which there was a return of $5576.54, or a net gain of 759%. Sunday schools or individuals interested in this work should correspond with Bro. Vernon E. Reiff, Elkhart, Ind.

Life and Service.—These are the two main things that belong to the ideal Christian. To Nicodemus who came to Christ to hear what the Master had to say Christ said, "Except a man be born again he can not see the kingdom of heaven." Paul likewise gave expression to the same truth when he said, "In Christ Jesus neither circumcision availeth anything nor uncircumcision; but a new creature." The first question therefore is, Has the individual been born again? Is the spirit of Christ in him? Is he a "new creature?" Is the life of God within him?

Service is quite as essential as life. In fact, faithful service is but the outer life connected with the inward experience. "Faith without works is dead." "Newness of life" includes not only the life within but also the life without. "I have fought a good fight" can be said at the close of life by those only who have done actual fighting. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Gospel Herald, Volume XVI.—With this number of the Gospel Herald we close the sixteenth year of its history. The table of contents found on the last few pages indicates the usual wide range of subjects considered during the year. This annual table of contents is not only valuable for reference on the part of those who keep their papers on file, but those considering the matter of becoming new subscribers can gain some idea of the range of reading matter they will get in a year's subscription. It will be noticed also that Church news generally—such as correspondence items, field notes, marriages, deaths, shorter reports, etc.,—are not listed in the table of contents.

We expect, the Lord willing, to make the next volume the most valuable one in the history of the paper. There are several special features that will be of special interest to our readers. To this end we would be glad if all who are interested in this matter would send us a list of their neighbors who are not subscribers but who might be interested in reading sample copies. For the sum of one dollar we will send the Gospel Herald to new subscribers until the end of the year.

We are grateful for the support given us in the past. The year just ended has seen the Gospel Herald family substantially increased, and we hope to see this growth continued. We ask for your continued prayer and support, and welcome any suggestions you may have to offer.

MY SAVIOR

is the Lord from heaven.

He was the first, since Adam, bearing the human form yet being without a human father.

He was a complete and perfect human, tempted in all points as every other human being is tempted, differing only from the rest of humanity in this that He never yielded to temptation, never committed any sin.

He was perfect as God, one with the Father, vested in all the power of heaven and earth, and of Him it is said, "In him dwelleth all the fulness of the Godhead bodily."

He being complete and perfect as both man and God, we bow before Him in reverence, recognizing Him as God-man.

He is our perfect example in life, our Mediator under the New Covenant, our perfect Teacher as the Author of the Gospel, our Savior and Redeemer, our substitute on the Cross, our Intercessor at the Throne.

He was born of a virgin, fulfilled the Law (in His ministry, life, and death), was crucified on the Cross, shed His precious blood as an atonement for our sins, rose for our justification, was forty days on earth, ascended to glory, and at the end of the age will come again to receive His own and judge the world.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

SATAN THE DESTROYER

By J. B. Gehman

For the Gospel Herald.

Ever since the day that the serpent beguiled Eve to partake of the forbidden fruit, the devil has been engaged in walking to and fro in the earth seeking whom he could destroy, and to bind his victims with the fetters of sin, so they would have to share his doom in the realms of everlasting destruction and torment throughout the endless ages of eternity. But how little the world realizes the power of Satan, and the influence that he has in the affairs of the world! Not only is this true of the world, but also of a large part of professing Christendom.

Satan does not now come to a man in the form of a serpent. He does not come in that terrible looking form in which the artist pictures him, but he comes in such a way that those whom he desires to entice are not aware of his approach. He tries to make man believe that there is no such person or being, and many of his works are done in the name of religion.

Some one said that Satan is made a joke with many people. His caricature is put on articles of merchandise. But such should be left on the shelves to rot rather than be used by Christian people. "If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them" (II Cor. 4:3-4).

Some years ago the writer read an acount in a daily paper, of a sect of people in New York City who called themselves "diabolists," or devil worshippers, who actually worshipped Satan. They kept their meetings and carried on their worship in utmost secrecy, but wishing to have some photographs taken and none of their number being a photographer, they kidnapped one, blindfolded him, and brought him to their meeting. They forced him to take a terrible oath that he would not reveal their doings, they removed the mask, and this is what he saw: A number of persons dressed in uniforms to represent Satan, such as the world pictures him to-day—a terrible looking creature with cloven feet, horns, etc. They prayed to him and worshipped and praised him for giving them liberty to do whatsoever their hearts desired. The photographer broke his oath, and reported them to the authorities who found some of them and punished them.

There are thousands and thousands who ignorantly worship Satan and his works who will some day have to stand before the Almighty Judge, and the punishment will be thousads of times more terrible than that which any earthly judge can mete out.

Some times the question is asked, If God is a God of love and mercy, why did He create Satan? Some one has pointed out that God never created a devil, but God created heavenly beings with the power of choice, and that some of these beings chose to exalt themselves and lifted themselves up with pride. They kept not their first estate. Read Jude 6, Isa. 14:12-17 and Eze. 28:13-17.

If God is all powerful why does He allow Satan to have power to deceive individuals and nations? In the beginning God created all things and called everything good. Man was placed on the earth to know and to enjoy the good. It was not for man to know the evil. Man was created a creature of choice. God gave a commandment. They were not to take of the tree of knowledge of good and evil, but Satan comes along and makes the woman believe that God was withholding something from them which would be good for them to know. Carefully read Gen. 3:5.

Satan is at the same old trick at the present time and is trying to get men to delve into things that God has not intended that man should know. On that which the Word is silent let not man dare to speak, but where the word speaks let not man be silent. Why did God allow Satan to tempt man and cause him to fall? "But God commendeth his love toward us, that while we were yet sinners Christ died for us" (Rom. 5:8). If man had not fallen into a hopeless and fallen condition, and if Christ had not come to redeem a sinful and fallen race from that condition, then man could not know and realize the love of God to the extent that the redeemed of the Lord know that love. There is a song which only the redeemed can sing. Rev. 5:9-10.

Many people would suppose that Satan dwells in the regions of darkness and destruction, but from Job (Chapter 1 and 2) we learn that he walked to and fro on the earth, and when the sons of God came to present themselves before the Lord he was there also. When Christ was on the earth Satan was there to tempt Him. He is also in heaven before God to accuse the saints. (Read Job 1:9-11 and Rev. 12:7-10). Satan is ever seeking to tempt man and to lead him astray, but God will not allow His saints to be tempted above that which they are able to bear. I Cor. 10:13.

"Let no man say when he is tempted, I am tempted of God; for God can not be tempted with Evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed" (Jas. 1:13-14).

Every act of man is done in obedience either to one master or the other. We either obey the voice of the Holy Spirit or we obey the voice of Satan. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death or of obedience unto righteousness" (Rom. 6:16)?

May we ever seek to obey the voice of Him who hath called us out of darkness into His marvelous light.

Reading, Pa.

THE BIBLE

One writer gives the following analysis of the "Book of Books," the Bible:

It is a Book of Laws.
It is a Book of Wisdom.
It is a book of Truth.
It is a Book of Life
It is authentic and entertaining history.
It contains the most remote antiquities, the most remarkable events and wonderful occurrences.
It is a perfect body of divinity.
It is an unequaled narrative.
It is a book of biography.
It is a book of travels.
It is a book of voyages.
It is the best covenant ever made: the best deed ever written.
It is the best will ever executed; the best testament ever signed.
It is a learned man's masterpiece.
It is a young man's best companion.
It is the schoolboy's best instructor.
It is the ignorant man's dictionary, and every man's directory.
It promises an eternal reward to the faithful and believing.
But that which crowns all is the Author,—
He is without partiality, and without hypocrisy; "With whom there is no variableness, neither shadow of turning." — New York Bible Society.

You would have a queer kind of Bible if everybody cut out what he wanted to.—D. L. Moody.

THOUGHTS FOR THE DEVOTIONAL HOUR

By Geo. J. Lapp

Monday, March Thirty-first

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus 2:13.

When we reach the end of the way it is desirable that we be able to shut out the kaleidoscopic view of our past life and be able to set our eyes on the object of our love and devotion. He who has fought a good fight, kept the faith, finished his course, should enjoy the blessed privilege of rejoicing in the assurance that a crown of righteousness awaits him in the glory world. Such is not the joy of the yesterdays but those of the eternal tomorrow which, once we have crossed the bar, will dawn into the eternal Today.

When once we have ripened for the grave earthly ties cease to hold us. They may have put their stamp upon our ripening character but we value far greater the stamp of Jesus Christ in whose likeness we have earnestly sought to be. Each day lived has prepared us for the next and the last day will be the best of all because of what it will prepare us for.

"If I were told that I must die tomorrow,
That the next sun
Which sinks should bear me past all fear and sorrow,
For anyone,
All the fight fought, all the short journey through,
What would I do?

"I do not think that I should shrink or falter;
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone,
But rise and move and smile and pray
For one day more."

—Susan Coolidge.

* * *

Tuesday, April First

What agreement hath the temple of God with idols?—II Cor. 6:16.

Dagon fell before the ark of God. He was the god of the sea, the field, and the vineyard. The Philistines thought to humiliate the God of Israel by putting the ark in a heathen temple. But Jehovah manifested His glory by destroying Dagon, the heart of their religion. Ashdod became a desolation and God was exalted among the nations.

God through the Church can wield unlimited power in the world if she refrains from seeking to have a part in world movements. Let her and each individual member bring God wholly into their lives and all idols will fall. Whatever we make supreme above God becomes our Dagon. I would retain the right conception of God's place in my life and enthrone the blessed Christ in my heart.

"Break down every idol, cast out every foe:
Now wash me, and I shall be whiter than snow."

—Fischer.

Wednesday, April Second

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

This is not human, but divine reasoning. How closely sin clung to us and how graciously God provided for its remission through the gift of His dear Son. He cleansed us, gave us peace and joy, and the assurance of future glory. It is only reasonable that we make a full surrender of our all to Him. Christ is present in us and accompanies us as we journey through life.

Why do we offer ourselves as a living sacrifice? That we might manifest the spirit of Christ, render unselfish service, protect the weak, help the needy, preach the Gospel to the poor, yield utmost obedience. I would sacrifice anything that would be of profit to me if by gaining it some soul might be lost. I am upon the altar to be used of Him who hath guided my footsteps and saved me from the snare of the fowler.

* * *

Thursday, April Third

Honour the king.—I Pet. 2:17.

Christian patriotism preserves the integrity of the land, fosters law-abiding, peace with all men, industry, and sobriety. We should ever remember in prayer those who have the rule over us. We should honor sacred days, seek piety rather than prize-fighting, for "righteousness exalteth a nation." We should uphold the worship of God for "happy is that nation whose God is the Lord."

The dangers besetting any nation come from the godless. The avarice and ambition of godless leaders plunge whole nations into war and bloodshed. Militarism substitutes might for right and leads to oppression. Let rulers and subjects place the Kingdom of God and His righteousness foremost in life and relationship, and in the administration of law. We most highly honor our rulers when we bear them to the Throne of grace, lead quiet and peaceable lives, pay our tribute without murmuring, and consistently support every worthy effort to help our fellowmen.

* * *

Friday, April Fourth

The weapons of our warfare are not carnal.—II Cor. 10:4.

"How can I regain my influence?" was asked by one who had sincerely repented of wrongdoing. A wise mother in Israel answered, "Live it." Do not be beaten in living for without the struggles against temptation and evil influences there are no victories for us. God honors us by putting us in the place of conflict. We must ever battle against sin and self, against limitation, environment, and circumstance.

Let nothing embitter the life but let it under all circumstances radiate the love of God and that peace which passeth all knowledge. While in our conflicts we may fight against tremendous odds, Jehovah is with us. We may have His whole armor, yea, we have Him with whom can be no defeat. He is our strength, our strategy, our strong arm.

"Oh fill the Church with faith and power!
Bid her long night of weeping cease;
To groaning nations haste the hour
Of life and freedom, light and peace."

—Whitaker.

* * *

Saturday, April Fifth

But by my spirit.—Zech. 4:6.

Read the vision. Ponder its meaning. What a wonderful provision that we may receive the Spirit of grace which proceeds from the Father and the Son. We may thus **continually** shine as lights in this dark world. By bestowing love and sympathy we may shine into other hearts and lives. Yea, we ourselves are strengthened for the fiery trials which cross our pathway.

How unlimited is Divine Friendship; how certain Divine Protection; how secure the Everlasting Arms; how sufficient the Oil of Grace! The Holy Spirit gives us courage. We need not be stoical and live in slavery of circumstances as did the Mexican mother who sang this lullaby to her infant, "Child thou art born to suffer; endure and hold thy peace."

"Expand Thy wings, Celestial Dove,
Brood o'er our nature's night;
On our disordered spirits move,
And let there now be light."

—C. Wesley.

* * *

Sunday, April Sixth

As we have therefore opportunity, let us do good unto all men.—Gal. 6:10.

The same opportunity never comes to us twice. Others do come and we may make the most of them to the highest good of our fellowmen. By neglecting opportunities for doing good we mar our own pattern and determine our own destiny. Yet our gracious God still strives to make us a blessing even after we are in ruins. But, like the bird with the broken wing, we can never soar so high again, and, like Angelo's made-over statue of David, there will remain a defect.

Do not miss the motive of embracing every opportunity; first to glorify God, then to do good unto all men, finally to manifest the boundless love of God. Chance has no place in God's program of opportunities.

I would seek to use every means at my command to relieve the distressed, point the lost to Calvary, and live a life wholly for God.

"Toil on and in thy toil rejoice; For work comes rest, for exile home"

—H. Bonar.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Peoria, Ill.

Greetings to the Herald Readers:—We praise the Lord for His continued blessings. March 2, Bro. Samuel Gerber of Tremont, Ill., was here and gave us two sermons. There were 94 present at Sunday school yesterday. It is encouraging to see the hall nearly filled with bright young faces. The evening services were also quite well attended. Bro. Harnish is giving a series of sermons on Mountain Scenes in the Life of Jesus. Will you pray that the Word taught in the various services may bring forth fruit?

A number have been very generous in sharing their temporal blessings, sending clothing and edibles. We appreciate this very much and trust there may be others who may share in the joy of knowing, "It is more blessed to give than to receive."

Perhaps some have wished that the time might come when they would not always need to hear the plea for giving. Then we need to read this true little message in verse:

"For giving is living," the angel said,
"Go feed to the hungry sweet charity's bread."
"And must I keep giving again and again?"
My selfish and querulous answer ran.
"Oh no!" said the angel, piercing me through,
"Just give 'till the Master stops giving to you."

Mar. 17, 1924. Ada Orendorff.

WEEKLY LETTER FROM THE ARGENTINE
(Feb. 19, 1924)

By Selena N. Gamber

For the Gospel Herald.

Dear Brethren in the Homeland, Greeting:—We praise the Lord for the blessings He is continually showering upon us, for His guiding hand day by day.

The series of meetings which opened at Pehuajo Feb. 12, closed Sunday evening, Feb. 17. The Spirit of the Lord was manifested in our midst, the brotherhood has been greatly encouraged, and there were a number of confessions.

One of the most encouraging features were the prayer meetings before each one of the meetings when the greater part of our brethren and sisters came out and unitedly plead for an outpouring of the Holy Spirit, and that their friends might be led to the glorious Gospel light. The meetings were well attended with good interest. We praise the Lord for Bro. Varetto's work in our midst and pray that this may be the beginning of a great turning to the Lord among these dear people.

Among the confessions during our meetings there was one spiritualist. In private conversation with her after the meeting she said that she had been converted a long time ago, but thought that by confessing publicly she would have more power among the people. The subtlety of the evil one is the very same through out all ages. May she be freed from this deceitfulness of spiritualism and know the power of the Holy Spirit in her life.

We had the opportunity to hold several meetings in the public square (plaza) before the hour of our meeting, thus giving out the Word of God and telling publicly the purpose of our being here. The opening songs drew several hundred of the passers-by, among many of whom there was an interest shown. "My Word shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Continue to remember us in your prayers.

Pehuajo, F. C. O., Argentina, S. A.

WANTED! YOUR HELP FOR THE SOUTH AMERICAN MISSION

By J. W. Shank

For the Gospel Herald.

About six months ago it was decided by the Executive Committee of the general Mission Board that an effort be made to raise funds for providing houses of worship for the mission stations in Argentine where we have neither church nor mission home. Accordingly the writer spent three months among the congregations of the middle west presenting the needs of the field and inviting contributions for this worthy cause.

From month to month as the report of the general treasurer appears we eagerly scan the columns to see what has come for the SOUTH AMERICA CHURCH BUILDING FUND. We are happy indeed to see a good contribution reported, for we know how great is the need. But, is it wrong to be disappointed when we see how slowly the contributions come in? At least ten thousand dollars are needed to buy the land, build a church and a home for the missionary in one new station. But when can this money be raised at the present rate of contribution? While we must pay about $75.00 a month rent in each station that has no mission property, can the Church at home afford to continue paying such rent? Would it not be better to make a strong effort and raise this money within a month or so?

Perhaps someone will ask, Why should the mission enter a town thus opening a new station before the money is in sight to provide a church home? To answer this we will take the case of Santa Rosa. It is a strategic center, for it is the capital of the Pampa territory. It has a population of about 8,000 people. The mission was opened there two years ago. Twenty souls have been received into the Church and others are under instruction. There is a Sunday school having an average attendance of 75. Could we be sorry for what we did? We are convinced that much greater results would have been forthcoming if we would have had a mission home.

Think of eight thousand people living without even a chance to know Jesus as He is. Can the missionaries do otherwise than to push out into such work as rapidly as possible? We are sure that God led us to this work in Santa Rosa, and since the Lord has blessed the work, surely we ought to aim to keep it progressing.

There are **many other towns calling for the Gospel.** We ought to enter at least one new town each year. What of the future if we do not rally to this present need?

We have known individual congregations among our people who have raised as much as ten thousand or even fifteen thousand dollars to build a church for **themselves.** Should it be thought a burden for the entire Mennonite Church to raise a similar amount for **other people** who are not blessed as we are with the Gospel?

Remember, **there are two mission stations in our South American Mission that are without churches or homes for the missionaries.** Both of these need immediate attention. **What will your congregation do?**

La Junta, Colo.

The spirit of insubordination always calls into question the acts of those in authority. This is just a few steps removed from the actual state of questioning the Bible itself, exalting self and ending in higher criticism regardless of how little we like the name.

—H. N. Troyer.

Miscellaneous

THE "GEMEINDE-TAG" CONFERENCE AT LUNTEREN, HOLLAND
June 27-July 1, 1923

By Harold Bender

For the Gospel Herald.

(Concluded from last week)

Such was the conference—not many speakers but a few weighty important themes with much time for devotion and meditation. An interesting feature of the conference was the meeting of various committees who direct the active work of the movement such as the Coms. for Missions, for Non-Resistance, for Bible Study, for Y. P Camps, etc. In these respects the movement is developing great activity and opening up new avenues of service that will mean much in the awakening of the Church. A very interesting feature was the book-stand conducted by Br. Woelinga of Leeuwarden, where Mennonite, Quaker and pacifist literature of various sorts was to be had. We found most of our American Mennonite books and the latest issues of the Herald and Monitor on display. Br. Woelinga is an ardent pacifist, "the original one" in Dutch Mennonite circles, and is also secretary for international relations.

Following the conference was a two-day Y. P. Conference. Here we were much at home and enjoyed the fellowship with the 150 earnest and enthusiastic young folks present who are tremendously interested in the new movement for more activity and participation in Church work on the part of young people, a thing unheard of five years ago in Holland.

Dr. Van Brakel, editor of the "Brieven," organ of the "Gemeinde-tag" movement, spoke the opening word on the theme presented by the two allegorical figures of the covers of the "Brieven," one coming to the fountain to drink, and the other going forth to sow the seed. These he said represent the **purpose** of the conference, namely spiritual refreshing and new power to go out and work in the Kingdom of God. Dr. Vis then spoke on "Consecration," "which is not necessarily search after a great lifework but doing with heart and soul what is given to us to do with our talent, be it small or great." Dr. Leenderts spoke finely on Ephesians 2: 19-22, showing how the work of the Church and the young people must rest on the prophets and apostles as foundation and on Jesus Christ as Chief Cornerstone of that foundation Only by building on Him can new life be brought into the world, but we must learn to not only rest but to build on that foundation." An interesting report was read by Mrs. Leenderts, Secretary of the Y. P. Work, on the astonishing growth of the movement in the past year. In the following discussion a proposal to join the Liberal Christian Y. P. Union was rejected by a strong majority. This shows the staunch sentiment of the young people against the more liberal tendency and for more lovalty to the Church as such, as a Mennonite Church. (This in notable contrast to the agitation by many pastors just now to join in the "Liberal Church Union of Holland.")

On the second day, Dr. Toe Water held the Sunday morning sermon on Luke 15: 1-12. Br. Händiges of Elbing, Germany, and editor of the Jugendwarte as well as leader of the German Y. P. Movement, spoke on John 4 concerning Jesus as the only source of life. A brief presentation of the work and participation of the young people in America in the life and work of the church was then given. The closing address was by Ds. Van Brakel on "Geloofskracht," "Faith-Power," an appeal from John 15 to live in and with Jesus Christ, His life in us as the source of power.

* * *

What is to be said of such a movement and of such a conference as represented in the above brief report? Out of the summaries of the speeches given it is evident that it cannot be wholly condemned nor wholly approved. From the point of view of a true evangelical Christian to whom a Christ who redeems by the bearing of our sins on the Cross is the very centre of his faith, and to whom the Bible is really an authority the theology, religion and program presented by the movement is entirely inadequate. On the other hand, for the Dutch Mennonites of the last and of this generation it is a truly great step forward, an essential change in the religion, theology, and program prevailing, back toward the old evangelical basis. The movement has so many varied elements in it that a judment of it as a whole is difficult. More light can perhaps be thrown on it by a knowledge of its leaders. It was our happy privilege to spend several days in the homes and in personal contact with three of the leaders who have been spiritual fathers of the movement from the beginning and who now give the dominating tone to the movement. In perfect sincerity it can be said that they are men who have found for themselves the reality of Christ as the Divine Son of God and who believe in His Mastery and who are endeavoring to follow Him and serve Him as best they know how. This is the hopeful feature in the movement and here is likewise a vast difference between them and a vast majority of the pastors in Holland. There are not more than ten such at the most. Even the most evangelical of these ten is thoroly undogmatic and is not standing fully on the gospel platform which is ours in America. Yet the liberal pastors regard these men and the new movement as a move towards the "right," and attack it and them as going back to "orthodoxy" for which according to their conception there is no room in the Dutch Mennonite Church of today. And truly what in the past and is now giving power to this movement is the fact that it is Christocentric, only the faith in Christ which has moved the leaders is strong enough to provide the motive power for the movement.

Therefore to understand the movement in its true character and proportions, three things must be clearly recognized.

1. The movement is as yet comparatively small and is by no means to be taken as characteristic of the entire body or the average body of the Dutch Church today which is outspokenly liberal, radically modernistic, non-Christ, un-Mennonite, and largely cold in religion. It is merely a little leaven working in the lump.

2. The movement is set on Christ as foundation and filled with a sense of mission as His followers, though this sense of mission is in need of much more intensive growth. From this point are going forth tendencies in two directions, first toward a stronger belief in the Bible and Christ, and second toward a revival of old and lost Mennonite principles such as Non-resistance.

3. Third, the movement is not to be taken as fundamentally or truly evangelical. Measured by the two touchstones, its relation to Christ and to the Bible it still falls short. It still has not come to the Christ of Calvary though it has come to the Christ of the Sermon on the Mount and of the Great Confession.

As long as the above holds true an evangelical body of believers such as our church has no basis for inner fellowship with it and cannot recognize it as standing on the right basis, the basis alone on which organic relations would be possible. We can gladly recognize the splendid spirit of the movement and the very worth while work it is accomplishing. We can see that God has been at work in it seeking to draw men back to Himself. We can praise Him for the grace and power with which He manifests Himself to those who are truly seeking to find Him and we can pray earnestly that he may complete the work He has begun in the Gemeinde-Tag Bewegung and guide its leaders that it may develop into what it can be a genuine evangelical revival and a rehabilitation of the Mennonitism in Holland.

And of the rest of the Mennonites in Holland, the great liberal majority. Today it is more clear than ever that we have absolutely nothing in common with them. They as well as we know that there is an impassable chasm between us. They are no more our brethren, nor more related to us than the Unitarians or modernists of America, even though we both once lived in the same spiritual home. He who talks of a rapprochement or relations with them is speaking of the impossible for we can have no fellowship with those who deny our Lord, a word which need not be said in harshness or enmity but in all humility and love. Our only meeting point is at the foot of the Cross.

Tübingen, Germany.

NOT UNDERSTOOD

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years, we marvel and we wonder
Why life is life. And then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by;
Till virtues often seem to us transgressions,
And thus men rise and fall, live and die,
Not understood.

O God! that men should see a little clearer,
Or judge less harshly where they cannot see.
O God! that men would draw a little nearer
To one another. They'd be nearer Thee
And understood.

HIS LAMP

His Lamp am I,
To shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth
Where shame and wrong and crime have birth,
Or, for the murky twilight gray
Where wandering steps have gone astray,
And souls are groping after Him.
And as sometimes a flame is found,
Clear shining through the night,
So bright we do not see the lamp
But only see the light,
So may I shine, His light the flame,
That men may glorify His name."—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

TELL JESUS

When thou wakest in the morning,
Ere thou tread the untried way
Of the lot that lies before thee,
Through the coming busy day.

Whether sunbeams promise brightness
Whether dim forebodings fall;
Be thy dawning glad or gloomy,
Go to Jesus, tell Him all.

Tell Him all about your trouble,
Tell Him all about your care,
Tell Him all about your sorrow;
He will hear and answer prayer.

Tell Him when you're sad and lonely,
And beset with doubts and fears;
Tell Him when you feel forsaken,
He will surely dry your tears.

When you tell Him, will you trust Him?
And believe He loves you too
If you will, He'll ne'er forsake you,
And will take you safely through.

If you love Him and obey Him,
When your struggles all are o'er,
He will take you home to Heaven
And give you peace for evermore.

—Publisher Unknown.

FAMILY DEVOTIONS, THE SAFE GUARD AND SPIRITUAL UPLIFT OF THE CHRISTIAN HOME

By J. S. Shoemaker

For the Gospel Herald.

The true Christian home is the fountain source of almost everything that is pure and good in society and religion. The family circle ought to be the most delightful, elevating, and helpful relationship on earth, the center of the purest affections and most desirable associations; the school in which the children are taught and trained for usefulnes in life and happiness in eternity. Nothing can excel in sublimity, here on earth, the affection, harmony, happiness, and quietude of a well-governed home, where love and peace reign supreme, where virtue is nourished, and where every true principle of the Christian religion is fostered and exemplified.

If the spirit of true Christianity is to be perpetuated in all its sacred purity in the lives of our children and children's children, even unto the end of time, the principles of honesty, obedience, humility, and true devotion must be impressed upon the young minds and hearts of the rising generation, and divine guidance may be kept inviolate in our families. must be implored that said principles To accomplish this all-important end the home must be made sacred by daily prayer and sincere devotion. There is nothing that can be established in the home which is of great importance, and is as essential in the development of true Christian character in the family, in the commuity, and in the Church, as daily, reverent, instructive family worship. Such worship, if it is to be of real spiritual benefit to each member of the family, should consist of a real heart-to-heart talk with God the Father and His Son Jesus, and the reading of a select passage of God's Word, accompanied with a plain, practical explanation of the same. Prayer and the reading of God's Word are the two most essential means of grace. In our prayers we speak to God and unburden our hearts to Him, imploring of Him the needed blessings both temporal and spiritual, and, in the reading of His Word He speaks to us, and reveals to us His commands and promises, which by His grace are hidden within our hearts to keep us from sinning.

As the physical body needs to be nourished each morning to give strength for its daily tasks, even so the soul needs to feed upon God and His Word at the beginning of each new day, in order to perform its arduous daily tasks. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee" (Psa. 5:3). Not only do children receive a lasting benefit from such a service but parents themselves will receive from it a most helpful stimulus for their own spiritual life.

Family devotions should be conducted in every Christian home at least once a day. The morning hour is the preferable time, when the children which are in the home are wide awake, and their minds are receptive of the lessons taught, and the prayers offered unto God. Some one has said, "In the morning prayer is the key that opens to us the treasures of God's mercies and blessings; in the evening it is the key that shuts us up under His protection and safeguard." The first act of the soul in the early morning should be to feed at the table of the Lord, and to take a draught of the water of life at the heavenly fountain. It will strengthen the soul and sweeten the life for the day. A few moments with our loving Master at the calm and tranquil season of the day, are of greater value than all earthly treasures. Prayer should by all means open, attend, and close each day.

Christian parents cannot afford to neglect to establish family worship in the home, and when established they cannot afford to allow any work, business, or the cares of life to crowd out the sacred service. It is the hour in which the soul puts on its armour and prepares itself for the faithful performances of its daily duties.

The impressions made upon the children in the homes where devoted family worship is conducted daily, are of such a nature that when as young men and women they go out from the paternal home to fight life's battles for themselves, they are to a great degree safeguarded against the influences of sin, because of the sacred influences brought to bear upon them around the family altar.

The writer knows the worth of the family devotions. The same were established in our home at the beginning of our Christian pilgrimage and continued daily, up to this present period in our journey heavenward. These seasons spent together in sweet communion with God, thus enjoying a refreshing draught from the heavenly fountain each day, were of infinitely more value to our souls than treasures of silver and gold, of which we might have acquired more had those hours been used to enhance our secular affairs, instead of our spiritual uplift thru divine worship. We feel confident that the family altar around which we gathered daily in Scripture reading and prayer had much to do with the moulding of our lives for usefulness in the Lord's service and keeping us in closer touch with His divine will.

The home cannot be ideal spiritually where family devotions are neglected or ignored. Our bodies need to be nourished daily with wholesome food in order to gain and retain physical strength. In like manner it is absolutely necessary that our souls feed daily upon the "sincere milk of the Word," and with the key of prayer unlock the rich storehouse of God's grace in order to gain and retain spiritual strength for the faithful performance of all our Christian duties both in and outside of the home.

Dakota, Ill.

MUCH IN LITTLE

In the cathedral of Lubec, Germany, is the following inscription:

"Thus speaketh Christ, our Lord to us:
"Ye call me Master, and obey me not;
"Ye call me Light, and see me not;
"Ye call me Way, and walk me not;
"Ye call me Life, and desire me not;
"Ye call me Wise, and follow me not;
"Ye call me Fair, and love me not;
"Ye call me Rich, and ask me not;
"Ye call me Eternal, and seek me not;
"Ye call me Gracious, and trust me not;
"Ye call me Noble, and serve me not;
"Ye call me Mighty, and honor me not;
"Ye call me Just, and fear me not;
"If I condemn you, blame me not."

—Sel.

SUNDAY SCHOOL LESSON

Lesson for April 6, 1924—I Kings 12:12-20

THE KINGDOM RENT ASUNDER

Golden Text.—Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16:18.

Lesson Story.—After the death of Solomon his son Rehoboam came to the throne. To maintain the glory of Solomon's kingdom meant a heavy load on his people. Already in Solomon's time there were rumblings of discontent, and a rebellion under Jeroboam gave evidence of danger ahead. Jeroboam fled to Egypt, but returned after he had learned of Solomon's death. Rehoboam's first act was to meet the people and find out what they demanded of him. The one request was that they should have their burdens lightened. Rehoboam asked for three days' time to consider the request. At the close of that time he replied, upon the advice of his younger counsellors, that instead of making their burdens lighter he would add to them. He delivered his message in such an offensive style that the people raised the standard of rebellion and chose Jeroboam to be their king. Only the tribe of Judah remained loyal to Rehoboam.

Lesson Thoughts.—1. The surest way to remedy an evil is to remove the cause. It is sometimes the case that even if the cause is removed the seeds sown have brought fruit that can not be uprooted, but as a rule when the cause is removed the remedy is effective.

2. The importance of having right counsel is brought out in this lesson. Rehoboam had two kinds of counsel, one that might have restored peace and one that aggravated an already serious situation. Had he taken the counsel of experienced men the history of Israel might read entirely different from what it does. As is usually the case, Rehoboam sought the counsel of those whom he felt would give him the kind of advice he wanted to hear.

3. Vanity is most unfortunate and destructive of that which is highest and best wherever it is found. What other motive could have prompted Rehoboam to give the answer that he did? Being intoxicated with egotism, he was incapable of using good sense in sizing up his situation. Rehoboam's vanity is responsible for his miserable failure.

4. Every one occupying a position of authority should remember that he is also a servant. The highest duty of a king is to serve the best interests of his people. Solomon's request for wisdom that he might promote the interests of his people and govern them aright is the true spirit of service. Had this spirit governed both him and his son in all that they did there would in all probability have been no division, at least not in their day. The public official who fails to recognize that he is above all things a public servant has missed his calling.

5. The hand of the politician is visible in the events of this lesson. Jeroboam could find no more effective way to get popular sentiment on his side than to have the people ask for some reasonable thing which he was reasonably certain the king would not grant. Now, when the king had refused to grant their request, was the psychological time to strike for separation. With a vain weakling on the throne and an able politician at work weaning away the hearts of the people, it is an easier matter to bring about a division along the same lines as the division that existed in the early years of David's reign.

6. Though Israel had what seemed a good cause, after events proved the folly of the course taken. Jeroboam's first step was to set up a false standard of religion that looked but little different from the temple worship in Jerusalem, and in after years he was known as "the man who caused Israel to sin." The history of Israel was much more stormy than was that of Judah, so that the relief gotten by the people proved to be but temporary. The ten tribes simply made "a bad matter worse" when they sought by rebellion to gain what might have been more effectively gained by way of the Throne.

7. When people quarrel it is not always a sign that one side is right and the other wrong. In this case both sides were wrong. Can you conceive of Rehoboam and Jeroboam getting together and carefully going over the whole situation in the light of what would be most pleasing to God, most to the highest interests of the kingdom, and most effective in winning souls for God, and then together kneeling before God and imploring Him to lead them and the nation in all things? Neither side took this course. Selfishness, not national interests, was the prime mover of all they did. Both sides were wrong, both sides suffered, both sides robbed God of His glory, and hastened the day of captivity. —K.

BIBLE MEETING TOPIC

A LIFE OF HELPFULNESS.—Dorcas. (Jr.)—Acts 9:36-43.

Topic for April 6

MOTTO

"Let us do good unto all men."

MEDITATIONS ON THE TOPIC

I. **Dorcas and the Lessons Which She Taught.**—The life story of Dorcas is not very long. But it is not always the long stories that are the best. Her voice was not heard so much in public, as her deeds. The Christian people of Joppa all loved her for her good works. The poor widows of Joppa also loved her for her alms deeds. She had made many coats and garments for the poor people of her town. And when Dorcas took sick and died, they felt as though a good friend was taken from them. They came to where she lay cold in death and wept.

Peter was visiting not far from there among the Christian people. The Church at Joppa sent for Peter to come when Dorcas died. They felt that Peter could comfort them all. And when Peter came, God gave the faith to raise her from the dead. so when he had asked the people to go out of the room, he kneeled down and prayed. Then he spoke to the body and said, "Tabitha, arise." She opened her eyes and sat up as soon as she saw Peter. He gave her his hand and lifted her up. Then he called for the people who had been weeping and presented her alive. This caused many in Joppa to believe and turn to the Lord.

We today may not be able to do all the things which Dorcas did, in just the same way. But we can live a life of helpfulness to others so that people will feel a loss when we are gone, instead of being glad to get rid of us. A life of helpfulness must first be a Christian life if it would be a glory to God and a blessing to men's souls. Then it should see the sorrows and troubles of others and share in the good things which God has given, and lend a hand whenever there is an opportunity. There are hungry to be fed and naked to be clothed. There are sad to be comforted and there are lost to be brought to Jesus that they may be saved. Will we do our part in this great work?

II. **The Text.—Acts 9:36-43.**—Read the Scripture about Dorcas and locate Joppa on the map. What other name was the word Dorcas for? What position did Peter take while he prayed? What does such a position in prayer express to God?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Good Works."**
2. The Story of Dorcas.
3. How Dorcas Helped Others.
4. How Her Life Led Many to the Lord.
5. Good Things for Us to Do.

For Others

1. A True Life of Helpfulness—How Attained?
2. Who Shall be Missed?

PERSONAL THOUGHT

A life for Jesus is a life given to helpful deeds to fellowmen.

SEED THOUGHTS

Be not simply good; be good for something.—Thoreau.

Gospel Herald

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Editor ..... Daniel Kauffman
Associate Editors....J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, MARCH 27, 1924

Field Notes

A special song and Sunday school meeting is to be held at Swamp Church near Coopersburg, Pa., on Sunday afternoon, March 30.

The Eastern Mennonite Home at Souderton, Pa., is about full of aged people, though the size of the building has been doubled during the past few years.

Bro. Amos Swartzendruber and family who sailed for South America on Feb. 23 arrived safely at Buenos Aires on March 15, according to a telegram received here.

If previous arrangements were carried out, Bro. D. B. Raber of Aurora, Ohio, is filling appointments in a number of congregations in the Franconia Conference district this week.

Bro. C. F. Derstine informs us that his addresses in the near future will be as follows: Until March 31, Clarence Center, N. Y.; from then to April 6, Baden, Ont. Correspondence relating to the Christian Monitor should be addressed to him at the places named.

The following communion dates have been arranged for in the Franconia district, Montgomery Co., Pa.:
Salford, April 13.
Souderton, April 20.
Line Lexington, April 27.
Plain, May 4.
Towamencin, May 11.
Franconia, May 18.
Rockhill, May 25.—C.

The brotherhood of Salford Church, Montgomery Co., Pa., are planning to build a new church this summer.

Bro. J. W. Hess of Akron, Pa., began a series of meetings at the Scottdale Church on Friday evening, March 21. We solicit an interest in your prayers in behalf of these efforts.

Owing to the large amount of space taken up by the index for this volume of the Herald a number of articles, obituaries, etc., which would otherwise have appeared were crowded out.

Bro. Daniel Kauffman of this office is at this writing engaged in Bible Conference work at Greenwood, Del. He filled appointments in the Franconia district the latter part of last week.

Correspondence

Lancaster, Pa.
(E. Chestnut St. Cong.)

To all Herald Readers, Greetings:—We feel grateful for the showers of blessing, both natural and spiritual, that He is bestowing upon us His unworthy followers.

On Jan. 27, in the evening, we had with us Bro. Jacob Hess of Millersville.

On Feb. 3, in the morning, Bro. Ira Hershey of Gap, Pa., preached from II Pet. 2:20, 21. In the evening of the same day Bro. J. C. Clemens, of Lansdale, Pa., broke unto us the bread of life. Text, Josh 6:20.

On Feb. 10, in the morning, Bro. Morris Hess of New Danville, Pa., preached for us. Text, John 1:15-18. Bro. D. N. Lehman preached in evening of same day. Text, Gal. 6:7.

On Feb. 16, our series of meetings began with Bro. J. C. Clemens in charge after the 17th. Bro. J. F. Grove, who was to have conducted the meetings, could not come on account of sickness in his home. The meetings closed March 2, with 30 confessions as one of the visible results. We thank the Lord that these were made willing to "come out from among them," and turn to the Lord who is able to save all those that come to Him. Our hearts were made sad for those who are still counting the cost and are content to follow Satan. We trust that the good seed sown may in after years spring up and bring forth fruit.

Sunday school officers for the current year are as follows: Supts., Bros. H. E. Godshalk and Daniel Forry; Libs., Bros. Lloyd S. Kemrer and Jacob Chambers; Secy., Bro. J. Ross Goldfus; Treas., Bro. Levi Lehman.

On March 9, in the morning, Bro. Abram Metzler of Holtwood, Pa., preached for us. Text, Psa. 61:2, last clause.

Yours in Him,
March 10, 1924. Lloyd S. Kemrer.

Waynesboro, Va.
(Springdale congregation)

Dear Gospel Herald Readers:—We enjoyed a short but pleasant visit from Bro. and Sister Daniel Kauffman the first Sunday in February, coming to our community from the E. M. S., where he was engaged in teaching during the short Bible term. He preached for us on Sunday from the subject of "Christian obligations," telling us many things we are obliged to do, if we want to be the true followers of Christ. They left after services to fill an appointment at the E. M. S.

On March 7 Bro. Raber of Aurora, Ohio, Bro. and Sister Histand of Doylestown, Pa., and Sister Yoder of Indiana were with us. They were on their way home from Knoxville, Tenn. We had an appointment for Bro. Raber Friday night. He gave us many practical things to think about. Bro. Perry Shank and wife of Broadway, Va., were also with us the same evening. Visitors are always welcome. It is very encouraging to meet with brethren and sisters from other congregations.

March 9 a few brethren and sisters met at the home of Bro. and Sister Bryants' for song, scripture reading, and prayer. He is not able to get out to church on account of old age. He said words failed him to express how much he enjoyed it, and all present rejoiced with him. A few of our number are not well at present; Sister E. C. Shank has not been to services for a month, Bro. Drawbond and Sister Grove have been afflicted for quite a while. Pray for them.

Yours in Him,
Maggie M. Driver.
March 10, 1924.

Guernsey, Sask.
(Sharon congregation)

Dear Herald Readers, Greetings of Love:—We are very grateful to the Giver of every good and perfect gift, for the many blessings showered upon us daily.

On Feb. 23, Bro. N. E. Miller of Springs, Pa., came into our midst. While here he conducted a nine-day Bible study, both in the afternoon and evening, Bro. E. S. Hallman taking part in the afternoon.

During these meetings eleven confessions were made. Our prayer and desire is that still others may yet

turn in, while the offered mercies are extended unto them.

We have had quite a mild winter and but little sickness in our community.

We ask you to remember us in prayer.

Yours in Christian love,
Naomi M. Schmitt.

March 11, 1924.

Springs, Pa.

Dear Herald Readers, Greetings:—We are glad to report that the health of the people of this community has been good all winter, no serious sickness having been our lot, with the exception of whooping cough, which paid us a visit, but this also is gone. At present we are having solid winter weather, the roads being blocked to automobile traffic. The State roads have been opened several times only to be blocked again.

During the fall and winter we were favored with talks by several visiting people. Bro. and Sister J. A. Ressler gave us talks on social matters viewed from a Christian standpoint. These were very interesting and profitable. Bro. Ressler also preached a sermon and gave a very interesting talk at the regular time for young people's meeting. We thank them very kindly. Bro. Orie Miller gave us a talk on Russia and the immigration movement.

On Feb. 17, W. B. Stoddard preached for us at the regular Sunday morning service. Final arrangements have been made for our Bible conference to be held Apr. 17 to 21. The brethren J. I. Lehman of Chambersburg, Pa., and A. D. Wenger of Harrisonburg, Va., have kindly consented to be our instructors. We invite all who can to be with us for this conference.

Bro. N. E. Miller, who has been laboring in the far west and northwest since last fall, is expected home on Mar. 22. We are looking forward to spring weather and the resuming of Sunday school work in the mountain which has been carried on for several years. We think such work highly profitable not only for the scholars but also for the workers and we believe nearly all congregations could find places within their reach where their help is needed and would be highly appreciated. Workers loyal to God and the church are greatly needed for these places and would find the work worth while. Remember one soul is worth more than a lifetime of effort.

Mar. 16, 1924. Norman Miller.

La Junta, Colo.

(East Holbrook congregation)

Dear Gospel Herald Readers:—Our revival meetings began March 2 and closed March 13, resulting in 22 public confessions, with others seriously thinking of their great needs which Christ alone can supply. A good attendance from the LaJunta Church helped increase the size of our congregation but owing to snow storms the crowd was rather small on several nights. Bro. S. E. Allgyer who was in charge stayed one night longer than he had expected because of the prevailing conditions. That night seventeen came out, causing both tears and rejoicing. They need our continued prayers.

Sunday afternoon, March 2, Bro. J. W. Shank preached in Spanish to a mixed audience of about 80 persons in the Cheraw hall, using Jno. 8:32 as a basis. Bro. J. H. Shank rendered valuable assistance in connection with the song service.

The sudden death of Mrs. Jonathan Osborn occurred March 3. She was aged 76 y. 2 m. 12 d. She had been visited on that day by Bro. and Sister Allgyer and Bro. and Sister A. M. Leatherman. They spoke with her regarding the Christian life and pointed out the danger of delay in making the start which she confessed she had not done but would like to. She promised to confess and ask for forgiveness during prayer service. Afterward upon being asked she replied that she had confessed and believed God was true to His promise. After a few more words the brethren and sisters departed leaving "Grandma" Osborn in apparently good health. In a little over three hours she passed away. Funeral services were held at East Holbrook church March 13 by Bro. A. M. Leatherman and Bro. John Thut. Interment in adjoining cemetery. "Grandpa" Osborn is now in his ninety-seventh year and has made some favorable remarks towards making a start in the Christian life, he having once been a church goer. May it be a loud call to all who are left behind.

A small crowd attended church service today on account of the snow storm.

In His service,
March 16, 1924. W. N. N.

Ulen, Minn.

(Sharon Valley congregation)

Greetings of love in Jesus' name:—Bro. I. S. Mast preached for us on Sunday, Mar. 9. He used Heb. 9:27 for his text. On Monday he left for North Dakota where he will labor for some time in Bible Conference work, with the congregations at Minot and Wolford. May the Lord add His blessing.

Bro. J. C. Gingerich had planned to visit the flock at Aberdeen, S. Dak., over Sunday, Mar. 16, but on account of the illness of his two little girls he did not go. They are better today. Bro. John Villiard who was very ill with pneumonia is much better.

We had a very pleasant winter. Weather is mild and spring-like. The snow is all gone except in places where it was badly drifted. We praise the Lord for His goodness.

We crave an interest in your prayers.

Mar. 16, 1924. Maggie Kauffman.

Concord, Tenn.

Dear Herald Readers, Greeting:—After a few weeks among churches in Pennsylvania we were again in our home churches today. It was a great privilege to be in the work and the Christian fellowship was inspiring. Bro. Harvey Shank at Pond Bank, Franklin Co., Pa., has our sympathy in his field of labor. He does a noble work in teaching and has the oversight of the church. He needs the prayers of God's people. The work at Norristown Mission seems to have divine approval and is under live supervision, souls are being taught the way of life and are accepting the simple teaching of Christ. A great work is being done for the aged in the Home at Souderton.

In Lancaster Co., we had the privilege as never before to visit Ressler relatives, and other dear ones we had never met, among them sister Mary A. Leaman of Neffsville who for 27 years has lain on her right side. Her resigned, cheerful spirit is an inspiration. She is glad for letters.

We also visited the Children's Home and the Old People's Home. Much encouragement is due those caring for the innocent children and equally as much to those caring for the aged and often infirm. These institutions are a great blessing and are appreciated by inmates. We appreciated the privilege of visiting in the homes of a few who at one time lived and worshiped with us in Tennessee, among them Bro. L. B. Hertzlers of Elverson (parents of Sister T. K. Hershey of South America) and others who visited us in the last few years.

On Mar. 10 we were at Hagerstown, Md., with Bro. and Sister Henry Baer. In the afternoon had the privilege of worshiping in their church and meeting others of their congregation. That night we took leave for home. Because of snow bound trains we waited in Roanoke, Va., thirteen hours, reached our home and loved ones safely. Many thanks again to you all for your kind hospitality. Some have promised us visits soon. Invite others.

Bro. D. B. Raber was help, com-

pany, and encouragement to our family in our absence. Thanks to him.

We are much indebted to our Heavenly Father for guidance and protection. May His blessings be yours. Continue to remember us at the throne of Grace.

Yours in Him,
Wm. and Anna G. Jennings.
Mar. 16, 1924.

Wolford, N. Dak.

Gospel Herald Readers, Greeting:—Spring seems to be approaching again which finds people preparing to sow their spring crops.

Bro. I. S. Mast, Ulen, Minn., was with us from March 11 to 15 engaged in Bible conference work. The subjects treated were as follows: Three Lessons from Sermon on the Mount, Conscience and Thought Life, Church Membership, The Lord's Day, Judgment, Faith, and Resurrection, with a sermon in evening. A number of queries were ably discussed. It was an opportunity for us to get grounded and rooted deeper and firmer into the truth of God's Word. May the Lord add His blessing to this work.

We are expecting to have our annual conference here at this place in June, and we invite any one planning trips during the summer to meet with us if possible.

Yours for the Master,
Eli G. Hochstetler.
March 17, 1924.

Cloverdale, Ohio

(Mt. Pleasant congregation)

Dear Readers of the Gospel Herald:—There was some thought of having a week or more of meetings the latter part of this month, but for different reasons it did not suit at this time. Our leaders are doing their part in trying to keep up an interest in the Sunday school and church. There is need of earnest prayer in behalf of the unconcerned about us. Our congregation is considerably scattered and some of the older members can not attend as well as they would like. At this writing some of the members have poor health.

This congregation as well as others needs the prayers of Christian people that we may be ready for that great day.

March 17, 1924. L. E. Strite.

Goshen, Ind.

(Yellow Creek congregation)

Dear Gospel Herald Readers:—On Mar. 2, Bro. Claud C. Culp, Chief, Mich., preached an interesting sermon here. He was called home by the sickness of his mother who has since been called to her reward. On Mar. 16, Bro. Clarence Shank of the Olive congregation filled the regular appointment.

Mar. 18, 1924. Cor.

FAITH AND LOVE

By Anna G. Longenecker

For the Gospel Herald.

"Faith is the substance of things hoped for, the evidence of things not seen." The importance of faith is so great that without it we cannot see God. When all the world doubted Noah received the grace of God, because he believed God's Word. Abraham proved his faith in God by offering his son, Isaac, to be sacrificed upon the altar. Faith is a pure belief, a confiding trust, and this perfect trust will help to solve our difficulties under the most trying circumstances.

The boisterous sea caused Peter to doubt the strength of Christ's word. Thus he lost the only help he could hope for. By looking on the waves—our surroundings—we also will sink. Hence, we should beware of that awful sin of unbelief. Our belief is in that which is unseen.

Thomas doubted because he had not seen; but when his eyes perceived the reality, he said in effect, "Now I believe." But the Lord said, "Blessed are they that believe without seeing." Faith can be strengthened by daily exercise. It is not some great thing done once for all that gives us faith, but an every day child-like trust in God and obedience to His Word.

Love is the foundation of all good. Therefore if we have faith we must also have love, for God is love. How great God's love must have been that He gave His only Son to redeem us, and also Christ's love for us that He suffered that awful death on the cross for our sins. We should adhere to His example of love and charity above all other things, but unfortunately we often fail in this.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Not to give because it is required of us, but to give because we have a great longing to help others—this is the expression of true love or charity.

Salunga, Pa.

TO EVERY CHRISTIAN MAN AND WOMAN

The Women's Christian Temperance Union and other Church organizations throughout the country, have declared war against tobacco.

It kills our boys and our men by the hundreds of thousands — seven times more than war. In the United States 700,000 were killed by tobacco, at the present rate, and approximately only 100,000 by the sword during the last seven years, says Dr. Kellogg.

According to late statistics tobacco kills every one who uses it, for they die sooner than non-tobacco users. The oldest resident in a community is always a woman—why?

General Lee in the Civil War with his mighty hosts was unable to capture General U. S. Grant. In later years tobacco captured him.

More men die from tuberculosis than women after 25 years of age. Tobacco weakens the bronchial tubes and lungs, then tuberculosis sets in.

Tobacco weakens the heart muscles and when disease gets hold, the heart gives way, and death results.

A Mayor of New York says that 99 boys out of every 100 that are brought to him for crime, smoke cigarettes.

The Governor of West Virginia, says if he would rid the state of cigarettes he would be rendering the state the greatest possible service.

A school board in California became alarmed because the boys did not make the progress like the girls. Investigations revealed that 90 out of 100 smoked.

The poor boys get into the tobacco habit innocently. They do not know when they begin it, that they actually will die 8 years sooner, and that tobacco will actually and surely destroy life, and hinder their success in life.

The Saturday Evening Post cut out all cigarette advertisements at an annual loss to them of about $300,000. They did not want to profit by helping to increase the death rate among young people.

Fathers, mothers, and all Christian young people, where do you stand? Are you crying loud against tobacco? Do you teach and preach against it? Do you raise it, handle it, or use it? God help us. If it is wrong for yourself or your boys to use, it is unquestionably wrong to raise it or sell it to others for their destruction. I am sorry that I ever raised it, and more so that I raised it in large quantities, but I am done with tobacco forever.

—Tract by O. H. Shenk,
Lancaster, Pa.

Married

Lederman—Leichty.—On Feb. 28, 1924, Bro. Amos Lederman and Sister Lillian Leichty, both of Grabill, Ind., were united in marriage at the bride's home, Bro. Jos. S. Neuhouser officiating. May theirs be a continual witnessing for Him.

Clark—Longanecker.—On Feb. 16, 1924, at the home of Bro. Albert Harrold in Columbiana, O., Bro. Paul Clark and Sister Lois Longanecker were united in marriage, Bro. Albert Harrold officiating. May their married life be one of joy and happiness.

Obituary

Shirk.—Isaac Shirk was born in Wayne Co., Ohio, May 22, 1862; died Mar. 5, 1923; aged 61 y. 9 m. 13 d. He is survived by two brothers (Joseph and Jacob), two sisters (Frances and Mrs. Mary Wilson). His father, mother, and two brothers preceded him in death. Funeral services were held at the Olive Church near Elkhart, Ind., conducted by D. A. Yoder.

Yoder.—Edna Pauline, daughter of Aaron and Sadie Yoder, Belleville, Pa., died of pneumonia, Mar. 11, 1924; aged 9 m. 1 d. She leaves father, mother, 1 sister (Vesta), 1 brother (Samuel), grandparents and many other relatives and friends. A bud from mother's lap, always sweet and pleasant, has gone to the glory world. Funeral at the Locust Grove Church, conducted by S. T. Yoder in German and J. D. Yoder in English. Text, Mark 10:14-16. Burial in cemetery nearby. By a grandfather.

Springer.—John A., son of John and Lizzie Springer, was born near Hopedale, Ill., Dec. 24, 1877; died Feb. 16, 1924; aged 46 y. 1 m. 28 d. He was sick only five days with pneumonia. He was united in marriage to Annie Birkey, Jan. 28, 1903. To this union 5 children were born, 3 sons and 2 daughters. He united with the Amish Mennonite Church in his early life and in his chosen faith was true to the end. He leaves his sorrowing wife, 3 sons, 2 daughters, 1 brother, 6 sisters, and many relatives and friends. Funeral services were held at the A. M. Church south of Hopedale, Ill., on Feb. 21, conducted by Joe Heiser of Fisher, Ill.

Rohrer.—Mary, daughter of George and Lovina Martin, was born in Lancaster Co., Pa., Feb. 23, 1844; died Mar. 10, 1924; aged 80 y. 17 d. She married John Rohrer in 1861. To this union 3 sons and 6 daughters were born. She is survived by her 6 sons and 2 daughters. In her early life she was converted and united with the Evangelical Association. Being deprived of privileges in the church of her choice, she desired that ministers of the sister churches in her community officiate at her funeral. Funeral was held at the Yellow Creek Mennonite Church, Elkhart Co., Ind., conducted by C. I. Huffman and D. A. Yoder. Text, I Cor. 2:5.

Stauffer.—Elizabeth Schrock was born in Ontario, Mar. 3, 1840; died at Wichita, Kans., Feb. 21, 1924; aged 83 y. 11 m. 17 d. She was married to Daniel W. Stauffer, Sept. 25, 1865. To this union were born seven children, all of whom survive: Franklin O., Noah O., Samuel W., Minerva A., Barbara Harris, Tressa Wilson, and Aaron E. There are eight grandchildren. Funeral services at the Pennsylvania Church near Newton, Kans., Feb. 23, conducted by T. M. Erb and J. M. R. Weaver. Text, Psa. 107:30. Interment in the adjoining cemetery. Sister Stauffer was for many years a faithful member of the Mennonite Church, and leaves a bright testimony of eternal assurance.

Miller.—Neva Lucille, daughter of Oliver and Nina Miller, died at the home of her parents near Newton, Kans., Feb. 22, 1924; aged 4 m. 21 d. The fatal illness was bronchitis. For two months every effort was made to keep the little soul in the frail body, but God called her, and loving parents and a brother, Milton, will meet her again only in heaven. Funeral services were conducted at the Pennsylvania Church on Feb. 23 by T. M. Erb and Paul Erb. Interment in the adjoining cemetery. Text, Job. 23:10. The service was unique in that it followed immediately the funeral of Sister Stauffer, as given in preceding notice. Thus youth and old age point the way to the heavenly land.

Fisher.—Henry H. Fisher was born in Elkhart Co., Ind., March 29, 1857; died at New Paris, Feb. 15, 1924; aged 66 y. 10 m. 17 d. In 1890 he went to New Mexico, where he remained for three years, after which he returned to New Paris where he has since resided. In 1886 he united with the Mennonite Church, of which he was a faithful member to the time of his death. There survive one sister (Maggie Fisher) and six brothers (Benjamin, John, Andrew, Peter, Martin and Dan), all residing in or near New Paris. One sister and four brothers preceded him into the spirit world. Funeral services conducted by J. H. Bare, at the home and by Ray Yoder and D. A. Yoder at the Church. Text, Isa. 38:1.

Gingerich.—Jonathan Gingerich was born in Fairfield Co., Ohio, Jan. 12, 1848; died at his home in Iowa Co., Iowa, Jan. 19, 1924; aged 76 y. 7 d. When a child he came with his parents to Iowa, where he spent practically all of his life. In his youth he united with the Amish Mennonite Church and remained a consistent member till death. On Dec. 31, 1868, he was united in marriage with Cathrine Schumacher, with whom he lived in matrimony more than 54 years, when she passed to her reward. To this union were born seven daughters, two of whom died in childhood. The living are: Mrs. Dan Bontrager, Mrs. Henry Keupf, Mrs. Abner Kinsinger, Katie Gingerich, and Mrs. Menno Kinsinger. He also leaves 6 brothers, 1 sister, 9 grandchildren, and 2 great-grandchildren. Just seven days previous to his death he was stricken with a paralytic stroke and a few days later pneumonia developed. Funeral services were held at West Union Church, Jan. 21, conducted by Bros. J. Y. Swartzendruber and D. D. Miller. Text, Eccl. 8:8.

Kauffman.—Sister Elizabeth Blough Kaufman was born Mar. 30, 1844; died Mar. 6, 1924; aged 79 y. 11 m. 7 d. She was united in marriage to Emmanuel Kaufman Sept. 20, 1866. To this union were born 3 sons and 2 daughters, all of whom live in the Johnstown, Pa., district and were present at the funeral. She is also survived by 12 grandchildren, 9 great-grandchildren, and one sister out of a family of ten. Her husband died Sept. 26, 1911, and 3 great-grandchildren also preceded her in death. She united with the Mennonite Church in her early life and was a faithful member of the Stahl congregation until death. She was in her usual health and ate a hearty supper. When her son and his wife retired, with whom she had her home, they heard her moaning in her room but found her conscious. She soon became unconscious and passed away the next morning. Services at the home by S. G. Shetler and at the Stahl Church by S. G. Shetler and L. A. Blough. Text, "One generation passeth away, and another generation cometh: but the earth abideth forever." Interment in the church cemetery.

Yoder.—Lydia Ann Yoder, daughter of Joseph and Reuben (Hartzler) Lantz was born in LaGrange Co., Ind., June 4, 1862; peacefully passed away Mar. 5, 1924, at her late home in West Liberty, Ohio, after a brief illness of only 7 hours; aged 61 y. 9 m. 1 d. She was united in marriage to Uriel Yoder Jan. 27, 1887, who together with two daughters (Mrs. M. R. Gerig of Wayne Co., Ohio, and Mrs. Fred S. Plank of Logan Co., Ohio), and one son (Ellis J. Yoder, of Champaign Co., Ohio), and many other relatives and friends, survive to mourn the loss of a loving companion, a godly mother, and faithful fellow pilgrim. When yet a young woman she united with the Mennonite Church and remained steadfast and faithful to her Savior and the Church until the end. Funeral services were conducted by N. E. Troyer and Chris. H. Byler at Bethel Church, where a large concourse of people was present to give respect to one who will be greatly missed. Text, I Cor. 15:57.

Byers.—Bro. Irvin Sterling, son of Bro. Wm. H. and Sister Lydia Ann Byers, was born near Johnstown, Pa., July 27, 1905; died Mar. 6, 1924; aged 18 y. 7 m. 9 d. Besides his parents, he is survived by 3 brothers, 3 sisters, 2 grandparents, and many other relatives. He was baptized and received into the Mennonite Church in his early boyhood days and was a member of the Kaufman congregation. He was a healthy young man until about four weeks ago, when a complication of diseases set in, the principal ones being leakage of the heart and pleuro-pneumonia. He gradually became weaker but was conscious until a few minutes before his death. He made a request for anointing with oil, but before the brother for whom he had sent could reach his home, he was already saying "Goodby" to members of the family and was looking for the end. Funeral services were conducted in the home by Bro. S. G. Shetler, and at the Blough Church by S. G. Shetler, and E. J. Blough. Interment in the Blough Cemetery.

Brenneman.—Jacob D., son of John L. and Elizabeth Brenneman, was born near Elida, Ohio, May 5, 1852; died near Elida, Ohio, Mar. 12, 1924; aged 71 y. 10 m. 7 d. Feb. 3, 1876, he was united in marriage to Sarah, youngest daughter of Bish. Geo. Brenneman. To this union were born 2 sons and 6 daughters (Anna Cotner, Elisabeth Rusler, Effie Heatwole, Jacob A., twin daughters who died in infancy, Samuel A.). He leaves his companion, 2 sons, 3 daughters, 10 grandchildren, 2 brothers, 5 sisters, and many other relatives and friends. His health began to fail about a year ago, which later was known to be cancer. He endured his afflictions with Christian patience and resignation. Of a little granddaughter to whom he was very much attached who was taken out of the home just nine weeks before he remarked: "She has just gone before to prepare the way for me." Just before he passed away he looked up and stretched both arms up as if to receive someone into his embrace. He with his companion united with the Mennonite Church soon after they were married, in which faith he continued to the end. He recently spoke of his imperfections and shortcomings with a feeling of regret, but found great consolation in the promise: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." While he always cherished a fondness for the faith and doctrines of the Word as held by the Church of his choice, it was in the last few years of his life that he applied himself to the reading and study of his Bible as never before and manifested a deep concern for the welfare of the Church and his family and friends. Funeral services at the Salem Church, Mar. 14, conducted by J. M. Shenk, Andrew Brenneman, J. B. Smith and Geo. Ross. Text, Rev. 20:6.

"All is over, hands are folded
On a quiet, peaceful breast;
All his sufferings here are ended.
And our loved one is at rest."

CONFERENCE ANNOUNCEMENTS

Lancaster

The spring session of the Lancaster Conference will be held at Rohrerstown, Pa., on Friday, April 11.

The Board of Bishops will be in session all day on Thursday previous to the regular conference.

Noah H. Mack, Sec.

Alberta-Saskatchewan

The Annual Meeting of the Alberta-Saskatchewan Mennonite Conference will be held this summer, the Lord willing, with the brotherhood near Creston, Montana, the second week in July.

Fuller announcements will be given later.

We heartily invite any brethren or sisters who are considering a trip west this summer to be with us at our conference.

M. D. Stutzman, Secy.

BOOK REVIEW

The Two Standards

By Daniel Kauffman

A new 24-page booklet just off the press. It is divided into four chapters as follows:

Liberalism vs. Fundamentalism
Worldliness vs. Bible Christianity
Two Creeds Compared
Gravitating toward two Churches

These were first printed as a series of articles in the Gospel Herald. The subject matter treats of some of the important issues that are confronting the Church of the present time. This message presents things in the light of the Word of God and is sent forth with the belief that if thoughtfully read may help to clarify the issues that confront us and dispel the doubts and fears of many who are tossed about by the conflicting standards of the day. A booklet that deserves a wide reading. A good publication for ministers to distribute in their congregations. Price: Single copy, 10 cents.

Mennonite Publishing House
Scottdale, Pa.

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